

New Testament

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The [**expanded**] Bible™

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JOHN ORTBERG, Ph.D.

Pastor, Menlo Park Presbyterian Church,
Menlo Park, California

This is an immensely important resource that is for anyone who is serious about knowing the heart of God as they read the Bible.

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An Introduction to The [expanded] Bible™

The Bible is the most influential literary work in human history, an unparalleled collection of poetry, prose, history, narrative, laws, psalms, proverbs, prophecy, and letters. Yet the Bible is much more than a great library. It is also the inspired and authoritative Word of God—his message to human beings. God speaks to us through his Word. It is critical, therefore, that it be understood.

Most people, however, do not read the Bible in its original languages. The Bible was originally written in Hebrew (the Old Testament) and Greek (the New Testament), with parts in Aramaic. As the most important book of all time, the Bible has been translated into hundreds of other languages, including, in the case of *The Expanded Bible*, English.

No translation is ever completely successful, however, whether of the Bible or any other text. All translations fall short for a variety of reasons. First, no two languages are equivalent in their vocabulary, sounds, rhythms, idioms, or underlying structure. Nor are any two cultures out of which languages arise equivalent in their way of understanding and expressing reality, their value systems, or their social and political organization, among other factors. Second, the meaning of a text includes much more than its abstract thought. The sounds and rhythms of words, word play and puns, emotional overtones, metaphor, figurative language, and tone are just some of the other devices that carry meaning. No translation can transfer all these things from one language to another. Third, all translation requires interpretation. One cannot convey meaning in a second language without first deciding what it means in the original. This step of interpretation in translation is unavoidable and imperfect; equally skilled and well-meaning scholars will interpret differently. Fourth, a traditional translation requires one to choose a single possibility—whether of a word or an interpretation—when in fact two or more may be plausible.

**MORE THAN AN
ORDINARY
TRANSLATION**

The Expanded Bible, while also imperfect, helps with all of these problems inherent in translation. It allows the reader to see multiple possibilities for words, phrases, and interpretations. Rather than opting for one choice, it shows many. It can, for instance, show both an original metaphor and a more prosaic understanding of that metaphor. It can show a second or third way of understanding the meaning of a word, phrase, verse or passage. It can provide comments that give the historical, cultural, linguistic, or theological background that an English-language reader may lack. When helpful, it provides the most literal renderings to show what a translator has to work with.

With so many English translations available, some may ask why we need another. In many ways this is not another translation. Instead, it offers additional information that allows readers to see how translation communicates meaning. Readers see, in a clear and concise format, much of what a translator sees while working to be as faithful to the text as possible. The goal of this approach is not to suggest that a text can mean whatever anyone wants it to mean (it cannot), but to show that the Bible in its original languages is rich, multi-layered, and profound. *The Expanded Bible* does not overcome all the limitations of translation, but it allows more of the features of the original text to come across into English than any ordinary translation can.

APPROACHES TO TRANSLATION

All translations of the Bible wish to be clear, accurate, and readable. Different translations emphasize different approaches to reaching that goal. Some emphasize reproducing as closely as possible in a modern language the structure of the original language (including word order, sentence length, and groupings of words in clauses and phrases). This approach, often called *formal equivalence*, favors being as literal as possible in finding single meanings for words, preserves idioms and metaphors (even if they convey little to a modern reader), and tends to expect the reader to work hard to understand the meaning of the text.

Another approach emphasizes that meaning in language is conveyed by groups of words working together. This approach, often called *functional equivalence* or *meaning-based translation*, tries less to find the single meaning of each word in the original, and more to understand and convey the meaning of entire phrases, clauses and sentences. To use an example from a modern language, the Spanish phrase ¿*Como se llama?*, translated literally, would be something like “How yourself call?” This would be a poor translation. A more accurate, though less literal, rendering would be “What’s your name?” *Meaning-based translation* theory claims this situation occurs frequently in all translation, including in translation of the biblical languages.

One place *meaning-based* translations differ from *formal equivalence* translations is in their treatment of gender. The New

Testament Greek word *adelphoi*, for instance, sometimes means “brothers” (male siblings), but also commonly means simply “siblings” or “brothers and sisters”—referring to Christian believers. When the context in the original language calls for it, *The Expanded Bible* uses English terms that refer to both sexes. If multiple interpretations are possible, it shows alternatives.

Although both *formal* and *functional equivalence* translation theories have benefits, and impassioned advocates, every translation in fact uses both approaches. Even the most literal translation sacrifices literalness for meaning when it must, and even the most meaning-based or idiomatic translation is literal when the literal is clear and readable. One of the virtues of *The Expanded Bible* is that it represents the best of both approaches, offering idiomatic renderings to clearly convey the meaning of the text, and literal alternatives to show underlying structural features and allow the reader to assess the choices a more meaning-based translation has made. Ultimately, no translation serves the goals of clarity, accuracy, and readability better than *The Expanded Bible*.

The Expanded Bible incorporates within each line the information one would find in a variety of Bible reference works, making it possible to read and study the Bible at the same time. The base text is a modified version of the *New Century Version*, a clear and accurate, meaning-based (functional-equivalent) Bible version. This base text appears in bold-faced type. Alternate interpretations of words, phrases, or idioms (and other information) are placed in brackets in lighter type.

The easiest way to learn to use *The Expanded Bible* is simply to read it. One may wish to read a verse or passage first using only **the bolded text**, then go back and read it again using the expanded material. The **markers** (sigla) used are simple and the method is quite intuitive:

[] **EXPANSION:** Other possible ways of translating a word, phrase, clause, or sentence. Expansions are enclosed within a set of brackets [], and provide synonyms, different nuances, or sometimes more sophisticated diction.

Hebrews 4:12 **God’s word is alive and -working** [active; powerful; effective] **and is sharper than a double-edged sword.**

Note: For Expansions, Alternates, certain Literals, and certain Traditionals (see below), a bullet (•) is used to show where to begin the replacement of a word or words before the set of brackets with the word or words within the set of brackets. The Literals and Traditionals that are not associated with a bullet do not require to be substituted for any word or words in the base text, but are just to be added.

**HOW TO USE
THE EXPANDED
BIBLE**

[*or*] **ALTERNATE:** A different translation possibility that takes the meaning of the original language in a different direction than the base text does. Alternates provide information not possible in a standard translation, which must choose between possibilities for its main text. These are signaled by an *or* within a set of brackets: [*or*].

Hebrews 11:1–2 **Faith means ·being sure** [the assurance; *or* the tangible reality; *or* the sure foundation] **of the things we hope for and ·knowing that something is real even if we do not see it** [the conviction/assurance/evidence about things not seen].
 2**Faith is the reason ·we remember** [*or* God commended/approved] **·great people who lived in the past** [the people of old; the ancients; our spiritual ancestors].

L **LITERAL:** A more literal rendering of the original language, allowing the reader to see why translations make varying choices. These are signaled by a superscript ^L within a bracket: [^L].

Ephesians 5:6 **Do not let anyone ·fool** [deceive] **you ·by telling you things that are not true** [*or* with shallow philosophies; ^Lwith empty words], **because these things will bring God's ·anger** [wrath] **on ·those who do not obey him** [^Lthe children/sons of disobedience].

T **TRADITIONAL:** Provides familiar terms and well-known renderings from past translations, especially those in the King James tradition. Signaled by a superscript ^T within a bracket: [^T].

1 Corinthians 13:12 **Now we see a ·dim** [obscure; *or* indirect] **reflection, as ·if we were looking into a mirror** [^Tthrough a glass darkly], **but then we shall see ·clearly** [^Lface to face].

C **COMMENT:** Briefly provides historical, cultural, theological, or other explanatory information to help readers better understand a verse or passage. These are signaled by a superscript ^C within a bracket: [^C]. (There is no bullet in the base text for these because no replacement is required.)

Ephesians 5:25–26 **Husbands, love your wives as Christ loved the church and gave himself for her** ²⁶**to ·make her holy** [sanctify her], **cleansing her in the washing of water by the word** [^Cthe “washing” may refer to (1) baptism; (2) spiritual cleansing (Titus 3:5); or (3) an analogy drawn from the Jewish prenuptial bath (Ezek. 16:8–14); the “word” may be (1) the Gospel; (2) a baptismal formula, or (3) the confession of the one baptized].

Gen. 1:1 REFERENCE: Provides cross-references to parallel passages, quotations from or allusions to another part of the Bible. These usually appear within a bracket. (There is no bullet in the base text for these because no replacement is required.)

Matthew 4:7 Jesus answered him, “It also says in the Scriptures, ‘Do not ·test [tempt] the Lord your God [Deut. 6:16].’”

N TEXTUAL VARIANT: Footnoted material that shows significant differences in various manuscripts in the original languages. Signaled by a superscript *n* that leads to a footnote at the bottom of the page. (In some cases a passage in the base text is enclosed within vertical lines, indicating what is not contained in certain early manuscripts, as the footnote indicates.)

Matthew 6:13 |The kingdom, the power, and the glory are yours forever. Amen.^{*n*}

^{*n*}6:13 The kingdom . . . Amen. Some early Greek copies do not contain this passage.

The illuminating possibilities of *The Expanded Bible* method are most apparent when these different devices are used in close succession. Each device builds on the previous one to help us understand difficult passages and bring out the richness of the text more fully than any standard translation can:

21But now ·God’s way to make people right with him [Lthe righteousness of God] ·without [apart from] the law has been ·shown to us [revealed; made known], a way ·told to us [testified to; attested] by the law and the prophets. 22·God makes people right with himself [LThis righteousness comes] through ·their faith in [or the faithfulness of] Jesus Christ. This is true for all who believe in Christ, because ·all people are the same [there is no distinction/difference; Cbetween Jews and Gentiles]: 23[LFor; Because] Everyone has sinned and ·fallen short [or is not worthy of] of God’s ·glorious standard [or glorious presence; Lglory], 24and all need to be ·made right with God [justified; declared righteous] as a free gift by his grace, ·by being set free from sin [Lthrough the redemption that is] ·through [or in] Jesus Christ. 25God ·sent [or appointed; or presented] him ·to die in our place to take away our sins [as a sacrifice of atonement; or as the mercy seat; T as a propitiation; Cthe Greek term could mean the place where sacrificial blood was dripped (the mercy seat) or the sacrifice itself; it implies an atoning sacrifice that turns away divine wrath].

(Romans 3:21–25)

About the scholars

Tremper Longman III (Ph.D., Yale) is the Robert H. Gundry Professor of Biblical Studies at Westmont College. He has written numerous articles and authored or coauthored over twenty books, including commentaries on Song of Songs, Ecclesiastes, Daniel, Nahum, and Jeremiah and Lamentations; *How to Read Psalms*; *How to Read Proverbs*; *How to Read Genesis*; and *How to Read Exodus*. He coedited and wrote articles for *The Dictionary of the Old Testament: Wisdom, Poetry and Writings*. In addition, he is one of the main translators of the New Living Translation and has served as a consultant on other translations of the Bible including the Message, the New Century Version, and the Holman Christian Standard Bible.

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New Testament

Matthew

1 This is the family history [record of the ancestors; genealogy; ^Lbook of the offspring/family; ^Cperhaps a title for the entire book] of Jesus Christ [the Messiah].

He came from the family of David, and David came from the family of Abraham [^L...the son of David, the son of Abraham; ^C“son” can mean descendant].

2 Abraham was the father of [fathered; ^Tbegot; ^Cand so throughout the genealogy; the word can refer to more distant ancestry] Isaac.

Isaac was the father of Jacob.

Jacob was the father of Judah and his brothers.

3 Judah was the father of Perez and Zerah.

(Their mother was Tamar [Gen. 38].)

Perez was the father of Hezron.

Hezron was the father of Ram.

4 Ram was the father of Amminadab.

Amminadab was the father of Nahshon.

Nahshon was the father of Salmon.

5 Salmon was the father of Boaz.

(Boaz's mother was Rahab [Josh. 2].)

Boaz was the father of Obed.

(Obed's mother was Ruth [Ruth 4:13–22].)

Obed was the father of Jesse.

6 Jesse was the father of King David.

David was the father of Solomon.

(Solomon's mother had been Uriah's wife [^CBathsheba; 2 Sam. 11–12].)

7 Solomon was the father of Rehoboam.

Rehoboam was the father of Abijah.

Abijah was the father of Asa.ⁿ

8 Asa was the father of Jehoshaphat.

Jehoshaphat was the father of Joram [^{Ca}a variant spelling of Jehoram; 1 Kin. 22:50].

**THE FAMILY
HISTORY OF JESUS**
(1:1–17; Luke 3:23–38)

- Joram was the ·ancestor [*or* father; ^csee v. 2] of Uzziah.
⁹Uzziah was the father of Jotham.
 Jotham was the father of Ahaz.
 Ahaz was the father of Hezekiah.
¹⁰Hezekiah was the father of Manasseh.
 Manasseh was the father of Amon.
 Amon was the father of Josiah.
¹¹Josiah was the ·grandfather [*or* father; ^csee v. 2] of Jeconiah [^canother name for Jehoiachin; see 2 Kin. 24:6; 1 Chr. 3:16] and his brothers.
 (This was at the time ·that the people were taken [^lof the exile/deportation; 2 Kin. 24:8–17] to Babylon.)
¹²After ·they were taken [the exile/deportation] to Babylon: Jeconiah was the father of Shealtiel.
 Shealtiel was the ·grandfather [*or* father; ^csee v. 2] of Zerubbabel [Ezra 2].
¹³Zerubbabel was the father of Abiud.
 Abiud was the father of Eliakim.
 Eliakim was the father of Azor.
¹⁴Azor was the father of Zadok.
 Zadok was the father of ·Akim [Achim].
 ·Akim [Achim] was the father of Eliud.
¹⁵Eliud was the father of Eleazar.
 Eleazar was the father of Matthan.
 Matthan was the father of Jacob.
¹⁶Jacob was the father of Joseph.
 Joseph was the husband of Mary,
 and Mary ·was the mother of [gave birth to] Jesus, who is called the ·Christ [Messiah].
¹⁷So there were fourteen generations [^lin all] from Abraham to David. And there were fourteen generations from David until the ·people were taken [exile; deportation] to Babylon. And there were fourteen generations from the time ·when the people were taken [of the exile/deportation] to Babylon until ·Christ [the Messiah] was born.

**THE BIRTH OF
JESUS CHRIST**

¹⁸This is how the birth of Jesus ·Christ [the Messiah] came about. His mother Mary was ·engaged [^tpledged; ^tbetrothed; ^ca formal agreement between families that required a “divorce” to annul] to marry Joseph, but before they ·married [came to live together], she ·learned she was [*or* was found/discovered to be] ·pregnant [^twith child] ·by the power of [through] the Holy Spirit. ¹⁹Because Mary’s husband, Joseph, was a ·good [righteous] man, he did not want to disgrace her in public, so he planned to ·divorce her [end the engagement] ·secretly [^tprivately; quietly].

²⁰While Joseph ·thought about [considered; decided; resolved to do] these things, [^llook; ^tbehold] an angel of the

Lord came [appeared] to him in a dream. The angel said, “Joseph, descendant [son] of David, don’t be afraid to take Mary as your wife, because the baby [Lwhat is conceived] in her is from the Holy Spirit. ²¹She will give birth to a son, and you will name him Jesus, because he will save his people from their sins [Cthe name Jesus means “the Lord saves”].”

²²All this happened to bring about [fulfill] what the Lord had said [spoken] through the prophet: ²³“[LLook; TBehold] The virgin will be pregnant [Lconceive in her womb; Is. 7:14]. She will have [give birth to] a son, and they will name him Immanuel,” which [Cin Hebrew] means “God is with us.”

²⁴When Joseph woke up, he did what the Lord’s angel had told [commanded] him to do. Joseph took Mary as his wife, ²⁵but he did not have sexual relations with her until she gave birth to a son. And Joseph [Lhe] named him Jesus.

2·When [After] Jesus was born in the town of Bethlehem in Judea during the time when Herod was king, some wise men [astrologers; magi; C a class of wise men and priests who practiced astrology] from the east came to Jerusalem. ²They asked, “Where is the baby who was born to be the king [or newborn king] of the Jews? We saw his star in the east [or when it rose] and have come to worship him [pay him homage].”

³When King Herod heard this, he was troubled [very disturbed; frightened], as were all the people in Jerusalem.

⁴Herod called a meeting of [assembled] all the leading [Tchief] priests and teachers of the law [scribes] and asked [inquired of] them where the Christ [Messiah] would be born. ⁵They answered, “In the town of Bethlehem in Judea. The prophet wrote about this in the Scriptures [LFor so it has been written by the prophet]:

⁶·But [or And] you, Bethlehem, in the land of Judah, are not just an insignificant village in [Lby no means least among the rulers/ruling cities of] Judah [Mic. 5:2]. [LFor; Because] A ruler will come from you who will be like a shepherd for [Lshepherd] my people Israel.”

⁷Then Herod had a secret meeting with [privately summoned] the wise men [astrologers; magi; v. 1] and learned [inquired] from them the exact time they first saw the star [the star appeared]. ⁸He sent the wise men [astrologers; magi] to Bethlehem, saying, “Look [Go and search] carefully for the child. When you find him, come tell [report to] me so I can [Lgo and] worship [pay homage to] him too.”

⁹After the wise men [astrologers; magi] heard [listened to; had their interview with] the king, they left [went on

**WISE MEN COME
TO VISIT JESUS**

their way; set out]. [¹And look] The star that they had seen ·in the east [*or* when it rose] went ·before [ahead of] them until it ·stopped [stood] above the place where the child was. ¹⁰When the ·wise men [astologers; magi] saw the star, they ·were filled with joy [were overjoyed; ¹rejoiced with exceedingly great joy]. ¹¹They ·came to [entered] the house where the child was and saw him with his mother, Mary, and they ·bowed down [knelt; ¹fell] and ·worshiped [paid homage to] him. They opened their ·gifts [treasure chests; treasures] and gave him gifts of gold, frankincense, and myrrh. ¹²But God warned the wise men [¹Being warned; ^cthe passive verb implies God as subject] in a dream not to go back to Herod, so they returned to their own country by a different way.

**JESUS' PARENTS
TAKE HIM TO
EGYPT**

¹³After they left, an angel of the Lord ·came [appeared] to Joseph in a dream and said, “Get up! Take the child and his mother and ·escape [flee] to Egypt. Stay there until I tell you to return, because Herod is ·starting [intending; going] to ·look [search] for the child so he can kill him.”

¹⁴So Joseph got up and left for Egypt during the night with the child and his mother. ¹⁵And Joseph stayed in Egypt until Herod died. This happened to ·bring about [fulfill] what the Lord had said through the prophet: “I called my son out of Egypt [Hos. 11:1; ^cJesus fulfills the role of Israel by leading a spiritual Exodus].”

**HEROD KILLS THE
BABY BOYS**

¹⁶When Herod saw that the ·wise men [astologers; magi] had ·tricked [outwitted; outsmarted] him, he was furious. So he ·gave an order [*or* sent soldiers] to kill all the baby boys in Bethlehem and in the surrounding area who were two years old or younger. This was ·in keeping with [based on] the time he learned from the ·wise men [astologers; magi]. ¹⁷So [Then] what ·God had said [¹was spoken; ^cthe passive verb implies God as subject] through the prophet Jeremiah ·came true [was fulfilled]:

¹⁸“A ·voice [cry; sound] was heard in Ramah [^cthe sending point from which the Jews went into exile to Babylon; Jer. 40:1]

·of painful crying [weeping] and ·deep sadness [great mourning/lamentation]:

Rachel ·crying [weeping] for her children.

She refused to be comforted,

because ·her children are dead [¹they are no more; Jer. 31:15].”

**JOSEPH AND MARY
RETURN**

¹⁹After Herod died, an angel of the Lord ·spoke [appeared] to Joseph in a dream while he was in Egypt. ²⁰The angel said, “Get up! Take the child and his mother and go to the land of Israel, because the people who were ·trying to kill [¹seeking the life of] the child are now dead.”

²¹So Joseph [¹got up,] took the child and his mother and went [returned] to Israel. ²²But he heard that Archelaus [^creigned from 4 BC to AD 6] was now king [reigning] in Judea since his father Herod had died [¹in place of his father Herod]. So Joseph was afraid to go there. After being warned in a dream, he went [withdrew] to the area [region; district] of Galilee, ²³to a town called Nazareth, and lived there. And so what God had said [was spoken; ^cthe passive verb implies God as subject] through the prophets came true [was fulfilled]: “He will be called a Nazarene [^{ca} a person from the town of Nazareth; perhaps a reference to Is. 11:1, where the Hebrew word translated “branch” sounds like “Nazarene”].”

3 About that time [In the course of time; ¹In those days] John the Baptist began preaching in the desert area [wilderness] of Judea. ²John said, “Change your hearts and lives [Repent] because the kingdom of heaven is near [has drawn near; is at hand].” ³John the Baptist [¹For this] is the one Isaiah the prophet was talking about when he said:

“This is a voice of one who calls out [shouts; cries out] in the desert [wilderness]:

‘Prepare the way for the Lord.

Make the road straight [a clear path] for him [Is. 40:3].”

⁴John’s clothes were made from camel’s hair, and he wore a leather belt around his waist [^creminiscent of the prophet Elijah; 2 Kin. 1:8]. For food, he ate locusts and wild honey [^csignifies living off the land]. ⁵Many people came from Jerusalem and Judea and all the area [region] around the Jordan River to hear John. ⁶They confessed their sins, and he baptized them in the Jordan River.

⁷Many of the Pharisees and Sadducees came to the place where John was baptizing people. When John saw them, he said, “You are snakes [^Tbrood/offspring of vipers]! Who warned you to run [slither; ¹flee] away from God’s coming punishment [wrath; retribution]? ⁸Do the things [¹Produce the fruit] that show you really have changed your hearts and lives [that prove your repentance; ¹of repentance]. ⁹And don’t think you can [presume to] say to yourselves, ‘Abraham is our father [^{ca} a claim to be God’s special people].’ [¹For] I tell you that God could make [create; ¹raise up] children for Abraham from these rocks. ¹⁰The ax is now ready to cut down [already lies at the root of] the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire [^{ca} a metaphor for judgment].

¹¹“I baptize you with water to show that your hearts and lives have changed [for repentance]. But there is one coming after me who is greater [mightier; more powerful] than I

THE WORK OF JOHN THE BAPTIST

(3:1–10; Mark 1:2–6;
Luke 3:1–9;
John 1:19–23)

JOHN PREACHES ABOUT THE CHRIST

(3:11–12; Mark 1:7–8;
Luke 3:15–18;
John 1:24–28)

am, whose sandals I am not ·good enough [fit; qualified] to carry. He will baptize you with the Holy Spirit and fire.
 12 ·He will come ready [^LThe winnowing fork is in his hand] to clean the grain, ·separating the good grain from the chaff [^Lto clear his threshing floor]. He will put ·the good part of the grain [^Lthe grain/wheat] into his barn, but he will burn the chaff with ·a fire that cannot be put out [never-ending/unquenchable fire; ^Ca metaphor for judgment, when Jesus will separate the righteous from the wicked].”

**JESUS IS BAPTIZED
BY JOHN**

(3:13-17; Mark 1:9-11;
Luke 3:21-22;
John 1:29-34)

13·At that time [Then] Jesus came from Galilee to the Jordan River ·and wanted John to baptize him [^Lto be baptized by John]. 14But John tried to ·stop [deter; dissuade; prevent] him, saying, “·Why do [Do] you come to me to be baptized? I need to be baptized by you!”

15Jesus answered, “Let it ·be this way for [happen] now. ·We should do all things that are God’s will [*or* In this way we will do what God requires; ^LFor thus it is fitting for us to fulfill all righteousness].” So John ·agreed to baptize Jesus [gave in; consented; allowed it].

16As soon as Jesus was baptized, he came up out of the water. Then ·heaven [the sky/heavens] opened, and he saw God’s Spirit ·coming down [descending and lighting/settling] on him like a dove [^Ceither in the form of a dove, or in bird-like descent]. 17And a voice from heaven said, “This is my ·Son, whom I love [dearly beloved Son; Ps. 2:7; Gen. 22:2], and I am ·very [well] pleased with him [Is. 42:1].”

**THE TEMPTATION
OF JESUS**

(4:1-11; Mark 1:12-13;
Luke 4:1-13)

4 Then the Spirit led Jesus [^Lup; out] into the ·desert [wilderness] to be tempted [*or* tested] by the devil. 2Jesus fasted for forty days and nights [^Canalogous to Israel’s forty years in the desert]. After this, he was ·very hungry [famished]. 3The ·devil came to Jesus to tempt him [^Ltempter/tester came to Jesus], saying, “If you are the Son of God, ·tell [command] these rocks to ·become bread [turn into loaves].”

4Jesus answered, “It is written in the Scriptures, ‘A person lives not on bread alone, but by ·everything God says [^Levery word that comes out of God’s mouth; Deut. 8:3].”

5Then the devil ·led [took] Jesus to the holy city [^CJerusalem] and put him on ·a high place [the highest point; the pinnacle] of the Temple. 6The devil said, “If you are the Son of God, ·jump [^Lthrow yourself] down, because it is written in the Scriptures:

‘He ·has put his angels in charge of you [*or* will order his angels to protect you; ^Lwill command his angel concerning you].

They will ·catch you in [lift you up with] their hands so that you will not hit your foot on a rock

[Ps. 91:11–12].”

⁷Jesus answered him, “It also says in the Scriptures, ‘Do not test the Lord your God [Deut. 6:16].”

⁸Then [Again] the devil took Jesus to a very high mountain and showed him all the kingdoms of the world and all their ·splendor [glory]. ⁹The devil said, “If you will ·bow [fall] down and worship me, I will give you all these things.”

¹⁰Jesus said to him, “·Go away from me [Get out of here; Be gone], Satan! [·For] It is written in the Scriptures, ‘You must worship the Lord your God and serve only him [Deut. 6:13].”

¹¹So the devil left Jesus, and angels came and ·took care of [served; ministered to] him.

¹²When Jesus heard that John had been ·put in prison [arrested], he ·went back [withdrew] to Galilee. ¹³He left Nazareth and went to live in Capernaum, ·a town near Lake Galilee [¹by the sea], in the ·area near [region of] Zebulun and Naphtali [²two northern tribes of Israel]. ¹⁴Jesus did this to ·bring about [fulfill] what the prophet Isaiah had said:

¹⁵“Land of Zebulun and land of Naphtali

·along [on the road by; ¹the way of] the sea,

beyond the Jordan River.

·This is Galilee where the Gentiles live [¹Galilee of the Gentiles/nations].

¹⁶These people who ·live [dwell; sit] in darkness

·will see [¹have seen] a great light.

And on those ·living [dwelling; sitting] in ·a place covered

with the shadows of death [a land overshadowed by death; ¹a/the region and shadow of death],

a light ·will shine [¹has dawned] on them [Is. 9:1–2].”

¹⁷From that time Jesus began to preach, saying, “·Change your hearts and lives [Repent], because the kingdom of heaven is ·near [at hand].”

¹⁸As Jesus was walking by ·Lake Galilee [^Tthe Sea of Galilee], he saw two brothers, Simon (called Peter) and his brother Andrew. They were ·throwing [casting] a net into the lake because they were fishermen. ¹⁹Jesus said, “Come ·follow me [be my disciples], and I will ·make you [teach you how to] ·fish for people [^Tfishers of men].” ²⁰So Simon and Andrew immediately left their nets and followed him.

²¹As Jesus ·continued walking by Lake Galilee [went on from there], he saw two other brothers, ·James and John, the sons of Zebedee [¹James the son of Zebedee, and his brother John]. They were in a boat with their father Zebedee, ·mending

JESUS BEGINS WORK IN GALILEE

(4:12–16; Mark 1:14–15;
Luke 4:14–15;
John 4:43–46)

JESUS CHOOSES SOME FOLLOWERS

(4:17–22;
Mark 1:16–20)

[*or* preparing] their nets. Jesus told them to come with him [called them]. ²²Immediately they left the boat and their father, and they followed Jesus.

**JESUS TEACHES
AND HEALS
PEOPLE**

(4:23–25; Mark 1:39;
3:7–13; Luke 4:44;
6:17–19)

²³Jesus went everywhere in Galilee, teaching in the synagogues, preaching the Good News about [Gospel of] the kingdom, and healing all [*or* every kind of] the people's diseases and sicknesses. ²⁴The news [fame] about Jesus spread all over [*or* as far as] Syria, and people brought all the sick to him. They were suffering from different kinds of diseases. Some were in great pain, some had demons [were demon-possessed], some were epileptics, and some were paralyzed. Jesus healed all of them. ²⁵Many people [Great crowds] from Galilee, the Ten Towns [[Ⓛ]Decapolis; [ⓐ]the area east of Lake Galilee that once had ten main towns], Jerusalem, Judea, and the land across [beyond] the Jordan River followed him.

**JESUS TEACHES
THE PEOPLE**

(5:1–12; Luke 6:17–23)

5 When Jesus saw the crowds, he went up on a hill [the mountain] and sat down. His followers [disciples] came to [gathered around] him, ²and he began to teach them, saying:

³“They are blessed [*or* Blessed are those...; [ⓐ]and so through v. 10] who realize their spiritual poverty [[Ⓛ]are the poor in spirit],

for the kingdom of heaven belongs to them [is theirs].

⁴They are blessed who grieve [mourn],
for God will comfort them [[Ⓛ]they will be comforted;
[ⓐ]the passive verb implies God as subject].

⁵They are blessed who are humble [meek; gentle],
for the whole earth will be theirs [[Ⓛ]they shall inherit the earth; Ps. 37:11].

⁶They are blessed who hunger and thirst after justice [righteousness],
for they will be satisfied [filled].

⁷They are blessed who show mercy to others,
for God will show mercy to them [[Ⓛ]they will be shown mercy; [ⓐ]the passive verb implies God as subject].

⁸They are blessed whose thoughts are pure [*or* whose hearts are pure; [ⓧ]the pure in heart],
for they will see God.

⁹They are blessed who work for peace [[ⓧ]Blessed are the peacemakers],
for they will be called God's children [*or* sons].

¹⁰They are blessed who are persecuted for doing good [doing what's right; [Ⓛ]the sake of righteousness],
for the kingdom of heaven belongs to them [is theirs].

¹¹“You are blessed [[ⓧ]Blessed are you; *or* God will bless

you] when people ·insult [mock; abuse; revile] you and ·hurt [persecute] you. They will lie and say all kinds of evil things ·about [against] you because ·you follow [Lof] me. ¹²Rejoice and be glad, because you have a great reward in heaven. ·People did the same evil things to [LThey likewise persecuted] the prophets who lived before you.

¹³“You are the salt of the earth. But if the salt ·loses its salty taste [becomes tasteless], ·it cannot [Lhow can it...?] be made salty again. It is good for nothing, except to be thrown out and ·walked on [trampled].

¹⁴“You are the light ·that gives light to [for; Lof] the world. A city that ·is built [stands; is set] on a hill cannot be hidden. ¹⁵And people don’t light a lamp and then hide it under a ·bowl [or basket]. They put it on a lampstand so the light shines for all the people in the house. ¹⁶In the same way let your light shine ·before others [for people to see], so that they will see ·the good things you do [Lyour good deeds/works] and will ·praise [glorify; give honor to] your Father in heaven.

¹⁷“Don’t think that I have come to ·destroy [abolish; do away with] ·the law of Moses or the teaching of the prophets [Lthe Law and the Prophets; Creferring to the OT]. I have not come to destroy them but to ·bring about what they said [fulfill/complete them]. ¹⁸I tell you the truth, until heaven and earth ·are gone [pass away; disappear], not even ·the smallest letter [Tone jot; Lone *iota*; Cthe smallest Greek letter] or the smallest ·part [stroke; Ttittle] of a letter will ·be lost [pass away; disappear] until everything ·has happened [is accomplished/achieved]. ¹⁹[LTherefore] Whoever ·refuses to obey [ignores; breaks; annuls] ·any command [Lone of the least of these commands] and teaches other people ·not to obey that command [Lto do likewise] will be ·the least important [Lcalled/considered least] in the kingdom of heaven. But whoever ·obeys [keeps; practices] the commands and teaches other people to obey them will be [considered; Lcalled] great in the kingdom of heaven. ²⁰[LFor] I tell you that ·if you are no more obedient than [Lunless your righteousness surpasses/exceeds that of] the ·teachers of the law [scribes] and the Pharisees, you will ·never [or certainly not] enter the kingdom of heaven.

²¹“You have heard that it was said to ·our people long ago [our ancestors; the ancients], ‘You ·must [Lshall] not murder [Ex. 20:13; Deut. 5:17]. Anyone who murders another will be ·judged [subject to judgment].’ ²²But I tell you, ·if you are [Leveryone who is] angry with a brother or sister,ⁿ you will

YOU ARE LIKE SALT AND LIGHT

(5:13–16;
Mark 9:49–50; 4:21;
Luke 8:16; 14:34–35)

THE IMPORTANCE OF THE LAW AND THE PROPHETS

(5:17–20; Luke 16:16–17)

JESUS TEACHES ABOUT ANGER

(5:21–26; Luke 12:57–59)

be **·judged** [subject to judgment]. **·If you say** [^LWhoever says] **·bad things** [“Fool!”; ^L*Raca*; Can Aramaic term of derision] **to a brother or sister, you will be ·judged** [subject/liable to judgment] **by the ·council** [Sanhedrin]. **And if you call someone a ·fool** [idiot; moron], **you will be in danger of the fire of ·hell** [^LGehenna; ca valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell].

²³“So when you **·offer your gift to God** [present your offering/sacrifice] **at the altar, and you remember that your brother or sister has something against you,** ²⁴**leave your ·gift** [offering; sacrifice] **there at the altar. Go and ·make peace** [be reconciled] **with that person** [^Lfirst], **and then come and ·offer your gift** [present your offering/sacrifice].

²⁵“If your **·enemy** [opponent; adversary; accuser] **is taking you to court, ·become friends** [reach agreement; settle matters] **quickly, ·before you go** [on the way] **to court. Otherwise, your ·enemy** [opponent; adversary; accuser] **might turn you over to the judge, and the judge might give you to the ·guard** [officer; warden] **to ·put** [throw] **you in ·jail** [prison]. ²⁶**I tell you the truth, you will ·not** [never; certainly not] **leave there until you have paid ·everything you owe** [the last penny; ^CGreek: the last *quadrans*; a small copper coin of very low value].

**JESUS TEACHES
ABOUT SEXUAL SIN**

(5:27–30;
Mark 9:43–48)

²⁷“You have heard that it was said, ‘You **·must** [shall] **not ·be guilty of** [commit] **adultery** [Ex. 20:14; Deut. 5:18].’

²⁸**But I tell you that if anyone looks at a woman ·and wants to sin sexually with her** [lustfully; ^Lwith a desire for her], **in his ·mind** [heart] **he has already ·done that sin** [committed adultery] **with her.** ²⁹**If your right eye causes you to ·sin** [^Lstumble], **·take** [tear; gouge] **it out and throw it away.** [^LFor] **It is better to lose one part of your body than to have your whole body thrown into ·hell** [^LGehenna; v. 22]. ³⁰**If your right hand causes you to ·sin** [^Lstumble], **cut it off and throw it away. It is better to lose one part of your body than for your whole body to go into ·hell** [^LGehenna; v. 22].

**JESUS TEACHES
ABOUT DIVORCE**

(5:31–32; Luke 16:18)

³¹“It was also said, ‘Anyone who divorces his wife must give her a written divorce **·paper** [notice; certificate; Deut. 24:1].’ ³²**But I tell you that anyone who divorces his wife ·forces** [causes; makes] **her ·to be guilty of** [commit] **adultery. ·The only reason for a man to divorce his wife is if she has sexual relations with another man** [^L...except in the case of sexual immorality]. **And anyone who marries that divorced woman ·is guilty of** [commits] **adultery.**

33^c [L:Again] You have heard that it was said to **our people long ago** [our ancestors; the ancients], **Don't break your promises** [vows; oaths], **but keep** [fulfill] **the promises** [vows; oaths] **you make to the Lord** [Lev. 19:12; Num. 30:2; Deut. 23:21].³⁴ **But I tell you, do not swear an oath at all. Don't swear an oath using the name of heaven** [L...neither by heaven], **because heaven is God's throne.** ³⁵ **Don't swear an oath using the name of the earth** [L...nor by earth], **because the earth belongs to God** [Lis his footstool; Is. 66:1]. **Don't swear an oath using the name of Jerusalem** [...nor by Jerusalem], **because it is the city of the great King** [Ps. 48:2].³⁶ **Don't even swear by your own head, because you cannot make one hair on your head become white or black.** ³⁷ **Say only yes if you mean yes, and no if you mean no** [L:Let your word "yes" be "yes"; your "no" be "no"]. **If you say more than yes or no, it** [L:Anything more than this] **is from the Evil One.**

MAKE PROMISES CAREFULLY

38^c **You have heard that it was said, 'An eye for an eye, and a tooth for a tooth** [Ex. 21:24; Lev. 24:20; Deut. 19:21].³⁹ **But I tell you, don't stand up against** [resist; retaliate against] **an evil person. If someone slaps** [strikes] **you on the right cheek** [C:either an insult or an act of violence], **turn to him the other cheek also.** ⁴⁰ **If someone wants to sue you in court and take your shirt** [tunic], **let him have your coat also.** ⁴¹ **If someone forces you to go with him one mile, go with him two miles** [C:alluding to the practice of impressment, whereby a Roman soldier could command a civilian to carry his gear for a mile]. ⁴² **If a person asks you for something, give it to him. Don't refuse to give to** [L:turn away from] **someone who wants to borrow from you.**

DON'T RETALIATE
(5:38-42; Luke 6:29-30)

43^c **You have heard that it was said, 'Love your neighbor and hate your enemy** [Lev. 19:18].⁴⁴ **But I say to you, love your enemies. Pray for those who hurt** [persecute] **you.**⁴⁵ **If you do this, [...so that] you will be true children** [L:children; or sons] **of your Father in heaven.** [L:For] **He causes the [L:his] sun to rise on evil people and on good people, and he sends rain to those who do right and to those who do wrong** [L:on the just/righteous and the unjust/unrighteous].⁴⁶ [L:For] **If you love only the people who love you, you will get no reward** [what reward is there for that?]. **Even** [L:Don't even...?] **the tax collectors do that.** ⁴⁷ **And if you are nice only to your friends** [L:greet only your brothers; C:probably meaning fellow Jews], **you are no better than other people** [L:what more are you doing (than others)?].

LOVE ALL PEOPLE
(5:43-48;
Luke 6:27-28, 32-36)

5:44 **you** Some Greek copies continue, "Bless those who curse you, do good to those who hate you." Compare Luke 6:28.

Even those who don't know God [the Gentiles; pagans] are nice to their friends [^Ldo the same]. ⁴⁸So [Therefore] you must be perfect, just as your Father in heaven is perfect.

**JESUS TEACHES
ABOUT GIVING**

6“Be careful! When you do good things, don't do them [*or* Be careful not to do/parade your righteous deeds] in front of people to be seen [noticed] by them. If you do that, you will have no [lose the] reward from your Father in heaven.

²“^{[L}So] When you give to the poor, don't be like the hypocrites. They blow trumpets [*either* figuratively (“blow their own horn”) or literally, since trumpets sometimes announced public events] in the synagogues and on the streets so that people will see them and honor [admire] them. I tell you the truth, those hypocrites already have their full reward [*c*praise from people, rather than reward from God]. ³So when you give to the poor, don't let anyone know what you are [*L*your left hand know what your right hand is] doing. ⁴Your giving should be done in secret [private]. Your Father can see what is done in secret [private], and he will reward you.

**JESUS TEACHES
ABOUT PRAYER**

(6:5-15; Mark 11:25-26;
Luke 11:1-4)

⁵“When you pray, don't be like the hypocrites. They love to stand in the synagogues and on the street corners and pray so people will see [notice] them. I tell you the truth, they already have their full reward. ⁶When you pray, you should go into your [private; inner] room and close the door and pray to your Father who cannot be seen [*or* who is in that secret place; *or* secretly; in private]. Your Father can see what is done in secret [private], and he will reward you.

⁷“And when you pray, don't be like those people who don't know God [the pagans/Gentiles/heathen]. They continue saying things that mean nothing [babble; repeat empty phrases], thinking that God will hear them [*L*they will be heard; *c*the passive verb implies God as subject] because of their many words. ⁸Don't be like them, because your Father knows the things you need before you ask him. ⁹So when you pray, you should pray like this:

‘Our Father in heaven,
may your name always be kept holy [^THallowed be your name].

¹⁰May your kingdom come
and what you want [Your will] be done,
here on earth as it is in heaven.

¹¹Give us the food we need for each day [^Ttoday our daily bread].

¹²Forgive us for our sins [^Ldebts],
just as we have forgiven those who sinned against us
[^Lour debtors; *c*sin is pictured as a debt owed].

13And ·do not cause us to be tempted [^Tlead us not into temptation; *or* do not put us to the test], but ·save [rescue; deliver] us from ·the Evil One [*or* evil].
 †The kingdom, the power, and the glory are yours forever.
 Amen.¹ⁿ

14Yes, [For] if you forgive others for their ·sins [transgressions; failings; trespasses], your Father in heaven will also forgive you. **15**But if you don't forgive others, your Father in heaven will not forgive your ·sins [transgressions; failings; trespasses].

16“When you fast [Cgiving up eating for spiritual purposes], don't put on a ·sad [gloomy; somber] face like the hypocrites. They make their faces ·look sad [disheveled; disfigured; unattractive] to show people they are fasting. I tell you the truth, those hypocrites already have their full reward [v. 2]. **17**So when you fast [v. 16], ·comb your hair [Lput oil on/anoint your head; Ctypical first century grooming] and wash your face. **18**Then people will not know that you are fasting, but your Father, ·whom you cannot see [who is hidden/in secret], will see you. Your Father sees what is done in ·secret [private], and he will reward you.

19“Don't store treasures for yourselves here on earth where moths and rust will destroy them and thieves can break in and steal them. **20**But store ·your [for yourselves] treasures in heaven where they cannot be destroyed by moths or rust and where thieves cannot break in and steal them. **21**Your heart will be where your treasure is.

22“The eye is ·a light [^Tthe lamp] for the body. If your eyes are ·good [healthy; clear], your whole body will be full of light. **23**But if your eyes are ·evil [unhealthy; bad], your whole body will be full of darkness. And if the ·only light you have [*or* light you think you have; ^Ulight in you] is really darkness, then ·you have the worst darkness [how great that darkness is!].

24“No one can serve two ·masters [lords]. The person will hate one master and love the other, or will ·follow [be devoted/loyal to] one master and ·refuse to follow [despise] the other. You cannot serve both God and ·worldly riches [money; ^Lmammon].

25“So I tell you, don't worry about the food or drink you need to live, or about the clothes you need for your body. Life is more than food, and the body is more than clothes. **26**·Look at [Consider; Think of] the birds in the air. They don't ·plant [sow] or ·harvest [reap] or ·store food in [gather

**JESUS TEACHES
ABOUT WORSHIP**

**GOD IS MORE
IMPORTANT THAN
MONEY**

(6:19–24;
Luke 11:34–36;
12:33–34; 16:13)

DON'T WORRY

(6:25–34;
Luke 12:22–32)

into] barns, but your heavenly Father feeds them. And you know that you are [^Laren't you...?] worth much more than the birds. ²⁷You cannot [^LWho of you can...?] add any time [or one step; ^Lone cubit; ^Cabout eighteen inches] to your life [or height; ^Cthe Greek probably refers to time instead of stature] by worrying about it.

²⁸“And why do you worry about clothes? Look at [Consider; Think] how the lilies in the field grow. They don't work [toil] or make clothes for themselves [^Lspin thread]. ²⁹But I tell you that even Solomon with his riches [^Lin all his glory] was not dressed as beautifully as one of these flowers. ³⁰God clothes [^LIf God clothes...?] the grass [wild-flower] in the field, which is alive [here] today but tomorrow is thrown into the fire [^Lfurnace; oven]. So you can be even more sure that God will [Will he not much more...?] clothe you. Don't have so little faith [or How little faith you have!; ^TYou of little faith]! ³¹Don't worry and say, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ ³²The people who don't know God [Gentiles; pagans; unbelievers] keep trying to get [eagerly seek; run after] these things, and your Father in heaven knows you need them. ³³Seek first [Be concerned above all else with] God's kingdom and what God wants [^Lthis righteousness]. Then all your other needs will be met as well [^Lthese things will be given to you]. ³⁴So don't worry about tomorrow, because tomorrow will have its own worries [or worry about/take care of itself]. Each day has enough trouble of its own.

**BE CAREFUL
ABOUT JUDGING**

OTHERS

(7:1-6; Mark 4:24-25;
Luke 6:37-42)

7“Don't judge others, or you will [so that you will not] be judged. ²You will be judged in the same way that you judge others, and the amount you give to others will be given to you [or the standard you use for others will be the standard used for you; ^Lwith the measure you measure, it will be measured to you].

³“Why do you notice the little piece of dust [speck; tiny splinter] in your friend's [^Lbrother's (or sister's)] eye, but you don't notice [consider] the big piece of wood [log; plank; beam] in your own eye? ⁴How can you say to your friend [^Lbrother], ‘Let me take that little piece of dust [speck; splinter] out of your eye?’ Look at yourself [^TBehold]! You still have that big piece of wood [log; plank; beam] in your own eye. ⁵You hypocrite! First, take the wood [log; plank; beam] out of your own eye. Then you will see clearly to take the dust [speck; splinter] out of your friend's [^Lbrother's] eye.

⁶“Don't give holy things to dogs, and don't throw your pearls before [to] pigs [^Tswine]. Pigs will only trample on them, and dogs will turn to attack you [^LThey will trample

them and turn to attack you; ^cpigs were ritually unclean and dogs were considered scavengers].

7^c“Ask [Keep asking], and **·God will give** [Lit will be given; ^cthe passive verb implies God as subject] **to you**. **·Search** [Seek; Keep seeking], **and you will find**. **·Knock** [Keep knocking], **and the door will open for you**. 8^c“Yes, [^LFor; Because] everyone who asks will receive. Everyone who **·searches** [seeks] will find. And everyone who knocks will have the door opened.

9^c“If your children ask for bread, which of you would give them a stone? 10^cOr [^Lwhich of you] if your **·children** ask [^{or} son asks] for a fish, would you give them a snake? 11^c“Even though you are bad, you [If you, being evil,] know how to give good gifts to your children. How much more your heavenly Father will give good things to those who ask him!

12^c“[So always; So in everything] **·Do to others** what [Treat others as] you want them to **·do** to [treat] you. This **·is** [sums up; is the essence of] the **·meaning of the law of Moses and the teaching of the prophets** [^LLaw and the Prophets; ^creferring to the OT].

13^c“Enter through the narrow gate. [^LBecause] The gate is wide and the road is **·wide** [broad; spacious; ^{or} easy] that leads to **·hell** [^Ldestruction; ruin], and many people enter through that gate. 14^cBut the gate is small and the road is **·narrow** [^{or} difficult; hard] that leads to true life. **·Only a few people** [And there are few who] find that road.

15^c“Be careful of [Beware of; Watch out for] false prophets. They come to you **·looking gentle like sheep** [disguised like sheep; ^Lin sheep’s clothing], but **·they are really dangerous like wolves** [^Lunderneath/inwardly they are ravenous/vicious/ferocious wolves]. 16^cYou will know these people by **·what they do** [^Ltheir fruit]. **·Grapes don’t come** [^LCan you pick grapes...?] from thornbushes, **·and figs don’t come from** [^Land figs from...?] **·thorny weeds** [thistles]. 17^cIn the same way, every **·good** [healthy; sound] tree produces good fruit, but a **·bad** [rotten; diseased] tree produces bad fruit. 18^cA **·good** [healthy; sound] tree cannot produce bad fruit, and a **·bad** [rotten; diseased] tree cannot produce good fruit.

19^cEvery tree that does not produce good fruit is cut down and thrown into the fire. 20^cIn the same way, you will know **·these false prophets** [^Lthem] by **·what they do** [^Ltheir fruit].

21^c“Not all those who say [^Lto me] **·‘You are our Lord’** [^L‘Lord! Lord!’] will enter the kingdom of heaven, but only those who do **·what my Father in heaven wants** [the will of my Father in heaven]. 22^cOn **·the last day** [judgment day;

**ASK GOD FOR
WHAT YOU NEED**
(7:7–11; Luke 11:9–13)

**THE MOST
IMPORTANT RULE**
(7:12; Luke 6:31)

**THE WAY TO
HEAVEN IS HARD**
(7:13–14;
Luke 13:23–24)

**PEOPLE KNOW YOU
BY YOUR ACTIONS**
(7:15–23; Luke 6:43–46;
13:25–27)

¹that day] many people will say to me, ‘Lord, Lord, we spoke for you [¹Did we not prophesy in your name...?], and through you we forced out demons [¹cast out demons in your name...?] and did many miracles [¹mighty works in your name...?].’ ²³Then I will tell them clearly [declare to them; publicly announce to them], ‘I never knew you. Get away [Depart] from me, you who do evil [break God’s law; practice lawlessness; Ps. 6:8].’

TWO KINDS OF PEOPLE

(7:24–29; Mark 1:21–22;
Luke 6:47–49)

²⁴“Everyone who hears my words and obeys [acts on; practices] them is like a wise [sensible] man who built his house on rock. ²⁵It rained hard, the floods came [rivers rose], and the winds blew and hit [beat; slammed against] that house. But it did not fall [collapse], because it was built on rock. ²⁶Everyone who hears my words and does not obey [act on; practice] them is like a foolish [stupid] man who built his house on sand. ²⁷It rained hard, the floods came [rivers rose], and the winds blew and hit [beat; slammed against] that house, and it fell [collapsed] with a big crash.”

²⁸When Jesus finished saying these things [¹these words; ^Cthe end of the first of five major discourses in Matthew, all of which conclude with a similar phrase; see also 11:1; 13:53; 19:1; 26:1], the people [crowds] were amazed at his teaching, ²⁹because he did not teach like their teachers of the law [scribes]. He taught like a person who had authority.

JESUS HEALS A SICK MAN

(8:1–4; Mark 1:40–45;
Luke 5:12–16)

8 When Jesus came down from the hill [mountain-side], great crowds [many people] followed him. ²Then a man with a skin disease [¹leper; ^Cthe term does not refer to modern leprosy (Hansen’s disease), but to various skin disorders; see Lev. 14] came to Jesus. The man bowed down [knelt] before him and said, “Lord, you can heal me [¹make me clean; ^Csuch skin disorders rendered the victim ceremonially unclean] if you will [choose; are willing].”

³Jesus reached out his hand and touched the man and said, “I will [do choose; am willing]. Be healed [¹cleansed]!” And immediately the man was healed [¹cleansed] from his disease. ⁴Then Jesus said to him, “Don’t tell anyone about this. But go and show yourself to the priest and offer the gift [offering; sacrifice] Moses commanded for people who are made well [Lev. 14:1–32]. This will show the people [be a public testimony to; be evidence for] what I have done.”

JESUS HEALS A SOLDIER’S SERVANT

(8:5–13; Luke 7:1–10;
13:28–29;
John 4:46–54)

⁵When Jesus entered the city of Capernaum, an army officer [¹centurion] came to him, begging [pleading] for help. ⁶The officer said, “Lord, my servant is at home in bed. He can’t move his body [is paralyzed] and is in much pain [suffering terribly].”

⁷Jesus said to the officer, “I will go and heal him. [*or* Shall I go and heal him?]”

⁸The officer answered, “Lord [*or* Sir], I am not worthy [do not deserve] for you to come into my house. You only need to command it [^Lsay the word], and my servant will be healed. ⁹[^LFor] I, too, am a man under the authority of others [^Lunder authority], and I have soldiers under my command. I tell one soldier, ‘Go,’ and he goes. I tell another soldier, ‘Come,’ and he comes. I say to my servant [slave], ‘Do this,’ and my servant [slave] does it.”

¹⁰When Jesus heard this, he was amazed. He said to those who were following him, “I tell you the truth, this is the greatest faith I have found [^LI haven’t found such faith], even in Israel [*or* in all Israel]. ¹¹Many people will come from the east and from the west and will sit and eat [^Lrecline; ^Cthe posture for a banquet or dinner party] with Abraham, Isaac, and Jacob in the kingdom of heaven [^Cthe messianic banquet, a metaphor for God’s restoration of creation; Is. 25:6–8]. ¹²But those people who should be in [the heirs of; *or* the subjects of; ^Lthe sons of] the kingdom will be thrown outside into the darkness [into the outer darkness], where people will cry and grind their teeth with pain [^Lthere will be weeping and gnashing of teeth; ^Cmetaphors for agony and torment].”

¹³Then Jesus said to the officer [^Lcenturion], “Go home. Your servant will be healed just as you believed he would [^LLet it be done for you just as you have believed].” And his servant was healed that same hour [exact time].

¹⁴When Jesus went to Peter’s house, he saw that Peter’s mother-in-law was sick in bed [lying down] with a fever.

¹⁵Jesus touched her hand, and the fever left her. Then she stood up and began to serve [waiting on] Jesus.

¹⁶That evening people brought to Jesus many who had demons [were demon-possessed]. Jesus spoke and the demons left them [^Ldrove/cast out the demons with a word/command], and he healed all the sick. ¹⁷He did these things to bring about [fulfill] what Isaiah the prophet had said:

“He took our suffering [sicknesses; weaknesses] and carried [bore; removed] our diseases [Is. 53:4].”

¹⁸When Jesus saw the crowd around him, he told [instructed; ordered] his followers [disciples] to go [cross] to the other side of the lake. ¹⁹Then a teacher of the law [scribe] came to Jesus and said, “Teacher [Master], I will follow you any place you go.”

²⁰Jesus said to him, “The foxes have holes [dens] to live in, and the birds [^Lof the sky] have nests, but the Son of Man has no place to rest [lay] his head.”

JESUS HEALS MANY PEOPLE

(8:14–17; Mark 1:29–34; Luke 4:38–41)

PEOPLE WANT TO FOLLOW JESUS

(8:18–22; Luke 9:57–62)

²¹Another man, one of Jesus' ·followers [disciples], said to him, "Lord, first let me go and bury my father."

²²But Jesus told him, "Follow me, and let the people who are dead [Cspiritually] bury their own dead."

**JESUS CALMS A
STORM**

(8:23-27; Mark 4:35-41;
Luke 8:22-25)

²³Jesus got into a boat, and his ·followers [disciples] ·went with [Lfollowed] him. ²⁴[Suddenly; LAnd look/Tbehold] A ·great [fierce] storm arose on the ·lake [sea] so that waves ·covered [swept over] the boat, but Jesus was sleeping. ²⁵His ·followers [disciples] went to him and woke him, saying, "Lord, save us! We ·will drown [Lare lost/perishing]!"

²⁶Jesus answered, "Why are you ·afraid [cowardly]? ·You don't have enough faith [or How little faith you have!; TYou of little faith]." Then Jesus got up and ·gave a command to [reprimanded; rebuked] the wind and the waves, and it became completely calm [Cparalleling God's subduing of the waters representing chaos in the OT; Ps. 65:7; 89:9; 107:29].

²⁷The men were amazed and said, "What kind of man is this? Even the wind and the ·waves [Lsea] obey him!"

**JESUS HEALS TWO
MEN WITH
DEMONS**

(8:28-34; Mark 5:1-20;
Luke 8:26-39)

²⁸When Jesus arrived at the other side of the lake in the ·area [region; territory] of the Gadareneⁿ people [Cfrom Gadara, an area southeast of Lake Galilee; the exact location is uncertain], two ·men who had demons in them [demon-possessed men; demoniacs] came out of the ·burial caves [tombs] and met him. These men were so ·dangerous [violent; fierce] that people could not ·use the road by those caves [Lpass that way]. ²⁹They shouted, "·What do you want with us [or Leave us alone; What business do we have with each other?; LWhat to me and to you?], Son of God? Did you come here to ·torture [torment] us before the ·right time [or appointed time; Ltime; Cthe day of judgment]?"

³⁰·Near that place there [In the distance] was a large herd of pigs feeding. ³¹The demons begged Jesus, "If you ·make us leave these men [Ldrive/cast us out], please send us into that herd of pigs [Critually unclean animals]."

³²Jesus said to them, "Go!" So the demons ·left [came out of] the men and went into the pigs. Then [Llook; Tbehold] the whole herd rushed down the ·hill [steep bank; precipice] into the ·lake [sea] and ·were drowned [Ldied in the waters].

³³The herdsmen ·ran away [fled] and went into town, where they told about all of this and what had happened to the ·men who had demons [demon-possessed men; demoniacs].

³⁴Then [Llook; Tbehold] the whole town went out to ·see [meet] Jesus. When they saw him, they begged him to leave their ·area [region; territory].

9 Jesus got into a boat and went back across the lake [sea] to his own town. ² [LAnd look/TBehold] Some people brought to Jesus a man who was paralyzed and lying on a mat [cot; bed]. When Jesus saw the faith of these people [Ltheir faith], he said to the paralyzed man, “Be encouraged [Have courage; Take heart], young man [son; child]. Your sins are forgiven.”

³ Some of the teachers of the law [scribes] said to themselves, “This man speaks as if he were God. That is blasphemy [LThis man blasphemes]!”

⁴ Knowing [Perceiving] their thoughts, Jesus said, “Why are you thinking evil thoughts [LIn your hearts]? ⁵ [LFor] Which is easier: to say, ‘Your sins are forgiven,’ or to tell him, ‘Stand up and walk?’ ⁶ But I will prove to you [Lso that you may know] that the Son of Man [Ca title for the Messiah; Dan. 7:13–14] has authority on earth to forgive sins.” Then Jesus said to the paralyzed man, “Stand up, take [pick up] your mat [cot; bed], and go home.” ⁷ And the man stood up and went home. ⁸ When the people [crowds] saw this, they were amazed [filled with awe; afraid] and praised [glorified] God for giving power like this [such authority] to human beings [mankind; Cthe language echoes the Son of Man title just used by Jesus (v. 6), which the crowds misunderstand to mean simply “a human being”].

⁹ When Jesus was leaving [walking along], he saw a man named Matthew sitting in the tax collector’s booth [Cprobably a tariff booth for taxing goods in transit]. Jesus said to him, “Follow me,” and he stood up and followed Jesus.

¹⁰ As Jesus was having dinner [Lreclining; Caround a low table; the posture for a formal banquet or dinner party] at Matthew’s house, many tax collectors and sinners came and ate [Lreclined together] with Jesus and his followers [disciples]. ¹¹ When the Pharisees saw this, they asked Jesus’ followers [disciples], “Why does your teacher eat with tax collectors [Cdespised because they worked for the Roman rulers and were notorious for corruption and extortion] and sinners?”

¹² When Jesus heard them, he said, “It is not the healthy people who need a doctor, but the sick. ¹³ Go and learn what this means: ‘I want [desire; require; am pleased by] kindness [compassion; mercy] more than I want [Lnot] animal sacrifices [Hos. 6:6].’ [LFor] I did not come to invite [call] good people [the righteous; Cmeaning the “self-righteous” who feel no need to repent] but to invite [call] sinners [Cthose who recognize their need to repent].”

¹⁴ Then the followers [disciples] of John [Cthe Baptist] came to Jesus and said, “Why do we and the Pharisees often

JESUS HEALS A PARALYZED MAN
(9:1–8; Mark 2:1–12; Luke 5:17–26)

JESUS CHOOSES MATTHEW

(9:9–13; Mark 2:13–17; Luke 5:27–32)

JESUS’ FOLLOWERS ARE CRITICIZED

(9:14–17; Mark 2:18–22; Luke 5:33–39)

fast [^cgiving up eating for spiritual purposes], but your ·followers [disciples] don't?"

¹⁵Jesus answered, "The ·friends of the bridegroom [*or* wedding guests; ^lchildren of the wedding hall] ·are not sad [^lcannot mourn] while he is with them [^cJesus is referring to himself; John 3:29; Rev. 19:7]. But the ·time [^ldays] will come when the bridegroom will be taken from them, and then they will fast.

¹⁶"No one sews a patch of unshrunk [^cnew] cloth over a hole in an old ·coat [garment]. If he does, the patch will shrink and pull away from the ·coat [garment], making the ·hole [tear] worse. ¹⁷Also, people never pour new wine into old ·leather bags [wineskins]. Otherwise, the ·bags [wineskins] will ·break [burst; ^cbecause the fermenting wine expands], the wine will spill, and the ·wine bags [wineskins] will be ruined. But people always pour new wine into ·new [fresh] ·wine bags [wineskins]. Then both ·will continue to be good [are preserved]."

**JESUS GIVES LIFE
TO A DEAD GIRL
AND HEALS A SICK
WOMAN**

(9:18–26; Mark 5:21–43;
Luke 8:40–56)

¹⁸While Jesus was saying these things, a ·leader of the synagogue [^lleader; official; ruler; ^cMark 5:22 identifies him as a synagogue leader] came to him. He ·bowed down [knelt] before Jesus and said, "My daughter has just died. But if you come and lay your hand on her, she will live again." ¹⁹So Jesus and his ·followers [disciples] stood up and ·went with [^lfollowed] him.

²⁰Then [^lAnd look/^tbehold,] a woman who had been bleeding for twelve years [^cprobably a chronic menstrual disorder] came behind Jesus and touched the ·edge [*or* tassels; see Num. 15:38–39] of his ·coat [cloak; garment]. ²¹[^lFor] She was thinking, "If I can just touch his clothes, I will ·be healed [get well; be saved]."

²²Jesus turned and saw the woman and said, "·Be encouraged [Have courage; Take heart], ·dear woman [^ldaughter]. ·You are made well because you believed [Your faith has saved/healed you]." And the woman was ·healed [made well; saved] from that moment on.

²³Jesus continued along with the ·leader [ruler; official] and went into his house. There he saw the ·funeral musicians [^lpipe/flute players] and ·many people crying [a noisy crowd]. ²⁴Jesus said, "·Go away [Get out; Leave!]. [^lFor] The girl is not dead, only asleep." But the people ·laughed at [^lridiculed] him. ²⁵After the crowd had been ·thrown [sent; put] out of the house, Jesus went into the girl's room and took hold of her hand, and she ·stood up [arose]. ²⁶The ·news [report] about this spread ·all around the area [^lthroughout that whole land/region].

²⁷When Jesus was leaving there, two blind men followed him. They cried out, “Have mercy [Take pity] on us, Son of David [Ca title for the Messiah, a descendant of King David; 2 Sam. 7:11–16]!”

²⁸After Jesus went inside, the blind men went with him. He asked the men, “Do you believe that I can make you see again [do this]?”

They answered, “Yes, Lord.”

²⁹Then Jesus touched their eyes and said, “Because you believe [According to your faith], it will happen [let it be done for you].” ³⁰Then the men were able to see [their eyes were opened]. But Jesus warned them strongly, saying, “Don’t tell anyone [See that no one knows] about this.”

³¹But the blind men left and spread the news about Jesus all around that area [throughout that whole land/region].

³²When the two men were leaving, [look; behold] some people brought to Jesus another man who could not talk because he had a demon in him [a mute, demon-possessed man]. ³³After Jesus forced the demon to leave the man [drove/cast out the demon], he was able [began] to speak. The crowd was amazed and said, “We have never seen anything like this [Nothing like this has ever been seen/ happened] in Israel.”

³⁴But the Pharisees said, “He forces [drives; casts] demons out by the power of the prince [ruler] of demons.”

³⁵Jesus traveled through all the towns and villages, teaching in their synagogues, preaching [proclaiming] the Good News [Gospel] about the kingdom, and healing all kinds of diseases and sicknesses. ³⁶When he saw the crowds, he felt sorry [had compassion] for them because they were hurting [distressed; confused; harassed] and helpless [discouraged; dejected], like sheep without a shepherd. ³⁷Jesus said to his followers [disciples], “There are many people to harvest [The harvest is great/large] but there are only a few workers [the workers/laborers are few]. ³⁸So pray to the Lord who owns [who is in charge of; of] the harvest, that he will send more workers [laborers] to gather [into] his harvest.”

10 Jesus called his twelve followers [disciples] together and gave them authority to drive [force; cast] out evil [defiling; unclean] spirits and to heal every kind of disease and sickness. ²These are the names of the twelve apostles: first, Simon (also called Peter) and his brother Andrew; James son of Zebedee, and his brother John; ³Philip and Bartholomew; Thomas and Matthew, the tax collector; James son of Alphaeus, and Thaddaeus;

JESUS HEALS TWO BLIND MEN

(9:27–31;
Mark 10:46–52;
Luke 18:35–43)

JESUS HEALS A DEMON POSSESSED MAN

(9:32–34; Mark 3:22;
Luke 11:14–15)

THE HARVEST IS GREAT

(10:1–15; Mark 6:6, 34;
Luke 8:1; 10:2)

JESUS SENDS OUT HIS APOSTLES

(10:1–15; Mark 3:13–19;
6:7–11;
Luke 6:12–16; 9:1–5;
10:3)

⁴Simon the Zealot and Judas Iscariot, who ·turned against [betrayed] Jesus.

⁵Jesus sent out these twelve men with the following ·order [instructions]: “Don’t go ·to [^Lon the way/road of] the ·Gentiles [non-Jewish people] or ·to [^Lenter] any town where the Samaritans live. ⁶But go to the ·people of Israel, who are like lost sheep [^Llost sheep of the house of Israel]. ⁷When you go, ·preach [announce; proclaim] this: ‘The kingdom of heaven is ·near [at hand].’ ⁸Heal the sick, raise the dead to life again, ·heal [^Lcleanse] ·those who have skin diseases [^Tthe lepers; see 8:2], and ·force demons out of people [^Lcast out demons]. ·I give you these powers freely, so help other people freely [^LFreely you have received, freely give]. ⁹Don’t ·carry [or acquire] any money ·with you [^Lin your belts]—gold or silver or copper. ¹⁰Don’t carry a ·bag [traveler’s bag; or beggar’s purse] or ·extra clothes [^Ltwo tunics] or sandals or a ·walking stick [staff]. Workers ·should be given what they need [deserve to be supported; ^Ldeserve their food/sustenance].

¹¹“When you enter a city or town, ·find [seek out] some ·worthy [honorable; respected] person there and stay in that home until you leave. ¹²When you enter that home, ·give it your blessing [^Lgreet it; ^Ctypically, “Peace be with you”; see Luke 10:5]. ¹³If the ·people there welcome you [^Lhouse is worthy], let your peace ·stay there [^Lcome upon it]. But if ·they don’t welcome you [^Lit is not worthy], ·take back the peace you wished for them [^Llet your peace return to you]. ¹⁴And if ·a home or town [^Lanyone] refuses to welcome you or ·listen to you [heed your words/message], leave that ·place [^Lhome or town] and shake its dust off your feet [^Cin protest and as a warning of judgment]. ¹⁵I tell you the truth, on the judgment day it will be ·better [more bearable/tolerable] for the ·towns [^Lland] of Sodom and Gomorrah [^Cevil cities destroyed by God; Gen. 19] than for the people of that town.

**JESUS WARNS HIS
APOSTLES**

(10:16–25;

Mark 13:9–13;

Luke 6:40; 12:11–12;

21:12–19)

¹⁶“Listen [^LLook; ^TBehold], I am sending you out like sheep among wolves. So be as ·clever [wise; shrewd; cunning] as ·snakes [serpents] and as ·innocent [harmless] as doves. ¹⁷Be careful of [Beware of; Watch out for] people, because they will ·arrest you and take you to court [hand you over to the courts/councils; ^Clocal councils associated with Jewish synagogues] and ·whip [flog; scourge] you in their synagogues. ¹⁸Because of me [On my account; For my sake] you will be taken to stand before governors and kings, ·and you will tell them and the Gentiles about me [^Las a witness/ testimony to them and to the Gentiles]. ¹⁹When you are arrested, don’t worry about what to say or how to say it. [^LFor] At that time you will be given the things to say. ²⁰It will not

really be you speaking but the Spirit of your Father speaking through [in] you.

21^cBrothers will give [betray; hand over] their own brothers to be killed [death], and fathers will give their own children to be killed [death]. Children will fight [rebel; rise up] against their own parents and have them put to death. 22All people will hate you because you follow me [¹of my name], but those people who keep their faith [endure; stand firm; persevere] until the end will be saved. 23When you are treated badly [persecuted] in one city, run [flee] to another city [the next]. I tell you the truth, you will not finish going through all the cities of Israel before the Son of Man comes [Dan. 7:13–14].

24^cA student [disciple; follower] is not better than [superior to; ¹above] his teacher, and a servant [slave] is not better than [superior to; ¹above] his master [lord]. 25A student should be satisfied [¹It is enough for a student/disciple/follower] to become like his teacher; a servant should be satisfied to become [¹and a servant/slave] like his master. If the head of the family [^chere referring to Jesus] is called Beelzebul [^canother name for Satan], then the other members of the family will be called worse names [¹how much more the members of his household]!

26^cSo don't be afraid of those people, because everything that is hidden [concealed; covered up] will be shown [revealed; uncovered; disclosed]. Everything that is secret [hidden] will be made known [clear]. 27I tell you these things in the dark, but I want you to tell them in the light [daylight]. What you hear whispered in your ear you should shout [proclaim] from the housetops. 28Don't be afraid of people, who can kill the body but cannot kill the soul. The only one you should fear is the one who can destroy [¹both] the soul and the body in hell [¹Gehenna; 5:22]. 29Two sparrows are sold [¹Are not two sparrows sold...?] for only a penny [^cGreek: *assarion*; a copper coin of very low value], but not even one of them can die [¹fall to the ground] without your Father's knowing it [*or* apart from your Father's will]. 30God even knows [numbers; counts] how many hairs are on your head. 31So don't be afraid. You are worth much more [more valuable] than many sparrows.

32^cAll those who stand before others and say they believe in me [¹confess/acknowledge me before people], I will say before my Father in heaven that they belong to me [¹confess/acknowledge them before my Father in heaven]. 33But all who stand before others and say they do not believe in me [¹deny/disown me before people] I will say before my Father in heaven that they do not belong to me [¹also deny/disown them before my Father in heaven].

**FEAR GOD,
NOT PEOPLE**

(10:26–33; Luke 12:2–9)

DIVISIONS WITHIN HOUSEHOLDS*(10:34-36; Luke 12:51-53)*

34“Don't ·think [suppose] that I came to bring peace to the earth. I did not come to bring peace, but a sword.

35^[LFor] I have come ·so that

‘a son will be ^[Lto turn a man] against his father,

a daughter ·will be against [against] her mother,

a daughter-in-law ·will be against [against] her mother-in-law.

36 A person's enemies will be members of his own ·family [household; Mic. 7:6].’

CONDITIONS AND REWARDS OF DISCIPLESHIP*(10:37-42; Mark 9:41; Luke 10:16; 14:25-27; 17:33; John 12:25; 13:20)*

37“·Those who love ^[LThe one who loves...] their father or mother more than they love me are not worthy ·to be my followers ^[Lof me]. Those who love their son or daughter more than they love me are not worthy ·to be my followers ^[Lof me]. 38Whoever ·is not willing to carry the ^[Ldoes not take up his] cross and follow me is not worthy of me.

39Those who ·try to hold on to [cling to; seek to preserve; ^{Lfind}] their lives will ·give up true life [lose them]. Those who ·give up [lose] their lives for ·me [my sake] will ·hold on to true life ^[Lfind them]. 40Whoever ·accepts [receives; welcomes] you also ·accepts [receives; welcomes] me, and whoever ·accepts [receives; welcomes] me also ·accepts [receives; welcomes] the One who sent me. 41Whoever ·accepts [receives; welcomes] a prophet ·because he is a prophet ^[Lin the name of a prophet] will receive the ·reward of [same reward as] a prophet. And whoever ·accepts [receives; welcomes] a ·good [righteous; upright] person because that person is ·good [righteous; upright] will receive the ·reward of [same reward as] a ·good [righteous; upright] person. 42Those who give one of these little ones [even; so much as] a cup of cold water because they are my ·followers [disciples] will ·truly get ^[Lcertainly not lose] their reward.”

JESUS AND JOHN THE BAPTIST*(11:1-19; Luke 7:18-35; 16:16)*

11 After Jesus finished ·telling these things to [instructing; see 7:28] his twelve ·followers [disciples], he left there and went to ·the ·towns in Galilee ^[Ltheir towns] to teach and preach.

2John the Baptist was in prison, but he heard about ·what Christ was doing [*or* the deeds/actions of the Messiah]. So John sent some of his ·followers [disciples] to Jesus. 3They asked him, “Are you the ·One who is to come [Expected One; ^cthe Messiah], or should we ·wait for [look for; expect] someone else?”

4Jesus answered them, “Go ·tell [report to] John what you hear and see: 5The blind can see, the ·crippled [lame] can walk, and ·people with skin diseases [^Tlepers; see 8:2] are ·healed ^[Lcleansed]. The deaf can hear, the dead are raised to life, and the ·Good News [Gospel] is preached to the poor

[c]signs of God's restoration of creation, predicted by the prophet Isaiah; Is. 29:18–19; 35:5–6; 61:1–2]. ⁶Those who ·do not stumble in their faith [are not offended] because of me are blessed.”

⁷As ·John's followers [¹they] were leaving, Jesus began talking to the ·people [crowds] about John. Jesus said, “What did you go out into the ·desert [wilderness] to see? A reed ·blown by [shaken by; swaying in] the wind [ca metaphor for something weak or wavering]? ⁸What did you go out to see? A man dressed in ·fine [expensive] clothes? No, those who wear ·fine [expensive; ¹soft] clothes ·live [are found] in kings' ·palaces [houses]. ⁹So why did you go out? To see a prophet? Yes, and I tell you, John is more than a prophet. ¹⁰This was written about him:

‘[¹Look; ¹Behold] I will send my messenger ahead of you, who will prepare ·the [your] way ·for [before; in front of] you [Mal. 3:1].’

¹¹I tell you the truth, John the Baptist is greater than any other person ·ever born [¹born to women], but even the least important person in the kingdom of heaven is greater than John [c]because John prepares for, but does not fully participate in the blessings of the kingdom]. ¹²Since the time [¹From the days] John the Baptist came until now, the kingdom of heaven has been ·going forward in strength [advancing forcefully; or subject to violence; suffering violent attacks], and ·forceful [or violent] people have been trying to ·take it by force [lay hold of it; or attack it]. ¹³All the prophets and the law of Moses ·told about what would happen [¹prophesied] until ·the time John came [¹John]. ¹⁴And if you ·will believe what they said, you will believe that John is Elijah [¹are willing to accept it, he is Elijah], whom they said would come. ¹⁵Let those with ears use them and listen[¹The one who has ears to hear, let him hear]!

¹⁶“What can I say about the people of this time? What are they like? [¹To what shall I compare this generation?] They are like children sitting in the marketplace, who call out to each other,

¹⁷“We played ·music [¹the pipe/flute] for you, but you did not dance; we sang a ·sad song [funeral song; dirge], but you did not ·cry [weep].’ [c]The religious leaders wanted John to “dance” (lighten up his severe message) and wanted Jesus to “mourn” (follow their restrictive lifestyle).]

¹⁸[¹For] John came and did not eat or drink like other people. So people say, ‘He ·has [is possessed by] a demon.’ ¹⁹The Son of Man came, eating and drinking, and people say, ‘Look at him! ·He eats too much and drinks too much

wine [^LHe's a glutton and a drunkard], and he is a friend of tax collectors and sinners.' But wisdom is ·proved to be right [vindicated] by ·what she does [*or* its deeds/actions/results; ^CWisdom is personified as a woman (Prov. 8), her "children" being those who respond favorably to the message of John and Jesus]."

**JESUS WARNS
UNBELIEVERS**

(11:20–24;
Luke 10:12–15)

²⁰Then Jesus began to ·criticize [denounce; reproach] the cities where he did ·most [so many] of his ·miracles [powerful deeds], because the people did not ·change their lives and stop sinning [repent]. ²¹He said, “·How terrible for [^LWoe to] you, Korazin! ·How terrible for [^LWoe to] you, Bethsaida! If the same ·miracles [powerful deeds] ·I did [^Lthat occurred] in you had happened in Tyre and Sidon [^Ccities in Phoenicia notorious for their wickedness], those people would have ·changed their lives [repented] a long time ago. ·They would have worn rough cloth and put ashes on themselves to show they had changed [^L...in sackcloth/burlap and ashes; ^Csigns of sorrow and deep remorse]. ²²But I tell you, on the judgment day it will be ·better [more bearable/tolerable] for Tyre and Sidon than for you. ²³And you, Capernaum [^Ca town in Galilee where Jesus lived and ministered], will you be ·lifted up to [honored/exalted in] heaven? No! you will be thrown down to ·the depths [the place of the dead; ^LHades; Is. 14:13, 15]. If the ·miracles [powerful deeds] ·I did [^Lthat occurred] in you had happened in Sodom [^Ca city God destroyed because the people were so evil; Gen. 19], it would ·still be a city [^Lhave remained until] today [^Cbecause its people would have repented and judgment averted]. ²⁴But I tell you, on the judgment day it will be ·better [more bearable/tolerable] for [^Lthe region/land of] Sodom than for you.”

**JESUS OFFERS REST
TO PEOPLE**

(11:25–27;
Luke 10:21–22)

²⁵At that time Jesus said, “I ·praise [bless; thank; acknowledge] you, Father, Lord of heaven and earth, because you have hidden these things from the people who are wise and ·smart [learned; intelligent]. But you have ·shown [revealed] them to ·those who are like little children [^Llittle children; infants; ^Cthose with a childlike faith]. ²⁶Yes, Father, [^Lbecause] this is what ·you really wanted [pleased you].

²⁷“My Father has ·given [entrusted/committed to] me all things. No one knows the Son, except the Father. And no one knows the Father, except the Son and those whom the Son ·chooses [desires; intends] to ·tell [reveal it].

²⁸“Come to me, all of you who are ·tired [weary] and ·have heavy loads [overburdened; ^Theavy-laden] and I will give you rest. ²⁹Accept my teachings [^LTake my yoke upon you] and learn from me, because I am gentle and humble in ·spirit [heart], and you will find rest for your ·lives [souls;

Jer. 6:16]. ³⁰The burden that I ask you to accept [^L...because my yoke] is easy; the load I give you to carry [^Land my burden] is light.”

12At that time Jesus was walking through some fields of grain on a Sabbath day. His followers [disciples] were hungry, so they began to pick the grain and eat it [Deut. 23:25]. ²When the Pharisees saw this, they said to Jesus, “Look! Your followers [disciples] are doing what is unlawful to do [forbidden] on the Sabbath day.” [C^GGleaning was viewed as work, and therefore forbidden on the Sabbath; Ex. 34:21.]

³Jesus answered, “Have you not read what David did when he and the people with him [his companions] were hungry? ⁴He went into God’s house, and he and those with him [his companions] ate the holy bread [consecrated bread; ^Lbread of presentation], which was lawful [allowed] only for priests to eat [Ex. 25:30; Lev. 24:5–9]. ⁵And have you not read in the law of Moses [^LLaw] that on every Sabbath day the priests in the Temple break this law about [volute; desecrate; profane] the Sabbath day [cby working when they offer sacrifices]? But the priests are not wrong for doing that [^Linnocent; not guilty]. ⁶I tell you that there is something [or someone; ^Cmay refer to Jesus himself or to the arrival of the kingdom] here that is greater than the Temple. ⁷The Scripture says, ‘I want kindness more than I want animal sacrifices [^Lmercy and not sacrifice; Hos. 6:6].’ If you understood [had known] what these words mean, you would not have judged those who have done nothing wrong [condemned the innocent/guiltless].

⁸“So [For] the Son of Man is Lord [Master] of the Sabbath day.”

⁹Jesus left there and went into their synagogue, ¹⁰where [^Land look/^Tbehold] there was a man with a crippled [paralyzed; deformed; shriveled] hand. They were looking for a reason to accuse [bring charges against] Jesus, so they asked him, “Is it right [lawful] to heal [cure] on the Sabbath day?”

¹¹Jesus answered, “If any of you has a sheep, and it falls into a ditch [pit; hole] on the Sabbath day, you will [would you not...?] help [^Lgrab it and lift] it out of the ditch.

¹²Surely a human being is more important [^LHow much better is a person] than a sheep. So it is lawful [permitted] to do good things [good] on the Sabbath day.”

¹³Then Jesus said to the man, “Hold [Stretch] out your hand.” The man held [stretched] out his hand, and it became well again [was restored], like [^Las healthy as] the

JESUS IS LORD OF THE SABBATH

(12:1–8;
Mark 2:23–28;
Luke 6:1–5)

JESUS HEALS A MAN'S HAND

(12:9–14;
Mark 3:1–6;
Luke 6:6–11)

other hand. ¹⁴But the Pharisees left and ·made plans [plot-
ted; conspired] to ·kill [destroy] Jesus.

**JESUS IS GOD'S
CHOSEN SERVANT**
(12:15–21; Mark 3:7–12;
Luke 6:17–19)

¹⁵Jesus knew ·what the Pharisees were doing [^Lthis], so he left that place. ·Many people [Large crowds] followed him, and he healed all who were sick. ¹⁶But Jesus warned the people not to ·tell who he was [make him known]. ¹⁷He did these things to ·bring about [fulfill] what Isaiah the prophet had said:

¹⁸·Here is [^LBehold; Look!] my servant whom I have chosen.

·I love him [The one I love; My beloved], ·and I am pleased with him [^Lin whom my soul delights/is well pleased].

I will put my Spirit upon him,
and he will ·tell of my [proclaim] justice to ·all people
[the nations/Gentiles].

¹⁹He will not ·argue [quarrel; fight] or ·cry out [shout];
no one will hear his voice in the streets.

²⁰He will not break a ·crushed blade of grass [battered/
bruised reed]

or ·put out [extinguish] ·even a weak flame [a flickering
candle; ^La smoldering wick]

until he ·makes justice win the [leads justice to] victory.

²¹ In ·him [^Lthis name] will the ·Gentiles [nations; non-Jewish
people] ·find [put their] hope [Is. 42:1–4].”

**JESUS' POWER IS
FROM GOD**
(12:22–30;
Mark 3:22–27;
Luke 11:14–23)

²²Then some people brought to Jesus a man who was blind and ·could not talk [mute], because he ·had a demon [was demon-possessed/demonized]. Jesus healed the man so that he could talk and see. ²³All the people were amazed and said, “Perhaps this man is the Son of David [^Ca title for the Messiah, a descendant of King David; 2 Sam. 7:11–16]!”

²⁴When the Pharisees heard this, they said, “This man uses the power of Beelzebul [^Canother name for Satan], the ruler of demons, to ·force [drive; cast] demons out of people.”

²⁵Jesus knew what the Pharisees were thinking, so he said to them, “Every kingdom that is ·divided against [at war with] itself ·will be destroyed [is doomed/headed for ruin]. And any city or ·family [^Lhouse] that is ·divided against [at war with] itself will not ·continue [survive; stand]. ²⁶And if Satan ·forces out himself [^Ldrives/casts out Satan], then Satan is ·divided against [at war with] himself, and ·his kingdom will not continue [how will his kingdom stand?].

²⁷You say that I use the power of Beelzebul [v. 24] to ·force [drive; cast] out demons. If that is true, then what power do your ·people [own exorcists; followers; ^Lsons] use to ·force [drive; force] out demons? So they will be your judges. ²⁸But

if I use the power of God's Spirit to ·force [drive; cast] out demons, then the kingdom of God has ·come to you [arrived among you; *or* overtaken you; caught you unaware].

29^c·If anyone wants to [¹Or how can anyone...?] enter a strong person's house and ·steal [seize; plunder] his things, he must first ·tie up [bind] the strong person. Then he can ·steal [seize; plunder] the things from the house. [^cSatan is the strong man and his possessions are the people Jesus is freeing from Satan's power.]

30^c·Whoever is not with me is against me. Whoever does not ·work [gather] with me ·is working against me [scatters; ^cprobably a reference to gathering or scattering a flock; John 10:12]. 31^cSo I tell you, people can be forgiven for every sin and ·everything they say against God [blasphemy]. But whoever ·speaks [blasphemes] against the ·Holy Spirit [¹Spirit] will not be forgiven. 32^cAnyone who speaks against the Son of Man can be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, ·now or in the future [¹neither in this age, nor the one to come].

33^c·If you want good fruit, you must ·make the tree good [grow a good/healthy tree]. If ·your tree is not good [you grow a bad/unhealthy tree], it will have bad fruit. A tree is ·known [identified; recognized] by the kind of fruit it produces. 34^cYou ·snakes [¹brood/offspring of vipers]! You are evil people, so how can you say anything good? [¹For] The mouth speaks the things that ·are in [overflow from] the heart. 35^cGood people ·have good things in their hearts, and so they say good things [¹bring forth good things from the good treasure/storehouse]. But evil people ·have evil in their hearts, so they say evil things [¹bring forth evil things from the evil treasure/storehouse]. 36^cAnd I tell you that on the judgment day people will ·be responsible [give an accounting; answer] for every ·careless [idle; thoughtless; unhelpful] ·thing [word] they have said. 37^cThe words you have said will be used to judge you. Some of your words will prove you right, but some of your words will prove you guilty [¹For by your words you will be acquitted/justified, and by your words you will be condemned].”

38^cThen some of the Pharisees and ·teachers of the law [scribes] answered Jesus, saying, “Teacher, we want to see ·you work a miracle as a sign [¹a sign from you].”

39^cJesus answered, “Evil and sinful people [¹An evil and adulterous/unfaithful generation] are the ones who ·want to see [seek after; ask for; demand] ·a miracle for a sign [¹a sign]. But no sign will be given to them, except the sign of

**THE SIN AGAINST
THE HOLY SPIRIT**

(12:31–32;

Mark 3:28–30;

Luke 6:43–45; 12:10)

**PEOPLE KNOW YOU
BY YOUR WORDS**

**THE PEOPLE ASK
FOR A MIRACLE**

(12:38–42;

Mark 8:11–12;

Luke 11:16, 24–32)

the prophet Jonah. ⁴⁰[^LFor just as] Jonah was in the stomach of the ·big fish [sea monster; sea creature] for three days and three nights [Jon. 1:17]. In the same way, the Son of Man will be in the ·grave [^Lheart of the earth] three days and three nights. ⁴¹On the judgment day the ·people [*or* men] from Nineveh will stand up with ·you people who live now [this generation], and they will ·show that you are guilty [condemn you]. [^LBecause] When Jonah preached to them, they ·were sorry and changed their lives [repented]. And ·I tell you that [^Llook; ^Tbehold] ·someone [*or* something; *C*either Jesus or the Kingdom of God] greater than Jonah is here. ⁴²On the judgment day, the Queen of the South will ·stand [rise] up with ·you people who live today [this generation]. She will ·show that you are guilty [condemn you], because she came from ·far away [the ends of the earth] to listen to Solomon's wise teaching [1 Kin. 10:1–13]. And ·I tell you that [^Llook; ^Tbehold] ·someone [*or* something] greater than Solomon is here.

**PEOPLE TODAY ARE
FULL OF EVIL**

(12:43–45;
Luke 11:24–26)

⁴³“When an ·evil [defiling; ^Lunclean] spirit comes out of a person, it travels through ·dry [waterless; arid] places, looking for a place to rest, but it doesn't find it. ⁴⁴So the spirit says, ‘I will go back to the house [^Cthe person] I left.’ When the spirit comes back, it finds the house still empty, swept clean, and ·made neat [put in order; fixed up]. ⁴⁵Then the evil spirit goes out and brings seven other spirits even more ·evil [wicked] than it is, and they go in and live there. So ·the person has even more trouble than before [^Lthe last state of that person is worse than the first]. ·It is the same way [^LSo it will be] with ·the evil people who live today [this evil generation].”

**JESUS' TRUE
FAMILY**

(12:46–50;
Mark 3:31–35;
Luke 8:19–21;
John 15:14)

⁴⁶While Jesus was talking to the ·people [crowds], [^Llook; ^Tbehold] his mother and ·brothers [*or* brothers and sisters; ^Cthe Greek word can mean “siblings”] stood outside, ·trying to find a way [seeking; asking] to talk to him. ⁴⁷Someone told Jesus, “[^LLook; ^TBehold] Your mother and brothers [and sisters] are standing outside, ·and they want [seeking; asking] to talk to you.”ⁿ

⁴⁸He answered, “Who is my mother? Who are my brothers [and sisters]?” ⁴⁹Then he ·pointed to [*or* stretched out his hand toward] his ·followers [disciples] and said, “·Here are [^LLook; ^TBehold] my mother and my brothers. ⁵⁰My true brother and sister and mother are those who do ·what my Father in heaven wants [the will of my Father in heaven].”

13That same day Jesus went out of the house and sat by the lake [c^the Sea of Galilee]. ²Large crowds gathered around him, so he got into a boat and sat down, while the people stood on the shore. ³Then Jesus used stories [parables] to teach them many things. He said: “A farmer [sower] went out to plant [sow] his seed. ⁴While he was planting [sowing], some seed fell by the road [along the path], and the birds came and ate it all up. ⁵Some seed fell on rocky ground, where there wasn’t much dirt. That seed grew [sprang up] very fast, because the ground was not deep. ⁶But when the sun rose, the plants dried up [were scorched and withered], because they did not have deep roots. ⁷Some other seed fell among thorny weeds, which grew and choked the good plants. ⁸Some other seed fell on good ground where it grew and produced a crop [grain]. Some plants made a hundred times more, some made sixty times more, and some made thirty times more. ⁹Let those with ears use them and listen [¹The one who has ears to hear, let him hear].”

¹⁰The followers [disciples] came to Jesus and asked, “Why do you use stories to teach the people [¹speak to them in parables]?”

¹¹Jesus answered, “You have been chosen [¹It has been granted/given to you] to know [understand] the secrets [mysteries] about the kingdom of heaven, but others cannot know these secrets [¹it has not been given/granted to those others]. ¹²Those who have understanding [¹have] will be given more, and they will have all they need [an abundance]. But those who do not have understanding [¹have], even what they have will be taken away from them. ¹³This is why I use stories to teach the people [¹speak in parables]: [¹Because] They see [look], but they don’t really see [perceive]. They hear, but they don’t really hear or understand. ¹⁴So they show that the things Isaiah said about them are true [¹In them the prophecy of Isaiah is fulfilled that says]:

‘You will listen and listen [keep on hearing; or listen intently], but you will not understand.

You will look and look [keep on seeing; or look intently], but you will not learn [perceive; comprehend].

¹⁵For the minds [hearts] of these people have become stubborn [dull; calloused; hardened].

They do not [hardly] hear with their ears, and they have closed their eyes.

Otherwise they might see with their eyes and hear with their ears.

A STORY ABOUT PLANTING SEED

(13:1-9;
Mark 4:1-9;
Luke 8:4-8)

WHY JESUS USED STORIES TO TEACH

(13:10-17;
Mark 4:10-12, 25;
Luke 8:9-10, 18;
10:23-24)

They might really understand ·in their minds [with their hearts]

and ·come back [turn; return] to me and ·be healed [I would heal them; Is. 6:9–10].²

¹⁶But ·you [Lyour eyes] are blessed, because you see with your eyes and hear with your ears. ¹⁷I tell you the truth, many prophets and ·good [righteous; just] people ·wanted [longed] to see the things that you now see, but they did not see them. And they ·wanted [longed] to hear the things that you now hear, but they did not hear them.

**JESUS EXPLAINS
THE SEED STORY**

(13:18–23;
Mark 4:13–20;
Luke 8:11–15)

¹⁸“So listen to the ·meaning of that story about the farmer [parable of the sower]. ¹⁹What is the seed that fell ·by the road [along the path]? That seed is like ·the person [anyone] who hears the ·message [word; teaching] about the kingdom but does not understand it. The Evil One comes and ·takes away [snatches] what was ·planted [sown] in that person’s heart. ²⁰And what is the seed ·that fell [sown] on rocky ground? That seed is like the person who hears the ·teaching [word; message] and quickly ·accepts [receives] it with joy. ²¹But ·he does not let the teaching go deep into his life, so [Lsince he has no root in himself] ·he keeps it only a short time [he does not endure; it is shortlived]. When trouble or persecution comes because of the ·teaching he accepted [word, message], he ·quickly [immediately] ·gives up [falls away; stumbles]. ²²And what is the seed ·that fell [sown] among the thorny weeds? That seed is like the person who hears the ·teaching [word; message] but lets worries about this ·life [world; age] and the ·temptation [deceitfulness; seduction] of wealth ·stop that teaching from growing [Lchoke the word/message]. So the teaching does not produce fruit in that person’s life. ²³But what is the seed ·that fell [sown] on the good ground? That seed is like the person who hears the teaching and understands it. That person grows and produces ·fruit [a crop], sometimes a hundred times more, sometimes sixty times more, and sometimes thirty times more.”

**A STORY ABOUT
WHEAT AND
WEEDS**

²⁴Then Jesus ·told [presented to] them another ·story [parable]: “The kingdom of heaven is like a man who ·planted [sowed] good seed in his field. ²⁵That night, when everyone was asleep, his enemy came and ·planted [sowed] ·weeds [Ttares; Ca noxious weed that looks like wheat] among the wheat and then left. ²⁶Later, the wheat sprouted and the heads of grain grew, but the ·weeds [Ttares] also ·grew [appeared]. ²⁷Then the man’s ·servants [slaves] came to him and said, ‘[Master; Sir] ·You planted [LDidn’t you sow...?] good seed in your field. Where did the ·weeds [Ttares] come from?’ ²⁸The man answered, ‘An enemy ·planted weeds [Ldid

this]. The servants [slaves] asked, ‘Do you want us to pull up the weeds [go and gather them]?’²⁹ The man answered, ‘No, because when you pull up [gather] the weeds [Tares], you might also pull up [uproot] the wheat.³⁰ Let the weeds and the wheat [both] grow together until the harvest time. At harvest time I will tell the workers [reapers], “First gather the weeds [Tares] and tie them together [in bundles] to be burned. Then gather the wheat and bring it to my barn.”’”

³¹Then Jesus told [presented to them] another story [parable]: “The kingdom of heaven is like a mustard seed that a man planted [sowed] in his field.³² That seed is the smallest of all seeds [the mustard seed was the smallest seed known to Jesus’ hearers], but when it grows, it is one of the largest garden plants. It becomes big enough [a tree] for the wild birds [birds of the sky] to come and build nests in its branches.”

³³Then Jesus told another story [parable]: “The kingdom of heaven is like yeast [leaven] that a woman took and hid [mixed] in a large tub [Greek: three sata; about fifty pounds] of flour until it made all the dough rise [the whole was leavened; Luke 13:20–21].”

³⁴Jesus used stories [parables] to tell all these things to the people; he always used stories to teach them [did not speak to them without parables; Mark 4:33–34].³⁵ This is as [fulfills what] the prophet said:

“I will speak using [open my mouth in] stories [parables];

I will tell [announce; utter] things that have been secret [hidden] since the world was made [creation/foundation of the world. Ps. 78:2].”

³⁶Then Jesus left the crowd and went into the house. His followers [disciples] came to him and said, “Explain to us the meaning of the story [parable] about the weeds [Tares] in the field.”

³⁷Jesus answered, “The man who planted [sowed] the good seed in the field is the Son of Man.³⁸ The field is the world, and the good seed are all of God’s children who belong to the kingdom [the children/sons of the kingdom]. The weeds [Tares] are those people who belong to the Evil One [the children/sons of the Evil One].³⁹ And the enemy who planted [sowed] the bad seed is the devil. The harvest time is the end of the age, and the workers who gather [harvesters; reapers] are God’s angels.

⁴⁰Just as the weeds [Tares] are pulled up [gathered] and burned in the fire, so it will be at the end of the age.

**STORIES OF
MUSTARD SEED
AND YEAST**

(13:31–33;
Mark 4:30–32;
Luke 13:18–21)

**JESUS EXPLAINS
ABOUT THE WEEDS**

41The Son of Man will send out his angels, and they will gather [remove; weed] out of his kingdom all who [or all things that] cause sin [are stumbling blocks] and all who do evil [break God's law]. 42The angels will throw them into the blazing furnace [Dan. 3:6], where the people will cry and grind their teeth with pain [there will be weeping and gnashing of teeth; indicating agony and remorse]. 43Then the good people [righteous] will shine like the sun in the kingdom of their Father [Dan. 12:3]. Let those with ears use them and listen [The one who has ears to hear, let him hear].

**STORIES OF A
TREASURE AND A
PEARL**

44“The kingdom of heaven is like a treasure hidden in a field. One day a man found the treasure, and then he hid it in the field again. He was so happy [joyful; excited] that he went and sold everything he owned to buy that field.

45“Also, the kingdom of heaven is like a merchant looking for fine pearls. 46When he found a very valuable pearl, he went and sold everything he had and bought it.

**A STORY OF A
FISHING NET**

47“Also, the kingdom of heaven is like a net [dragnet; a net dragged between two boats, or between a boat and the shore] that was put into the lake [sea] and caught many different kinds of fish. 48When it was full, the fishermen pulled the net to the shore. They sat down and put all the good fish in baskets and threw away the bad [worthless] fish. 49It will be this way at the end of the age. The angels will come and separate the evil people from the good [righteous] people. 50The angels will throw the evil people into the blazing furnace [Dan. 3:11, 19–30], where people will cry and grind their teeth with pain [there will be weeping and gnashing of teeth; v. 42].”

51Jesus asked his followers [disciples], “Do you understand all these things?”

They answered, “Yes.”

52Then Jesus said to them, “So every teacher of the law [scribe] who has been taught about [become a disciple of] the kingdom of heaven is like the owner [head] of a house. He brings out both new things and old things he has saved [from his treasure/storeroom; knowledge of the Old Testament provides insight into Jesus' “new” message of the kingdom of God].”

**JESUS GOES TO HIS
HOMETOWN**

(13:53–58;
Mark 6:1–6;
Luke 4:16–30)

53When Jesus finished teaching [see 7:28] with these stories [parables], he left there. 54He went to his hometown [Nazareth; 2:23; Luke 2:39] and taught the people in their synagogue, and they were amazed [astonished]. They said, “Where did this man get this wisdom and this power to do miracles? 55He is just [Isn't this...?] the son of a [the]

carpenter. His mother is Mary [¹Isn't his mother called Mary...?], and his brothers are James, Joseph, Simon, and Judas. ⁵⁶And all his sisters are here with us. Where then does this man get all these things?" ⁵⁷So the people were upset with [offended by] Jesus.

But Jesus said to them, "A prophet is honored everywhere [not dishonored] except in his hometown and in his own home [family; household]."

⁵⁸So he did not do many miracles there because they had no faith [of their unbelief].

14 At that time Herod, the ruler of Galilee [¹tetrarch; see Luke 3:1], heard the reports about Jesus. ²So he said to his servants, "Jesus [¹This] is John the Baptist, who has risen from the dead. That is why he can work these miracles [¹miraculous powers are at work in him]."

³Sometime before this, [¹For] Herod had arrested John, tied him up [chained/bound him], and put him into prison. Herod did this because of Herodias, who had been the wife of Philip, Herod's brother. ⁴[¹For] John had been telling Herod, "It is not lawful for you to be married to Herodias [have her]."⁵Herod wanted to kill John, but he was afraid of the people [crowd], because they believed John was [re-garded John as] a prophet.

⁶On Herod's birthday, the daughter of Herodias danced for Herod and his guests, and she [greatly] pleased him. ⁷So he promised [announced] with an oath [a vow] to give her anything she wanted [asked]. ⁸Herodias told her daughter what to ask for, so [At her mother's urging/prompting] she said to Herod, "Give me the head of John the Baptist here on a platter."⁹Although King Herod was very sad [sorry; grieved; distressed], he had made a promise [vow; oath], and his dinner guests had heard him. So Herod ordered [commanded] that what she asked for be done. ¹⁰He sent soldiers to the prison to cut off John's head. ¹¹And they brought it on a platter and gave it to the girl, and she took it to her mother. ¹²John's followers [disciples] came and got his body [corpse] and buried it. Then they went and told [reported it to] Jesus.

¹³When Jesus heard what had happened to John, he left in a boat and went to a lonely [isolated; deserted] place by himself. But the crowds heard about it and followed him on foot from the towns. ¹⁴When he arrived [landed; came ashore], he saw a great crowd waiting. He felt sorry [had compassion] for them and healed those who were sick.

¹⁵When it was evening, his followers [disciples] came to him and said, "No one lives in this [This is a remote/deserted]

HOW JOHN THE BAPTIST WAS KILLED

(14:1-12;
Mark 6:14-29;
Luke 3:19-20; 9:7-9)

MORE THAN FIVE THOUSAND FED

(14:13-21;
Mark 6:32-44;
Luke 9:10-17;
John 6:1-15)

place, and it is already late. Send the people away so they can go to the towns [villages] and buy food for themselves.”

¹⁶But Jesus answered, “They don’t need to go away. You give them something to eat.”

¹⁷They said to him, “But we have only five loaves of bread and two fish.”

¹⁸Jesus said, “Bring the bread and the fish [to them here] to me.” ¹⁹Then he told [commanded; ordered] the people to sit down [recline] on the grass. He took the five loaves and the two fish and, looking to heaven, he thanked God for [blessed] the food. Jesus divided [broke] the bread and gave it to his followers [disciples], who gave it to the people.

²⁰All the people ate and were satisfied. Then the followers [they] filled twelve baskets with the leftover pieces of food.

²¹There were about five thousand men there who ate, not counting women and children.

JESUS WALKS ON THE WATER

(14:22–33;
Mark 6:45–52;
John 6:16–21)

²²Immediately Jesus told [compelled; made] his followers [disciples] to get into the boat and go ahead of him across the lake [to the other side]. He stayed there to send the people home [dismiss the crowds]. ²³After he had sent them away [dismissed them], he went by himself up into the hills [mountain] to pray. It was late, and [When evening/night came,] Jesus was there alone. ²⁴By this time, the boat was already far away [many stadia; a stadion was about six hundred feet] from land. It was being hit [buffeted; beaten] by waves, because the wind was blowing against it.

²⁵Between three and six o’clock in the morning [And in the fourth watch of the night], Jesus came to them, walking on the water. ²⁶When his followers [disciples] saw him walking on the water, they were afraid [terrified]. They said, “It’s a ghost!” and cried out in fear.

²⁷But Jesus quickly [immediately] spoke to them, “Have courage! It is I. Do not be afraid.”

²⁸Peter said, “Lord, if it is really you, then command [tell] me to come to you on the water.”

²⁹Jesus said, “Come.”

And Peter left the boat and walked on the water to [and came toward] Jesus. ³⁰But when Peter saw the wind, he became afraid [terrified] and began to sink. He shouted, “Lord, save me!”

³¹Immediately Jesus reached out his hand and caught [took hold of] Peter. Jesus said, “Your faith is small [What little faith you have!; You of little faith]. Why did you doubt?”

³²After they got into the boat, the wind ·became calm [stopped; died down]. ³³Then those who were in the boat worshiped Jesus and said, “Truly you are the Son of God!”

³⁴When they had crossed the lake, they came to shore at Gennesaret. ³⁵When the ·people there [*or* men of that place] recognized Jesus, they ·told people [sent word] all around there that Jesus had come, and they brought all their sick to him. ³⁶They begged Jesus to let them touch just the ·edge [*or* tassels; see Num. 15:38–39] of his ·coat [cloak], and all who touched it were healed.

HEALINGS AT GENNESARET

(14:34–36;
Mark 6:53–56;
John 6:22–25)

15 Then some Pharisees and ·teachers of the law [scribes] came to Jesus from Jerusalem. They asked him, ²“Why don’t your ·followers [disciples] obey the ·unwritten laws which have been handed down to us [^Ltraditions of the elders]? [^LFor] They don’t wash their hands before they eat [^{Ca} Jewish ritual for ceremonial purity].”

³Jesus answered, “And why do you ·refuse to obey [break; violate] God’s command ·so that you can follow your own teachings [^Lfor the sake of your traditions]? ⁴God said, ‘Honor your father and your mother [Ex. 20:12; Deut. 5:16],’ and ‘Anyone who ·says cruel things to [speaks evil of; curses] his father or mother must be put to death [Ex. 21:17; Lev. 20:9].’ ⁵But you say a person can tell his father or mother, ‘I have something I could use to help you, but I have ·given [dedicated; devoted] it to God already [^{Ca} practice known as Corban; see Mark 7:10–12].’ ⁶You teach that person ·not to [that he need not] honor his father or his mother. You ·rejected [invalidated; canceled; nullified] ·what God said [^Lthe word of God] for the sake of your own ·rules [tradition].

⁷You are hypocrites! Isaiah was right when he ·said [^Lprophesied] about you:

⁸“These people show honor to me with ·words [^Ltheir lips], but their hearts are far from me.

⁹Their worship of me is ·worthless [futile; in vain].

The things [doctrines] they teach are nothing but human ·rules [commandments; Is. 29:13].”

¹⁰After Jesus called the crowd to him, he said, “Listen and ·understand what I am saying [try to understand]. ¹¹It is not what ·people put into their mouths [^Lgoes into the mouth] that ·makes them unclean [pollutes/defiles the person]. It is what comes out of their mouths that ·makes them unclean [pollutes/defiles the person].”

¹²Then his ·followers [disciples] came to him and asked, “Do you know that the Pharisees are ·angry [offended; shocked] because of what you said?”

OBEY GOD’S LAW

(15:1–20;
Mark 7:1–23;
Luke 6:39; 11:37–41)

¹³Jesus answered, “Every plant that my Father in heaven has not planted himself will be pulled up by the roots.

¹⁴Stay away from the Pharisees [^LLeave/Ignore them]; they are blind ·leaders [guides].ⁿ And if a blind person ·leads [guides] a blind person, both will fall into a ·ditch [pit; hole].”

¹⁵Peter said, “Explain the ·example [parable] to us.”

¹⁶Jesus said, “·Do you still not understand [^LAre you still so dull/foolish]? ¹⁷·Surely you know [^LDon’t you know...?] that all the food that enters the mouth goes into the stomach and then goes ·out of the body [^Linto the sewer/latrine].”

¹⁸But ·what people say with their mouths [the things that come out of the mouth] comes from the ·way they think [^Lthe heart]; these are the things that ·make people unclean [pollute/defiled a person]. ¹⁹ [^LFor] Out of the ·mind [heart] come evil ·thoughts [intentions; ideas], murder, adultery, sexual sins, stealing, ·lying [false witness/testimony], and ·speaking evil of others [slander; blasphemy]. ²⁰These things make people ·unclean [polluted; defiled]; eating with unwashed hands does not make them ·unclean [polluted; defiled].”

JESUS HELPS A GENTILE WOMAN

(15:21–28;
Mark 7:24–30)

²¹Jesus left that place and went to the ·area [district; region] of Tyre and Sidon [^Ccities on the coast north of Israel]. ^{22A}·Canaanite [^Ca non-Jewish (Gentile) resident of Palestine (Canaan was the ancient name for Palestine)] woman from that area came to Jesus and cried out, “Lord, Son of David [^Ca title for the Messiah], have mercy on me! My daughter ·has a demon, and she is suffering very much [is tormented; ^Lis severely demon-possessed].”

²³But Jesus did not ·answer the woman [^Lanswer her a word]. So his ·followers [disciples] came to Jesus and ·begged [asked; urged] him, “Tell the woman to go away. [^LBecause] She is following us and ·shouting [crying out].”

²⁴Jesus answered, “·God sent me [^LI was sent] only to the lost sheep, the ·people [^Lhouse] of Israel.”

²⁵Then the woman came to Jesus again and bowed before him and said, “Lord, help me!”

²⁶Jesus answered, “It is not right to take the children’s bread and ·give [throw] it to the dogs.” [^C“Children” refers to Israel; “dogs” to the Gentiles.]

²⁷The woman said, “Yes, Lord, but even the dogs eat the crumbs that fall from their masters’ table.”

²⁸Then Jesus answered, “[^LO] Woman, you have great faith! ·I will do what you asked [^LLet it be done for you as you wish].” And ·at that moment [^Lfrom that hour] the woman’s daughter was healed.

²⁹After leaving there, Jesus went along the shore of Lake Galilee [^Tthe Sea of Galilee]. He went up on a hill [or the mountain] and sat there.

³⁰Great crowds came to Jesus, bringing with them the lame, the blind, the crippled, those who could not speak [the mute/deaf; ^Cthe word can refer to speech or hearing; v. 31 suggests it here means “mute”], and many others. They put [laid] them at Jesus’ feet, and he healed them. ³¹The crowd was amazed [astonished; marveled] when they saw that people who could not speak before [the mute/deaf] were now able to speak. The crippled were made strong [well; whole]. The lame could walk, and the blind could see. And they praised [glorified] the God of Israel for this.

³²Jesus called his followers [disciples] to him and said, “I feel sorry [have compassion] for these people, because they have already been with me three days, and they have nothing to eat. I don’t want to send them away hungry. They might faint [collapse] while going home.”

³³His followers [disciples] asked him, “How [^LFrom where] can we get enough bread in this remote place [desolate place; desert] to feed all these people [^Lso great a crowd]?”

³⁴Jesus asked, “How many loaves of bread do you have?”

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

³⁵Jesus told the people to sit [recline] on the ground. ³⁶He took the seven loaves of bread and the fish and gave thanks to God. Then he divided the food [^Lbroke them] and gave it to his followers [disciples], and they gave it to the people. ³⁷All the people ate and were satisfied. Then his followers [disciples] filled seven baskets [large baskets; ^Ca different word than in the feeding of the five thousand; 14:20] with the leftover pieces of food. ³⁸There were about four thousand men there who ate, besides women and children. ³⁹After sending the people home [dismissing the crowds], Jesus got into the boat and went to the area [region] of Magadan [^Can unknown place, probably on the western shore of Lake Galilee; perhaps Magdala, the hometown of Mary Magdalene].

16The Pharisees and Sadducees came to Jesus, wanting to trick [test] him. So they asked him to show them a miracle [sign] from God [^Lheaven; ^Cpossibly a sign in the sky, but more likely a Jewish way of saying “from God”].

²Jesus answered,ⁿ “At sunset [In the evening] you say we will have good weather, because the sky is red. ³And in the morning you say that it will be a rainy day [stormy; bad weather], because the sky is red and dark [threatening];

JESUS HEALS MANY PEOPLE

(15:29–31;
Mark 7:31–37)

MORE THAN FOUR THOUSAND FED

(15:32–39;
Mark 8:1–10)

THE LEADERS ASK FOR A MIRACLE

(16:1–4;
Mark 8:11–13;
Luke 11:16, 29;
12:54–56)

overcast]. You see ·these signs in [the appearance of] the sky and know ·what they mean [how to interpret them]. ·In the same way [*or* However; On the other hand], you ·see the things that I am doing now, but you don't know their meaning [^Lcannot interpret the signs of the times]. 4·Evil and sinful people [^LAn evil/wicked and adulterous generation] ·ask for [seek; demand] a miracle as a sign, but they will not be given any sign, except the sign of Jonah [see 12:40; Jon. 1:17].” Then Jesus left them and went away.

**GUARD AGAINST
WRONG
TEACHINGS**

(16:5-12;
Mark 8:14-21;
Luke 12:1)

5Jesus' ·followers [disciples] went ·across the lake [^Lto the other side], but they had forgotten to bring bread. 6Jesus said to them, “·Be careful [Watch out]! Beware of the ·yeast [leaven] of the Pharisees and the Sadducees [^Cyeast or leaven refers here to the dangerous permeating power of their influence].”

7·His followers [^LThey] discussed the meaning of this, saying, “He said this because we forgot to bring bread.”

8Knowing what they were talking about, Jesus asked them, “Why are you ·talking [discussing; arguing] about not having bread? ·Your faith is small [What little faith you have!; ^TYou of little faith]. 9Do you still not understand? Remember the five loaves of bread that fed the five thousand? And remember that you filled many baskets with the leftovers? 10Or the seven loaves of bread that fed the four thousand and the many [large] baskets you filled then also? 11Why don't you understand that I was not talking to you about bread? I am telling you to beware of the ·yeast [leaven] of the Pharisees and the Sadducees.” 12Then ·the followers [^Lthey] understood that Jesus was not telling them to beware of the ·yeast [leaven] used in bread but to beware of the teaching of the Pharisees and the Sadducees.

**PETER SAYS JESUS
IS THE CHRIST**

(16:13-20;
Mark 8:27-30;
Luke 9:18-21)

13When Jesus came to the area of Caesarea Philippi [^C25 miles north of Lake Galilee near Mount Hermon], he asked his ·followers [disciples], “Who do people say the Son of Man is?”

14They answered, “Some say you are John the Baptist. Others say you are Elijah [^Csome Jews expected Elijah to return in the end times; Mal. 4:5], and still others say you are Jeremiah or one of the prophets [Deut. 18:15].”

15Then Jesus asked them, “·And [But] who do you say I am?”

16Simon Peter answered, “You are the ·Christ [Messiah], the Son of the living God.”

17Jesus answered, “You are blessed, Simon son of Jonah, because ·no person taught you that [^Lflesh and blood did not reveal this to you]. [^LBut; Rather] My Father in heaven ·showed you who I am [revealed it]. 18So I tell you, you are

Peter [^cthe Greek *petros*, like the Aramaic *cephas*, means “rock” or “stone”]. On this rock I will build my church, and the power of death [^lgates of Hades/the underworld] will not be able to defeat [overpower; conquer; prevail against] it. ¹⁹I will give you the keys of the kingdom of heaven; the things [and whatever] you don’t allow [forbid; ^lbind] on earth will be the things that God does not allow [forbidden/^lbound in heaven], and the things [whatever] you allow [permit; ^lloose] on earth will be the things that God allows [permitted/^lloosed in heaven].” ²⁰Then Jesus [sternly] warned his followers [disciples] not to tell anyone he was the Christ [Messiah].

²¹From that time on Jesus began telling [showing; making it clear to] his followers [disciples] that he must go to Jerusalem, where the Jewish elders, the leading priests, and the teachers of the law [scribes] would make him suffer many things [greatly]. He told them he must be killed and then be raised from the dead on the third day.

²²Peter took Jesus aside and told him not to talk like that [^lbegan to reprimand/rebuke him]. He said, “God save you from those things [God forbid; May it never be; ^l(God) Be merciful], Lord! Those things will never [must certainly not] happen to you!”

²³Then Jesus turned and said to Peter, “Go away from [Get behind] me, Satan! You are not helping [an obstacle/stumbling block to] me! You don’t care about [are not setting your mind on/thinking about] the things of God, but only about the things people think are important [on/about human concerns].”

²⁴Then Jesus said to his followers [disciples], “If people want [^lanyone wants] to follow me, they must give up the things they want [deny themselves; turn from selfishness; set aside their own interests]. They must be willing even to give up their lives to [^ltake up their cross and] follow me.

²⁵Those who want to save their lives will give up true life [^llose their life/soul; ^cGreek *psychē* can mean “life” or “soul,” producing this play on words], and those who give up [lose; sacrifice] their lives for me [my sake] will have true life [find life]. ²⁶It is worthless [What good/profit/benefit is it...?] to have [gain] the whole world if they lose [forfeit] their souls. They could never pay enough [^lOr what could they give...?] to buy back [in exchange for] their souls.

²⁷[^lFor] The Son of Man will come again with his Father’s glory and with his angels. At that time, he will reward [repay; give back; judge] them for what they have done [Ps. 62:12; Prov. 24:12]. ²⁸I tell you the truth, some people standing here will not die [^ltaste death] before they see the Son of

JESUS SAYS THAT HE MUST DIE

(16:21–28;

Mark 8:31–9:1;

Luke 9:22–27;

John 6:67–71; 12:25)

Man [Dan. 7:13–14] coming with his kingdom.” [CThis may refer to the Transfiguration which follows (17:1–8), Jesus’ resurrection, or the destruction of Jerusalem in AD 70.]

**THE
TRANSFIGURATION
ON THE MOUNTAIN**

(17:1–13;
Mark 9:2–13;
Luke 9:28–36)

17 Six days later, Jesus took Peter, James, and John, the brother of James, [^Land led them] up on a high mountain by themselves. **2** While they watched [In their presence; In front of them], Jesus’ appearance was **·changed** [transformed; ^Ttransfigured]; his face **·became bright** [shined] like the sun, and his clothes became white as light. **3** Then Moses and Elijah appeared to them, talking with Jesus. [CGod had given the Law through Moses, and Elijah was an important prophet (see Mark 6:15); together they signify that Jesus fulfills the OT.]

4 Peter said to Jesus, “Lord, it is good that we are here. If you want, I will put up three **·tents** [shelters; shrines; tabernacles; Lev. 23:42] here—one for you, one for Moses, and one for Elijah.” [CPerhaps Peter wanted to prolong their stay or to commemorate their visit.]

5 While Peter was talking, [^Llook; ^Tbehold] a bright cloud **·covered** [overshadowed; Ex. 24:15] them. A voice came from the cloud and said, “This is my **·Son**, whom I love [dearly beloved Son; Ps. 2:7; Gen. 22:2], **·and I am very pleased with him** [in whom I take great delight; Is. 42:1; Matt. 3:17]. Listen to him [Deut. 18:15; Acts 3:22]!”

6 When his **·followers** [disciples] heard the voice, they were so frightened they fell **·to the ground** [^Lon their faces]. **7** But Jesus went to them and touched them and said, “Stand up. Don’t be afraid.” **8** When they looked up [Lifting up their eyes], they saw **·Jesus was now alone** [^Lno one except Jesus alone].

9 As they were coming down the mountain, Jesus **·commanded** [instructed] them not to tell anyone about **·what they had seen** [the vision] until the Son of Man had **·risen** [been raised] from the dead.

10 Then his **·followers** [disciples] asked him, “Why do the **·teachers of the law** [scribes] say that Elijah must come first [Cthat is, before the Messiah comes; Mal. 3:1; 4:5]?”

11 Jesus answered, “**·They are right to say that Elijah is coming and that** [^LElijah is indeed coming, and] **he will ·make everything the way it should be** [restore/prepare everything]. **12** But I tell you that Elijah has already come, and they did not recognize him. They did to him whatever they wanted to do. It will be the same with the Son of Man; those same people will make the Son of Man suffer.” **13** Then the **·followers** [disciples] understood that Jesus was talking about John the Baptist.

¹⁴When Jesus and his ·followers [disciples] came back to the crowd, a man came to Jesus and ·bowed [knelt] before him. ¹⁵The man said, “Lord, have mercy on my son. He ·has epilepsy [has seizures; *or* is demented/a lunatic; ^cthe word for epilepsy could also mean “moonstruck” or demented; Mark 9:17 says the boy was demon possessed] and is suffering ·very much [terribly], because he often falls into the fire or into the water. ¹⁶I brought him to your ·followers [disciples], but they could not ·cure [heal] him.”

¹⁷Jesus answered, “·You people have no faith, and your lives are all wrong [^lO faithless/unbelieving and perverse/corrupt generation]. How long must I ·put up [stay; ^lbe] with you? How long must I ·continue to be patient [put up] with you? Bring the boy here to me.” ¹⁸Jesus ·commanded [reprimanded; rebuked] the demon and it came out of him, and the boy was healed from that ·time on [moment; ^lhour].

¹⁹The ·followers [disciples] came to Jesus when he was alone and asked, “Why couldn’t we ·force [drive; cast] the demon out?”

²⁰Jesus answered, “Because ·your faith is too small [you have so little faith]. I tell you the truth, if your faith is ·as big as [as small as; the size of; ^las; like] a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. ·All things will be possible [^lNothing would be impossible] for you. ^l²¹That kind of spirit comes out only if you use prayer and fasting.^l”ⁿ

²²While Jesus’ ·followers [disciples] were gathering in Galilee, he said to them, “The Son of Man will be ·handed over [betrayed/delivered over] to ·people [^lhuman hands], ²³and they will kill him [^cthe “handing over” may be Judas’ betrayal or God’s actions in “giving up” his Son to accomplish salvation; Rom. 4:25]. But on the third day he will be raised from the dead.” And the ·followers [disciples] were ·filled with sadness [greatly distressed].

²⁴When ·Jesus and his followers [^lthey] came to Capernaum, the men who collected the ·Temple tax [^ltwo-drachma; ^cthe annual tax paid to support the Temple (Ex. 30:13–16)] came to Peter. They asked, “Does your teacher pay the ·Temple tax [^ltwo-drachma]?”

²⁵Peter answered, “Yes.”

Peter went into the house, but before he could speak, Jesus said to him, “What do you think? From whom do the kings of the earth collect ·different kinds of taxes [tribute/tolls or taxes]—the king’s ·children [*or* own people/citizens]

JESUS HEALS A SICK BOY

(17:14–21;
Mark 9:14–29;
Luke 9:37–43; 17:6)

JESUS TALKS ABOUT HIS DEATH

(17:22–23;
Mark 9:30–32;
Luke 9:43–45)

JESUS TALKS ABOUT PAYING TAXES

or **·others** [*or* foreigners; ^cperhaps tribute paid by defeated nations]?”

²⁶Peter answered, “**Other people pay the taxes** [^LFrom others].”

Jesus said to Peter, “**Then the ·children** [*or* people; citizens] of the king **·don’t have to pay taxes** [are exempt/free]. ²⁷**But we don’t want to ·upset** [offend] these tax collectors. **So go to the lake and ·fish** [throw out your hook]. **After you catch the first fish, open its mouth and you will find a ·coin** [shekel; ^cGreek: *stater*, worth four drachma, or two payments of the Temple tax]. **Take that coin and give it to the tax collectors for you and me.**”

WHO IS THE GREATEST?

(18:1-9; Mark 9:33-37,
42-50;
Luke 9:46-48;
14:34-35; 17:1-2;
John 13:20)

18 At that time the **·followers** [disciples] came to Jesus and asked, “**Who is greatest in the kingdom of heaven?**”

²Jesus called a little child to him and stood the child before his **·followers** [disciples]. ³Then he said, “**I tell you the truth, you must ·change** [*or* turn from your sins; convert; ^Lturn] and become like little children. **Otherwise, you will never enter the kingdom of heaven.** ⁴**The greatest person in the kingdom of heaven** [^Ltherefore] **is the one who makes himself humble** [and becomes] **like this** [little] child.

⁵“[^LAnd] **Whoever ·accepts** [welcomes; receives] a child **·in my name** [*as* a representative or follower of Jesus] **·accepts** [welcomes; receives] me [*indicates* concern for the lowly; children had low social status]. ⁶**If someone causes one of these little children who believes in me to ·sin** [lose faith; stumble], **it would be better for that person to have a ·large stone** [large millstone; ^Lmillstone of a donkey] **tied around the neck and be ·drowned** [^Lthrown] **in the** [^Ldepths of the] **sea.** ⁷**How terrible for** [^LWoe to] **·the people of the world** [^Lthe world] **because of ·the things that cause them to sin** [temptations to sin; ^Lstumbling blocks]. **·Such things will happen** [^LIt is necessary for stumbling blocks to come], **but ·how terrible for** [^Lwoe to] **the one ·who causes them to happen** [^Lthrough whom the stumbling block comes]! ⁸**If your hand or your foot causes you to ·sin** [lose faith; stumble], **cut it off and throw it away. It is better for you ·to lose part of your body and live forever** [^Lto enter life maimed or crippled] **than to have two hands and two feet and be thrown into the ·fire that burns forever** [eternal fire]. ⁹**If your eye causes you to ·sin** [lose faith; stumble], **·take** [tear; gouge] **it out and throw it away. It is better for you to ·have only one eye and live forever** [^Lenter life one-eyed] **than to have two eyes and be thrown into the ·fire of hell** [^LGehenna of fire; 5:22].

10^c“Be careful [Watch out; *or* See that you...]. Don’t think these little children are worth nothing [Ldespise/look down on one of these little ones]. [LFor] I tell you that they have angels in heaven who are always with [in the presence of; Lsee the face of] my Father in heaven. 11^fThe Son of Man came to save lost people [that which was lost].^h”

12^c[LWhat do you think?] If a man has a hundred sheep but one of the sheep gets lost [goes astray; wanders off], he will [Lwon’t he...?] leave the other ninety-nine on the hill [Lhills; mountains] and go to look for the lost sheep. 13ⁱI tell you the truth, if he finds it he is happier about [rejoices more over] that one sheep than about [over] the ninety-nine that were never lost [never went astray/wandered off]. 14^jIn the same way, your Father in heaven does not want [is not willing that] any of these little children to be lost [perish].

15^k“If your fellow believer [Lbrother (or sister)] sins against you,ⁿ go and tell him what he did wrong [Lreprove/convict/correct him] in private [Lbetween you and him alone]. If he listens to you, you have helped that person to be your brother or sister again [Lgained/won back your brother (or sister)]. 16^lBut if he refuses to listen, go to him again and take one or two other people with you. ‘Every case [matter; charge] may be proved by [the testimony of; Lthe mouth of] two or three witnesses’ [Deut. 19:15]. 17^mIf he refuses to listen to them, tell the church. If he refuses to listen to the church, then treat him like a person who does not believe in God [pagan; Gentile] or like a tax collector.

18ⁿ“I tell you the truth, the things [whatever] you don’t allow [forbid; Lbind] on earth will be the things God does not allow [forbidden/bound in heaven]. And the things [whatever] you allow [permit; Lloose] on earth will be the things that God allows [permitted/Lloosed in heaven].”

19^o“Also [Again], I tell you that if two of you on earth agree about something and pray for it [Lfor which you have asked], it will be done for you by my Father in heaven. 20^pThis is true because if [LFor where] two or three people come [are assembled/gathered] together in my name, I am there with them [among them; in their midst].”

21^qThen Peter came to Jesus and asked, “Lord, when my fellow believer [Lbrother (or sister)] sins against me, how many times must [should] I forgive him? Should I forgive him as many as seven times?”

22^rJesus answered, “I tell you, you must forgive him not just seven times, but seventy times seven times [*or* seventy-seven

A LOST SHEEP

(18:10-14; Luke 15:3-7)

WHEN A PERSON SINS AGAINST YOU

(18:15-18;

Luke 17:3;

John 20:23)

AN UNFORGIVING SERVANT

(18:21-22; Luke 17:4)

18:11 The ... people. Some Greek copies do not contain the bracketed text.

18:15 against you Some Greek copies do not have “against you.”

times; ^cthe Greek can mean either 490 or 77; the point is unlimited forgiveness]!

23“^{[L}Therefore; For this reason] The kingdom of heaven is like a king who decided to collect the money his servants owed him ^{[L}settle accounts with his servants/slaves]. 24When the king began to collect his money [the settlement/reckoning], a servant [slave] who owed him several million dollars [*or* billions of dollars; ^Lten thousand talents; ^ca talent was worth about six thousand days wages; this is an impossibly high debt] was brought to him. 25But the servant ^{[L}he] did not have enough money to pay his master. So the master ordered that the servant ^{[L}he] be sold, together with his wife and children and everything he owned, and the debt paid.

26“^LBut the servant [slave] fell on his knees [face down; in obeisance] and begged, ‘Be patient with me, and I will pay you everything I owe.’ 27The master felt sorry [compassion] for his servant [that slave], so he let him go free and forgave [canceled] the debt.

28“^LLater [^LAfter departing], that same servant [slave] found another servant [a fellow servant/slave] who owed him a few dollars [hundred denarii]. The servant ^{[L}He] grabbed him around the neck [^Land began choking him] and said, ‘Pay me the money you owe me!’

29“^LThe other servant [fellow servant/slave] fell on his knees and begged him, ‘Be patient with me, and I will pay you everything I owe.’

30“^LBut the first servant ^{[L}he] refused. He threw the other servant [him] into prison until he could pay everything he owed. 31When the other servants [his fellow servants/slaves] saw what had happened, they were very sorry [upset; distressed]. So they went and told [reported to] their master all that had happened.

32“^LThen the master called his servant ^{[L}him] in and said, ‘You evil [wicked] servant [slave]! Because you begged [pleaded with] me, I forgave [canceled] all that debt. 33>You should have ^{[L}Shouldn’t you have...?] showed mercy to that other servant [your fellow servant/slave], just as I showed mercy to you.’ 34The master was very angry and put the servant in prison to be punished [^Ldelivered him to the tormentors/torturers] until he could pay everything he owed.

35“^LThis king did what [^LSo also] my heavenly Father will do to you if you do not forgive your brother or sister from your heart.”

**JESUS TEACHES
ABOUT DIVORCE**

(19:1-12; Mark 10:1-12;
Luke 9:51; 16:18)

19After Jesus said all these things [^Lfinished these words; see 7:28], he left Galilee and went into the area [region] of Judea on the other side of [beyond] the

Jordan River. ²Large crowds followed him, and he healed them there.

³Some Pharisees came to Jesus and tried to trick [to trap/test] him. They asked, “Is it right [lawful; according to the law of Moses] for a man to divorce his wife for any reason he chooses?”

⁴Jesus answered, “Surely you have [Haven’t you...?] read in the Scriptures: ‘When God made the world, he [From the beginning, the Creator] made them male and female’ [Gen. 1:27; 5:2]. ⁵And God said, ‘So a man will leave his father and mother and be united with [joined to] his wife, and the two will become one body [as though they were one person; one flesh; Gen. 2:24].’ ⁶So they are no longer two, but one. God has joined the two together, so no one should separate them.”

⁷The Pharisees asked, “Why then did Moses give a command for a man to divorce his wife by giving her divorce papers [a certificate of divorce/dismissal; Deut. 24:1]?”

⁸Jesus answered, “Moses allowed [permitted] you to divorce your wives because you refused to accept God’s teaching [of your hard-heartedness], but divorce was not allowed in the beginning [or this was not God’s intention at creation; from the beginning it was not like this]. ⁹I tell you that anyone who divorces his wife and marries another woman is guilty of [commits] adultery.” The only reason for a man to divorce his wife is if his wife has sexual relations with another man [L...except in the case of sexual immorality].”

¹⁰The followers [disciples] said to him, “If that is the only reason a man can divorce his wife [situation/case between a husband and wife], it is better not to marry.”

¹¹Jesus answered, “Not everyone can accept this teaching [word], but God has made some able to accept it [or only those given this gift of celibacy; only to those whom it has been given]. ¹²There are different reasons why some men cannot marry [LFor...]. Some men were born without the ability to become fathers [as eunuchs]. Others were made that way later in life [eunuchs] by other people [males would sometimes be castrated as punishment, or to serve in harems]. And some men have given up marriage because [made themselves eunuchs for the sake] of the kingdom of heaven [through abstinence, not necessarily castration]. But the person who can marry should accept this teaching about marriage [or The person who can accept this teaching about not marrying should accept it].”

19:9 adultery Some Greek copies continue, “And anyone who marries a divorced woman is guilty of adultery.” Compare Matthew 5:32.

JESUS WELCOMES**CHILDREN**

(19:13-15;
Mark 10:13-16;
Luke 18:15-17)

¹³Then the people brought their little children to Jesus so he could ·put [lay] his hands on them [Can act of blessing] and pray for them. [^LBut] His ·followers [disciples] ·told them to stop [scolded/rebuked them], ¹⁴but Jesus said, “Let the little children come to me. Don’t ·stop [hinder] them, because the kingdom of heaven belongs to people who are like these children [Cmeaning humble and dependent].” ¹⁵After Jesus ·put [lay] his hands on the children [Ca sign of blessing; Mark 10:16], he left there.

**A RICH YOUNG
MAN’S QUESTION**

(19:16-30;
Mark 10:17-31;
Luke 18:18-30;
22:28-30)

¹⁶[At that time; ^LAnd look/^Tbehold] A man came to Jesus and asked, “Teacher, what ·good thing [good deed; ^Lgood] must I do to have ·life forever [eternal life]?”

¹⁷Jesus answered, “Why do you ask me about what is good? Only ·God [^Lone] is good. But if you want to ·have life forever [have eternal life; ^Lenter life], ·obey [keep] the ·com-
mands [commandments].”

¹⁸The man asked, “Which commands?”

Jesus answered, “You must not murder anyone; you must not ·be guilty of [commit] adultery; you must not steal; you must not ·tell lies about your neighbor [testify falsely; ^Tbear false witness]; ¹⁹honor your father and mother [Ex. 20:12-16; Deut. 5:16-20]; and love your neighbor as you love yourself [Lev. 19:18].”

²⁰The young man said, “I have ·obeyed [kept carefully; guarded] all these things. What ·else do I need to do [^Ldo I still lack]?”

²¹Jesus answered, “If you want to be ·perfect [complete], then go and sell your possessions and give the money to the poor, and you will have treasure in heaven. Then come and follow me.”

²²But when the young man heard this, he left ·sorrowfully [grieving], because he ·was rich [had many possessions].

²³Then Jesus said to his ·followers [disciples], “I tell you the truth, it will be hard for a rich person to enter the kingdom of heaven. ²⁴·Yes [^LAgain], I tell you that it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God [Cmeaning it is impossible, by human effort; see v. 26].”

²⁵When Jesus’ ·followers [disciples] heard this, they were ·very surprised [astonished] and asked, “Then who can be saved?”

²⁶Jesus looked at them and said, “·For people [Humanly speaking,] this is impossible, but for God all things are possible.”

²⁷Peter said to Jesus, “Look, we have left everything and followed you. So what will we ·have [get]?”

²⁸Jesus said to them, “I tell you the truth, when the age to come has arrived [at the renewal of the world; ^Lin the regeneration], the Son of Man [Dan. 7:13–14] will sit on his great [glorious] throne. All of you who followed me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹And all those who have left houses, brothers, sisters, father, mother,ⁿ children, or farms [fields] to follow me [^Lfor my name’s sake] will get much more than they left [^Lreceive a hundred times as much], and they will have life forever [^Linherit eternal life]. ³⁰[^LBut] Many who are first now will be last in the future. And many who are last now will be first in the future.

20 [^LFor] The kingdom of heaven is like a person who owned some land [landowner; householder]. One morning, he went out very early to hire some people to work in his vineyard. ²The man agreed to pay the workers one coin [^La denarius; ^Ctypical pay for a day laborer] for working that day. Then he sent them into the vineyard to work. ³About nine o’clock [^Lthe third hour] the man went to the marketplace and saw some other people standing there, doing nothing. ⁴So he said to them, ‘If you go and work in my vineyard, I will pay you what your work is worth [^Lwhatever is right].’ ⁵So they went to work in the vineyard. The man went out again about twelve o’clock and three o’clock [^Lthe sixth and ninth hour] and did the same thing. ⁶About five o’clock [^Lthe eleventh hour] the man went to the marketplace again and saw others standing there. He asked them, ‘Why did you stand here all day doing nothing?’ ⁷They answered, ‘No one gave us a job [hired us].’ The man said to them, ‘Then you can go and work in my vineyard.’

⁸“At the end of the day [When evening came], the owner of the vineyard said to the boss of all the workers [foreman; supervisor; steward], ‘Call the workers and pay them [^Ltheir wage]. Start with the last people I hired and end with those I hired first.’

⁹“When the workers who were hired at five o’clock [^Lthe eleventh hour] came to get their pay, each received one coin [^La denarius; v. 2]. ¹⁰When the workers who were hired first came to get their pay, they thought [expected; assumed] they would be paid more than the others. But each one of them also received one coin [^La denarius]. ¹¹When they got their coin, they complained to [grumbled at; protested to] the man who owned the land [landowner; householder]. ¹²They said, ‘Those people were hired last and worked only one hour. But you paid them the same as you paid [^Lmade

A STORY ABOUT WORKERS

(20:1–16;
Mark 10:31;
Luke 13:30)

them equal to] us who ·worked hard all day in the hot sun [Lbore the burden and heat of the day].¹³ But the man who owned the vineyard said to one of those workers, ‘Friend, I am ·being fair [Lnot being unfair] to you. ·You agreed [Did you not agree...?] to work for ·one coin [La denarius; v. 2].¹⁴ So take ·your pay [Lwhat is yours] and go. I ·want [choose] to give the man who was hired last the same pay that I gave you.¹⁵ I can [LDon’t I have the right to...?] do what I want with ·my own money [Lwhat is mine]. Are you jealous because I am ·good to those people [generous; Lgood]?’

¹⁶“So those who are last now will someday be first, and those who are first now will someday be last.”

**JESUS TALKS
ABOUT HIS OWN
DEATH**

(20:17–19;
Mark 10:32–34;
Luke 18:31–34)

¹⁷While Jesus was going [Lup] to Jerusalem [Ctravelers go “up” to Jerusalem because it is built on a hill and because it is God’s holy city], he took his twelve followers aside privately and [as they walked; Lon the way] said to them,¹⁸ “Look, we are going [Lup] to Jerusalem. The Son of Man will be ·turned over [betrayed; delivered over; see 17:22] to the ·leading [Tchief] priests and the ·teachers of the law [scribes], and they will ·say that he must die [condemn him to death].¹⁹ They will turn the Son of Man over to the Gentiles [Cthe Roman authorities] to ·laugh at [mock] him and ·beat him with whips [scourge/flog him] and crucify him. But on the third day, he will be raised to life again.”

**A MOTHER ASKS
JESUS A FAVOR**

(20:20–28;
Mark 10:35–45;
Luke 22:24–27)

²⁰Then the mother of the sons of Zebedee [CJames and John] came to Jesus with her sons. She ·bowed [knelt] before him and asked ·him to do something for her [a favor of him].

²¹Jesus asked, “What do you want?”

She said, “·Promise [Grant; Declare; LSay] that one of my sons will sit at your right ·side [hand] and the other will sit at your left side in your kingdom [Cthe positions of highest authority beside the king].”

²²But Jesus said, “You don’t understand what you are asking. ·Can you [Are you able to] drink the cup [Csymbolizing suffering, and perhaps God’s judgment experienced by Jesus on the cross; Jer. 25:15–29] that I am about to drink?”

The sons answered, “Yes, we ·can [are able].”

²³Jesus said to them, “You will drink from my cup. But ·I cannot choose [it is not for me to grant/say] who will sit at my right or my left; those places belong to those for whom my Father has prepared them.”

²⁴When the other ten ·followers [disciples] heard this, they were ·angry [indignant] with the two brothers.

²⁵Jesus called them together and said, “You know that the rulers of the ·Gentiles [nations] love to ·show their power [lord it] over the people. And their ·important leaders [high

officials; ¹great ones] love to ·use [exert] their authority [¹over them]. ²⁶But it ·should not be [must not be; is not to be] that way among you. [Instead, ¹But] Whoever wants to become great among you must ·serve the rest of you like a servant [¹be your servant]. ²⁷Whoever wants to become first among you must ·serve all of you like a slave [¹be slave of all]. ²⁸In the same way, the Son of Man did not come to be served. He came to serve others and to give his life as a ransom for many people [Is. 53:12; John 11:49–50].”

²⁹When ·Jesus and his followers [↑they] were leaving Jericho, a ·great many people [large crowd] followed him.

³⁰[¹And look/^TBehold] Two blind men sitting by the road heard that Jesus was going by, so they shouted, “Lord, Son of David [ca title for the Messiah, a descendant of King David; 2 Sam. 7:11–16], ·have mercy [take pity] on us!”

³¹The people ·warned [rebuked; scolded] the blind men to be quiet, but they shouted even more, “Lord, Son of David, ·have mercy [take pity] on us!”

³²Jesus stopped and said to the blind men, “What do you want me to do for you?”

³³They answered, “Lord, ·we want to see [↑let our eyes be opened].”

³⁴Jesus felt ·sorry [compassion] for the blind men and touched their eyes, and at once they could see. Then they followed Jesus.

21 As Jesus and his ·followers [disciples] ·were coming closer to [approached] Jerusalem, they ·stopped at [¹came to] Bethphage ·at [*or on*] the Mount of Olives. From there Jesus sent two of his ·followers [disciples] ²and said to them, “Go to the town ·you can see there [ahead of you; *or* opposite you]. When you enter it, you will ·quickly [immediately] find a donkey tied there with its colt. Untie them and bring them to me. ³If anyone asks you ·why you are taking the donkeys [¹anything], say that ·the Master [the Lord; *or* its Owner] needs them, and ·he will send them at once [*or* the Lord will return it soon; see Mark 11:3].”

⁴This was to ·bring about [fulfill] what ·the prophet had said [¹had been spoken through the prophet]:

⁵“Tell ·the people of Jerusalem [¹the daughter of Zion; ca metaphor for Israel],

‘[¹Look; ^TBehold,] Your king is coming to you.

He is ·gentle [humble] and ·riding [mounted] on a donkey,

on the colt of a donkey [Is. 62:11; Zech. 9:9].”

⁶[So] The ·followers [disciples] went and did what Jesus ·told them to do [instructed; commanded]. ⁷They brought

JESUS HEALS TWO BLIND MEN

(20:29–34;
Mark 10:46–52;
Luke 18:35–43)

JESUS ENTERS JERUSALEM AS A KING

(21:1–9;
Mark 11:1–10;
Luke 19:28–40;
John 12:12–19)

the donkey and the colt to Jesus and laid their coats [cloaks] on them, and Jesus sat on them. ⁸Many people [A very large crowd; *or* Most of the crowd] spread their coats on the road. Others cut branches from the trees and spread them on the road. ⁹The people [crowds] were walking ahead of Jesus and behind [following] him, shouting,

“Praise [^LHosanna! ^{Ca} Hebrew word originally used in praying for help, but by this time a joyful shout of praise to God] to the Son of David [^{Ca} title for the Messiah]!

•God bless [Blessed is] the One who comes in the name of the Lord [Ps. 118:26]!

•Praise to God in heaven [^LHosanna in the highest; ^{Ce}either “in highest heaven” or “to the Most High God”]!”

¹⁰When Jesus entered Jerusalem, all the city was filled with excitement [stirred up; in an uproar]. The people asked, “Who is this man?”

¹¹The crowd said, “This man is Jesus, the prophet from the town of Nazareth in Galilee.”

JESUS GOES TO THE TEMPLE

(21:12-17;
Mark 11:11, 15-17;
Luke 19:45-46)

¹²Jesus went into the Temple [temple complex; ^Cthe large temple area, not the inner building where only the priests could go] and threw [drove] out all the people who were buying and selling there. He turned over the tables of those who were exchanging different kinds of money [^Lthe money-changers], and he upset the benches of those who were selling doves [*or* pigeons; ^Cmoneychangers provided particular coins needed for the temple tax; doves or pigeons were sold for sacrifices; Lev. 5:7]. ¹³Jesus said to all the people there [^Lthem], “It is written in the Scriptures, ‘My Temple [^LHouse] will be called a house for prayer [Is. 56:7].’ But you are changing [making] it into a hideout for robbers [^Tden of thieves; Jer. 7:11].”

¹⁴The blind and crippled people [^Llame] came to Jesus in the Temple [courts; v. 12], and he healed them. ¹⁵[^LBut when] The leading [^Tchief] priests and the teachers of the law [scribes] saw that Jesus was doing wonderful things and that the children were praising him in the Temple [courts; v. 12], saying, “Praise [^LHosanna; v. 9] to the Son of David [^{Ca} title for the Messiah; v. 9].” All these things made the priests and the teachers of the law [scribes] very angry [indignant].

¹⁶They asked Jesus, “Do you hear the things these children are saying?”

Jesus answered, “Yes. Haven’t you read in the Scriptures, ‘You have taught children and babies to sing praises’ [^L‘From the mouths of infants and nursing babes you have prepared/created praise’; Ps. 8:2 LXX]?”

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

18Early the next morning, as Jesus was going back to the city, he became hungry. 19Seeing a fig tree beside the road, Jesus went to it, but there were no figs [the found nothing] on the tree, only leaves [Is. 5:1–7]. So Jesus said to the tree, “You will [May you] never again have fruit.” The tree immediately dried up [withered].

20When his followers [disciples] saw this, they were amazed. They asked, “How did the fig tree dry up [wither] so quickly [immediately]?”

21Jesus answered, “I tell you the truth, if you have faith and do not doubt, you will be able to do what I did to this tree and even more. You will be able to say to this mountain, ‘Go, fall [Be lifted up and thrown] into the sea.’ And if you have faith, it will happen [be done]. 22If you believe [have faith], you will get anything you ask for in prayer.”

23Jesus went to the Temple [courts], and while he was teaching there, the leading [chief] priests and the elders of the people came to him. They said, “What authority do you have to do these things? [And] Who gave you this authority?”

24Jesus answered, “I also will ask you a question. If you answer me, then I will tell you what authority I have to do these things. 25Tell me: When John baptized people, did that come from God [heaven; ca reverential Jewish way of referring to God] or just from other people [human beings]?”

They argued about Jesus’ question, saying, “If we answer, ‘John’s baptism was from God [heaven],’ Jesus will say, ‘Then why didn’t you believe him?’ 26But if we say, ‘It was from people [human beings],’ we are afraid of what the crowd will do because they all believe [think; hold] that John was a prophet.”

27So they answered Jesus, “We don’t know.”

Jesus said to them, “Then I won’t tell you what authority I have to do these things.

28“Tell me what you think about this: A man had two sons. He went to the first [elder] son and said, ‘Son, go and work today in my [the] vineyard.’ 29The son answered, ‘I will not go.’ But later the son changed his mind [regretted/thought better of it] and went. 30Then the father went to the other son and said, ‘Son, go and work today in my vineyard’ [the same thing]. The son answered, ‘Yes, sir, I will,’ but he did not go. 31Which of the two sons obeyed [did the will of] his father?”

THE POWER OF FAITH

(21:18–22;
Mark 11:12–14, 20–26)

LEADERS DOUBT JESUS’ AUTHORITY

(21:23–27;
Mark 11:27–33;
Luke 20:1–8)

A STORY ABOUT TWO SONS

·The priests and leaders [^LThey] answered, “The first son.”
 Jesus said to them, “I tell you the truth, the tax collectors and the prostitutes ·will enter [are going into] the kingdom of God ·before you do [ahead of you]. ³²[^LFor] John came to show you the ·right way to live [the way/path of righteousness]. You did not believe him, but the tax collectors and prostitutes believed him. Even after seeing this, you still refused to ·change your ways [change your mind; repent] and believe him.

**THE STORY OF THE
 EVIL FARMERS**

(21:33–46;
 Mark 12:1–12;
 Luke 20:9–19)

³³“Listen to ·this story [another parable]: There was a ·man who owned [landowner who planted] a vineyard. He put a wall around it and dug a ·hole [vat; pit] for a winepress and built a tower [^Cto protect against thieves; see Is. 5:1–7 for the background to this parable]. Then he leased the land to some [^Ctenant] farmers and left for a trip [^Cthe owner represents God, the farmers are Israel’s religious leaders]. ³⁴When it was time for the grapes to be picked, he sent his ·servants [slaves] to the farmers to get his share of the grapes. ³⁵But the farmers grabbed the ·servants [slaves], beat one, killed another, and then ·killed a third servant with stones [^Lstoned a third]. ³⁶So the man sent some other ·servants [slaves] to the farmers, even more than he sent the first time. But the farmers did the same thing to them that they had done before [^Cthe servants represent the prophets God sent to Israel]. ³⁷So [^LFinally; Last of all] the man sent his son to the farmers [^Cthe son represents Jesus]. He said, ‘They will respect my son.’ ³⁸But when the farmers saw the son, they said to each other, ‘This son will inherit the vineyard. Let’s kill him, and we will get his inheritance!’ ³⁹Then the farmers grabbed the son, threw him out of the vineyard, and killed him. ⁴⁰So what will the ·owner [lord] of the vineyard do to these farmers when he comes?”

⁴¹·The priests and leaders [^LThey] said, “He will ·surely kill those evil men [bring those wretches/evil men to a wretched/evil end]. Then he will lease the vineyard to some other farmers who will give him his share of the crop at harvest time [^Creferring to the sinners who were responding to Jesus’ call for repentance, and eventually to the Gentiles who would be saved].”

⁴²Jesus said to them, “·Surely you have read [^LHaven’t you ever read...?] this in the Scriptures:

‘The stone that the builders rejected

became the cornerstone [capstone; keystone; ^Lhead of the corner; ^Cthe meaning is uncertain, but clearly refers to the most important stone in the building; Jesus is the rejected stone].

The Lord did this,

and it is wonderful [amazing; marvelous] to us [for us to see; ^Lin our eyes; Ps. 118:22–23].’

43^c‘So [For this reason; Therefore] I tell you that the kingdom of God will be taken away from you and given to people [a nation] who do the things God wants in his kingdom [^Lwill produce its fruit]. 44The person who falls on [stumbles over] this stone will be broken [shattered], and on whomever that stone falls, that person will be crushed.’ⁿ

45When the leading [^Tchief] priests and the Pharisees heard these stories [parables], they knew Jesus was talking about them. 46They wanted [were seeking/trying] to arrest him, but they were afraid of the people [crowds], because the people believed that Jesus was a prophet.

22 Jesus again used stories [parables] to teach them. He said, 2^c‘The kingdom of heaven is like a king who prepared a wedding feast [banquet] for his son. 3When the feast [banquet] was ready, the king sent his servants to tell [inform; call] the people who had been invited, but they refused to come.

4‘Then the king sent other servants, saying, ‘Tell those who have been invited that my feast [banquet] is ready. I have killed my best bulls [*or* oxen] and [^Lfattened] calves for the dinner, and everything is ready. Come to the wedding feast [banquet].’

5‘But the people refused to listen [paid no attention] to the servants and left to do other things [went their own way]. One went to work in his field [his field/farm], and another went to his business. 6Some of the other people [*or* The rest] grabbed the servants, beat [mistreated; insulted] them, and killed them. 7The king was furious and sent his army to kill [destroy] the murderers and burn their city [^Cprobably an allusion to the destruction of Jerusalem in AD 70].

8‘After that, the king said to his servants, ‘The wedding feast [banquet] is ready. I invited those people, but they were not worthy [do not deserve] to come. 9So go to the street corners [crossroads; *or* main roads] and invite everyone you find to come to my feast [banquet].’ 10So the servants went into the streets and gathered all the people they could find, both good and bad [evil]. And the wedding hall was filled with guests.

11^c[^LBut] When the king came in to see the guests, he saw a man who was not dressed for a wedding [in wedding clothes]. 12The king said, ‘Friend, how were you allowed to come in here? You are not dressed for a wedding.’ But the

A STORY ABOUT A WEDDING FEAST

(22:1–14;
Luke 14:15–24)

man ·said nothing [was speechless/silent]. ¹³So the king told some servants, “Tie this man’s hands and feet. Throw him out into the ·darkness [darkness outside; *or* outermost darkness], where ·people will cry and grind their teeth with pain [there will be weeping and gnashing of teeth; *c*symbols of agony and torment].’

¹⁴“·Yes [*L*For], many are ·invited [called], but only a few are chosen.”

**IS IT RIGHT TO PAY
TAXES OR NOT?**

(22:15–22;
Mark 12:13–17;
Luke 20:20–26)

¹⁵Then the Pharisees left that place and ·made plans [plotted] to ·trap [catch] Jesus in ·saying something wrong [his words]. ¹⁶They sent some of their own ·followers [disciples] and some people from the group called Herodians [*c*a political group that supported king Herod and his family]. They said, “Teacher, we know that you are ·an honest man [true; sincere] and that you teach ·the truth [with sincerity/honesty] about God’s way. You are not ·afraid of [*L*concerned about] what other people think about you, because you ·pay no attention to who they are [play no favorites; are impartial; aren’t swayed by appearances]. ¹⁷So tell us what you think. Is it ·right [permissible; lawful] to pay taxes to Caesar or not?” [*c*Saying “yes” would anger Jews who hated Roman rule; saying “no” could result in being charged with insurrection.]

¹⁸But knowing ·that these leaders were trying to trick him [their evil/malicious motives], Jesus said, “You hypocrites! Why are you ·trying to trap [testing] me? ¹⁹Show me a coin used for paying the tax.” So the men ·showed him a coin [*L*brought him a denarius; *c*a Roman coin worth a day’s wages]. ²⁰Then Jesus asked, “Whose ·image [likeness; portrait] and ·name [inscription] are on the coin?”

²¹The men answered, “Caesar’s.” [*c*Ironically, the religious leaders were carrying coins bearing the idolatrous image of Caesar.]

Then Jesus said to them, “·Give [*T*Render] to Caesar the things that are Caesar’s, and give to God the things that are God’s.”

²²When the men heard what Jesus said, they were amazed and left him and went away.

**SOME SADDUCEES
TRY TO TRICK JESUS**

(22:23–33;
Mark 12:18–27;
Luke 20:27–40)

²³That same day some Sadducees came to Jesus and asked him a question. (Sadducees believed that people would not rise from the dead.) ²⁴They said, “Teacher, Moses said if a married man dies without having children, his brother must marry the widow and ·have children [*L*raise up offspring/seed] for him [Deut. 25:5]. ²⁵Once there were seven brothers among us. The first one married and died. Since he had no ·children [offspring], his brother married the widow.

26Then the second brother also died. The same thing happened to the third brother and all the other brothers [Ldown to the seventh]. 27Finally, the woman died. 28Since all seven men had married her, when people rise from the dead [LAt the resurrection], whose wife will she be?”

29Jesus answered, “You don’t understand [are mistaken/deceived], because you don’t know what the Scriptures say, and you don’t know about the power of God. 30[LFor] When people rise from the dead [LAt the resurrection], they will not marry, nor will they be given to someone to marry. They will be like the angels in heaven. 31Surely you have read [LHave you not read...?] what God said to you about rising [concerning the resurrection] from the dead. 32God said, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob [Ex. 3:6; cGod is still the God of the patriarchs, so they must have a continued existence after death].’ God is the God of the living, not the dead.”

33When the people heard this, they were amazed [astounded] at Jesus’ teaching.

34When the Pharisees learned that the Sadducees could not argue with Jesus’ answers to them [LJesus had silenced the Sadducees], the Pharisees met together. 35One Pharisee, who was an expert on the law of Moses, asked Jesus this question to test [trap] him: 36“Teacher, which command in the law is the most important [greatest]?”

37Jesus answered, “Love the Lord your God with all your heart, all your soul, and all your mind [Deut. 6:5].’ 38This is the first and most important [greatest] command. 39And the second command is like the first: ‘Love your neighbor as you love yourself [Lev. 19:18].’ 40All the law and the writings of the prophets [Lprophets] depend [are based; Lhang] on these two commands.”

41While the Pharisees were together, Jesus asked them, 42“What do you think about the Christ [Messiah]? Whose son [descendant] is he?”

They answered, “The Son of David [see 2 Sam. 7:12].”

43Then Jesus said to them, “Then why did David call him ‘Lord’? David, speaking by the power of the Holy Spirit [Lin/by the Spirit], said,

44“*The Lord said to my Lord,*

“Sit by me at my right side [Lhand; cthe place of greatest honor beside the king],
until I put your enemies under your control [Lbeneath your feet; cmeaning defeated or made subject to your authority; Ps. 110:1].”

THE MOST IMPORTANT COMMAND

(22:34–40;
Mark 12:28–34;
Luke 10:25–28)

JESUS QUESTIONS THE PHARISEES

(22:41–46;
Mark 12:35–37;
Luke 20:41–44)

⁴⁵David calls the Christ [the Messiah; ^Lhim] ‘Lord,’ so how can the Christ [the Messiah; ^Lhe] be his son?”

⁴⁶None of the Pharisees [^LNo one] could answer Jesus’ question [a word], and after that day no one was brave enough [dared] to ask him any more questions.

JESUS ACCUSES SOME LEADERS

(23:1–36;
Mark 12:37–40;
Luke 20:45–47)

23 Then Jesus said to the crowds and to his followers [disciples], ²“The teachers of the law [scribes] and the Pharisees have the authority to interpret what the law of Moses says [^Lsit in Moses’ seat/chair]. ³So you should obey [do; practice] and follow [keep; observe] whatever they tell you, but their lives are not good examples for you to follow [^Ldo not follow their actions]. They tell you to do things, but they themselves don’t do them [^LFor they say but do not do]. ⁴They make strict rules [^Ltie up heavy loads/burdens that are hard to carry] and try to force people to obey them [^Lput them on people’s shoulders], but they are unwilling to help those who struggle under the weight of their rules [lift a finger to move them; ^Lmove them with their finger].

⁵“They do good things so that other people will see them. They enlarge the little boxes holding Scriptures that they wear [^Ltheir phylacteries; ^Cleather cases worn on the left arm and forehead to literally fulfill Deut. 6:8; 11:18], and they make their special prayer clothes very long [^Llengthen their tassels; ^CJewish males were to wear tassels on the four corners of their garment; Num. 15:38; Deut. 22:12]. ⁶Those Pharisees and teachers of the law love to have the most important seats [places of greatest honor] at feasts [banquets] and [^Lthe best seats] in the synagogues. ⁷They love people to greet them with respect in the marketplaces, and they love to have people call them ‘Teacher [^LRabbi].’

⁸“But you must not be called ‘Teacher [Rabbi],’ because you have only one Teacher, and you are all brothers and sisters together. ⁹And don’t call any person on earth ‘Father,’ because you have one Father, who is in heaven. ¹⁰And you should not be called ‘Master [Leader; Teacher; Instructor]’ because you have only one Master [Leader; Teacher; Instructor], the Christ [Messiah]. ¹¹Whoever is your servant is the greatest among you [^LThe greatest among you will be your servant]. ¹²Whoever makes himself great [lifts up/exalts himself] will be made humble. Whoever makes himself humble will be made great [exalted; lifted up].

¹³“How terrible for [^LWoe to] you, teachers of the law [scribes] and Pharisees! You are hypocrites! [^LBecause] You close [shut; lock] the door for people to enter the kingdom of heaven. You yourselves don’t enter, and you stop [don’t allow] others who are trying to enter. ¹⁴How terrible for

[^LWoe to] you, ·teachers of the law [scribes] and Pharisees. You are hypocrites. You ·take away [^Ldevour] widows' houses, and you say long prayers ·so that people will notice you [as a pretense]. So you will have a worse ·punishment [condemnation].!ⁿ

15^c·How terrible for [^LWoe to] you, ·teachers of the law [scribes] and Pharisees! You are hypocrites! You travel across land and sea to ·find one person who will change to your ways [^Lmake one convert/proseltye]. When you ·find that person [make that convert], you make him ·more fit for hell than [^Ltwice the son of hell/Gehenna that; 5:22] you are.

16^c·How terrible for [^LWoe to] you! ·You guide the people, but you are blind [^LBlind guides!]. You say, 'If people ·swear [make an oath/vow] by the Temple when they make a promise, that means nothing. But if they swear by the gold that is in the Temple, they ·must keep that promise [are obligated/bound].'¹⁷You are blind fools! Which is greater: the gold or the Temple that makes that gold ·holy [sacred; sanctified]?¹⁸And you say, 'If people ·swear [make an oath/vow] by the altar when they make a promise, that means nothing. But if they ·swear [make an oath/vow] by the ·gift [offering] on the altar, they ·must keep that promise [are obligated/bound].'¹⁹You are blind! Which is greater: the ·gift [offering] or the altar that makes the gift ·holy [sacred; sanctified]?²⁰[^LSo; Therefore] The person who swears by the altar is really swearing by the altar and also everything on the altar.²¹And the person who swears by the Temple is really swearing by the Temple and the One who ·lives [dwells] in the Temple.²²The person who swears by heaven is also swearing by God's throne and the One who sits on that throne.

23^c·How terrible for [^LWoe to] you, ·teachers of the law [scribes] and Pharisees! You are hypocrites! You ·give to God one-tenth of [pay tithe on] everything you have—even your mint, dill, and cumin. But you ·don't obey [ignore; neglect] the ·really important teachings [^Lweightier matters] of the law—justice, mercy, and ·being loyal [faith; faithfulness]. These are the things you should do, ·as well as [without neglecting] those other things.²⁴You guide the people, but you are blind! [^LBlind guides!] You ·are like a person who picks a fly out of a drink and then swallows a camel [^Lstrain out a gnat, but swallow a camel; ^Cworrying about the smallest mistakes while committing the biggest sins]!

25^c·How terrible for [^LWoe to] you, ·teachers of the law [scribes] and Pharisees! You are hypocrites! You ·wash [clean] the outside of your cups and dishes [^Cfor ceremonial

purity], but inside they are full of things you got by cheating others and by pleasing only yourselves [Lgreed/robbery and self-indulgence]. ²⁶Pharisees, you are blind! First make the inside of the cupⁿ clean, and then the outside can be truly [or will also be] clean.

²⁷“How terrible for [LWoe to] you, teachers of the law [scribes] and Pharisees! You are hypocrites! You are like tombs that are painted white [whitewashed tombs]. Outside, those tombs look fine [appear beautiful], but inside, they are full of the bones of dead people and all kinds of unclean things [filth; corruption; impurity]. ²⁸It is the same with you. People look at you and think you are good [or On the outside you look like righteous people], but on the inside you are full of hypocrisy and evil [lawlessness].

²⁹“How terrible for [LWoe to] you, teachers of the law [scribes] and Pharisees! You are hypocrites! You build tombs for the prophets, and you show honor to [decorate; adorn] the graves of those who lived good lives [Lthe righteous]. ³⁰You say, ‘If we had lived during the time of our ancestors, we would not have helped them kill [Lbeen partners in the blood of] the prophets.’ ³¹But you give proof [Ltestify against yourselves] that you are descendants [sons; children] of those who murdered the prophets. ³²And you will complete the sin that your ancestors started [or Go ahead and finish what your fathers started!; LFill up the measure of your fathers].

³³“You are snakes [serpents]! A family of poisonous snakes [Lbrood/offspring of vipers]! How are you going to escape God’s judgment [the sentence/judgment/damnation of hell/Gehenna; 5:22]? ³⁴So I tell you this [For this reason]: I am sending to you prophets and wise men and teachers [scribes; experts in the law]. Some of them you will kill and crucify. Some of them you will beat [scourge; flog] in your synagogues and chase [hunt; persecute] from town to town. ³⁵So you will be guilty for [Lupon you will come] the death of all the good people who have been killed on earth [Lall the righteous blood shed on the earth]—from the murder [Lblood] of that good [righteous] man Abel to the murder of Zechariah son of Berakiah, whom you murdered between the Temple [sanctuary] and the altar [cin the book order of the Hebrew Old Testament, Abel (Gen. 4:8) and Zechariah (2 Chr. 24:21) were the first and last men to be murdered]. ³⁶I tell you the truth, all of these things will happen to you people who are living now [Lthis generation].

37“Jerusalem, Jerusalem! You kill the prophets and stone to death those who are sent to you. Many times [How often] I wanted to gather your people [Lchildren] as a hen gathers her chicks under her wings, but you did not let me [refused].³⁸Now [LLook; TBehold] your house will be [Lis] left completely empty [abandoned; deserted; desolate; Jer. 22:5].³⁹[LFor] I tell you, you will not see me again until that time when you will say, ‘God bless [LBlessed is] the One who comes in the name of the Lord [Ps. 118:26].’”

24 As Jesus left the Temple [courts] and was walking away, his followers [disciples] came up to show [point out to] him the Temple’s buildings. ²Jesus asked, “Do you see all these buildings? I tell you the truth, not one stone will be left on another. Every stone will be thrown [pulled; torn] down.”

³Later, as Jesus was sitting on the Mount of Olives, his followers [disciples] came to be alone with him. They said, “Tell us, when will these things happen? And what will be the sign that it is time for you to come again [of your coming/return] and for this age to end [the end/consummation of the age]?”

⁴Jesus answered, “Be careful [Watch out] that no one fools [misleads; deceives] you. ⁵Many will come in my name, saying, ‘I am the Christ [Messiah],’ and they will fool [mislead; deceive] many people. ⁶You will hear about wars and stories of wars that are coming [rumors/reports of wars], but don’t be afraid [alarmed]. These things must happen before the end comes [or but that is not yet the end]. ⁷Nations will fight [Lrise up] against other nations, and kingdoms against other kingdoms. There will be times when there is no food for people to eat [famines], and there will be earthquakes in different [various] places. ⁸All these things are like the first pains when something new is about to be born [Lthe beginning of the birth pains].

⁹“Then people will arrest you, hand you over to be hurt [persecuted; tortured], and kill you. They [The world; LAll nations] will hate you because you believe in me [you follow me; Lof my name]. ¹⁰At that time, many will lose their faith [turn/fall away], and they will turn against [betray] each other and hate each other. ¹¹Many false prophets will come [appear; arise] and cause many people to believe lies [deceive many]. ¹²There will be more and more evil [sin; lawlessness] in the world, so most people will stop showing their love for each other [Lthe love of many/most will grow cold]. ¹³But those people who keep their faith [endure; stand firm; persevere] until the end will be saved. ¹⁴The Good News [This Gospel] about God’s kingdom will be

JESUS GRIEVES FOR JERUSALEM

(23:37–39;
Luke 13:34–35)

THE TEMPLE WILL BE DESTROYED

(24:1–35;
Mark 13:1–31;
Luke 21:5–33)

preached in all the world, [^Las a testimony] to every nation. Then the end will come.

¹⁵“You will see ‘a blasphemous object that brings destruction [^Tthe abomination of desolation; ^{Ca} phrase taken from Dan. 9:27; 11:31; 12:11, and originally referring to the desecration of the Temple by Antiochus Epiphanes in 168 BC],’ which Daniel the prophet spoke about. ‘It [*or* He] will be standing in the holy place.” (You who read this should understand what it means [^Cprobably a reference to the soon-to-occur destruction of Jerusalem in AD 70].) ¹⁶“At that time, the people in Judea should ·run away [flee] to the mountains. ¹⁷If people are on the roofs of their houses [^Croofs in Palestine were flat and used as spare rooms and for storage], they must not go down to get anything out of their houses. ¹⁸If people are in the fields, they must not go back to get their ·coats [cloaks]. ¹⁹At that time, ·how terrible it will be for [^Lwoe to] women who are pregnant or have nursing babies! ²⁰Pray that it will not be ·winter [bad weather] or a Sabbath day when these things happen and you have to run away, ²¹because at that time there will be much ·trouble [distress; ^Ttribulation]. There will be more ·trouble [distress; ^Ttribulation]. than there has ever been since the beginning of the world until now, and nothing as bad will ever happen again [Dan. 12:1]. ²²·God has decided to make that terrible time short [^LIf those days had not been shortened (by God)...; ^Cthe passive verb implies God as subject]. Otherwise, no one would ·go on living [survive; ^Lbe saved]. But God will make that time short ·to help the people he has chosen [for the sake of the elect]. ²³At that time, someone might say to you, ‘Look, there is the ·Christ [Messiah]!’ Or another person might say, ‘There he is!’ But don’t believe them. ²⁴False ·Christ[s] [messiahs] and false prophets will ·come [appear; rise up] and perform great ·wonders [signs; miracles] and ·miracles [wonders; marvels]. They will try to ·fool [mislead; deceive] even the ·people God has chosen [elect], if that is possible. ²⁵Now I have warned you about this before it happens.

²⁶“If people tell you, ‘[^LLook,] ·the Christ [^Lhe] is in the ·desert [wilderness],’ don’t go there. If they say, ‘[^LLook,] he is ·in the inner room [*or* hiding here; in this secret place],’ don’t believe it. ²⁷When the Son of Man comes [Dan. 7:13–14], he will be like lightning flashing from the east to the west [he will be seen by everyone]. ²⁸Wherever the ·dead body [carcass] is, there the vultures will gather.

²⁹“Soon after the ·trouble [tribulation; distress] of those days,

‘the sun will grow dark,
and the moon will not give its light.

The stars will fall from the sky [heaven].

And the powers of the heavens [celestial bodies] will be shaken [Is. 13:10; 34:4; cf. Ezek. 32:7–8; Joel 2:10, 31].

³⁰At that time, the sign of the Son of Man will appear in the sky [or heaven]. Then all the peoples [tribes] of the world will cry [mourn]. They will see the Son of Man coming on clouds in the sky [or the clouds of heaven] with great power and glory. ³¹He will use a loud trumpet to send his angels, and they will gather his chosen people [elect] from every part of the world [from the four winds, from one end of the sky/heavens to another].

³²Learn a lesson [parable; analogy] from the fig tree: When its branches become green and soft [become tender; sprout] and new leaves appear, you know summer is near. ³³In the same way, when you see all these things happening, you will know that the time [or he] is near, ready to come [right at the door]. ³⁴I tell you the truth, all these things will happen while the people of this time are still living [before this generation passes away; either the generation that sees the destruction of Jerusalem (AD 70), or a future generation of the end times]. ³⁵Earth and sky will be destroyed [Heaven and earth will pass away], but the words I have said will never be destroyed [pass away].

³⁶No one knows when that day or time [hour] will be, not the angels in heaven, not even the Son. Only the Father knows. ³⁷When the Son of Man comes [Dan. 7:13–14], it will be like what happened during Noah's time. ³⁸[For] In those days before the flood, people were eating and drinking, marrying and giving their children to be married, until the day Noah entered the boat. ³⁹They knew [understood] nothing about what was happening until the flood came and destroyed them [took/swept them all away]. It will be the same when the Son of Man comes. ⁴⁰Two men will be in the field. One will be taken, and the other will be left. ⁴¹Two women will be grinding grain with a mill [handmill; two large, round, flat rocks used for grinding grain to make flour]. One will be taken, and the other will be left.

⁴²So always be ready [stay alert; keep watching], because you don't know the day your Lord will come. ⁴³Remember [Know] this: If the owner of the house knew what time of night a thief was coming, the owner would watch [have stayed alert; kept watching] and not let the thief break in [his house be broken into]. ⁴⁴So you also must be ready, because the Son of Man will come at a time [hour] you don't expect him.

WHEN WILL JESUS COME AGAIN?

(24:36–44;
Mark 13:32, 35;
Luke 12:39–40;
17:26–36)

**THE STORY OF THE
TWO SERVANTS**

(24:45-51;
Luke 12:41-46)

45“Who is the **·loyal** [faithful; trusted] and **·wise** [sensible] **·servant** [slave] that the master **·trusts** [Lputs in charge of his household] to **·give** **·the other servants** [Lthem] their food at the right time? 46That servant will be **·blessed** [happy; or rewarded] when the master comes and finds him doing his work. 47I tell you the truth, the master will **·choose** that servant to take care [put him in charge] of everything he owns. 48But suppose that evil servant thinks to himself, ‘My master **·will not come back soon** [will be away for a long time; is delayed],’ 49and he begins to beat the other servants and eat and **·get drunk with others like him** [drink with drunkards]? 50The master [Lof that servant/slave] will come [Lon a day] when that servant is not ready and [Lat an hour when he] is not expecting him. 51Then the master will cut him in pieces and **·send him away to be** [Lassign/appoint him a place] with the hypocrites, where **·people will cry and grind their teeth with pain** [Tthere will be weeping and gnashing of teeth; Cindicating agony and remorse].

**A STORY ABOUT
TEN BRIDESMAIDS**

25“At that time the kingdom of heaven will be like ten **·bridesmaids** [Lvirgins] who took their lamps and went to **·wait for** [meet] the bridegroom. 2Five of them were foolish and five were **·wise** [sensible; prudent]. 3The five foolish **·bridesmaids** [Lvirgins] took their lamps, but they did not take more oil for the lamps to burn. 4The **·wise** [sensible; prudent] **·bridesmaids** [Lvirgins] took their lamps and more oil in **·jars** [flasks]. 5Because the bridegroom was **·late** [delayed], they became **·sleepy** [drowsy] and went to sleep.

6“At midnight someone cried out, ‘The bridegroom is coming [LLook, the bridegroom]! Come and meet him!’ 7Then all the **·bridesmaids** [Lvirgins] woke up and **·got their lamps ready** [trimmed their lamps]. 8But the foolish ones said to the **·wise** [sensible; prudent], ‘Give us some of your oil, because our lamps are going out.’ 9The **·wise** [sensible; prudent] bridesmaids answered, ‘No, the oil we have might not be enough **·for all of us** [Lfor us and for you]. Go to the people who sell oil and buy some for yourselves.’

10“So while **·the five foolish bridesmaids** [Lthey] went to buy oil, the bridegroom came. The bridesmaids who were ready went in with the bridegroom to the wedding feast. Then the door was **·closed and locked** [Lshut].

11“Later the others came back and said, ‘Sir, sir, [Lord, lord] open the door to let us in.’ 12But the bridegroom answered, ‘I tell you the truth, I don’t know you.’

13“So **·always be ready** [stay awake; be alert; keep watch], because you don’t know the day or the hour [Cthe Son of Man will come].

**A STORY ABOUT
THREE SERVANTS**

*(25:14-30;
Mark 13:34;
Luke 19:11-27)*

14^c·The kingdom of heaven [^LIt] is like a man who was going ·to another place for a visit [on a journey/trip]. Before he left, he called for his servants and ·told them to take care of his things while he was gone [^Lentrusted his possessions/wealth to them]. 15^bHe gave one servant five ·bags of gold [^Ltalents; ^{Ca} talent was worth about 6,000 denarii, or twenty years' wages for a laborer], another servant two ·bags of gold [^Ltalents], and a third servant one ·bag of gold [^Ltalent], to each one ·as much as he could handle [^Laccording to his ability]. Then he left. 16^aThe servant who got five ·bags [^Ltalents] went quickly ·to invest the money [and traded with them; and put the money to work] and ·earned [gained] five more. 17^aIn the same way, the servant who had two ·invested [traded with] them and ·earned [gained] two more. 18^bBut the servant who got one went out and dug a hole in the ground and hid the master's money.

19^aAfter a long time the master came home and ·asked the servants what they did with his money [settled/went over the accounts with them]. 20^aThe servant who was given five ·bags of gold [^Ltalents] brought five more ·bags [^Ltalents] to the master and said, 'Master, you trusted me to care for five ·bags of gold [^Ltalents], ·so I used your five to earn [^Lsee, I have earned] five more.' 21^aThe master answered, 'You did well. You are a good and ·loyal [faithful] servant. Because you were ·loyal [faithful] with ·small [a few] things, I will ·let you care for [put you in charge of] ·much greater [many] things. ·Come and share my joy with me [^LEnter into the joy of your master].'

22^aThen the servant who had been given two ·bags of gold [^Ltalents] came to the master and said, 'Master, you ·gave me [trusted me with] two ·bags of gold [^Ltalents] to care for, ·so I used your two bags to earn [^Lsee, I have earned] two more.' 23^aThe master answered, 'You did well. You are a good and ·loyal [faithful] servant. Because you were ·loyal [faithful] with ·small [a few] things, I will ·let you care for [put you in charge of] ·much greater [many] things. ·Come and share my joy with me [^LEnter into the joy of your master].'

24^aThen the servant who had been given one ·bag of gold [^Ltalent] came to the master and said, 'Master, I knew that you were a ·hard [harsh; exacting; demanding] man. You ·harvest things [reap where] you did not ·plant [sow]. You gather crops where you did not sow any seed. 25^aSo I was afraid and went and hid your ·money [^Ttalent] in the ground. [^LSee] Here is ·your bag of gold [^Lwhat is yours].' 26^{[L}But] The master answered, 'You are a wicked and lazy servant! You say you knew that I ·harvest things [reap where] I did not ·plant [sow] and that I gather crops where I

did not sow any seed. ²⁷So you should have put my ·gold [money] in the bank. Then, when I came home, I would have received ·my gold [what was mine] back with interest.’

²⁸“So the master told his other servants, ‘^{[L}Therefore,] Take the ·bag of gold [^Ltalent] from that servant and give it to the servant who has ten ·bags of gold [^Ltalents]. ²⁹^{[L}For] Those who have much will ·get [be given] more, and they will have ·much more than they need [an abundance]. But those who do not have much will have ·everything [even what they have] taken away from them.’ ³⁰Then the master said, ‘Throw that ·useless [worthless] servant ·outside, into the darkness [*or* into the outer darkness,] where ·people will cry and grind their teeth with pain [^Tthere will be weeping and gnashing of teeth; ^Cindicating agony and remorse].

**THE KING WILL
JUDGE ALL PEOPLE**

³¹“The Son of Man will come again in his great glory [Dan. 7:13–14], with all his angels. He will ·be King and sit on his [^Lsit on his] ·great [glorious] throne. ³²All the nations of the world will be gathered before him, and he will separate them ·into two groups [^Lone from another] as a shepherd separates the sheep from the goats. ³³The Son of Man will put the sheep on his right and the goats on his left.

³⁴“Then the King will say to the people on his right, ‘Come, ·my Father has given you his blessing [^Lthose blessed by my Father]. ·Receive [Inherit] the kingdom God has prepared for you ·since the world was made [^Lfrom the creation/foundation of the world]. ³⁵^{[L}For; Because] I was hungry, and you gave me food. I was thirsty, and you gave me something to drink. I was ·alone and away from home [a stranger], and you ·invited me into your house [welcomed/received me]. ³⁶I was ·without clothes [naked], and you ·gave me something to wear [clothed me]. I was sick, and you ·cared for [visited; looked after] me. I was in prison, and you ·visited [came to] me.’

³⁷“Then the ·good [righteous] people will answer, ‘Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? ³⁸When did we see you ·alone and away from home [a stranger] and ·invite you into our house [welcome/receive you]? When did we see you ·without clothes [naked] and ·give you something to wear [clothe you]? ³⁹When did we see you sick or in prison and ·care for [come to] you?’

⁴⁰“Then the King will answer, ‘I tell you the truth, anything you did for even the least of my ·people here [^Lbrothers (and sisters)], you also did for me.’

⁴¹“Then the King will say to those on his left, ‘Go away [Depart] from me. You ·will be punished [are cursed]. Go into the ·fire that burns forever [eternal fire] that was prepared for

the devil and his angels [c̄the demons]. 42[^LFor; Because] I was hungry, and you gave me nothing to eat. I was thirsty, and you gave me nothing to drink. 43I was ·alone and away from home [a stranger], and you did not ·invite me into your house [welcome/receive me]. I was ·without clothes [naked], and you ·gave me nothing to wear [did not clothe me]. I was sick and in prison, and you did not ·care for [visit; look after] me.’

44“Then those people will answer, ‘Lord, when did we see you hungry or thirsty or ·alone and away from home [a stranger] or ·without clothes [naked] or sick or in prison? When did we see these things and not ·help [serve; care for] you?’

45“Then the King will answer, ‘I tell you the truth, ·anything [to the extent] you refused to do for even the least of ·my people here [^Lthese], you refused to do for me.’

46“These people will go off to ·be punished forever [eternal punishment], but the ·good people [righteous] ·will go to live forever [to eternal life].”

26 After Jesus finished saying all these things [c̄this is the end of Jesus’ fifth and final discourse in Matthew; see 7:28], he told his ·followers [disciples], 2“**You know that ·the day after tomorrow** [^Ltwo days from now] is the day of the Passover Feast [c̄the festival during which an unblemished lamb was sacrificed]. **On that day the Son of Man will be ·given to his enemies** [handed over] to be crucified.”

3Then the ·leading [^Tchief] priests and the elders ·had a meeting [assembled] at the ·palace [court] of the high priest, named Caiaphas. 4At the meeting, they ·planned [plotted] to set a trap [to act secretly/treacherously] to arrest Jesus and kill him. 5But they said, “We must not do it during the ·feast [Passover festival], because the people might cause a riot.”

6Jesus was in Bethany at the house of Simon, ·who had a skin disease [^Lthe leper; c̄for leprosy, see 8:2; Simon may have been healed by Jesus.]. 7While Jesus was there, a woman approached him with an alabaster ·jar [vial] filled with expensive perfume. She poured this perfume on Jesus’ head while he was ·eating [^Lreclining; c̄the posture for a banquet or dinner party].

8His ·followers [disciples] were ·upset [indignant] when they saw the woman do this. They asked, “Why waste that perfume? 9It could have been sold for a great deal of money and the money given to the poor.”

10Knowing what had happened, Jesus said, “Why are you ·troubling [bothering; criticizing] this woman? She did an

THE PLAN TO KILL JESUS

(26:1-5;
Mark 14:1-2;
Luke 22:1-2)

PERFUME FOR JESUS’ BURIAL

(26:6-13;
Mark 14:3-9;
Luke 7:36-50;
John 12:1-8)

·excellent thing [beautiful/good deed] for me. ¹¹You will always have the poor with you [Deut. 15:11], but you will not always have me. ¹²This woman poured perfume on my body to prepare me for burial. ¹³I tell you the truth, wherever the ·Good News [Gospel] is preached in all the world, what this woman has done will be told, and people will remember her.”

JUDAS BETRAYS
JESUS*(26:14–16;**Mark 14:10–11;**Luke 22:3–6)*

¹⁴Then one of ·the twelve apostles [^Lthe Twelve], [^Lwho was called] Judas Iscariot, went to talk to the ·leading [^Tchief] priests. ¹⁵He said, “What will you ·pay [give] me for ·giving [betraying; delivering] Jesus to you?” And they ·gave him [weighed/counted out] thirty silver coins [Zech. 11:12]. ¹⁶After that, Judas watched for ·the best time [an opportunity] to ·turn Jesus in [betray him].

**JESUS EATS THE
PASSOVER MEAL**
*(26:17–25;**Mark 14:12–21;**Luke 22:7–14, 21–23;**John 13:21–30)*

¹⁷On the first day of the Feast of Unleavened Bread, the ·followers [disciples] came to Jesus. They said, “Where do you want us to prepare for you to eat the Passover meal?”

¹⁸Jesus answered, “Go into the city to a certain man and tell him, ‘The Teacher says: “·The chosen time is near [^LMy time has come/drawn near]. I will ·have [celebrate; observe] the Passover with my ·followers [disciples] at your house.’”

¹⁹The ·followers [disciples] did what Jesus told them to do, and they prepared the Passover meal.

²⁰In the evening Jesus was ·sitting at the table [^Lreclining; ^Cthe posture for a banquet] with his twelve ·followers [disciples]. ²¹As they were eating, Jesus said, “I tell you the truth, one of you will ·turn against [betray] me.”

²²This made the ·followers [disciples] very ·sad [distressed; pained]. Each one began to say to Jesus, “·Surely, Lord, I am not the one, am I [Surely not I, Lord; *or* Is it I, Lord]?”

²³Jesus answered, “The man who has dipped his hand with me into the bowl [^Cprobably not a signal, but means “one who shares close fellowship with me”] is the one who will ·turn against [betray] me. ²⁴The Son of Man will ·die [go to his fate; ^Lgo], just as the Scriptures say. But ·how terrible it will be for [^Lwoe to] the person ·who hands the Son of Man over to be killed [^Lby whom the Son of Man is betrayed]. It would be better for him if he had never been born.”

²⁵Then Judas, who would ·give Jesus to his enemies [betray him], said to Jesus, “·Teacher [^LRabbi], ·surely I am not the one, am I [surely not I; *or* is it I]?”

Jesus answered, “·Yes, it is you [^LYou have said it].”

**THE LORD'S
SUPPER**
*(26:26–30;**Mark 14:22–26;**Luke 22:15–20)*

²⁶While they were eating, Jesus took some bread and ·thanked God for [blessed] it and ·broke [divided] it. Then he gave it to his ·followers [disciples] and said, “·Take this bread and eat it [^LTake, eat]; this is my body.”

27Then Jesus took a cup and ·thanked God for it [gave thanks] and gave it to the ·followers [disciples]. He said, “Every one of you drink [^Lfrom] this. 28This is my blood ·which is the newⁿ agreement that God makes with his people [*or* which confirms/establishes the new covenant; ^Lof the new covenant; Ex. 24:8. Jer. 31:31–34]. This blood is poured out for many ·to forgive their [^Tfor the remission of] sins [Is. 53:12]. 29I tell you this: I will not drink of this ·fruit of the vine [wine] again until that day when I drink it new with you in my Father’s kingdom.”

30After singing a hymn [*c*probably the *Hallel* psalms (Ps. 113–118), sung during the Passover meal], they went out to the Mount of Olives.

31Jesus told ·his followers [^Lthem], “Tonight you will all ·stumble in your faith [fall away; desert] on account of me, because it is written in the Scriptures:

‘I will ·kill [strike] the shepherd,
and the sheep [^Lof the flock] will ·scatter [be scattered]’
[Zech. 13:7].

32But after ·I rise from the dead [^LI am raised], I will go ahead of you into Galilee.”

33Peter said, “Everyone else may ·stumble in their faith [fall away; desert] because of you, but I will not.”

34Jesus said, “I tell you the truth, tonight before the rooster crows you will ·say three times you don’t know me [deny/disown me three times].”

35But Peter said, “Even if I must die with you, I will never ·say that I don’t know [deny/disown] you!” And all the other ·followers [disciples] said the same thing.

36Then Jesus went with his ·followers [disciples] to a place called Gethsemane. He said to them, “Sit here while I go over there and pray.” 37He took Peter and the two sons of Zebedee with him, and he began to be very ·sad [sorrowful] and ·troubled [anguished; distressed]. 38He said to them, “My ·heart [soul] is ·full of sorrow [overwhelmed with grief], to the point of death. Stay here and ·watch [stay awake; be alert] with me.”

39After walking a little farther away from them, Jesus fell [with his face] to the ground and prayed, “My Father, if it is possible, ·do not give me [^Llet pass from me] this ·cup of suffering [^Lcup; ^Csuffering is metaphorically portrayed as something bitter to drink]. But do ·what you want [your will], not ·what I want [my will].” 40Then Jesus went back to his ·followers [disciples] and found them asleep. He said to Peter,

JESUS' FOLLOWERS WILL LEAVE HIM

(26:31–35;
Mark 14:27–31;
Luke 22:31–34;
John 13:36–38)

JESUS PRAYS ALONE

(26:36–46;
Mark 14:32–42;
Luke 22:39–46;
John 12:27; 18:1)

“You men could not stay awake [watch] with me for one hour? 41. Stay awake [Keep watch] and pray for strength against temptation [or not to fail the test]. The spirit wants to do what is right [is willing], but the body [or human nature; †the flesh] is weak.”

42 Then Jesus went away a second time and prayed, “My Father, if it is not possible for this painful thing [†this thing; †the cup of suffering; v. 39] to be taken from me, and if I must do [drink] it, I pray that what you want [†may your] will be done.”

43 Then he went back to his followers [disciples], and again he found them asleep, because their eyes were heavy. 44 So Jesus left them and went away and prayed a third time, saying the same thing.

45 Then Jesus went back to his followers [disciples] and said, “Are you still sleeping and resting? [or Go ahead, sleep and have your rest!] The time has come for the Son of Man to be handed over to [†betrayed/delivered into the hands of] sinful people. 46 Get up, we must go. Look, here comes the man who has turned against me [my betrayer].”

JESUS IS ARRESTED

(26:47–56;
Mark 14:43–52;
Luke 22:47–53;
John 18:2–12)

47 While Jesus was still speaking, Judas, one of the twelve apostles [the Twelve], came up. With him were many people carrying swords and clubs who had been sent from the leading [†chief] priests and the Jewish elders of the people. 48 Judas had planned to give them a signal [sign], saying, “The man I kiss is Jesus [the one]. Arrest [Seize] him.” 49 At once Judas went to Jesus and said, “Greetings, Teacher [†Rabbi]!” and kissed him.

50 Jesus answered, “Friend, do what you came to do.”

Then the people came and grabbed Jesus and arrested him. 51 When that happened [†And look/†behold], one of Jesus’ followers [†those with Jesus] reached for his sword and pulled it out. He struck the servant of the high priest and cut off his ear.

52 Jesus said to the man, “Put your sword back in its place. [†For] All who use swords [†take the sword] will be killed with swords [†die/perish by the sword]. 53 Surely [†Don’t...?] you know I could ask my Father, and he would give me more than twelve armies [legions] of angels. 54 But it must happen this way to bring about what the Scriptures say [†how, then, could the Scriptures be fulfilled that say it must happen this way?].”

55 Then Jesus said to the crowd, “You came to get me with swords and clubs as if I were a criminal [revolutionary; rebel; †robber; †the term “robber” was used by the Romans of insurrectionists]. Every day I sat in the Temple teaching, and you did not arrest me there. 56 But all these things have happened so that it will come about as the prophets wrote [†to fulfill

the writings/scriptures of the prophets].” Then all of Jesus’ followers [disciples] left [deserted] him and ran away [fled].

⁵⁷Those people who arrested [seized] Jesus led him to the house of Caiaphas, the high priest, where the teachers of the law [scribes] and the elders were gathered. ⁵⁸Peter followed far behind to the courtyard of the high priest’s house, and he sat down with the guards to see what would happen to Jesus [the end/outcome].

⁵⁹The leading [Tchief] priests and the whole Jewish council [Sanhedrin; the highest Jewish court] tried to find something false [false evidence/testimony] against Jesus so they could kill [execute] him. ⁶⁰Many people came and told lies about him [testified falsely], but the council could find no real reason to kill him. Then [Finally] two people came and said, ⁶¹“This man said, ‘I can destroy the Temple of God and build it again in three days.’”

⁶²Then the high priest stood up and said to Jesus, “Aren’t you going to answer? Don’t you have something to say about their [or What about these] charges [testimony] against you?” ⁶³But Jesus said nothing [was silent; Is. 53:7].

Again the high priest said to Jesus, “I command you by the power of [demand in the name of; put you under oath by] the living God: Tell us if you are the Christ [Messiah], the Son of God.”

⁶⁴Jesus answered, “Those are your words [You have said it/so; an indirect affirmation]. But I tell you, in the future [from now on] you will see the Son of Man sitting at the right hand of God, the Powerful One [or the place of power; power], and coming on clouds in the sky [the clouds of heaven; Ps. 110:1; Dan. 7:13–14].”

⁶⁵When the high priest heard this, he tore his clothes [a sign of sorrow or outrage] and said, “This man has said things that are against God [blasphemed]! We don’t [Why should we...?] need any more witnesses; you all heard him say these things against God [the blasphemy]. ⁶⁶What do you think [is your verdict]?”

The people answered, “He should [deserves to; is guilty and should] die.”

⁶⁷Then the people there spat in Jesus’ face and beat him with their fists. Others slapped him. ⁶⁸They said, “Prove to us that you are a prophet [Prophecy to/for us], you Christ [Messiah]! Tell us who hit you!”

⁶⁹At that time, as Peter was sitting [outside] in the courtyard, a servant girl came to him and said, “You also were with Jesus of Galilee.”

⁷⁰But Peter denied it in front of everyone. He said, “I don’t know what you are talking about.”

JESUS BEFORE THE LEADERS

(26:57–68;
Mark 14:53–65;
Luke 22:54–71;
John 18:13–24)

PETER SAYS HE DOESN'T KNOW JESUS

(26:69–75;
Mark 14:66–72;
Luke 22:56–62;
John 18:25–27)

⁷¹When he left the courtyard and was at the gate, another girl saw him. She said to the people there, “This man was with Jesus of Nazareth.”

⁷²Again, Peter said he was never with him, saying, “I swear [¹he denied it with an oath, saying,] I don’t know this man Jesus!”

⁷³A short time later, some people standing there went to Peter and said, “Surely you are one of those who followed Jesus. The way you talk shows it [^cPeter’s Galilean accent gave him away].”

⁷⁴Then Peter began to place a curse on himself and swear, “I don’t know the man.” At once, a rooster crowed. ⁷⁵And Peter remembered what Jesus had told him: “Before the rooster crows, you will say three times that you don’t know me [deny/disown me three times].” Then Peter went outside and cried painfully [^Twept bitterly].

**JESUS IS TAKEN
TO PILATE**

(27:1-2; Mark 15:1;
Luke 23:1;
John 18:28)

27Early the next morning, all the leading [^Tchief] priests and elders of the people decided that Jesus should die [*or* met together to plan Jesus’ death]. ²They tied [bound] him, led him away, and turned him over to Pilate, the governor.

**JUDAS KILLS
HIMSELF**

³Judas, the one who had given [betrayed] Jesus to his enemies, saw that they had decided to kill Jesus [Jesus had been condemned]. Then he was very sorry [filled with remorse] for what he had done. So he took the thirty silver coins back to the leading [^Tchief] priests and the elders, ⁴saying, “I sinned; I handed over to you [betrayed] an innocent man [^Linnocent blood].”

The leaders answered, “What is that to us [do we care]? That’s your problem, not ours [responsibility; concern].”

⁵So Judas threw the money [silver coins] into the Temple [sanctuary]. Then he went off and hanged himself.

⁶The leading [^Tchief] priests picked up the silver coins in the Temple and said, “Our law does not allow us [*or* It is not right] to keep [put] this money with the Temple money [in the Temple treasury], because it has paid for a man’s death [is blood money; ⁴is the price of blood].” ⁷So they decided to use the coins to buy Potter’s Field [*or* the potter’s field] as a place to bury strangers [*or* foreigners]. ⁸That is why that field is still called the Field of Blood. ⁹So what Jeremiah the prophet had said came true [was fulfilled]: “They took thirty silver coins [pieces of silver]. That is how little the Israelites thought he was worth [*or* the price at which he was valued by the Israelites; *or* the value of a man with a price on his head among the Israelites; Jer. 18:2-3; 19:1-13; 32:5-15;

Zech. 11:12–13]. ¹⁰They used those thirty silver coins to buy ·Potter’s Field [*or* the potter’s field], as the Lord commanded me.”

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

Jesus answered, “Those are your words [It is as you say; ^LYou say so; ^Can indirect affirmation].”

¹²When the ·leading [^Tchief] priests and the elders accused Jesus, he ·said nothing [did not answer].

¹³So Pilate said to Jesus, “Don’t you hear them accusing you of ·all these [so many] things?”

¹⁴But Jesus ·said nothing in answer to Pilate [did not answer a single charge], and ·Pilate [^Lthe governor] was very ·surprised [amazed] at this.

¹⁵Every year at the ·time of Passover [festival/feast] the governor would free [^Lfor the crowd] one prisoner whom the people chose. ¹⁶At that time there was a man in prison, named Barabbas,ⁿ who was ·known to be very bad [well known; notorious]. ¹⁷When the people gathered, Pilate said, “Whom do you want me to set free: Barabbasⁿ or Jesus who is called the ·Christ [Messiah]?” ¹⁸[^LFor] Pilate knew that they turned Jesus in to him because they were jealous.

¹⁹While Pilate was sitting there on the judge’s seat [^Ca special seat for speeches or judicial pronouncements], his wife sent this message to him: “·Don’t do anything to [*or* Have nothing to do with] that man, because he is ·innocent [righteous]. Today I had a dream about him, and it ·troubled me very much [caused me great pain/anguish].”

²⁰But the ·leading [^Tchief] priests and elders convinced the crowd to ask for Barabbas to be freed and for Jesus to be ·killed [executed].

²¹Pilate said, “Which of these two do you want me to set free for you?”

The people answered, “Barabbas.”

²²Pilate asked, “So what should I do with Jesus, the one called the ·Christ [Messiah]?”

They all answered, “Crucify him!”

²³Pilate asked, “Why? What ·wrong [crime; evil] has he done?”

But they shouted louder, “Crucify him!”

²⁴When Pilate saw that he ·could do nothing about this [was getting nowhere; was gaining nothing] and that a riot was starting, he took some water and washed his hands in front of the crowd. Then he said, “I am ·not guilty [innocent]

PILATE QUESTIONS JESUS

(27:11–14;
Mark 15:2–5;
Luke 23:2–5;
John 18:29–38)

PILATE TRIES TO FREE JESUS

(27:15–31;
Mark 15:6–21;
Luke 23:17–32;
John 18:39–40;
19:1–17)

of this man's ·death [^Lblood]. ·You are the ones who are causing it [It is your responsibility now; *or* Take care of it yourselves]!”

²⁵All the people answered, “·We and our children will be responsible for his death [^LHis blood be on us and on our children].”

²⁶Then he set Barabbas free. But he had Jesus ·beaten with whips [scourged; flogged] and handed over to the soldiers to be crucified.

²⁷The governor's soldiers took Jesus into the ·governor's palace [fortress; headquarters; ^LPraetorium], and ·they all gathered around him [*or* the whole regiment/company/cohort was assembled; ^Ca cohort was about five hundred soldiers; here it may mean those of the cohort on duty].

²⁸They ·took off his clothes [stripped him] and put a ·red [scarlet] robe on him [^Cprobably a scarlet military coat, whose color resembled purple, the color of royalty]. ²⁹Using thorny branches, they made a crown, put it on his head, and put a ·stick [reed; staff] in his right hand [^Cas a scepter]. Then the soldiers ·bowed [kneeled] before Jesus and ·made fun of [mocked] him, saying, “Hail, King of the Jews!”

³⁰They spat on Jesus. Then they took his ·stick [reed; staff] and began to beat him on the head. ³¹After they ·finished [had mocked him], the soldiers took off the robe and put his own clothes on him again. Then they led him away to be crucified.

JESUS IS CRUCIFIED

(27:32–44;
Mark 15:22–32;
Luke 23:33–43;
John 9:17–27)

³²·As the soldiers were going out of the city with Jesus [^LAs they went out], they ·met [found; came across] a man from Cyrene [^Ca city in northern Africa, in present-day Libya], named Simon, and forced him to carry the cross for Jesus. ³³They all came to the place called Golgotha, which means [^Cin Aramaic] the Place of the Skull. ³⁴·The soldiers [^LThey; ^Cthis could be the soldiers or the women of Jerusalem] gave Jesus wine mixed with gall to drink [^Cthe gall was either a sedative or further mockery, making the wine bitter; Ps. 69:21; Prov. 31:6]. He tasted the wine but refused to drink it. ³⁵When the soldiers had crucified him, they threw lots [^Csimilar to dice] to ·decide who would get [^Ldivide up] his clothesⁿ [Ps. 22:18]. ³⁶The soldiers sat there and ·continued watching [kept guard over] him. ³⁷They put a sign above Jesus' head with the charge against him. It said: THIS IS JESUS, THE KING OF THE JEWS. ³⁸Two ·robbers [rebels; revolutionaries; ^Cthe term “robber” was used by the Romans

27:35 clothes Some Greek copies continue, “So what God said through the prophet came true, ‘They divided my clothes among them, and they threw lots for my clothing.’” See Psalm 22:18.

of insurrectionists] were crucified beside Jesus, one on the right and the other on the left [Is. 53:12]. ³⁹People walked by and **insulted** [defamed; slandered; ^cthe same Greek word used to “blaspheme”] Jesus and shook their heads [^{Ca} gesture of derision; Ps. 22:7], ⁴⁰saying, “You said you could destroy the Temple and build it again in three days. So save yourself! Come down from that cross if you are really the Son of God!”

⁴¹The **leading** [^Tchief] priests, the teachers of the law, and the Jewish elders were also **making fun of** [mocking] Jesus. ⁴²They said, “He saved others, but he can’t save himself! He says he is the king of Israel! If he is the king, let him come down now from the cross. Then we will believe in him. ⁴³He trusts in God, so let God **save** [rescue; deliver] him now, if God really wants him [Ps. 22:8]. He himself said, ‘I am the Son of God.’” ⁴⁴And in the same way, the robbers [rebels; revolutionaries; v. 38] who were being crucified beside Jesus also **insulted** [ridiculed; taunted] him.

⁴⁵At **noon** [^Lthe sixth hour] the whole country became dark, and the darkness lasted **for three hours** [^Luntil the ninth hour]. ⁴⁶About **three o’clock** [^Lthe ninth hour] Jesus cried out in a loud voice, “Eli, Eli, lama sabachthani?” This means, “My God, my God, why have you **abandoned** [forsaken] me [Ps. 22:1; ^cthese words are a mixture of Hebrew and Aramaic]?”

⁴⁷Some of the people standing there who heard this said, “He is calling Elijah.” [^cThe prophet Elijah, associated with the end times (Mal. 4:5), was also viewed as a helper in time of need.]

⁴⁸**Quickly** [^At once] one of them ran and got a sponge and filled it with **vinegar** [*or* sour wine; ^{Ca}n inexpensive drink used by soldiers and slaves] and tied it to a **stick** [reed] and gave it to Jesus to drink [Ps. 69:21]. ⁴⁹But the others said, “**Don’t bother him** [Wait; Leave him alone]. We want to see if Elijah will come to save him.”

⁵⁰But Jesus cried out again in a loud voice and **died** [^Lreleased his spirit].

⁵¹**Then** [^TAnd behold] the curtain in the Temple [^cdividing the Most Holy Place from the rest of the Temple] was torn into two pieces, from the top to the bottom [^crepresenting new access to the presence of God, and perhaps God’s judgment against the Temple leadership]. Also, the earth shook and rocks broke apart. ⁵²The graves opened, and many [^Lof the bodies] of **God’s people** [the saints] who had **died** [^Lfallen asleep] were raised from the dead. ⁵³They came out of the graves after **Jesus was raised from the dead** [^Lhis resurrection] and went into the holy city [^cJerusalem], where they appeared to many people.

JESUS DIES

(27:45–56;
Mark 15:33–41;
Luke 23:44–49;
John 19:25–30)

⁵⁴When the **·**army officer [centurion] and **·**the soldiers [[Ⓛ]those with him] guarding Jesus saw this earthquake and everything else that happened, they were **·**very frightened [filled with awe] and said, “He really was the Son of God!”

⁵⁵Many women who had followed Jesus from Galilee to **·**help [provide support for; minister to] him were standing at a distance from the cross, watching. ⁵⁶Mary Magdalene, and Mary the mother of James and Joseph, and the mother of James and John were **·**there [among them].

JESUS IS BURIED

(27:57–61;
Mark 15:42–47;
Luke 23:50–56;
John 19:38–42)

⁵⁷That evening a rich man named Joseph, a **·**follower [disciple] of Jesus from the town of Arimathea, **·**came to Jerusalem [*or* came forward; [Ⓛ]came]. ⁵⁸Joseph went to Pilate and asked to have Jesus’ body. So Pilate gave orders for **·**the soldiers to give it [[Ⓛ]it to be given] to Joseph. ⁵⁹Then Joseph took the body and wrapped it in a clean linen cloth. ⁶⁰He put Jesus’ body in his own new tomb that he had cut out of a wall of rock, and he rolled a very large stone to block the entrance of the tomb. Then Joseph went away. ⁶¹Mary Magdalene and the other woman named Mary were sitting **·**near [across from; opposite] the tomb.

THE TOMB OF JESUS IS GUARDED

⁶²The next day, the day after Preparation Day, the **·**leading [[Ⓣ]chief] priests and the Pharisees **·**went to [assembled/gathered before] Pilate. ⁶³They said, “Sir, we remember that while that **·**liar [deceiver; impostor] was still alive he said, ‘After three days I will rise from the dead.’ ⁶⁴So give the order for the tomb to be **·**guarded closely [secured; sealed] till the third day. Otherwise, his **·**followers [disciples] might come and steal the body and tell people that he has risen from the dead. **·**That lie [[Ⓛ]The last deception] would be even worse than the first one.”

⁶⁵Pilate said, “**·**Take some soldiers [*or* You have a guard; [Ⓞ]the phrase could mean Pilate sends Roman soldiers or that the leaders should use their own temple police] and go **·**guard [secure] the tomb the best way you know.” ⁶⁶So they all went to the tomb and **·**made it safe from thieves [secured it] **·**by sealing [*or* by placing a wax seal on] the stone in the entrance and putting soldiers there to guard it.

JESUS RISES FROM THE DEAD

(28:1–10;
Mark 16:1–11;
Luke 24:1–12;
John 20:1–18)

28 After the Sabbath day, at dawn on the first day the week, Mary Magdalene and **·**another woman named Mary [[Ⓛ]the other Mary; 27:56] went to look at the tomb.

²At that time [Suddenly; [Ⓣ]And behold] there was a strong earthquake. [[Ⓛ]For] An angel of the Lord came down from heaven, went to the tomb, and rolled the stone away from the entrance. Then he sat on the stone. ³He was shining as

bright as [^LHis appearance was like] lightning, and his clothes were white as snow. ⁴The soldiers guarding the tomb shook with fear because of the angel, and they became like dead men [^Cperhaps they were paralyzed by fear, or they fainted].

⁵The angel said to the women, “Don’t be afraid. I know that you are looking for Jesus, who has been crucified. ⁶He is not here. He has risen [been raised] from the dead as he said he would. Come and see the place where his body was [he lay]. ⁷And go quickly and tell his followers [disciples], ‘Jesus has risen from the dead. He is going into Galilee ahead of you, and you will see him there.’” Then the angel said, “[^LLook; ^TBehold] I have told you.”

⁸The women left the tomb quickly. They were afraid, but they were also very happy [filled with great joy]. They ran to tell Jesus’ followers [disciples] what had happened. ⁹Suddenly [^LAnd look/^Tbehold], Jesus met them and said, “Greetings.” The women came up to him, took hold of [clasped] his feet, and worshiped him. ¹⁰Then Jesus said to them, “Don’t be afraid. Go and tell my followers [disciples] to go on to Galilee, and they will see me there.”

¹¹While the women went to tell Jesus’ followers [were on their way], some of the soldiers who had been guarding the tomb went into the city to tell the leading [^Tchief] priests everything that had happened. ¹²Then the priests met with the elders and made a plan. They paid the soldiers a large amount of money [substantial bribe] ¹³and said to them, “Tell the people that Jesus’ followers [disciples] came during the night and stole the body [him away] while you were asleep. ¹⁴If the governor hears about this, we will satisfy him and save you from trouble.” ¹⁵So the soldiers kept the money and did as they were told [instructed]. And that story is still spread among the people [^LJews] even today [to this day].

¹⁶The eleven followers [disciples] went to Galilee to the mountain where Jesus had told [designated; arranged for] them to go. ¹⁷When they saw Jesus, they worshiped him, but some of them did not believe it was really Jesus [doubted]. ¹⁸Then Jesus came to them and said, “All power [authority] in heaven and on earth is [has been] given to me. ¹⁹So go and make followers [disciples] of all people in the world [the nations]. Baptize them in the name of the Father and the Son and the Holy Spirit. ²⁰Teach them to obey everything that I have taught [commanded] you, and I will be with you always, even until the end of this age [the world; time].

**THE SOLDIERS
REPORT TO THE
LEADERS**

**JESUS TALKS TO
HIS FOLLOWERS**

Mark

JOHN PREPARES FOR JESUS

*(1:1-8; Matt. 3:1-12;
Luke 3:1-18;
John 1:19-28)*

1 This is the beginning of the ·Good News [Gospel] ·about [of] Jesus Christ, the Son of God,ⁿ ²as the prophet Isaiah wrote:

“[Look; †Behold,] I ·will send [am sending] my messenger ahead of you, who will prepare your way [Mal. 3:1].”

³“This is a voice of one who ·calls out [shouts; cries out] in the ·desert [wilderness]:

‘Prepare the way for the Lord.

Make ·the road straight [a clear path] for him [Is. 40:3].’”

⁴John [c^cthe Baptist] was baptizing people in the ·desert [wilderness] and preaching a baptism of ·changed hearts and lives [turning from sin; repentance] for the ·forgiveness [remission] of sins. ⁵All the people from Judea and Jerusalem were going out to him. They confessed their sins and were baptized by him in the Jordan River. ⁶John wore clothes made from camel’s hair, had a leather belt around his waist [c^creminiscent of the prophet Elijah; 2 Kin. 1:8], and ate locusts and wild honey [c^csignifies living off the land]. ⁷This is what John preached to the people: “There is one coming after me who is ·greater [mightier; more powerful] than I; I am not ·good enough [fit; qualified] even to kneel down and untie [†the thong/strap of] his sandals [c^a task of a servant or slave]. ⁸I baptize you with water, but he will baptize you with the Holy Spirit.”

JESUS IS BAPTIZED AND TESTED

*(1:9-13;
Matt. 3:13-17; 4:1-11;
Luke 3:21-22; 4:1-13)*

⁹·At that time [In those days] Jesus came from the town of Nazareth in Galilee and was baptized by John in the Jordan River. ¹⁰Immediately, as Jesus was coming up out of the water, he saw ·heaven [the sky] ·open [split open]. The ·Holy Spirit [†Spirit] ·came down [descended] on him like a dove [c^either in the form of a dove, or in bird-like descent], ¹¹and a voice came from heaven: “You are my ·Son, whom I love

[dearly beloved Son; Ps. 2:7; Gen. 22:2], **and I am very pleased with you** [in whom I take great delight; Is. 42:1].”

12 Then [Immediately] **the Spirit sent** [drove; compelled] **Jesus into the desert** [wilderness]. **13** He was in the desert [wilderness] **forty days** [analogous to Israel’s forty years] **and was tempted** [or tested] **by Satan** [as both Adam and Eve and the nation Israel in the wilderness were tempted, but failed]. **He was with the wild animals** [dangerous or perhaps Eden-like conditions], **and the angels came and took care of** [served; ministered to] **him**.

14 After John was put in prison [by Herod Antipas; cf. 6:14–29], **Jesus went into Galilee, preaching the Good News** [Gospel] **from God**. **15** He said, “**The right time has come** [time is fulfilled]. **The kingdom of God** [God’s sovereign rule] **is near** [at hand]. **Change your hearts and lives** [Turn from your sins; Repent] **and believe the Good News** [Gospel]!”

16 When Jesus was walking by **Lake Galilee** [the Sea of Galilee], he saw **Simon** [Peter; cf. 3:16] **and his brother Andrew** **throwing** [casting] **a net into the lake** because they were fishermen. **17** Jesus said to them, “**Come follow me** [be my disciples], **and I will make you** [teach you how to] **fish for people**.” **18** So Simon and Andrew immediately left their nets and followed him.

19 Going a little farther, Jesus saw two more brothers, **James and John, the sons of Zebedee** [James the son of Zebedee, and his brother John]. They were in a boat, **mending** [preparing] **their nets**. **20** Jesus immediately called them, **and they left their father Zebedee in the boat with the hired workers and followed Jesus**.

21 Jesus and his **followers** [disciples] **went to Capernaum** [a town on the northwest shore of Lake Galilee; it became Jesus’ home base]. **On the Sabbath day he went to the synagogue and began to teach**. **22** The people were amazed at his teaching, because he taught **like** [as] a person who had authority, not **like** [as] **their teachers of the law** [the scribes; experts in the law of Moses]. **23** Just then, a man was there in the synagogue who had an **evil** [defiling; unclean] **spirit in him**. [Demons were viewed as “unclean” or defiling spirit-beings.] He shouted, **24** “**Jesus of Nazareth** [the Nazarene]! **What do you want with us?** [Let us alone!; What business do we have with each other? What to us and to you?] **Did you come to destroy us? I know who you are—God’s Holy One!**”

25 Jesus **commanded** [reprimanded; rebuked] **the evil spirit**, “**Be quiet! Come out of the man!**” **26** The **evil** [defiling; unclean] **spirit shook the man violently** [threw him

JESUS ANNOUNCES THE GOOD NEWS

(1:14–15; Matt 4:17)

JESUS CHOOSES HIS FIRST FOLLOWERS

(1:16–20; Matt 4:18–22; Luke 5:2–11; John 1:35–42)

JESUS FORCES OUT AN EVIL SPIRIT

(1:21–28; Luke 4:31–37)

into convulsions], gave a ·loud cry [shriek], and then came out of him.

²⁷The people were [all] so amazed they asked each other, “What is happening here? This man is teaching something new, and with authority. He even gives ·commands [orders] to ·evil [defiling; ¹unclean] spirits, and they obey him.”

²⁸And the ·news [report; fame] about Jesus spread quickly everywhere in the area of Galilee.

JESUS HEALS MANY PEOPLE

(1:29–39; Matt. 8:14–17;
Luke 4:38–43)

²⁹As soon as Jesus and his ·followers [disciples] left the synagogue, they went to the home of Simon [^cPeter] and Andrew, together with James and John. ³⁰Simon’s mother-in-law was sick in bed with a fever, and ·the people [¹they; ^ceither the people or the disciples] told Jesus about her. ³¹So Jesus went to her bed, took her hand, and ·helped [raised] her up. The fever left her, and she began ·serving them [waiting on them; ^cpresumably meal preparation].

³²That evening, after the sun went down, the people brought to Jesus all who were sick and ·had demons in them [were demon-possessed]. ³³The whole town gathered at the door. ³⁴Jesus healed many who had different kinds of sicknesses, and he ·forced many demons to leave people [¹drove/cast out many demons]. But he would not allow the demons to speak, because they knew who he was. [^cThey knew he was the Messiah; Jesus wanted to avoid premature publicity.]

³⁵ [Very] Early the next morning, while it was still dark, Jesus ·woke [got up] and left the house. He went to a ·lonely [isolated; deserted] place, where he prayed. ³⁶Simon and his ·friends [companions] went to look for Jesus. ³⁷When they found him, they said, “Everyone is looking for you!”

³⁸Jesus answered, “·We should [Let us] go to other towns around here so I can preach there too. That is the reason I came.” ³⁹So he went everywhere in Galilee, preaching in the synagogues and ·forcing [driving; casting] out demons.

JESUS HEALS A SICK MAN

(1:40–45; Matt. 8:1–4;
Luke 5:12–16)

⁴⁰A man with ·a skin disease [¹leprosy; ^cthe term does not refer to modern leprosy (Hansen’s disease), but to various skin disorders; Lev. 14] came to Jesus. He fell to his knees and begged Jesus, “You can ·heal me [¹make me clean; ^cleprosy rendered a person ceremonially defiled (“unclean”), and so unable to participate in Israel’s religious life] if you ·will [are willing; want to].”

⁴¹Jesus felt ·sorryⁿ [compassion] for the man, so he reached out his hand and touched him and said, “I ·will [am willing; want to]. Be ·healed [¹cleansed]!” ⁴²Immediately

the ·disease [Tleprousy] left the man, and he was ·healed [Lcleansed].

⁴³Jesus told the man to go away at once, but he warned him strongly, ⁴⁴“Don’t tell anyone about this. But go and show yourself to the priest. And offer the ·gift [offering; sacrifices] Moses commanded for ·people who are made well [Lyour cleansing; Lev. 14:1–32]. This will ·show the people [be a public testimony to; be evidence for] what I have done.” ⁴⁵The man left there, but he began to tell everyone that Jesus had healed him, and so he spread ·the news about Jesus [the message; the word]. As a result, Jesus could not enter a town ·if people saw him [publicly]. He stayed in ·places where nobody lived [secluded/deserted places], but people ·came [kept coming] to him from everywhere.

2A few days later, when Jesus came back to Capernaum, the news spread that he was at home. ²Many people gathered together so that there was no room in the house, not even ·outside [near; in front of] the door. And Jesus was ·teaching them God’s message [Lspeaking the word to them]. ³Four people came, carrying a paralyzed man. ⁴Since they could not get to Jesus because of the crowd, they dug a hole in the roof right above where he was speaking. [C]Palestinian roofs were generally flat and made of thatch and dried mud.] When they got through, they lowered the ·mat [cot] with the paralyzed man on it. ⁵When Jesus saw the faith of these people, he said to the paralyzed man, “·Young man [Child; Son], your sins are forgiven.”

⁶Some of the ·teachers of the law [scribes] were sitting there, thinking to themselves, ⁷“Why does this man ·say things like that [speak this way]? He is ·speaking as if he were God [Lblaspheming]. ·Only God can forgive sins.” [L“Who can forgive sins but God alone?”; cf. Is. 43:25].

⁸Jesus knew immediately [in his spirit] what these teachers of the law were thinking. So he said to them, “Why are you thinking these things [Lin your hearts]? ⁹Which is easier: to tell this paralyzed man, ‘Your sins are forgiven,’ or to tell him, ‘Stand up. Take your ·mat [cot] and walk?’ ¹⁰But ·I will prove to you [Lso that you may know] that the Son of Man [Ca title for the Messiah; Dan. 7:13–14] has authority on earth to forgive sins.” So Jesus said to the paralyzed man, ¹¹“I tell you, stand up, take your ·mat [cot], and go home.” ¹²Immediately the paralyzed man stood up, took his ·mat [cot], and walked out while everyone was watching him.

The people were [all] amazed and praised God. They said, “We have never seen anything like this!”

**JESUS HEALS A
PARALYZED MAN**
(2:1–12; Matt. 9:1–8;
Luke 5:17–26)

**JESUS CALLS LEVI
TO FOLLOW HIM***(2:13–17; Matt. 9:9–13;
Luke 5:27–32)*

¹³Jesus went to the lake again. The whole crowd followed him [came to him] there, and he taught them. ¹⁴While he was walking along, he saw a man named Levi son of Alphaeus sitting in the tax collector's booth [probably a tariff booth for taxing goods in transit]. Jesus said to him, "Follow me," and he stood up and followed Jesus.

¹⁵Later, as Jesus was having dinner [reclining; around a low table, the posture for a formal banquet or dinner party] at Levi's house, many tax collectors and sinners were eating there with Jesus and his followers. Many people like this followed Jesus. ¹⁶When the teachers of the law [scribes] who were Pharisees saw Jesus eating with the tax collectors and sinners, they asked his followers, "Why does he eat with tax collectors and sinners?" [Tax collectors were despised because they worked for the Roman rulers and were notorious for corruption and extortion.]

¹⁷Jesus heard this and said to them, "It is not the healthy people who need a doctor, but the sick. I did not come to invite [call] good people [the righteous; meaning the "self-righteous" who feel no need to repent] but to invite [call] sinners [those who recognize their need to repent]."

**JESUS IS
QUESTIONED
ABOUT FASTING***(2:18–22; Matt. 9:14–17;
Luke 5:33–39;
John 3:29–30)*

¹⁸Now the followers [disciples] of John [the Baptist; 1:4–8] and the Pharisees often fasted [giving up eating for spiritual purposes]. Some people [They] came to Jesus and said, "Why do John's followers [disciples] and the followers [disciples] of the Pharisees often fast, but your followers [disciples] don't?"

¹⁹Jesus answered, "The friends of the bridegroom [or wedding guests; children of the wedding hall] do not fast while the bridegroom is still with them [Jesus is referring to himself; John 3:29; Rev. 19:7]. As long as the bridegroom is with them, they cannot fast. ²⁰But the time [days] will come when the bridegroom will be taken from them, and then [in that day] they will fast.

²¹"No one sews a patch of unshrunk cloth over a hole in an old coat [garment]. Otherwise, the patch will shrink and pull away—the new patch will pull away from the old coat [garment]. Then the hole [tear] will be worse. ²²Also, no one ever pours new wine into old leather bags [wineskins]. Otherwise, the new wine will break the bags [skins; as the wine ferments and expands], and the wine will be ruined [lost] along with the bags [skins]. But new wine should be put into new leather bags [wineskins]."

**JESUS IS LORD OF
THE SABBATH***(2:23–28; Matt. 12:1–8;
Luke 6:1–5)*

²³One Sabbath day, as Jesus was walking through some fields of grain, his followers [disciples] began to [make a path and] pick some grain to eat [Deut. 23:25]. ²⁴The Pharisees

said to Jesus, “Why are your followers doing what is not lawful on the Sabbath day?” [C^{Gleaning was viewed as work, and therefore forbidden on the Sabbath; Ex. 34:21.}]

²⁵Jesus answered, “Have you never read what David did when he and those with him [his companions] were hungry and needed food [1 Sam. 21:1–6]? ²⁶During the time of Abiathar [*or*, In the account about Abiathar] the high priest, David went into God’s house and ate the holy bread [consecrated bread; ¹bread of presentation], which is lawful only for priests to eat [Ex. 25:30; Lev. 24:5–9]. And David also gave some of the bread to those who were with him.”

²⁷Then Jesus said to the Pharisees, “The Sabbath day was made to help people [^Tfor man]; they were not made to be ruled by [^Tnot man for] the Sabbath day. ²⁸So then, the Son of Man is Lord [Master] even of the Sabbath day.”

3 Another time when Jesus went into a synagogue, a man with a crippled [paralyzed; deformed; shriveled] hand was there. ²Some people [^LThey; ^Cprobably the Pharisees; see 2:24, 27] watched Jesus closely to see if he would heal the man on the Sabbath day so they could accuse him.

³Jesus said to the man with the crippled hand, “Stand up here in the middle [front] of everyone.”

⁴Then Jesus asked the people [^Lthem; ^Cprobably the Pharisees], “Which is lawful [^Caccording to the law of Moses] on the Sabbath day: to do good or to do evil, to save a life or to kill?” But they said nothing to answer him [remained silent].

⁵Jesus was angry as he looked at them, and he felt very sad [distressed; grieved] because they were stubborn [of their hard hearts]. Then he said to the man, “Hold out [stretch out] your hand.” The man held out [stretched out] his hand and it was healed [restored]. ⁶Then the Pharisees left and [immediately] began making plans [plotting] with the Herodians [^Ca political group that supported king Herod and his family] about a way to kill [destroy] Jesus.

⁷Jesus left with his followers [disciples] for the lake, and a large crowd from Galilee followed him. ⁸Also many people came from Judea, from Jerusalem, from Idumea [^Clocated to the south], from the lands across the Jordan River, and from the area of Tyre and Sidon [^Clocated to the north]. When they heard what Jesus was doing, many people came to him. ⁹When Jesus saw the crowds, he told his followers [disciples] to get a boat ready for him to keep people from crowding against [crushing] him. ¹⁰He had healed many people, so all the sick were pushing toward him to touch him.

¹¹When evil [defiling; ^Lunclean; see 1:23] spirits [within people] saw Jesus, they fell down before him and shouted,

JESUS HEALS A MAN'S HAND

(3:1–6; Matt. 12:9–14; Luke 6:6–11)

MANY PEOPLE FOLLOW JESUS

(3:7–12; Matt. 12:15–16; Luke 6:17–19)

“You are the Son of God!” ¹²But Jesus strongly ·warned [rebuked; ordered] them not to tell who he was.

**JESUS CHOOSES
HIS TWELVE
APOSTLES**

(3:13–19; Matt. 10:1–4;
Luke 6:12–16)

¹³Then Jesus went up ·on a mountain [to the hills] and called to him those he wanted, and they came to him. ¹⁴Jesus ·chose [appointed] twelve [^cparalleling the twelve tribes of Israel] and called them apostles ^u [^c“apostle” means a messenger, or someone sent with a commission]. He wanted them to be with him, and he wanted to send them out to preach ¹⁵and to have the authority to ·force [drive; cast] demons out of people. ¹⁶These are the twelve he ·chose [appointed]: Simon (Jesus named him Peter), ¹⁷James and John, the sons of Zebedee (Jesus named them Boanerges, which [^cin Aramaic] means “Sons of Thunder”), ¹⁸Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot [^ceither religiously zealous, or a (former) member of the revolutionary movement known as Zealots], ¹⁹and Judas Iscariot [^cIscariot probably means “man of Kerioth”], who later ·turned against [betrayed] Jesus.

**SOME PEOPLE
SAY JESUS IS
POSSESSED BY AN
EVIL SPIRIT**

(3:20–30;
Matt. 9:32–34; 12:24–37;
Luke 11:14–15, 17–23;
12:10)

²⁰Then Jesus went ·home [into a house], but again a crowd gathered. There were so many people that Jesus and his followers could not eat. ²¹When his ·family [own people] heard this, they went to ·get [seize; take charge of] him because they thought he was out of his mind. ²²But the ·teachers of the law [scribes] from Jerusalem were saying, “·Beelzebul [^canother name for Satan] is ·living inside [possessing] him! He uses power from the ·ruler [prince] of demons to ·force [drive; cast] demons out of people.”

²³So Jesus called the people together and ·taught them with stories [^lspoke to them in parables; ^cGreek *parabolē*, which can mean stories and analogies of various kinds]. He said, “·Satan will not force himself out of people. [^l“How can Satan drive out Satan?”] ²⁴A kingdom that is ·divided [at war with itself] cannot ·continue [stand], ²⁵and a ·family [household; ^hhouse] that is divided cannot ·continue [stand]. ²⁶And if Satan ·is [rises; rebels] against himself and ·fights against his own people [is divided], he cannot ·continue [stand]; that is the end of Satan. ²⁷No one can enter a strong man’s house and ·steal [seize; plunder] his things unless he first ·ties up [binds] the strong man [Is. 49:24–25]. Then he can ·steal [seize; plunder] things from the house. [^cSatan is the strong man and his possessions are the people Jesus is freeing from Satan’s power.] ²⁸I tell you the truth, all sins that people do and all ·the things people say against

God [blasphemies] can be forgiven. ²⁹But anyone who speaks against [blasphemes] the Holy Spirit will never be forgiven; he is guilty of a sin that continues forever [a sin with eternal consequences; ^Lan eternal sin].”

³⁰Jesus said this because the teachers of the law said that he had an evil [defiling; ^Lunclean] spirit inside him.

³¹Then Jesus’ mother and brothers [or brothers and sisters; ^Cthe Greek word can mean “siblings”; cf. 6:3] arrived. Standing outside, they sent someone in to tell him to come out. ³²Many people were sitting around Jesus, and they said to him, “Your mother and brothers” are waiting [looking; asking] for you outside.”

³³Jesus asked, “Who are my mother and my brothers [and sisters]?” ³⁴Then he looked at those sitting around him and said, “Here are [Look; ^TBehold,] my mother and my brothers [and sisters]! ³⁵My true brother and sister and mother are those who do what God wants [the will of God].”

4 Again Jesus began teaching by the lake [^Cthe Sea of Galilee]. A great crowd gathered around him, so he sat down in a boat near the shore. All the people stayed on the shore close to the water. ²Jesus taught them many things, using stories [parables; see 3:23]. He said, ³“Listen! A farmer [sower] went out to plant [sow] his seed. ⁴While he was planting [sowing], some seed fell by the road [along the path], and the birds came and ate it up. ⁵Some seed fell on rocky ground where there wasn’t much dirt. That seed grew [sprang up] very fast, because the ground was not deep. ⁶But when the sun rose, the plants dried up [were scorched and withered] because they did not have deep roots. ⁷Some other seed fell among thorny weeds, which grew and choked the good plants. So those plants did not produce a crop [grain]. ⁸Some other seed fell on good ground and began to grow. It got taller and produced a crop [grain]. Some plants made thirty times more, some made sixty times more, and some made a hundred times more.”

⁹Then Jesus said, “Let those with ears use them and listen!” [^L“Whoever has ears to hear, let him hear.”]

¹⁰Later, when Jesus was alone, the twelve apostles and others around him asked him about the stories [parables; see 3:23].

¹¹Jesus said, “You can know [To you has been given] the secret about the kingdom of God. But to other people [outsiders] I tell everything by using stories [parables] ¹²so that: “They will look and look, but they will not learn [perceive].”

JESUS’ TRUE

FAMILY

(3:31–35;
Matt. 12:46–50;
Luke 8:19–21)

A STORY ABOUT PLANTING SEED

(4:1–9; Matt. 13:1–9;
Luke 8:4–8)

JESUS TELLS WHY HE USED STORIES

(4:10–12;
Matt. 13:10–17;
Luke 8:9–10)

They will listen and listen, but they will not understand. If they did learn and understand [¹Otherwise], they would [might] come back [return] to me and be forgiven [Is. 6:9–10; cf. Is. 43:8; Jer. 5:21; Ezek. 12:2].”

**JESUS EXPLAINS
THE SEED STORY**

(4:13–20;
Matt 13:18–23;
Luke 8:11–15)

¹³Then Jesus said to his followers [¹them], “Don’t you understand this story [parable]? If you don’t, how will you understand any story [parable; see 3:23]? ¹⁴The farmer plants God’s message in people [¹The sower sows the word]. ¹⁵Sometimes the teaching [word; message] falls on the road [along the path]. This is like the people who hear the teaching of God [word; message], but Satan quickly comes and takes away the teaching [word; message] that was planted [sown] in them. ¹⁶Others are like the seed planted [sown] on rocky ground. They hear the teaching [word; message] and quickly accept it with joy. ¹⁷But since they don’t allow the teaching to go deep into their lives [¹But since they have no root in themselves], they keep it only a short time. When trouble or persecution comes because of the teaching they accepted [word; message], they quickly give up [fall away; stumble]. ¹⁸Others are like the seed planted among the thorny weeds. They hear the teaching [word; message], ¹⁹but the worries of this life [world; age], the temptation [deceitfulness; seduction] of wealth, and many other evil desires [desires for other things] keep the teaching from growing and producing fruit in their lives [¹come in and choke the word, making it unfruitful]. ²⁰Others are like the seed planted [sown] in the good ground. They hear the teaching [word; message] and accept it. Then they grow and produce fruit [a crop]—sometimes thirty times more, sometimes sixty times more, and sometimes a hundred times more.”

**USE WHAT
YOU HAVE**

(4:21–25; Luke 8:16–18)

²¹Then Jesus said to them, “Do you hide a lamp under a bowl [basket] or under a bed? No! You put the lamp on a lampstand. ²²[For] Everything that is hidden will be made clear [revealed; disclosed] and every secret [concealed] thing will be made known [brought to light/into the open]. ²³Let those with ears use them and listen! [¹“If anyone has ears to hear, let him hear.”]

²⁴[And he said to them,] “Think carefully about [Pay attention to] what you hear. The way you give to others is the way God will give to you [*or* The standard you use to judge others will be the standard used for you; ¹With the measure you measure, it will be measured to you], but God will give you even more [and even more will be added to you].

²⁵Those who have understanding [¹have] will be given more. But those who do not have understanding [¹have],

even what they have will be taken away from them. [CThe Greek does not say *what* they have; but the context suggests spiritual understanding to comprehend the mysteries of the kingdom (v. 11).]

26Then Jesus said, “The kingdom of God is like someone who plants seed in [scatters seed on] the ground. 27Night and day, whether the person is asleep or awake, the seed still [sprouts and] grows, but the person does not know how it grows. 28By itself the earth produces grain. First the plant [blade; stalk] grows, then the head, and then all the grain in the head. 29When the grain is ready, the farmer cuts it [with a sickle], because this is the harvest time.”

30Then Jesus said, “How can I show you what the kingdom of God is like? What story [parable; see 3:23] can I use to explain it? 31The kingdom of God is like a mustard seed, the smallest seed you plant in the ground. [CThe mustard seed was the smallest seed known to Jesus’ hearers.] 32But when planted, this seed grows and becomes the largest of all garden plants. It produces large branches, and the wild birds can make nests in its shade.”

33Jesus used many stories [parables] like these to teach the crowd God’s message [word]—as much as they could understand [hear]. 34He always used stories [parables] to teach them. But when he and his followers [disciples] were alone, Jesus explained everything to them.

35That evening, Jesus said to his followers [Lthem], “Let’s go across the lake.” 36Leaving the crowd behind, they took him in the boat just as he was [Cmeaning he was already in the boat; 4:1]. There were also other boats with them. 37A very strong wind came up on the lake. The waves came over the sides and into the boat so that it was already full of water [nearly swamped]. 38Jesus was at the back of the boat [stern], sleeping on a cushion. His followers [LThey] woke him and said, “Teacher, don’t you care that we are drowning [perishing]?”

39Jesus stood up and commanded [reprimanded; rebuked] the wind and said to the waves [sea], “Quiet! [TPeace!] Be still!” Then the wind stopped, and it became completely calm. [CThis parallels God’s subduing of the waters representing chaos in the OT; Ps. 65:7; 89:9; 107:29.]

40Jesus said to his followers [Lthem], “Why are you afraid? Do you still have no faith?”

41They were very afraid [terrified; filled with awe] and asked each other, “Who is this? Even the wind and the waves [sea] obey him!”

JESUS TELLS A STORY ABOUT SEED

A STORY ABOUT MUSTARD SEED

(4:30–34;
Matt. 13:31–32, 34;
Luke 13:18–21)

JESUS CALMS A STORM

(4:35–41;
Matt. 8:18, 23–27;
Luke 8:22–25)

**A MAN
WITH DEMONS
INSIDE HIM**

(5:1–20; Matt. 8:28–34;
Luke 8:26–39)

5 Jesus and his followers [^LThey] went to the other side of the lake to the **·area** [land; region] of the **·Gerasene**ⁿ people [^cGerasa was southeast of Lake Galilee; the exact location is uncertain]. **2**When Jesus got out of the boat, immediately a man with an **·evil** [defiling; ^Lunclean] spirit came to him from the **·burial caves** [tombs; cemetery]. **3**This man lived in the **·caves** [tombs], and no one could tie him up [any more], not even with a chain. **4**[For] Many times people had used [shackles and] chains to tie the man's hands and feet, but he always **·broke them off** [tore apart the chains and smashed the shackles]. No one was strong enough to **·control** [subdue] him. **5**Day and night he would wander around the **·burial caves** [tombs] and on the hills, screaming and **·cutting** [bruising] himself with stones. **6**While Jesus was still far away, the man saw him, ran to him, and **·fell** [bowed] down before him.

7The man shouted in a loud voice, “**·What do you want with me** [Let me alone; What business do we have with each other; ^LWhat to me and to you; see 1:24], Jesus, Son of the Most High God? I **·command** [beg; implore; swear to] you in God's name not to **·torture** [torment] me!” **8**He said this because Jesus was saying to him, “You **·evil** [defiling; ^Lunclean] spirit, come out of the man.”

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

He answered, “My name is Legion [^{ca} legion was about 5000 soldiers in the Roman army], because we are many spirits.” **10**He begged Jesus again and again not to send them out of that **·area** [land; region].

11A large herd of pigs was feeding on a hill near there. **12**The demons begged Jesus, “Send us into the pigs; let us go into them.” **13**So Jesus allowed them to do this. The **·evil** [defiling; ^Lunclean] spirits left the man and went into the pigs. Then the herd of pigs—about two thousand of them—rushed down the **·hill** [steep bank; precipice] into the lake and were drowned.

14The herdsmen ran away and went to the town and to the countryside, telling everyone about this. So people went out to see what had happened. **15**They came to Jesus and saw the man who used to have **·the many evil spirits** [^Lthe “legion”], sitting, clothed, and in his right mind. And they were frightened. **16**The people who saw this told the others what had happened to the man who had **·the demons living in him** [been demon-possessed], and they told about the pigs. **17**Then the people began to beg Jesus to leave their area.

¹⁸As Jesus was getting back into the boat, the man who was freed from the demons [had been demon-possessed] begged to go with him.

¹⁹But Jesus would not let him. He said, “Go home to your family and tell them how much the Lord has done for you and how he has had mercy on you.” ²⁰So the man left and began to tell [proclaim/preach to] the people in the Ten Towns [*or* Decapolis; *ca* league of ten cities east of Lake Galilee] about what Jesus had done for him. And everyone was amazed.

²¹When Jesus went in the boat back to the other side of the lake, a large crowd gathered around him there. ²²A leader of the synagogue, named Jairus, came there, saw Jesus, and fell [bowed; knelt] at his feet. ²³He begged Jesus, saying again and again [earnestly saying], “My daughter is dying. Please come and put [lay] your hands on her so she will be healed and will live.” ²⁴So Jesus went with him.

A large crowd followed Jesus and pushed very close around him. ²⁵Among them was a woman who had been bleeding for twelve years [probably a chronic menstrual disorder]. ²⁶She had suffered very much from many doctors and had spent all the money she had, but instead of improving, she was getting worse. ²⁷When the woman heard about Jesus, she came up behind him in the crowd and touched his coat [cloak; garment]. ²⁸[¹For] She thought [said], “If I can just touch his clothes, I will be healed [get well; be saved].” ²⁹Instantly her bleeding stopped, and she felt in her body that she was healed from her disease.

³⁰At once Jesus felt [perceived] power go out from him. So he turned around in the crowd and asked, “Who touched my clothes?”

³¹His followers [disciples] said, “Look at how many people are pushing against you! And you ask, ‘Who touched me?’”

³²But Jesus continued looking around to see who had touched him. ³³The woman, knowing that she was healed, came and fell at Jesus’ feet. Shaking with fear, she told him the whole truth. ³⁴Jesus said to her, “Dear woman [¹Daughter], you are made well because you believed [your faith has saved/healed you]. Go in peace; be healed of your disease.”

³⁵While Jesus was still speaking, some people came from the house of the synagogue leader. They said, “Your daughter is dead. There is no need to bother the teacher anymore.” [¹Why trouble the teacher anymore?”]

³⁶But Jesus paid no attention to [*or* overheard] what they said. He told the synagogue leader, “Don’t be afraid; just believe.”

³⁷Jesus let only Peter, James, and John the brother of James go with him. ³⁸When they came to the house of the

**JESUS GIVES LIFE
TO A DEAD GIRL
AND HEALS A
SICK WOMAN**

(5:21-43; Matt. 9:18-26;
Luke 8:40-56)

synagogue leader, Jesus found many people there making lots of noise and crying loudly [^Lweeping and wailing loudly]. ³⁹Jesus entered the house and said to them, “Why are you crying [weeping] and making so much noise? The child is not dead, only asleep.” ⁴⁰But they laughed at [ridiculed] him. So, after throwing [putting] them [^Lall] out of the house, Jesus took the child’s father and mother and his three followers into the room where the child was. ⁴¹Taking hold of the girl’s hand, he said to her, “Talitha, koum!” (This means [^Cin Aramaic, the language Jesus commonly spoke], “Little girl, I tell you to stand up!”) ⁴²At once the girl stood right up and began walking. (She was twelve years old.) Everyone was completely amazed. ⁴³Jesus gave them strict orders not to tell people about this. Then he told them to give the girl something to eat.

JESUS GOES TO HIS HOMETOWN

(6:1–6a; Matt. 13:53–58; Luke 4:16–30)

6 Jesus left there and went to his hometown [^CNazareth; Matt. 2:23; Luke 2:39], and his followers [disciples] went with him. ²On the Sabbath day he taught [^Lbegan to teach] in the synagogue. Many people heard him and were amazed [astonished], saying, “Where did this man get these teachings [^Lthings]? What is this wisdom that has been given to him? And where did he get the power to do miracles [^Lsuch mighty works done by his hands]? ³He is just [^LIsn’t this...?] the carpenter, the son of Mary and the brother of James, Joseph [^CGreek: *Joses*], Judas, and Simon. And his sisters are [^LAre not his sisters...?] here with us.” So the people were upset with [offended by] Jesus.

⁴Jesus said to them, “A prophet is honored everywhere [not dishonored] except in his hometown and with his own people [relatives; kin] and in his own home [household].” ⁵So Jesus was not able to work any miracles there except to heal a few sick people by putting [laying] his hands on them. ⁶He was amazed [wondered; marveled] at how many people had no faith [because of their unbelief].

JESUS COMMISSIONS THE TWELVE APOSTLES

(6:6b–13; Matt. 9:35; 10:1, 7–14; Luke 9:1–6)

Then Jesus went [around] to other villages in that area and taught. ⁷He called his twelve followers [^Lthe Twelve] together and got ready [began] to send them out two by two and gave them authority over evil [defiling; ^Lunclean] spirits. ⁸This is what Jesus commanded [ordered; instructed] them: “Take nothing for your trip [journey; way] except a walking stick [staff]. Take no bread, no bag [traveler’s bag; or beggar’s purse], and no money in your pockets [money belts]. ⁹Wear sandals, but take only the clothes you are wearing [do not wear/pack two tunics]. ¹⁰When you enter a house, stay there until you leave that town [that area]. ¹¹If the people in a certain place refuse to welcome you or listen

to you, leave that place. Shake its dust off your feet [^ca sign of rejection and coming judgment] as a ·warning to [testimony against] them.”ⁿ

¹²So ·the followers [^Lthey] went out and preached that people should ·change their hearts and lives [turn from sin; repent]. ¹³They ·forced [drove; cast] many demons out and ·put olive oil on [anointed with oil] many sick people and healed them.

¹⁴King Herod [^cAntipas; a son of Herod the Great; Luke 3:1] heard about Jesus, because he was now well known. Some people said,ⁿ “He is John the Baptist, who has risen from the dead. That is why ·he can work these miracles [^Lmiraculous powers are at work in him].”

¹⁵Others said, “He is Elijah [^ca great OT prophet (1 Kin. 17), who was expected to return in the end times (Mal. 4:5)].”

Other people said, “Jesus is a prophet, like the prophets who lived long ago.”

¹⁶When Herod heard this, he said, “I killed John by cutting off his head. Now he has risen from the dead!”

¹⁷Herod himself had ·ordered [sent] his soldiers to arrest John and ·put [bound; chained] him in prison ·in order to please [^Lbecause of] his wife, Herodias. She had been the wife of Philip, Herod’s brother, but then Herod had married her.

¹⁸John had been telling Herod, “It is not lawful for you to ·be married to [have] your brother’s wife.” ¹⁹So Herodias ·hated [had a grudge against] John and wanted to kill him. But she couldn’t, ²⁰because Herod was afraid of John and protected him. He knew John was a ·good [righteous] and holy man. Also, though John’s preaching always ·bothered [disturbed; puzzled; perplexed] him, he enjoyed listening to John.

²¹Then the ·perfect [opportune] time came for Herodias to cause John’s death. On Herod’s birthday, he gave a ·dinner party [banquet] for ·the most important government leaders [his nobles/high officials], the commanders of his army, and ·the most important people [leaders] in Galilee. ²²When the daughter of Herodiasⁿ came in and danced, she pleased Herod and the people eating with him.

So King Herod said to the girl, “Ask me for anything you want, and I will give it to you.” ²³He ·promised [swore/vowed to] her, “Anything you ask for I will give to you—up to half of my kingdom.”

**HOW JOHN
THE BAPTIST
WAS KILLED**

(6:14–29; Matt. 14:1–12;
Luke 3:19–20; 9:7–9)

6:11 them Some Greek copies continue, “I tell you the truth, on the Judgment Day it will be better for the towns of Sodom and Gomorrah than for the people of that town.” See Matthew 10:15. **6:14 Some people said** Some Greek copies read “He said.” **6:22 When . . . Herodias** Some Greek copies read “When his daughter Herodias.”

²⁴The girl went [out] to her mother and asked, “What should I ask for?”

Her mother answered, “Ask for the head of John the Baptist.”

²⁵At once the girl went back [hurried back in] to the king and said to him, “I want [you to give me] the head of John the Baptist right now on a platter.”

²⁶Although the king was very sad [sorry; grieved; distressed], he had made a promise, and his dinner guests had heard it. So he did not want to refuse what she asked. ²⁷Immediately the king sent a soldier [an executioner] to bring John’s head. The soldier [executioner] went and cut off John’s head in the prison ²⁸and brought it back on a platter. He gave it to the girl, and the girl gave it to her mother. ²⁹When John’s followers [disciples] heard this, they came and got John’s body [corpse] and put it in a tomb.

**MORE THAN FIVE
THOUSAND FED**

*(6:30-44;
Matt. 14:13-21;
Luke 9:10-17;
John 6:1-15)*

³⁰The apostles gathered around Jesus and told him about all the things they had done and taught. ³¹Crowds of people were coming and going so that Jesus and his followers [disciples] did not even have time to eat. He said to them, “Come away by yourselves, and we will go to a lonely [isolated; deserted] place to get some rest.”

³²So they went in a boat by themselves to a lonely [isolated; deserted] place. ³³But many people saw them leave and recognized them. So from all the towns they ran to the place where Jesus was going, and they got there before him. ³⁴When he arrived [landed; came ashore], he saw a great crowd waiting. He felt sorry [had compassion] for them, because they were like sheep without a shepherd. So he began to teach them many things.

³⁵When it was late in the day, his followers [disciples] came to him and said, “No one lives in this place [This is a remote/deserted place], and it is already very late. ³⁶Send the people away so they can go to the countryside and towns around here to buy themselves something to eat.”

³⁷But Jesus answered, “You give them something to eat.”

They said to him, “We would all have to work a month to earn enough money to buy that much bread!” [L“Should we go and buy two hundred denarii worth of bread and give it to them to eat?”]

³⁸Jesus asked them, “How many loaves of bread do you have? Go and see.”

When they found out, they said, “Five loaves and two fish.”

³⁹Then Jesus told [commanded; ordered] his followers [Lthem] to have the people sit [recline; Cthe posture for a banquet or dinner party; 2:15] in groups on the green grass.

⁴⁰So they sat in groups of hundreds and fifties. ⁴¹Jesus took the five loaves and two fish and, looking up to heaven, he ·thanked God for [blessed] the food. He ·divided [broke] the bread and gave it to his ·followers [disciples] for them to give to the people. Then he divided the two fish among them all. ⁴²All the people ate and were satisfied. ⁴³The followers [¹They] filled twelve baskets with the leftover pieces of bread and fish. ⁴⁴There were five thousand men who ate.

⁴⁵Immediately Jesus ·told [compelled; made] his ·followers [disciples] to get into the boat and go ahead of him to Bethsaida [^{ca}a town on the northern shore of Lake Galilee, east of the Jordan River] across the lake. He stayed there to ·send the people home [dismiss the crowd]. ⁴⁶After ·sending them away [saying goodbye], he went into the hills to pray.

⁴⁷That night, the boat was in the middle of the lake, and Jesus was alone on the land. ⁴⁸He saw his ·followers [disciples] struggling hard to row the boat, because the wind was blowing against them. ·Between three and six o'clock in the morning [¹at about the fourth watch of the night], Jesus came to them, walking on the water, and he ·wanted [intended; was about] to ·walk past [pass by] the boat. ⁴⁹But when they saw him walking on the ·water [lake; sea], they thought he was a ghost and cried out. ⁵⁰They all saw him and were afraid. But ·quickly [immediately] Jesus spoke to them and said, “Have courage! It is I. Do not be afraid.” ⁵¹Then he got into the boat with them, and the wind ·became calm [ceased; stopped]. They were greatly amazed. ⁵²[For] They did not understand ·about the miracle of the five loaves [the significance of the loaves; ¹about the loaves], because their ·minds were closed [hearts were hardened/stubborn/dull].

⁵³When they had crossed the lake, they came to shore at Gennesaret [^{ce}ither the plain on the northwestern shore of the lake, or a town in that region] and tied the boat there. ⁵⁴When they got out of the boat, people immediately recognized Jesus. ⁵⁵They ran everywhere in that ·area [region] and began to bring sick people on ·mats [cots] wherever they heard he was. ⁵⁶And everywhere he went—into towns, cities, or countryside—the people brought the sick to the marketplaces. They begged him to let them touch just the ·edge [fringe; tassels] of his coat, and all who touched it were healed.

7When some Pharisees and some ·teachers of the law [scribes] came from Jerusalem, they gathered around Jesus. ²They saw that some of Jesus' ·followers [disciples] ate food with hands that were not clean, that is, they

JESUS WALKS ON THE WATER

(6:45–56;
Matt. 14:22–36;
John 6:16–25)

THE THINGS THAT TRULY PLEASE GOD

(7:1–23; Matt. 15:1–20;
Luke 6:39; 11:37–41)

hadn't [ceremonially] washed them. ³([For] The Pharisees and all the Jews never eat before washing their hands in the way required [^Lwith a fist; ^Cthe meaning of the idiom is uncertain; it could mean "with a handful of water," "with cupped hand," "up to the wrist" or something else] by their unwritten laws [^Lthe traditions of the elders]. ⁴And when they buy something in the market, they never eat it [or, And when they come from the market (where they might have touched something "unclean"), they do not eat] until they wash themselves in a special way. They also follow [hold fast to; observe] many other unwritten laws [traditions], such as the washing of cups, pitchers, and pots.ⁿ)

⁵The Pharisees and the teachers of the law [scribes] asked Jesus, "Why don't your followers [disciples] obey [walk according to] the unwritten laws which have been handed down to us [traditions of the elders]? Why do they eat their food with hands that are not clean [defiled]?"

⁶Jesus answered, "Isaiah was right when he spoke [prophesied] about you hypocrites. He wrote [As it is written], 'These people show honor to me with words [^Ltheir lips], but their hearts are far from me.

⁷Their worship of me is worthless [futile; in vain].

The things they teach are nothing but human rules [commandments; Is. 29:13].'

⁸You have stopped following [neglected; abandoned] the commands of God, and you follow [hold on to] only human teachingsⁿ [traditions]."

⁹Then Jesus said to them, "You cleverly ignore [are very good at ignoring/despising] the commands of God so you can follow your own teachings [tradition]. ¹⁰[For] Moses said, 'Honor your father and your mother' [Ex. 20:12; Deut. 5:16], and 'Anyone who says cruel things to [speaks evil of; curses] his father or mother must be put to death' [Ex. 21:17; Lev. 20:9]. ¹¹But you say a person can tell his father or mother, 'I have something I could use to help you, but it is Corban—a gift to God.' [^CCorban is a Hebrew term meaning dedicated or set aside to God.] ¹²You no longer let that person use that money [do anything] for his father or his mother. ¹³By your own rules [tradition], which you teach people [have handed down], you are rejecting [nullifying; canceling] what God said. And you do many things like that."

¹⁴After Jesus called the crowd to him again, he said, "Listen to me, everyone, and understand what I am saying. ¹⁵There is nothing people put into their bodies that makes them

7:4 pots Some Greek copies continue, "and dining couches."

7:8 teachings Some Greek copies continue, "You wash pitchers and jugs and do many other such things."

unclean [pollutes/defiles them]. [But rather] People are made unclean [polluted; defiled] by the things that come out of them. ¹⁶Let those with ears use them and listen [see 4:23].ⁿ

¹⁷When Jesus left the people [crowd] and went into the house, his followers [disciples] asked him about this story [parable; see 3:23]. ¹⁸Jesus said, “Do you still not understand [Are you so dull]? Surely you know [Don’t you know...?] that nothing that enters someone from the outside can make that person unclean [polluted; defiled]. ¹⁹[Because] It does not go into the mind [heart], but into the stomach. Then it goes out of the body [into the sewer/latrine].” (When Jesus said this, he meant that no longer was any food unclean for people to eat.) [*or*, (In this way, Jesus cleansed all food.)]

²⁰And Jesus said, “The things that come out of people are the things that make them unclean [defiled]. ²¹All these evil things begin inside people, in the mind [For from within, out of human hearts, come]: evil thoughts [intentions; ideas], sexual sins, stealing, murder, adultery, ²²greed, evil actions [wickedness], lying [deceit], doing sinful things [indecent; lust; lewdness], jealousy [envy; evil eye], speaking evil of others [slander; blasphemy], pride, and foolish living. ²³All these evil things come from inside and make people unclean [defiled].”

²⁴Jesus left that place and went to the area around Tyreⁿ [Ca Gentile city on the coast north of Israel]. When he went into a house, he did not want anyone to know he was there, but he could not stay hidden. ²⁵A woman whose daughter had an evil [defiling; unclean] spirit in her heard that he was there. So she quickly [immediately] came to Jesus and fell [bowed] at his feet. ²⁶She was Greek [a Gentile; ^c“Greek” is sometimes used for any non-Jew; Rom. 1:16], born in Phoenicia, in Syria. She begged [kept asking] Jesus to force [drive; cast] the demon out of her daughter.

²⁷Jesus told the woman, “It is not right to take the children’s bread and give [throw] it to the dogs. First let the children eat all they want.” [^c“Children” refers to Israel; “dogs” to the Gentiles.]

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

²⁹Then Jesus said, “Because of your answer, you may go. The demon has left your daughter.”

³⁰The woman went home and found her daughter lying in bed; the demon was gone.

JESUS HELPS A GENTILE WOMAN

(7:24–30;
Matt. 15:21–28)

7:16 Let . . . listen. Some Greek copies do not contain the bracketed text.

7:24 Tyre Some Greek copies continue, “and Sidon.”

**JESUS HEALS A
DEAF MAN**

(7:31–37;
Matt. 15:29–31)

³¹Then Jesus left the area around Tyre and went through Sidon to Lake Galilee [^Tthe Sea of Galilee], to the area of the Ten Towns [*or* Decapolis; ^Can area east of Lake Galilee that once had ten main towns; 5:20]. ³²While he was there, some people brought a man to him who was deaf and could not talk plainly [*had a speech impediment*]. The people begged Jesus to put his hand on the man to heal him.

³³Jesus led the man away from the crowd, by himself. He put his fingers in the man's ears and then spit and touched the man's tongue. [^CThe use of saliva is mentioned in other ancient accounts of healing, and elsewhere in the Gospels; see 8:23; John 9:6.] ³⁴Looking up to heaven, he sighed and said to the man, "Ephphatha!" (This means [^Cin Aramaic], "Be opened.") ³⁵Instantly the man was able to hear and to use his tongue so that he spoke clearly.

³⁶Jesus commanded [*ordered; instructed*] the people not to tell anyone about what happened. But the more he commanded [*ordered; instructed*] them, the more they told about [*proclaimed*] it. ³⁷They were completely amazed and said, "Jesus does everything well. He makes the deaf hear! And those who can't talk [*the mute*] he makes able to speak."

**MORE THAN
FOUR THOUSAND
PEOPLE FED**

(8:1–10; Matt. 15:32–39)

8 Another time [*About this time*] there was a [*another*] great crowd with Jesus that had nothing to eat. So Jesus called his followers [*disciples*] and said, ²"I feel sorry [*have compassion*] for these people, because they have already been with me for three days, and they have nothing to eat. ³If I send them home hungry, they will faint [*collapse*] on the way. Some of them live a long way from here [*have come from far away*]."

⁴Jesus' followers [*disciples*] answered, "How [^LFrom where] can we [^Lanyone] get enough bread in this remote place [*desolate place; desert*] to feed them?"

⁵Jesus asked, "How many loaves of bread do you have?" They answered, "Seven."

⁶Jesus told the people to sit [*recline*] on the ground. Then he took the seven loaves, gave thanks to God, and divided [*broke*] the bread. He gave the pieces to his followers [*disciples*] to give to the people, and they did so. ⁷The followers [^LThey] also had a few small fish. After Jesus gave thanks for [*blessed*] the fish, he told his followers [*disciples*] to give them to the people also. ⁸All the people ate and were satisfied. Then his followers [^Lthey] filled seven baskets [*large baskets; ^Ca different word than in the feeding of the 5,000; 6:43*] with the leftover pieces of food. ⁹There were about four thousand people who ate. After they had eaten, Jesus sent them home [*dismissed them*]. ¹⁰Then right away [*immediately*] he

got into a boat with his ·followers [disciples] and went to the area of Dalmanutha. [CThis place is unknown; it was probably on the western shore of Lake Galilee.]

¹¹The Pharisees came to Jesus and began to ·ask him questions [argue/dispute with him]. ·Hoping to trap [Trying to test] him, they asked Jesus for a ·miracle [sign] ·from God [L-from heaven; Cpossibly a sign in the sky, but more likely a Jewish way of saying “from God”]. ¹²Jesus ·sighed [groaned] deeply and said, “Why ·do you people [L-does this generation] ask for a miracle as a sign? I tell you the truth, no sign will be given to ·you [this generation].” ¹³Then Jesus left the Pharisees and went in the boat to the other side of the lake.

¹⁴His ·followers [disciples] had only one loaf of bread with them in the boat; they had forgotten to bring more. ¹⁵Jesus warned them, “·Be careful [Watch out]! Beware of the ·yeast [leaven] of the Pharisees and the ·yeast [leaven] of Herod [Cyeast or leaven refers here to the dangerous permeating power of their influence].”

¹⁶They discussed the meaning of this, saying, “He said this because we have no bread.”

¹⁷Knowing what they were talking about, Jesus asked them, “Why are you ·talking [discussing; arguing] about not having bread? Do you still not see or understand? Are your ·minds closed [hearts hardened]? ¹⁸You have eyes, but you don’t really see. You have ears, but you don’t really listen [Jer. 5:21; Ezek. 12:2]. ·Remember [L-Don’t you remember] when ¹⁹I ·divided [broke] five loaves of bread for the five thousand? How many baskets did you fill with leftover pieces of food?”

They answered, “Twelve.”

²⁰“And when I ·divided [broke] seven loaves of bread for the four thousand, how many [large] baskets did you fill with leftover pieces of food?”

They answered, “Seven.”

²¹Then Jesus said to them, “Don’t you understand yet?”

²²Jesus and his followers came to Bethsaida [6:45]. There some people brought a blind man to Jesus and begged him to touch the man. ²³So Jesus took the blind man’s hand and led him out of the village. Then he spit on the man’s eyes [see 7:33] and ·put [laid] his hands on the man and asked, “Can you see [anything] now?”

²⁴The man looked up and said, “Yes, I see people, but they look like trees walking around.”

²⁵Again Jesus ·put [laid] his hands on the man’s eyes. Then the man ·opened his eyes wide [stared intently] and ·they were healed [his sight was restored], and he was able to

THE LEADERS ASK FOR A MIRACLE

(8:11-13;
Matt. 12:38-39; 16:1-4;
Luke 11:16, 29;
12:54-56)

GUARD AGAINST WRONG TEACHINGS

(8:14-21; Matt. 16:5-12;
Luke 12:1)

JESUS HEALS A BLIND MAN

see everything clearly. ²⁶Jesus told him to go home, saying, “Don’t go into the town.”ⁿ [^cJesus wanted to avoid the publicity that the healing would produce.]

**PETER SAYS JESUS
IS THE CHRIST**

(8:27–9:1;
Matt. 16:13–28;
Luke 9:18–27)

²⁷Jesus and his ·followers [disciples] went to the towns around Caesarea Philippi [^{ca} a city about 25 miles north of Lake Galilee]. While they were traveling, Jesus asked them, “Who do people say I am?”

²⁸They answered, “Some say you are John the Baptist. Others say you are Elijah [a great prophet (1 Kin. 17), who was expected to return in the end times (Mal. 4:5); see 6:15], and others say you are one of the prophets.”

²⁹Then Jesus asked, “But who do you say I am?”

Peter answered, “You are the ·Christ [Messiah].”

³⁰Jesus [strongly] warned them not to tell anyone who he was.

³¹Then Jesus began to teach them that the Son of Man [Dan. 7:13–14] must suffer many things and that he would be rejected by the Jewish elders, the ·leading [^Tchief] priests, and the ·teachers of the law [scribes]. He told them that the Son of Man must be killed and then rise from the dead after three days. ³²Jesus told them ·plainly [boldly; openly] what would happen. Then Peter took Jesus aside and began to ·reprimand [rebuke] him. ³³But Jesus turned and looked at his ·followers [disciples]. Then he ·reprimanded [rebuked] Peter. He said, “·Go away from me [^LGet behind me], Satan [^cJesus accuses Peter of doing Satan’s work by obstructing God’s plan]! You ·don’t care about [are not setting your mind on/thinking about] the things of God, but only ·about things people think are important [on/about human concerns].”

³⁴Then Jesus called the crowd to him, along with his ·followers [disciples]. He said, “If ·people [^Lanyone wants] want to follow me, they must ·give up the things they want [deny themselves; set aside their own interests]. They must ·be willing even to give up their lives to [^Ltake up their cross and] follow me. ³⁵Those who want to save their lives will ·give up true life [^Llose their life/soul; ^cGreek *psychē* can mean “life” or “soul,” producing this play on words]. But those who ·give up [lose; sacrifice] their lives for ·me [my sake] and for the ·Good News [Gospel] will ·have true life [save their lives/souls]. ³⁶It is worthless [What good/profit/benefit is it...?] to ·have [gain] the whole world if they ·lose [forfeit] their souls. ³⁷They could never pay enough [^LOr what could they give...?] ·to buy back [in exchange for] their souls. ³⁸If people of this ·sinful and evil time [adulterous

8:26 town Some Greek copies continue, “Don’t even go and tell anyone in the town.”

and sinful generation] are ashamed of me and my ·teaching [words; message], the Son of Man will be ashamed of them when he ·comes [returns] with his Father's glory and with the holy angels [Dan. 7:13–14].”

9 Then Jesus said to the people, “I tell you the truth, some people standing here will not ·die [taste death] before they see the kingdom of God ·come [arrive] with power.” [“Seeing the kingdom of God” may refer to the Transfiguration which follows (9:1–8), Jesus’ resurrection, or the destruction of Jerusalem in AD 70.]

2 Six days later, Jesus took Peter, James, and John [^Land led them] up on a high mountain by themselves. ·While they watched [In their presence; In front of them], Jesus’ appearance was ·changed [transformed; ^Ttransfigured]. **3** His clothes became shining white, whiter than any ·person [launderer on earth] could ·make them [bleach them]. **4** Then Elijah and Moses appeared to them, talking with Jesus. [^CGod had given the Law through Moses, and Elijah was an important prophet (see 6:1); together they signify that Jesus fulfills the OT.]

5 Peter said to Jesus, “·Teacher [^LRabbi], it is good that we are here. Let us make three ·tents [shelters; shrines; tabernacles; Lev. 23:42]—one for you, one for Moses, and one for Elijah.” [^CPerhaps Peter wanted to prolong their stay or to commemorate their visit.] **6** Peter did not know what to say, because he and the others were so frightened.

7 Then a cloud came and ·covered [overshadowed; Ex. 24:15] them, and a voice came from the cloud, saying, “This is my ·Son, whom I love [dearly loved Son; Ps. 2:7; Gen. 22:2; Mark 1:11]. Listen to him [Deut. 18:15; Acts 3:22]!”

8 Suddenly Peter, James, and John looked around, but they saw only Jesus there alone with them.

9 As they were coming down the mountain, Jesus ·com-manded [instructed] them not to tell anyone about what they had seen until the Son of Man had risen from the dead.

10 So they ·obeyed Jesus [kept this statement/matter to themselves], but they discussed what he meant about rising from the dead.

11 Then they asked Jesus, “Why do the ·teachers of the law [scribes] say that Elijah must come first [Mal. 3:1; 4:5]?”

12 Jesus answered, “·They are right to say that Elijah must come first and [^LElijah is indeed coming, and he will] ·make everything the way it should be [restore/prepare everything]. But why does the Scripture say that the Son of Man will suffer much and ·that people will treat him as if he were nothing [be despised; be treated with contempt; be rejected; Is. 52:13—53:12]? **13** [^LBut] I tell you that Elijah has already

**THE
TRANSFIGURATION
ON THE MOUNTAIN**
*(9:2–13; Matt. 17:1–13;
Luke 9:28–36)*

come. And **·people** [^Lthey] did to him whatever they wanted to do, just as **·the Scriptures** said it would happen [it is written about him].”

JESUS HEALS
A SICK BOY

(9:14–29;
Matt 17:14–21;
Luke 9:37–43)

14When Jesus, Peter, James, and John came back to the other **·followers** [disciples], they saw a great crowd around them and the **·teachers of the law** [scribes] arguing with them. 15But as soon as the crowd saw Jesus, the people were **·surprised** [amazed] and ran to welcome him.

16Jesus asked, “What are you arguing about?”

17A man [in the crowd] answered, “Teacher, I brought my son to you. He has an evil spirit in him that **·stops** him from talking [makes him mute]. 18When the spirit attacks him, it throws him on the ground. Then my son foams at the mouth, grinds his teeth, and becomes **·very stiff** [rigid]. I asked your **·followers** [disciples] to **·force** [drive; cast] the evil spirit out, but they couldn’t.”

19Jesus answered, “You **·people** have no faith [unbelieving/faithless generation]. How long must I stay with you? How long must I put up with you? Bring the boy to me.”

20So **·the followers** [^Lthey] brought him to Jesus. As soon as the evil spirit saw Jesus, it **·made** the boy lose control of himself [threw the boy into convulsions], and he fell down and rolled on the ground, foaming at the mouth.

21Jesus asked the boy’s father, “How long has this been happening?”

The father answered, “Since **·he** was very young [childhood]. 22The spirit often throws him into a fire or into water to **·kill** [destroy] him. If you can do anything for him, please have **·pity** [compassion] on us and help us.”

23Jesus said to the father, “You said, ‘If you can!’ All things are possible for the one who believes.”

24Immediately the father cried out, “I do believe! Help **·me** to believe more [me not to doubt; me overcome my unbelief; ^Lmy unbelief]!”

25When Jesus saw that a crowd was quickly gathering, he **·ordered** [rebuked] the **·evil** [defiling; ^Lunclean] spirit, saying, “You deaf and mute spirit, I command you to come out of this boy and never enter him again!”

26The evil spirit screamed and **·caused** the boy to fall on the ground again [convulsed him violently]. Then the spirit came out. The boy looked as if he were dead, and many people said, “He is dead!” 27But Jesus took hold of the boy’s hand and helped him to stand up.

28When Jesus went into the house, his **·followers** [disciples] began asking him privately, “Why couldn’t we **·force** [drive; cast] that evil spirit out?”

²⁹Jesus answered, “That kind of spirit can only be forced out by prayer.”ⁿ

³⁰Then Jesus and his ·followers [disciples] left that place and went through Galilee. He didn’t want anyone to know where he was, ³¹because he was teaching his ·followers [disciples]. He said to them, “The Son of Man will be ·handed over [delivered over; betrayed] to ·people [¹human hands], and they will kill him [^cthe “handing over” may be Judas’ betrayal or God’s actions in “giving up” his Son to accomplish salvation; Rom. 4:25]. After three days, he will rise from the dead.” ³²But they did not understand what Jesus meant, and they were afraid to ask him.

³³Jesus and his ·followers [disciples] went to Capernaum. When they went into a house there, he asked them, “What were you ·arguing about [discussing] on the road?” ³⁴But they did not answer, because their ·argument [discussion] on the road was about which one of them was the greatest.

³⁵Jesus sat down and called ·the twelve apostles [the Twelve] to him. He said, “Whoever wants to be ·the most important [first] must be last of all and servant of all.”

³⁶Then Jesus took a small child and had ·him [*or* her; ^cthe Greek here does not specify gender] stand among them. Taking the child in his arms, he said, ³⁷“Whoever ·accepts [welcomes; receives] a child like this in my name [^cas a representative or follower of Jesus] accepts me. And whoever ·accepts [welcomes; receives] me accepts [not only me, but] the One who sent me.” [^cChildren had low social status, so the saying indicates concern for the lowly.]

³⁸Then John said, “Teacher, we saw someone using your name [^cinvoking your authority] to ·force [drive; cast] demons out of a person. We told him to stop, because he does not belong to our group.”

³⁹But Jesus said, “Don’t stop him, because anyone who uses my name to do powerful things will not ·easily [quickly] say evil things about me. ⁴⁰Whoever is not against us is ·with [for] us. ⁴¹I tell you the truth, whoever gives you a drink of water because you belong to the ·Christ [Messiah] will ·truly get [¹certainly not lose] his reward.

⁴²“If someone causes one of these little children who believes in me to ·sin [lose faith; stumble], it would be better for that person to have a ·large stone [large millstone; ¹millstone of a donkey] tied around his neck and be ·drowned [¹thrown] in the sea. ⁴³If your hand causes you to sin [lose faith; stumble], cut it off. It is better for you to lose part of

**JESUS AGAIN
TALKS ABOUT
HIS DEATH**

(9:30–32;
Matt. 17:22–23;
Luke 9:43–45)

**WHO IS THE
GREATEST?**

(9:33–37; Matt. 18:1–5;
Luke 9:46–48)

**ANYONE NOT
AGAINST US IS
FOR US**

(9:38–50;
Matt. 10:42; 18:6–9;
Luke 9:49–50; 17:1–2)

your body and live forever [^Lto enter life maimed] than to have two hands and go to ·hell [^LGehenna; ^Ca valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell], where the fire never goes out. ¹⁴⁴In hell the worm does not die; the fire is never put out.ⁿ ⁴⁵If your foot causes you to ·sin [lose faith; stumble], cut it off. It is better for you ·to lose part of your body and to live forever [^Lto enter life crippled] than to have two feet and be thrown into ·hell [Gehenna; v. 43]. ¹⁴⁶In hell the worm does not die; the fire is never put out.ⁿ ⁴⁷If your eye causes you to ·sin [lose faith; stumble], take it out. It is better for you to enter the kingdom of God with only one eye than to have two eyes and be thrown into ·hell [Gehenna; v. 43]. ⁴⁸In hell the worm does not die; the fire is never put out. ⁴⁹Every person will be salted with fire. [^CThe meaning of this proverb is uncertain; it may mean that the testing of believers purifies (fire) and preserves (salt); or it may refer to believers as God's covenant people, since salt and fire were part of the OT sacrificial system; see Lev. 2:3; Num. 18:9.]

⁵⁰“Salt is good, but if the salt loses its salty taste, you cannot make it salty again. So, ·be full of salt [^Lhave salt in/among yourselves; ^Csalt here may symbolize fellowship within the covenant], and have peace with each other.”

JESUS TEACHES ABOUT DIVORCE

(10:1–12; Matt. 19:1–12;
Luke 9:51; 16:18)

10 Then Jesus left that place and went into the ·area [region] of Judea and across the Jordan River. Again, crowds came to him, and he taught them as he usually did.

²Some Pharisees came to Jesus and tried to ·trick [test; trap] him. They asked, “Is it ·right [lawful; ^Caccording to the law of Moses] for a man to divorce his wife?”

³Jesus answered, “What did Moses command you to do?”

⁴They said, “Moses ·allowed [permitted] a man to write out divorce papers and send her away [Deut. 24:1].”

⁵Jesus said, “Moses wrote that command for you because you were ·stubborn [hard hearted]. ⁶But ·when God made the world [from the beginning of creation], ‘he made them male and female’ [Gen. 1:27; 5:2]. ⁷So a man will leave his father and mother and be ·united with [joined to] his wife,ⁿ ⁸and the two will become ·one body [as though they were one person; ^Tone flesh; Gen. 2:24]’. So they are no longer two, but one. ⁹God has joined the two together, so no one should separate them.”

9:44 In ... out. Some Greek copies do not contain the bracketed text.

9:46 In ... out. Some Greek copies do not contain the bracketed text.

10:7 and ... wife Some Greek copies do not have this phrase.

¹⁰Later, in the house, his ·followers [disciples] asked Jesus again about ·the question of divorce [¹this matter]. ¹¹He answered, “Anyone who divorces his wife and marries another woman ·is guilty of [commits] adultery against her. ¹²And the woman who divorces her husband and marries another man ·is also guilty of [commits] adultery.”

¹³Some people brought their little children to Jesus so he could touch them, but his ·followers [disciples] ·told them to stop [scolded/rebuked them]. ¹⁴When Jesus saw this, he was ·upset [angry; indignant] and said to them, “Let the little children come to me. Don’t stop them, because the kingdom of God belongs to people who are like these children [^cmeaning humble and dependent]. ¹⁵I tell you the truth, you must accept the kingdom of God as if you were a little child, or you will never enter it.” ¹⁶Then Jesus took the children in his arms, ·put [laid] his hands on them, and blessed them.

¹⁷As Jesus started ·to leave [on his way; on a journey], a man ran to him and ·fell on his knees [knelt] before Jesus. The man asked, “Good teacher, what must I do to ·have life forever [¹inherit eternal life]?”

¹⁸Jesus answered, “Why do you call me good? ·Only God is good [No one is good except One—God; ^cJesus is not denying his own divinity, but is challenging the man’s understanding of goodness]. ¹⁹You know the commands: ‘You must not murder. You must not ·be guilty of [commit] adultery. You must not steal. You must not ·tell lies about your neighbor [testify falsely; ^tbear false witness]. You must not ·cheat [defraud]. Honor your father and mother’ [Ex. 20:12–16; Deut. 5:16–20].”

²⁰The man said, “Teacher, I have ·obeyed [kept carefully; guarded] all these things since I was a boy.”

²¹Jesus, looking at the man, loved him and said, “There is one more thing you need to do. Go and sell everything you have, and give the money to the poor, and you will have treasure in heaven. Then come and follow me.”

²²He was ·very sad [shocked; appalled] to hear Jesus say this, and he left ·sorrowfully [grieving], because he ·was rich [had many possessions].

²³Then Jesus looked [around] at his ·followers [disciples] and said, “How hard it will be for ·the rich [those with many possessions] to enter the kingdom of God!”

²⁴The ·followers [disciples] were ·amazed [astonished] at what Jesus said. [^cIn Judaism wealth was generally viewed as a reward from God.] But he said again, “My children, it is very hardⁿ to enter the kingdom of God! ²⁵It is easier for a

JESUS ACCEPTS CHILDREN

(10:13–16;
Matt. 19:13–15;
Luke 18:15–17)

A RICH YOUNG MAN’S QUESTION

(10:17–31;
Matt. 19:16–30;
Luke 18:18–30)

camel to go through the eye of a needle than for a rich person to enter the kingdom of God [^cmeaning it is impossible, by human effort; see v. 27].”

²⁶They were even more surprised [amazed] and said to each other, “Then who can be saved?”

²⁷Jesus looked at them and said, “For people [Humanly speaking,] this is impossible, but for God all things are possible.”

²⁸Peter said [spoke up] to Jesus, “Look, we have left everything and followed you.”

²⁹Jesus said, “I tell you the truth, all those who have left houses, brothers, sisters, mother, father, children, or farms [fields] for me and for the Good News [Gospel] ³⁰will get more than they left. Here in this world [the present age] they will have a hundred times more homes, brothers, sisters, mothers, children, and fields [farms]. And with those things, they will also suffer for their belief [persecutions]. But in the age [world] that is coming they will have life forever [eternal life]. ³¹Many who are first now will be last in the future. And many who are last now will be first in the future.”

**JESUS TALKS A
THIRD TIME ABOUT
HIS DEATH**

(10:32–34;
Matt. 20:17–19;
Luke 18:31–34)

³²As Jesus and the people with him were on the road to Jerusalem, he was leading the way. His followers [disciples] were amazed [surprised; puzzled; alarmed], but others in the crowd who followed were afraid. Again Jesus took the twelve apostles [the Twelve] aside and began to tell them what was about to happen [to him] in Jerusalem. ³³He said, “Look, we are going [^uup] to Jerusalem. The Son of Man will be turned over [betrayed; delivered over; see 9:31] to the leading [^tchief] priests and the teachers of the law [scribes]. They will say that he must die [condemn him to death], and they will turn him over to the Gentiles [^cthe Roman authorities], ³⁴who will laugh at him and spit on him. They will beat him with whips and crucify [^ukill] him. But after three days, he will rise to life again.”

**TWO FOLLOWERS
ASK JESUS
A FAVOR**

(10:35–45;
Matt. 20:20–28)

³⁵Then James and John, sons of Zebedee, came to Jesus and said, “Teacher, we want to ask you to do something for us [you to do whatever we ask].”

³⁶Jesus asked, “What do you want me to do for you?”

³⁷They answered, “Let one of us sit at your right side and one of us sit at your left side in your glory [^cthe messianic kingdom].”

³⁸Jesus said, “You don’t understand what you are asking. Can you drink the cup that I must drink? And can you be baptized with the same kind of baptism that I must go through?” [^cBoth “cup” and “baptism” symbolize suffering, and perhaps God’s judgment experienced by Jesus on the cross; Jer. 25:15–29.]

³⁹They answered, “Yes, we can.”

Jesus said to them, “You will drink the same cup that I will drink, and you will be baptized with the same baptism that I must go through. ⁴⁰But I cannot choose [it is not for me to grant/say] who will sit at my right or my left; those places belong to those for whom they have been prepared.”

⁴¹When the other ten followers [the ten] heard this, they began to be angry [indignant] with James and John.

⁴²Jesus called them together and said, “You know that the rulers of other nations [the Gentiles] love to show their power [lord it] over the people, and their important leaders [high officials; great ones] love to use [exert] their authority [over them]. ⁴³But it should not be [must not be; is not to be] that way among you. [Instead, But] Whoever wants to become great among you must serve the rest of you like a servant [be your servant]. ⁴⁴Whoever wants to become the first among you must serve all of you like a slave [be your slave]. ⁴⁵In the same way, the Son of Man did not come to be served. He came to serve others and to give his life as a ransom for many people [Is. 53:12; John 11:49–50].”

⁴⁶Then they came to the town of Jericho. As Jesus was leaving there with his followers [disciples] and a great many people, a blind beggar named Bartimaeus [which means] son of Timaeus was sitting by the road. ⁴⁷When he heard that Jesus from Nazareth was walking by, he began to shout, “Jesus, Son of David [Ca title for the Messiah, a descendant of King David; 2 Sam. 7:11–16], have mercy [take pity] on me!”

⁴⁸Many people warned [rebuked; scolded] the blind man to be quiet, but he shouted even more, “Son of David, have mercy [take pity] on me!”

⁴⁹Jesus stopped and said, “Tell the man to come here.”

So they called the blind man, saying, “Cheer up [Take courage]! Get to your feet. Jesus is calling you.” ⁵⁰The blind man jumped up, left his coat there [threw off his cloak], and went to Jesus.

⁵¹Jesus asked him, “What do you want me to do for you?”

The blind man answered, “Teacher [Rabbouni], I want to see.”

⁵²Jesus said, “Go, you are healed because you believed [your faith has healed you].” At once the man could see, and he followed Jesus on the road.

11 As Jesus and his followers [disciples] were coming closer to Jerusalem, they came to the towns of Bethphage and Bethany near the Mount of Olives. From there Jesus sent two of his followers [disciples] and said to them, “Go to the town you can see there [ahead of you; or

JESUS HEALS A BLIND MAN

(10:46–52;
Matt. 20:29–34;
Luke 18:35–43)

JESUS ENTERS JERUSALEM AS A KING

(11:1–14; Matt. 21:1–19;
Luke 19:28–46)

opposite you ^ceither Bethphage, Bethany, or another village]. When you enter it, you will quickly [immediately] find a colt [young donkey] tied, which no one has ever ridden. Untie it and bring it here to me. ³If anyone asks you why you are doing this, tell him its Master [the Lord; *or* its Owner] needs the colt and he will send it at once [*or* he will return it soon; ^c“he” could be either Jesus or the colt’s owner].”

⁴They went into the town, found a colt tied in the street near the door of a house, and untied it. ⁵Some people were standing there and asked, “What are you doing? Why are you untying that colt?” ⁶They answered the way Jesus told them to answer, and the people let them take the colt.

⁷They brought the colt to Jesus and put their coats on it, and Jesus sat on it [Zech. 9:9]. ⁸Many people spread their coats on the road. Others cut [leafy] branches in the fields and spread them on the road. ⁹The people were walking ahead of Jesus and behind him, shouting,

“Praise God! [Hosanna! ^cA Hebrew word originally used in praying for help, but by this time a joyful shout of praise to God.]

God bless [Blessed is] the One who comes in the name of the Lord [Ps. 118:26]!

¹⁰God bless [Blessed is] the coming kingdom of our father David!

Praise to God in heaven [Hosanna in the highest]!”

¹¹Jesus entered Jerusalem and went into the Temple. After he had looked [around] at everything, since it was already late, he went out to Bethany with the twelve apostles [the Twelve].

¹²The next day as Jesus was leaving Bethany, he became hungry. ¹³Seeing a fig tree in leaf from far away, he went to see if it had any figs on it. But he found no figs, only leaves, because it was not the right season for figs. ¹⁴So Jesus said to the tree, “May no one ever eat fruit from you again.” And Jesus’ followers [disciples] heard him say this.

JESUS GOES TO THE TEMPLE

(11:15-19;
Matt. 21:12-13;
Luke 19:45-48)

¹⁵When Jesus returned [came] to Jerusalem, he went into the Temple [temple complex; ^cthe large temple area, not the inner building where only the priests could go] and began to throw [drive] out those who were buying and selling there. He turned over the tables of those who were exchanging different kinds of money [^L the moneychangers], and he upset the benches of those who were selling doves [*or* pigeons; ^cmoneychangers provided particular coins for the temple tax; doves or pigeons were sold for sacrifices; Lev. 5:7].

¹⁶Jesus refused to allow anyone to carry goods through the Temple courts. ¹⁷Then he taught the people, saying, “It is written in the Scriptures, ‘My Temple [^LHouse] will be

called a house for prayer for people from all nations' [Is. 56:7]. But you are changing God's house [I have made it] into a 'hideout for robbers' [Tden of thieves'; Jer. 7:11]."

¹⁸The leading [Tchief] priests and the teachers of the law [scribes] heard all this and began trying to find a way to kill Jesus. They were afraid of him, because all the people were amazed at his teaching. ¹⁹That evening, Jesus and his followersⁿ [disciples] left the city.

²⁰The next morning as Jesus was passing by with his followers [disciples], they saw the fig tree dry and dead [withered], even to the roots. ²¹Peter remembered the tree and said to Jesus, "Teacher [LRabbi], look! The fig tree you cursed is dry and dead [withered]!"

²²Jesus answered, "Have faith in God. ²³I tell you the truth, you can say to this mountain, 'Go [Be lifted up], fall into the sea.' And if you have no doubts in your mind [heart] and believe that what you say will happen, God will do it for you [it will be done for you]. ²⁴So I tell you to believe that you have received the things [everything] you ask for in prayer, and God will give them to you [you will receive them]. ²⁵When you are praying [Lstand praying], if you are angry with [have anything against] someone, forgive him so that your Father in heaven will also forgive your sins [transgressions; trespasses]. ²⁶But if you don't forgive other people, then your Father in heaven will not forgive your sins [transgressions; trespasses].^l"ⁿ

²⁷Jesus and his followers [disciples] went again to Jerusalem. As Jesus was walking in the Temple [complex; area; courts; see 11:15], the leading [Tchief] priests, the teachers of the law [scribes], and the elders came to him. ²⁸They said to him, "What authority do you have to do these things? Who gave you this authority?"

²⁹Jesus answered, "I will ask you one question. If you answer me, I will tell you what authority I have to do these things. ³⁰Tell me: When John baptized people, was that authority from God [Lheaven; Ca reverential Jewish way of referring to God] or just from other people [human beings]?"

³¹They argued about Jesus' question, saying, "If we answer, 'John's baptism was from God [Lheaven],' Jesus will say, 'Then why didn't you believe him?' ³²But if we say, 'It was from other people [human beings],' the crowd will be against us." (These leaders were afraid of the people, because all the people believed that John was a prophet.)

³³So they answered Jesus, "We don't know."

THE POWER OF FAITH

(11:20-26;
Matt. 6:14-15;
21:20-22)

LEADERS DOUBT JESUS' AUTHORITY

(11:27-33;
Matt. 21:23-27;
Luke 20:1-8)

11:19 his followers Some Greek copies mention only Jesus here.

11:26 But . . . sins. Some Greek copies do not contain the bracketed text.

Jesus said to them, “Then I won’t tell you what authority I have to do these things.”

**THE STORY OF THE
EVIL FARMERS**

(12:1–12;
Matt 21:33–46;
Luke 20:9–19)

12 [Then] Jesus began to use stories to teach the people [^Lto speak to them in parables; see 3:23]. He said, “A man planted a vineyard. He put a wall around it and dug a hole [vat; pit] for a winepress and built a tower [^Cto protect against thieves; see Is. 5:1–7 for the background to this parable]. Then he leased the land to some [^Ctenant] farmers and left for a trip [^Cthe owner represents God, the farmers are Israel’s religious leaders]. ²When it was time for the grapes to be picked, he sent a servant [slave] to the farmers to get his share of the grapes. ³But the farmers grabbed the servant [^Lhim] and beat him and sent him away empty-handed. ⁴Then the man sent another servant [slave]. They hit [beat] him on the head and showed no respect for [humiliated; dishonored] him. ⁵So the man sent another, whom they killed. The man sent many others; the farmers beat some of them and killed others [^Cthe servants represent the prophets God sent to Israel].

⁶“The man had one person left to send, his son whom he loved [^Crepresenting Jesus; see 1:11; 9:7]. He sent him last of all, saying, ‘They will respect my son.’

⁷“But the farmers said to each other, ‘This son will inherit the vineyard. Let’s kill him, and the inheritance will be ours.’ ⁸So they took the son, killed him, and threw him out of the vineyard.

⁹“So what will the owner [lord] of the vineyard do? He will come and kill [destroy] those farmers and will give the vineyard to other farmers [^Lothers; ^Creferring to the sinners who were responding to Jesus’ call for repentance, and eventually to the Gentiles who would be saved]. ¹⁰ Surely you have read [^LHave you never read...?] this Scripture:

‘The stone that the builders rejected

became the cornerstone [capstone; keystone; ^Lhead of the corner; ^Cthe meaning is uncertain, but clearly refers to the most important stone in the building; Jesus is the rejected stone].

¹¹The Lord did this,

and it is wonderful [amazing; marvelous] to us [for us to see; ^Lin our eyes; Ps. 118:22–23].”

¹²The Jewish leaders knew that the story [parable] was about them. So they wanted to find a way [were seeking/trying] to arrest Jesus, but they were afraid of the people. So the leaders left him and went away.

**IS IT RIGHT TO PAY
TAXES OR NOT?**

(12:13–17;
Matt 22:15–22;
Luke 20:20–26)

¹³Later, the Jewish leaders sent some Pharisees and Herodians [^Ca political group that supported king Herod and his family; 3:6] to Jesus to trap [catch] him in saying something

wrong. ¹⁴They came to him and said, “Teacher, we know that you are **an honest man** [true; honest; sincere]. You are not **afraid of** [concerned about] **what other people think about you**, because you **pay no attention to who they are** [play no favorites; are impartial; aren’t swayed by appearances]. And you teach **the truth** [with sincerity/honesty] about God’s way. Tell us: Is it **right** [permissible; lawful] to **pay taxes to Caesar or not?** ¹⁵Should we pay them, or not?” [C Saying “yes” would anger Jews who hated Roman rule; saying “no” could result in being charged with insurrection.]

But knowing **what these men were really trying to do** [their hypocrisy], Jesus said to them, “**Why are you trying to trap** [testing] **me? Bring me a coin** [L denarius; C a Roman coin worth a day’s wages] **to look at.**” ¹⁶They gave Jesus a coin, and he asked, “**Whose image** [likeness; portrait] and **name** [inscription] **are on the coin?**”

They answered, “**Caesar’s.**” [C Ironically, the religious leaders carry coins bearing the idolatrous image of Caesar.]

¹⁷Then Jesus said to them, “**Give** [T Render] **to Caesar the things that are Caesar’s, and give to God the things that are God’s.**” They were amazed at what Jesus said.

¹⁸Then some Sadducees came to Jesus and asked him a question. (Sadducees believed that people would not rise from the dead.) ¹⁹They said, “Teacher, Moses wrote that if a man’s brother dies, leaving a wife but no children, then that man must marry the widow and **have children** [L raise up offspring/seed] for his brother [Deut. 25:5]. ²⁰Once there were seven brothers. The first brother **married** [L took a wife] and died, leaving no children. ²¹So the second brother married the widow, but he also died and had no children. The same thing happened with the third brother. ²²All seven brothers married her and died, and none of the brothers had any children. Finally the woman died too. ²³Since all seven brothers had married her, **when people rise from the dead** [L at the resurrection], **whose wife will she be?**”

²⁴Jesus answered, “**You are mistaken** [L Are you not mistaken/in error...?] because you don’t know what the Scriptures say, and don’t you know about the power of God. ²⁵[L For] **When people rise from the dead, they will not marry, nor will they be given to someone to marry. They will be like the angels in heaven.** ²⁶Surely you have read [L Have you not read...?] what God said about people rising from the dead. In the book in which Moses wrote about the burning bush [Ex. 3:1–12], it says that God told Moses, **‘I am the God of Abraham, the God of Isaac, and the God of Jacob** [Ex. 3:6; C God is still the God of the patriarchs, so they must have a continued existence after death].’ ²⁷**God is the God of the living,**

**SOME SADDUCEES
TRY TO TRICK
JESUS**
(12:18–27;
Matt. 22:23–33;
Luke 20:27–40)

not the dead. You Sadducees are ·wrong [greatly deceived; badly mistaken]!”

**THE MOST
IMPORTANT
COMMAND**

(12:28–34;
Matt 22:34–40;
Luke 10:25–28)

²⁸One of the ·teachers of the law [scribes] came and heard Jesus arguing with the Sadducees. Seeing that Jesus gave good answers to their questions, he asked Jesus, “Which of the commands is most important?”

²⁹Jesus answered, “The most important command is this: ‘Listen, people of Israel [^THear, O Israel]! The Lord our God is ·the only Lord [one Lord]. ³⁰Love the Lord your God with all your heart, all your soul, all your mind, and all your strength’ [Deut. 6:4–5; ^Cthese are the opening words of the *Shema*, the prayer said by pious Jews twice a day]. ³¹The second command is this: ‘Love your neighbor as you love yourself’ [Lev. 19:18]. There are no commands ·more important [greater] than these.”

³²The man answered, “·That was a good answer [Well said!], Teacher. You were right when you said God is ·the only Lord [one] and there is no other God besides him. ³³One must love God with all his heart, all his mind, and all his strength. And one must love his neighbor as he loves himself. These commands are more important than all the ·animals [burnt offerings] and sacrifices we offer to God [1 Sam. 15:22; Hos. 6:6; Mic. 6:6–8].”

³⁴When Jesus saw that the man answered him ·wisely [thoughtfully; with insight], Jesus said to him, “You are close to the kingdom of God.” And after that, no one ·was brave enough [dared] to ask Jesus any more questions.

**THE QUESTION
ABOUT DAVID'S
SON**

(12:35–40;
Matt 22:41–23:36;
Luke 20:41–47)

³⁵As Jesus was teaching in the Temple [courts; complex], he asked, “Why do the ·teachers of the law [scribes] say that the ·Christ [Messiah] is the ·son [descendant] of David [^Csee 2 Sam. 7:12]? ³⁶David himself, speaking by the Holy Spirit, said:

‘The Lord said to my Lord,

‘Sit by me at my right ·side [^Lhand; ^Cthe place of greatest honor beside the king],

until I put your enemies ·under your control [^Lbeneath your feet; ^Cmeaning defeated or made subject to your authority; Ps. 110:1].”

³⁷David himself calls ·the Christ [the Messiah; ^Lhim] ‘Lord,’ so how can ·the Christ [the Messiah; ^Lhe] be his son?” The large crowd listened to Jesus with pleasure.

³⁸Jesus continued teaching and said, “Beware of the ·teachers of the law [scribes]. They like to walk around ·wearing fancy clothes [in long robes], and they love for people to greet them with respect in the marketplaces. ³⁹They love to have the most important seats in the synagogues and

at feasts [banquets]. ⁴⁰But they cheat widows and steal their houses [devour widows' homes] and then try to make themselves look good by saying long prayers [in public]. They will receive a greater punishment [judgment; condemnation].”

⁴¹Jesus sat near the Temple money box [offering chest; or treasury] and watched the people put in their money. Many rich people gave large sums of money. ⁴²Then a poor widow came and put in two small copper coins [two *lepta*], which were only worth a few cents [which is a *quadrans*; Ca Roman coin worth 1/64 of a denarius, or about 10 minutes of work for a day laborer].

⁴³Calling his followers [disciples] to him, Jesus said, “I tell you the truth, this poor widow gave more than all those rich people. ⁴⁴They gave only what they did not need [out of their surplus/abundance]. This woman is very poor, but she gave all she had—everything she had to live on.”

13 As Jesus was leaving the Temple (courts; complex), one of his followers [disciples] said to him, “Look, Teacher! How big the stones are! [What stones!] How beautiful the buildings are! [What buildings!]”

²Jesus said, “Do you see all these great buildings? Not one stone will be left on another. Every stone will be thrown [torn; pulled] down.”

³Later, as Jesus was sitting on the Mount of Olives, opposite [across from] the Temple [complex], he was alone with Peter, James, John, and Andrew. They asked Jesus, ⁴“Tell us, when will these things happen? And what will be the sign that they are going to happen [be accomplished/fulfilled]?”

⁵Jesus began to answer them, “Be careful [Watch out] that no one fools [deceives; misleads] you. ⁶Many people will come in my name, saying, ‘I am the One [or he; Messiah or savior],’ and they will fool [deceive; mislead] many people. ⁷When you hear about wars and stories of wars that are coming [rumors/reports of wars], don’t be afraid. These things must happen before the end comes [but that is not yet the end]. ⁸Nations will fight [rise up] against other nations, and kingdoms against other kingdoms. There will be earthquakes in different [various] places, and there will be times when there is no food for people to eat [famines]. These things are like the first pains when something new is about to be born [the beginning of birth pains].

⁹“You must be careful [watch out; be on guard]. People will arrest you and take you to court [local councils] and

TRUE GIVING

(12:41-44; Luke 21:1-4)

THE TEMPLE WILL BE DESTROYED

(13:1-37; Matt. 24:1-51; Luke 21:5-36)

·beat [flog] you in their synagogues. You will be forced to stand before governors and kings to ·tell them [testify; bear witness] about me, ·because you follow me [on account of me]. ¹⁰But before these things happen, the ·Good News [Gospel] must be ·told [preached; proclaimed] to all ·people [nations]. ¹¹When you are arrested and ·judged [brought to trial], don't worry ahead of time about what you should say. Say whatever is given you to say at that time, because it will not really be you speaking; it will be the Holy Spirit.

¹²“Brothers will ·give [betray; hand over] their own brothers to ·be killed [death], and fathers will give their own children to ·be killed [death]. Children will ·fight [rebel; rise up] against their own parents and cause them to be put to death. ¹³All people will hate you because ·you follow me [of my name], but those people who ·keep their faith [endure; stand firm; persevere] until the end will be saved.

¹⁴“You will see ‘a blasphemous object that brings destruction’ [the abomination of desolation; ^{ca} a phrase taken from Dan. 9:27; 11:31; 12:11, and originally referring to the desecration of the Temple by Antiochus Epiphanes in 168 BC] standing where ·it [^{or he}] should not be.” (You who read this should understand what it means [^cprobably a reference to the (soon-to-occur) destruction of Jerusalem in AD 70].) “At that time, the people in Judea should ·run away [flee] to the mountains. ¹⁵If people are on the roofs of their houses [roofs in Palestine were flat and used as spare rooms and for storage], they must not go down or go inside to get anything out of their houses. ¹⁶If people are in the fields, they must not go back to get their ·coats [cloaks]. ¹⁷At that time, ·how terrible it will be for [^lwoe to] women who are pregnant or have nursing babies! ¹⁸Pray that these things will not happen in ·winter [bad weather], ¹⁹because those days will be full of ·trouble [distress; ^ttribulation]. There will be more ·trouble [distress; ^ttribulation] than there has ever been since the beginning, when God made the world, until now, and nothing as bad will ever happen again [Dan. 12:1]. ²⁰·God has decided to make that terrible time short [^lIf the Lord had not shortened those days...]. Otherwise, no one would ·go on living [survive; ^lbe saved]. But God will make that time short ·to help [for the sake of] ·the people [the elect] he has chosen. ²¹At that time, someone might say to you, ‘Look, there is the ·Christ [Messiah]!’ Or another person might say, ‘There he is!’ But don't believe them. ²²False ·Christ[s] [Messiah[s]] and false prophets will ·come [appear; rise up] and perform ·great wonders [signs; miracles] and ·miracles [wonders; marvels]. They will try to ·fool [mislead; deceive] even the ·people God has chosen [elect], if that is

possible. ²³So ·be careful [watch out; be on guard]. I have warned you about all this before it happens.

²⁴“During the days after this ·trouble [tribulation; distress] comes,

‘the sun will grow dark,

and the moon will not give its light.

²⁵The stars will fall from ·the sky [heaven].

And the ·powers of the heavens [celestial bodies] will be shaken’ [Is. 13:10; 34:4; cf. Ezek. 32:7–8; Joel 2:10, 31].

²⁶“Then people will see the Son of Man coming in clouds with great power and glory [Dan. 7:13]. ²⁷Then he will send his angels to gather his ·chosen people [elect] from ·all around the earth [the four winds], from ·every part [the farthest end] of the earth and from ·every part [the farthest end] of heaven [Deut. 30:4; Zech. 2:6].

²⁸“Learn a ·lesson [parable; analogy] from the fig tree:

When its branches ·become green and soft [become tender; sprout] and new leaves appear, you know summer is near.

²⁹In the same way, when you see these things happening, you will know that ·the time [*or he*] is near, ·ready to come [right at the door]. ³⁰I tell you the truth, all these things will happen ·while the people of this time are still living [before this generation passes away; ^ceither the generation that sees the destruction of Jerusalem (AD 70), or a future generation of the end times]. ³¹·Earth and sky will be destroyed [^THeaven and earth will pass away], but the words I have said will never ·be destroyed [pass away].

³²“No one knows when that day or ·time [hour] will be, not the angels in heaven, not even the Son. Only the Father knows. ³³Be careful [watch out; be on guard]! Always be ·readyⁿ [alert; watching], because you don’t know when that [appointed] time will be. ³⁴It is like a man who goes on a ·trip [journey]. He leaves his house and lets his servants take care of it, giving each one ·a special job [his own work] to do. The man tells the servant guarding the door always to be watchful. ³⁵So ·always be ready [stay alert; keep watching], because you don’t know when the ·owner [master; lord] of the house will come back. It might be in the evening, or at midnight, or ·in the morning while it is still dark [^Lwhen the rooster crows], or when the sun rises. ³⁶Always be ready. Otherwise he might come back suddenly and find you sleeping. ³⁷I tell you this, and I say this to everyone: ‘Be ·ready [alert; watchful]!’”

**THE PLAN TO
KILL JESUS***(14:1-2; Matt 26:1-5;
Luke 22:1-2)*

14 It was now only two days before the Passover and the Feast of Unleavened Bread [c^cthe annual festival that celebrates God's rescue of Israel from Egypt; Ex. 12]. The ·leading [T^Tchief] priests and ·teachers of the law [scribes] were trying to find a ·trick [secret way] to arrest Jesus and kill him. ²But they said, "We must not do it during the feast, because the people might cause a riot."

**A WOMAN
WITH PERFUME
FOR JESUS***(14:3-9; Matt 26:6-13;
Luke 7:36-50;
John 12:1-8)*

³Jesus was in Bethany at the house of ·Simon, who had a skin disease [L^LSimon the leper; c^cfor leprosy, see 1:40; Simon may have been healed by Jesus]. While Jesus was ·eating there [L^Lreclining; c^cthe posture for a banquet or dinner party; 2:15], a woman approached him with an alabaster ·jar [vial] filled with very expensive perfume, made of pure nard. She ·opened [broke open] the ·jar [vial] and poured the perfume on Jesus' head.

⁴Some who were there became ·upset [indignant] and said to each other, "Why waste that perfume? ⁵It was worth ·a full year's work [L^Lover three hundred denarii]. It could have been sold and the money given to the poor." And they ·got very angry with [harshly scolded] the woman.

⁶Jesus said, "Leave her alone. Why are you ·troubling [bothering; criticizing] her? She did an ·excellent thing [beautiful/good deed] for me. ⁷You will always have the poor with you, and you can help them anytime you want [Deut. 15:11]. But you will not always have me. ⁸This woman did the only thing she could do for me; she ·poured perfume on [anointed] my body to prepare me for burial. ⁹I tell you the truth, wherever the ·Good News [Gospel] is preached in all the world, what this woman has done will be told, and people will remember her."

**JUDAS
BETRAYS JESUS***(14:10-11;
Matt 26:14-16;
Luke 22:3-6)*

¹⁰One of ·the twelve apostles [the Twelve], Judas Iscariot, went to talk to the ·leading [T^Tchief] priests to offer to ·hand Jesus over [betray him] to them. ¹¹These priests were pleased about this and promised to pay Judas money. So he watched for ·the best time [an opportunity] to ·turn Jesus in [betray him].

**JESUS EATS THE
PASSOVER MEAL***(14:12-21;
Matt 26:17-25;
Luke 22:7-14, 21-23;
John 13:21-30)*

¹²It was now the first day of the Feast of Unleavened Bread when the Passover lamb was sacrificed. Jesus' ·followers [disciples] said to him, "Where do you want us to go and prepare for you to eat the Passover meal?"

¹³Jesus sent two of his ·followers [disciples] and said to them, "Go into the city and a man carrying a jar of water will meet you. Follow him. ¹⁴When he goes into a house, tell the owner of the house, 'The Teacher says: "Where is my guest room in which I can eat the Passover meal with my

·followers [disciples]?”¹⁵The owner will show you a large ·room upstairs [^Tupper room] that is furnished and ready. ·Prepare the food [Make preparations] for us there.”

¹⁶So the ·followers [disciples] left and went into the city. Everything happened as Jesus had said, so they prepared the Passover meal.

¹⁷In the evening, Jesus went to that house with the twelve.

¹⁸While they were all ·eating [^Treclining and eating; see v. 3], Jesus said, “I tell you the truth, one of you will ·turn against [betray] me—one of you eating with me now.”

¹⁹The ·followers [disciples] were very ·sad [distressed; pained] to hear this. Each one began to say to Jesus, “I am not the one, am I [^Surely not I; *or* Is it I]?”

²⁰Jesus answered, “It is one of the twelve—one who dips his bread into the bowl with me [^Cprobably not a signal, but means “one who shares close fellowship with me”]. ²¹The Son of Man will ·die [go to his fate; ^Lgo], just as the Scrip- tures say. But ·how terrible it will be for [^Lwoe to] the person ·who hands the Son of Man over to be killed [^Uby whom the Son of Man is betrayed]. It would be better for him if he had never been born.”

²²While they were eating, Jesus took some bread and ·thanked God for [blessed] it and broke it. Then he gave it to his ·followers [disciples] and said, “Take it; this is my body.”

²³Then Jesus took a cup and ·thanked God for it [gave thanks] and gave it to ·the followers [the disciples; them], and they all drank from the cup.

²⁴Then Jesus said, “This is my blood ·which is the newⁿ agreement that God makes with his people [*or* which con- firms/establishes the new covenant; ^Lof the new covenant; Ex. 24:8. Jer. 31:31–34]. This blood is poured out for many [Is. 53:12]. ²⁵I tell you the truth, I will not drink of this fruit of the vine [^Cwine] again until that day when I drink it new in the kingdom of God.”

²⁶After singing a hymn [^Cprobably the *Hallel* psalms (Ps. 113–118), sung during the Passover meal], they went out to the Mount of Olives.

²⁷Then Jesus told them, “You will all ·stumble in your faith [fall away; desert me], because it is written in the Scriptures:

‘I will ·kill [strike] the shepherd,

and the sheep will ·scatter [be scattered]’ [Zech. 13:7].

²⁸But after ·I rise from the dead [^UI am raised], I will go ahead of you into Galilee.”

THE LORD'S SUPPER

(14:22–26;
Matt. 26:26–30;
Luke 22:15–20;
1 Cor. 11:23–25)

JESUS' FOLLOWERS WILL LEAVE HIM

(14:27–31;
Matt. 26:31–35;
Luke 22:31–34;
John 13:36–38)

²⁹Peter said, “Everyone else may ·stumble in their faith [fall away; desert you], but I will not.”

³⁰Jesus answered, “I tell you the truth, tonight before the rooster crows twice you will ·say three times you don’t know me [deny/disown me three times].”

³¹But Peter insisted, “Even if I must die with you, I will never ·say that I don’t know [deny/disown] you!” And all the others said the same thing.

**JESUS PRAYS
ALONE**

(14:32–42;
Matt. 26:36–46;
Luke 22:39–46;
John 18:1)

³²Jesus and his ·followers [disciples] went to a place called Gethsemane. He said to them, “Sit here while I pray.” ³³Jesus took Peter, James, and John with him, and he began to be very ·sad [distressed] and ·troubled [anguished]. ³⁴He said to them, “My ·heart [soul] is ·full of sorrow [overwhelmed with grief], to the point of death. Stay here and ·watch [stay awake; be alert].”

³⁵After walking a little farther away from them, Jesus fell [with his face] to the ground and prayed that, if possible, ·he would not have this time of suffering [¹the hour might pass him by]. ³⁶He prayed, “Abba [^cAramaic for “father”], Father! You can do all things. ·Take away this cup of suffering [¹Take this cup from me; ^csuffering is metaphorically portrayed as something bitter to drink; see 10:38]. But do ·what you want [your will], not ·what I want [my will].”

³⁷Then Jesus went back to his ·followers [disciples] and found them asleep. He said to Peter, “Simon, are you sleeping? Couldn’t you ·stay awake [watch] with me for one hour? ³⁸Stay awake [Keep watch] and pray for strength ·against temptation [*or* not to fail the test]. The spirit ·wants to do what is right [is willing], but ·the body [human nature; ^tthe flesh] is weak.”

³⁹Again Jesus went away and prayed the same thing. ⁴⁰Then he went back to his ·followers [disciples], and again he found them asleep, because their eyes were very heavy. And they did not know what to say to him.

⁴¹After Jesus prayed a third time, he went back to his ·followers [disciples] and said to them, “·Are you still sleeping and resting? [*or* Go ahead, sleep and have your rest!] ·That’s enough [It’s all over; The account is settled; ^cthe meaning of this phrase is uncertain]. The time has come for the Son of Man to be ·handed over to [¹betrayed/delivered into the hands of] sinful people. ⁴²Get up, we must go. Look, here comes ·the man who has turned against me [my betrayer].”

JESUS IS ARRESTED

(14:43–52;
Matt. 26:47–56;
Luke 22:47–53;
John 18:2–12)

⁴³At once, while Jesus was still speaking, Judas, one of ·the twelve apostles [the Twelve], came up. With him were many people carrying swords and clubs who had been sent from the ·leading [^tchief] priests, the ·teachers of the law [scribes], and the Jewish elders.

44. Judas [^LThe betrayer] had planned a signal for them, saying, “The man I kiss is Jesus. Arrest [Seize] him and guard him while you lead him away.” 45 So Judas went straight to Jesus and said, “Teacher [^LRabbi]!” and kissed him. 46 Then the people grabbed Jesus and arrested him. 47 One of his followers [^Lthose] standing nearby pulled out his sword and struck the servant of the high priest and cut off his ear.

48 Then Jesus said, “You came to get me with swords and clubs as if I were a criminal [revolutionary; rebel; robber; ^Cthe term “robber” was used by the Romans of insurrectionists]. 49 Every day I was with you teaching in the Temple, and you did not arrest me there. But all these things have happened to make the Scriptures come true [fulfill the Scriptures].” 50 Then all of Jesus’ followers [^Leveryone] left [deserted] him and ran away [fled].

51 A young man [^Cperhaps the author Mark himself], wearing only a linen cloth [sheet; shirt], was following Jesus, and the people also grabbed him. 52 But the cloth [sheet; shirt] he was wearing came off, and he ran away naked.

53 The people who arrested Jesus led him to the house of the high priest, where all the leading [^Tchief] priests, the elders, and the teachers of the law [scribes] were gathered. 54 Peter followed far behind and entered the courtyard of the high priest’s house. There he sat with the guards, warming himself by the fire.

55 The leading [^Tchief] priests and the whole Jewish council [Sanhedrin; ^Cthe highest Jewish court] tried to find something that Jesus had done wrong [evidence/testimony against him] so they could kill [execute] him. But the council could find no proof of anything. 56 Many people came and told false things [gave false testimony] about him, but all said different things—none of them agreed.

57 Then some people stood up and lied [gave false testimony] about Jesus, saying, 58 “We heard this man say, ‘I will destroy this Temple that people made. And three days later, I will build another Temple not made by people.’” 59 But even the things these people said [their testimony] did not agree.

60 Then the high priest stood before them and asked Jesus, “Aren’t you going to answer? Don’t you have something to say about their [*or* What are these] charges [testimony] against you?” 61 But Jesus said nothing [was silent; Is. 53:7]; he did not answer.

The high priest asked Jesus another question: “Are you the Christ [Messiah], the Son of the blessed God [^Lthe blessed (one)]?”

JESUS BEFORE THE LEADERS

(14:53–65;
Matt. 26:57–68;
John 18:13–24)

⁶²Jesus answered, “I am. And **in the future you will see** [₁you will see] the Son of Man sitting at the right **side** [₁hand; see 12:36] of God, the Powerful One, and coming on **clouds in the sky** [of heaven; Ps. 110:1; Dan. 7:13–14].”

⁶³When the high priest heard this, he tore his clothes [_ca sign of sorrow or outrage] and said, “Why do we need more witnesses? ⁶⁴You all heard **him say these things against God** [the blasphemy]. What **do you think** [is your verdict]?”

They all said that Jesus was guilty and **should** [deserved to] die. ⁶⁵Some of the people there began to spit at Jesus. They blindfolded him and beat him with their fists and said, “**Prophesy!** [Prove you are a prophet!]” Then the guards led Jesus away and beat him.

PETER DENIES

JESUS

(14:66–72;

Matt. 26:69–75;

Luke 22:56–62;

John 18:16–18, 25–27)

⁶⁶While Peter was in the courtyard, a servant girl of the high priest came there. ⁶⁷She saw Peter warming himself at the fire and looked closely at him.

Then she said, “You also were with Jesus, that man from Nazareth.”

⁶⁸But Peter denied it. He said, “I don’t know or understand what you are talking about.” Then Peter left and went toward the entrance of the courtyard. And the rooster crowed.”

⁶⁹The servant girl saw Peter there, and again she said to the people who were standing nearby, “This man is one of those who followed Jesus.” ⁷⁰Again Peter **said** that it was not true [denied it].

A short time later, some people were standing near Peter saying, “Surely you are one of those who followed Jesus, because you are from Galilee, too [_cPeter’s Galilean accent gave him away; Matt. 26:73].”

⁷¹Then Peter began to place a curse on himself and swear, “I don’t know this man you’re talking about!”

⁷²At once, the rooster crowed the second time. Then Peter remembered what Jesus had told him: “Before the rooster crows twice, you will **say three times that you don’t know me** [deny/disown me three times].” Then Peter broke down and began to cry.

PILATE QUESTIONS

JESUS

(15:1–5;

Matt. 27:1–2, 11–14;

Luke 23:1–5;

John 18:28–38)

15 Very early in the morning, the **leading** [₁chief] priests, the elders, the **teachers of the law** [scribes], and all the **Jewish council** [Sanhedrin; see 14:55] decided what to do with Jesus. They **bound** [bound] him, led him away, and turned him over to Pilate, the governor.

²Pilate asked Jesus, “Are you the king of the Jews?”

Jesus answered, “**Those are your words** [It is as you say; ₁You say so; _can indirect affirmation].”

³The leading [^Tchief] priests accused Jesus of many things. ⁴So Pilate asked Jesus another question, “You can see that they are accusing you of many things. Aren’t you going to answer?”

⁵But Jesus still said nothing, so Pilate was very surprised [amazed].

⁶Every year at the time of the Passover [festival/feast] the governor would free one prisoner whom the people chose [requested]. ⁷At that time, there was a man named Barabbas in prison, one of a group of rebels who had committed murder during a riot [the uprising/insurrection]. ⁸The crowd came to Pilate and began to ask him to free a prisoner as he always did.

⁹So Pilate asked them, “Do you want me to free the king of the Jews?” ¹⁰Pilate knew that the leading [^Tchief] priests had turned Jesus in to him because they were jealous. ¹¹But the leading [^Tchief] priests had persuaded [stirred up] the people to ask Pilate to free Barabbas, not Jesus.

¹²Then Pilate asked the crowd again, “So what should I do with this man you call the king of the Jews?”

¹³They shouted, “Crucify him!”

¹⁴Pilate asked, “Why? What wrong [crime; evil] has he done?”

But they shouted even louder, “Crucify him!”

¹⁵Pilate wanted to please [satisfy] the crowd, so he freed Barabbas for them. After having Jesus beaten with whips [flogged; scourged], he handed Jesus over to the soldiers to be crucified.

¹⁶The soldiers took Jesus into the [courtyard of the] governor’s palace (called the Praetorium) and called all the other soldiers [the whole cohort] together [^ca cohort was about 500 soldiers; here it may mean those of the cohort on duty]. ¹⁷They put a purple robe [^cprobably a scarlet military coat (Matt. 27:28), whose color resembled purple—the color of royalty] on Jesus and used thorny branches to make a crown for his head. ¹⁸They began to call out to [greet; salute] him, “Hail, King of the Jews!” ¹⁹The soldiers beat Jesus on the head many times with a stick. They spit on him and made fun of him by bowing on their knees and worshipping him. ²⁰After they finished, the soldiers took off the purple robe and put his own clothes on him again. Then they led him out of the palace to be crucified.

²¹A man named Simon from Cyrene, the father of Alexander and Rufus [^cprobably two Christians known to Mark’s readers], was coming from the fields [countryside] to the city. The soldiers forced Simon to carry the cross for

PILATE TRIES TO FREE JESUS

(15:6–15;
Matt. 27:15–26;
Luke 23:2–5, 13–25;
John 18:39–19:15)

THE SOLDIERS MOCK JESUS

(15:16–20;
Matt. 27:27–31)

JESUS IS CRUCIFIED

(15:21–32;
Matt. 27:31–44;
Luke 23:26–43;
John 19:17–27)

Jesus. ²²They led Jesus to the place called Golgotha, which means [Cin Aramaic] the Place of the Skull. ²³The soldiers [L They; Cthis could be the soldiers or the women of Jerusalem] tried to give Jesus wine mixed with myrrh to drink [Ca narcotic meant to dull the pain; Prov. 31:6; Ps. 69:21], but he refused. ²⁴The soldiers crucified Jesus and divided his clothes among themselves, throwing lots [Csimilar to dice] to decide what each soldier would get [Ps. 22:18].

²⁵It was nine o'clock in the morning [Lthe third hour] when they crucified Jesus. ²⁶There was a sign with this charge against Jesus written on it: THE KING OF THE JEWS. ²⁷They also put two robbers [rebels; revolutionaries; Cthe term "robber" was used by the Romans of insurrectionists] on crosses beside Jesus, one on the right, and the other on the left. ²⁸And the Scripture came true that says, "They put him with criminals [Is. 53:12]."ⁿ ²⁹People walked by and insulted [defamed; slandered Cthe same Greek word used to "blaspheme"] Jesus and shook their heads [Ca gesture of derision; Ps. 22:7], saying, "You said you could destroy the Temple and build it again in three days. ³⁰So save yourself! Come down from that cross!"

³¹The leading [Tchief] priests and the teachers of the law [scribes] were also making fun of Jesus. They said to each other, "He saved other people, but he can't save himself. ³²If he is really the Christ [Messiah], the king of Israel, let him come down now from the cross. When we see this, we will believe in him." The robbers who were being crucified beside Jesus also insulted [ridiculed; taunted] him.

JESUS DIES

(15:33-41;
Matt 27:45-56;
Luke 23:44-49;
John 19:25-30)

³³At noon [Lthe sixth hour] the whole country became dark, and the darkness lasted for three hours [Luntil the ninth hour]. ³⁴At three o'clock [Lthe ninth hour] Jesus cried in a loud voice, "Eloi, Eloi, lama sabachthani." This means [Cin Aramaic], "My God, my God, why have you abandoned [forsaken] me?" [Ps. 22:1]

³⁵When some of the people standing there heard this, they said, "Listen! He is calling Elijah." [CThe prophet Elijah was associated with the end times (Mal. 4:5) and was also viewed as a helper in time of need.]

³⁶Someone there ran and got a sponge, filled it with vinegar [or sour wine; Can inexpensive drink used by soldiers and slaves], tied it to a stick [reed], and gave it to Jesus to drink [Ps. 69:21]. He said, "[Leave him be; Wait!] We want to see if Elijah will come to take him down from the cross."

³⁷Then Jesus cried in a loud voice and died [breathed his last; Lexpired].

15:28 And . . . criminals: Some Greek copies do not contain the bracketed text, which quotes from Isaiah 53:12.

³⁸The curtain [cdividing the Most Holy Place from the rest of the temple] in the Temple was torn into two pieces, from the top to the bottom [crepresenting new access to the presence of God, and perhaps God's judgment against the Temple leadership]. ³⁹When the army officer [centurion] who was standing in front of the cross saw what happened when [or how] Jesus died,ⁿ he said, "This man really was the Son of God!"

⁴⁰Some women were standing at a distance from the cross, watching; among them were Mary Magdalene, Salome, and Mary the mother of James and Joseph. (James was her youngest son.) ⁴¹These women had followed Jesus in Galilee and helped [cared for; supported] him. Many other women were also there who had come with Jesus to Jerusalem.

⁴²This was Preparation Day. (That means the day before the Sabbath day.) That evening, ⁴³Joseph from Arimathea was brave [bold] enough to go to Pilate and ask for Jesus' body. Joseph, an important [respected] member of the Jewish council [Sanhedrin; see 14:55], was one of the people who was waiting for the kingdom of God to come. ⁴⁴Pilate was amazed that Jesus would have already died, so he called the army officer [centurion] and asked him if Jesus had already died [or had been dead very long]. ⁴⁵The officer told Pilate that he was dead, so Pilate told Joseph he could have the body. ⁴⁶Joseph bought some linen cloth, took the body down from the cross, and wrapped it in the linen. He put the body in a tomb that was cut out of a wall of rock. Then he rolled a [clarge] stone to block the entrance of the tomb. ⁴⁷And Mary Magdalene and Mary the mother of Joseph saw [took note of] the place where Jesus was laid.

16 The day after the Sabbath day, Mary Magdalene, Mary the mother of James, and Salome bought some sweet-smelling spices to put on [anoint] Jesus' body. ²Very early on that day, the first day of the week, soon after sunrise, the women were on their way to the tomb. ³They said to each other, "Who will roll away for us the stone that covers the entrance of the tomb?"

⁴Then the women looked and saw that the stone had already been rolled away, even though it was very large. ⁵The women entered the tomb and saw a young man wearing a white robe and sitting on the right side, and they were afraid [alarmed; amazed].

⁶But the man said, "Don't be afraid [alarmed; amazed]. You are looking for Jesus from Nazareth, who has been crucified.

JESUS IS BURIED

(15:42-47;

Matt. 27:57-61;

Luke 23:50-56;

John 19:38-42)

JESUS RISES FROM THE DEAD

(16:1-8; Matt. 28:1-8;

Luke 24:1-12;

John 20:1-13)

15:39 when Jesus died Some Greek copies read "when Jesus cried out and died."

He has risen from the dead; he is not here. Look, here is the place they laid him. ⁷Now go and tell his ·followers [disciples] and Peter, ‘Jesus is going into Galilee ahead of you, and you will see him there as he told you before.’”

⁸The women were shaking with fear and ·confused [overwhelmed; bewildered], so they left the tomb and ran away. They did not tell anyone about what happened, because they were afraid.

Verses 9–20 are not included in some of the earliest surviving Greek copies of Mark and have significant stylistic differences from the rest of Mark’s Gospel.

**SOME FOLLOWERS
SEE JESUS**

(16:9–13; Matt 28:9–10;
Luke 24:13–35;
John 20:14–18)

⁹After Jesus rose from the dead early on the first day of the week, he showed himself first to Mary Magdalene. One time in the past, he had ·forced [driven; cast] seven demons out of her. ¹⁰After Mary saw Jesus, she went and told his followers, who were ·very sad [mourning; grieving] and were crying. ¹¹But Mary told them that Jesus was alive. She said that she had seen him, but they did not believe her.

¹²Later, Jesus showed himself to two of ·his followers [his disciples; ¹them] while they were walking in the country, but he did not look the same as before. ¹³They went back to the others and told them what had happened, but again, they did not believe them.

**JESUS TALKS TO
THE DISCIPLES**

(16:14–20;
Matt 28:16–20;
Luke 24:36–43;
John 20:19–23)

¹⁴Later Jesus showed himself to the eleven while they were ·eating [reclining at table; see 2:15], and he ·criticized [reprimanded; rebuked] them because they had no faith. They were ·stubborn [hard hearted] and refused to believe those who had seen him after he had risen from the dead.

¹⁵Jesus said to them, “Go everywhere in the world, and ·tell [preach; proclaim] the ·Good News [Gospel] to ·every-one [all creation]. ¹⁶Anyone who believes and is baptized will be saved, but anyone who does not believe will be ·punished [condemned]. ¹⁷And those who believe will be able to do these things as ·proof [signs]: They will use my name to ·force [drive; cast] out demons. They will speak in new ·languages [tongues]. ¹⁸They will pick up snakes and drink poison without being hurt. They will ·touch [lay hands on] the sick, and the sick will ·be healed [recover].”

¹⁹After the Lord Jesus said these things to them, he was carried up into heaven, and he sat at the right ·side [hand] of God. ²⁰The ·followers [disciples] went everywhere in the world and ·told [preached; proclaimed] the ·Good News [Gospel] to people, and the Lord helped them. The Lord ·proved [confirmed] that the ·Good News [Gospel] they ·told [preached; proclaimed] was true by giving them power to work ·miracles [signs].

Luke

LUKE WRITES ABOUT JESUS' LIFE

1 Many have ·tried to report on [set out to compile an account/narrative of] the things that ·happened [have been fulfilled/accomplished] among us [John 20:31; Acts 1:1–3; 2 Pet. 1:16–19]. **2**They have written the same things that ·we learned from [Lwere handed down by] others—the ·people who saw those things [Leyewitnesses] from the beginning and ·served God by telling people his message [Lwere servants of the word; Acts 10:39–41; 1 John 1:1–3]. **3**Since I myself have ·studied [investigated; followed closely] everything carefully from the beginning, most excellent [Ca designation for someone with high social or political status] Theophilus, it seemed ·good [fitting] for me to write it out for you. I arranged it ·in order [*or* in an orderly manner], **4**to help you know that what you have been taught is ·true [certain; reliable; John 20:31].

5During the time ·Herod ruled Judea [Lof Herod, king of Judea], there was a priest named Zechariah who belonged to ·Abijah's group [the priestly division/order of Abijah; Cpriests were divided into twenty-four divisions; 2 Chr. 31:2]. Zechariah's wife, Elizabeth, came from the ·family [Ldaughters; Cfemale descendants] of Aaron [Cbrother of Moses and first high priest of Israel; for a priest like Zechariah to marry a woman of priestly ancestry was a special blessing]. **6**[LBoth] Zechariah and Elizabeth ·truly did what God said was good [Lwere righteous before God]. They ·did [followed; walked in] everything the Lord commanded and were ·without fault [blameless] in keeping his ·law [regulations; requirements]. **7**But they had no children, because Elizabeth ·could not have a baby [could not conceive; Twas barren], and both of them were very old [Gen. 17:17; 18:11].

8One day Zechariah was serving as a priest before God, because his ·group [order; division] was on duty. **9**According to the custom of the ·priests [Lpriesthood], he was chosen ·by lot [Csimilar to dice; used to determine God's will] to go into the Temple of the Lord and burn incense [1 Chr. 6:49;

ZECHARIAH AND ELIZABETH

Heb. 9:6]. ¹⁰There were a great many people [^LThe whole multitude of the people were] outside praying at the **·time** [^Lhour] the incense was offered. ¹¹Then an angel **·of** [sent by] the Lord appeared to Zechariah, standing on the right side of the incense **·table** [altar]. ¹²When he saw the angel, Zechariah was **·startled** [shaken] and frightened. ¹³But the angel said to him, “Zechariah, don’t be afraid. God has heard your **·prayer** [petition]. Your wife, Elizabeth, will **·give birth** to [bear for you] a son, and you will name him John. ¹⁴He will bring you joy and **·gladness** [delight], and many people will **·be happy** [rejoice] because of his birth. ¹⁵[^LFor; Because] John will be a great man **·for** [in the eyes of; ^Lbefore] the Lord. He will never drink wine or beer [^Cindicating he will be set apart to God for special service; Num. 6:3], and even **·from birth** [*or* in his mother’s womb; 1:41, 44], he will be filled with the Holy Spirit. ¹⁶He will help many **·people** [^Lof the children] of Israel return to the Lord their God [1 Kin. 18:37]. ¹⁷He will go before **·the Lord** [^Lhim] in [the] spirit and power **·like** [of] Elijah. He will **·make peace** between parents and [^Lturn the hearts of parents/fathers back to] their children and will bring those who are not obeying God back to the **·right way of thinking** [*or* wisdom of the righteous], **·to make a people ready** [^Lto prepare a people who are fit/ready] for the **·coming of the Lord** [^LLord; Mal. 4:5–6].”

¹⁸Zechariah said to the angel, “How can I know **·that what you say is true** [^Lthis]? [^LFor] I am an old man, and my wife is old, too [Gen. 17:17].”

¹⁹The angel answered him, “I am Gabriel [^Cone of two named angels in Scripture (the other is Michael); Dan. 8:16; 9:21; 10:10–14]. I stand before God, who sent me to talk to you and to tell you this good news. ²⁰Now, **·listen** [^Llook; ^Tbehold]! You will [^Lbe silent and] not be able to speak until the day these things happen, because you did not believe **·what I told you** [^Lmy words]. **·But they will really happen** [^L...which will be fulfilled at their appointed time].”

²¹Outside, the people were still waiting for Zechariah and were **·surprised that** [wondering why] he was **·staying so long** [delayed] in the Temple. ²²When Zechariah came outside, he could not speak to them, and they knew he had seen a vision in the Temple. He could only **·make signs** [motion; gesture] to them and remained unable to speak. ²³When his **·time** [period; ^Ldays] of service at the Temple was finished, he went home.

²⁴Later [^LAfter these days], Zechariah’s wife, Elizabeth, became pregnant and **·did not go out of her house** [went into seclusion; ^Lhid herself; ^Cthe reason is unknown, perhaps for quiet worship or to avoid gawking neighbors] for five

months. Elizabeth said, ²⁵“Look what [This is what; ^LThus] the Lord has done for me! He has [^Lwatched over me and] taken away my disgrace among the people [^Cthe Jewish people thought it was a disgrace for a woman not have children; Gen. 30:23].”

²⁶During Elizabeth’s sixth month of pregnancy, God sent the angel Gabriel [1:19] to Nazareth, a town in Galilee, ²⁷to a virgin. She was ·engaged to marry [pledged to; ^Cengagement was a binding contract between two families and could only be broken by divorce] a man named Joseph ·from the family [a descendent; ^Lfrom the house] of David. ·Her [^LThe virgin’s] name was Mary. ²⁸The angel came to her and said, “·Greetings [Hello; ^LRejoice; ^Ca common greeting]! ·The Lord has blessed you and is with you [*or* ...favored one, the Lord is with you].”

²⁹But Mary was ·very startled [disturbed; perplexed; troubled] by what the angel said and wondered what ·this greeting might mean [sort of greeting this was].

³⁰The angel said to her, “Don’t be afraid, Mary; [^Lfor; because] ·God has shown you his grace [^Lyou have found favor/grace with God]. ³¹·Listen [^LLook; ^TBehold]! You will ·become pregnant [^Lconceive in your womb] and give birth to a son, and you will name him Jesus [Is. 7:14]. ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of ·King David, his ancestor [^Lhis father David]. ³³He will ·rule [reign] over the ·people [^Lhouse] of Jacob forever, and his kingdom will never end [2 Sam. 7:13, 16; Dan. 7:14, 27].”

³⁴Mary said to the angel, “How ·will [can] this happen since I ·am a virgin [^Lhave known (sexually) no man]?”

³⁵The angel said to Mary, “The Holy Spirit will come ·upon [over] you, and the power of the Most High will ·cover [overshadow] you. For this reason the ·baby will be holy and [holy one to be born] will be called the Son of God. ³⁶·Now [^LAnd look/^Tbehold] Elizabeth, your relative, ·is also pregnant with [has also conceived] a son ·though she is very old [in her old age]. ·Everyone thought she could not have a baby, but she has been pregnant for six months. [^LAnd this is the sixth month for the woman they called barren!] ³⁷·God can do anything [...because nothing is impossible with God; *or* ...because no word/message from God will ever fail; Gen. 18:14; Jer. 32:17]!”

³⁸Mary said, “[^LLook; ^TBehold] I am the ·servant [bond-servant; ^Thandmaid] of the Lord. Let this happen to me ·as you say [according to your word]!” Then the angel ·went away [left her].

AN ANGEL
APPEARS TO MARY

**MARY VISITS
ELIZABETH**

³⁹[^LIn those days] Mary got up and went quickly to a town in the hills of Judea [^Cfrom Galilee in the north to southern Israel, about three or four days journey by foot].
⁴⁰She came to [entered] Zechariah's house and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the unborn baby inside her [in her womb] jumped [leaped; kicked], and Elizabeth was filled with the Holy Spirit. ⁴²She cried out in a loud voice, "God has blessed you [^LYou are blessed] more than any other woman [^Lamong women], and he has blessed the baby to which you will give birth [^Lblessed is the fruit of your womb]. ⁴³[^LBut] Why has this good thing happened to me [am I so honored], that the mother of my Lord comes to me? ⁴⁴[^LFor look/^Tbehold] When I heard your voice [^Lthe sound of your greeting], the baby inside me [my womb] jumped [leaped; kicked] with joy. ⁴⁵You are blessed because you [^LBlessed is she who has] believed that what the Lord said would really happen [be fulfilled]."

**MARY PRAISES
GOD**

⁴⁶Then Mary said,
 "My soul praises [exalts; glorifies; magnifies] the Lord [¹ Sam. 2:1–10];
⁴⁷ my heart [spirit] rejoices in God my Savior [Ps. 35:9],
⁴⁸because he has shown his concern for [noticed; looked favorably on] his humble [lowly] servant girl [¹ Sam. 1:11].
 [^LFor look/^Tbehold] From now on, all people [^Lgenerations] will say that I am [call me] blessed [Ps. 138:6],
⁴⁹ because the Powerful [Mighty] One has done great things for me.
 His name is holy.
⁵⁰God will show his mercy [^LHis mercy is/continues] forever and ever [^Lto generations and generations] to those who worship and serve [^Lfear; reverence] him [Ps. 103:17].
⁵¹He has done mighty deeds by his power [^Lwith his arm; ^Ca metaphor for strength].
 He has scattered the people who are proud and think great things about themselves [*or* in the schemes they devise; ^Lin the thoughts/intentions of their hearts].
⁵²He has brought down rulers [the powerful] from their thrones and raised up [exalted] the humble [lowly].
⁵³He has filled the hungry with good things [Ps. 107:9] and sent the rich away with nothing [empty handed].
⁵⁴He has helped his servant, the people of Israel, remembering to show them [mindful of his] mercy
⁵⁵as he promised to our ancestors,

to Abraham and to his ·children [descendents; ^Lseed] forever [Gen. 17:7, 19].”

⁵⁶Mary stayed with Elizabeth for about three months and then returned home.

⁵⁷When it was time for Elizabeth to give birth, she had a ·boy [^Lson]. ⁵⁸Her neighbors and relatives heard how ·good [greatly merciful] the Lord was to her, and they rejoiced with her.

⁵⁹When the baby was eight days old, they came to circumcise him [Gen. 17:12]. They ·wanted [were about to] to name him Zechariah because this was his father’s name, ⁶⁰but his mother said, “No! He will be named John.”

⁶¹The people said to Elizabeth, “But no one in your family has this name.” ⁶²Then they made ·signs [gestures; motions] to his father to find out what he would like to name him [^Cindicating that Zechariah was not only mute but also deaf].

⁶³Zechariah ·asked [motioned] for a writing tablet and wrote, “His name is John,” and everyone ·was surprised [marveled; was amazed]. ⁶⁴Immediately ·Zechariah could talk again [^Lhis mouth was opened and his tongue freed], and he began ·praising [blessing] God. ⁶⁵All their neighbors ·became alarmed [were afraid/in awe], and in all the ·mountains [hill country] of Judea people continued talking about all these things. ⁶⁶The people who heard about them ·wondered [^Lkept/pondered them in their hearts], saying, “What will this child [turn out to] be?” because the [^Lhand of the; ^Ca metaphor for empowering presence] Lord was with him.

⁶⁷Then Zechariah, John’s father, was filled with the Holy Spirit and prophesied:

⁶⁸“Let us praise [^LBlessed be] the Lord, the God of Israel, because he has ·come to help his people and has given them freedom [^Lvisited and accomplished redemption for his people].

⁶⁹He has ·given us a powerful Savior [^Lraised up a horn of salvation for us; ^Creferring to the horn of a powerful animal—a metaphor for strength; 1 Sam. 2:1, 10; Ps. 132:17; Ezek. 29:21]

·from the family [^Lin the house] of God’s servant David.

⁷⁰[^L...just as] He said that he would do this through [^Lthe mouth of] his holy prophets who lived long ago:

⁷¹He promised he would save us from our enemies and from the ·power [^Lhand; ^Cindicating controlling power or oppression] of all those who hate us.

⁷²He said he would give mercy to our ·ancestors [forefathers] and that he would remember his holy ·promise [covenant].

**THE BIRTH
OF JOHN**

**ZECHARIAH
PRAISES GOD**

- 73·God promised [¹The oath that he swore to] Abraham, our father [Gen. 22:16–18],
- 74 that he would ·save [rescue] us from the ·power [hand; v. 71] of our enemies
so we could serve him without fear,
- 75being holy and ·good [righteous] before God as long as we live.
- 76“Now you, child, will be called ·a [*or the*] prophet of the Most High God.
[¹For] You will go before the Lord to prepare his ·way [*or paths*; Mal. 3:1].
- 77You will ·make his people know that they will be saved [¹give his people the knowledge of salvation]
by having their sins forgiven [Jer. 31:34].
- 78·With [*or Because of*] the ·loving [tender] mercy of our God,
·a new day from heaven will dawn upon us [¹the sunrise/dawn from heaven will visit us; ^ca metaphor for the Messiah; Mal. 4:2].
- 79It will shine on those who ·live [dwell; sit] in darkness, in the shadow of death [Is. 9:2].
It will guide ·us [¹our feet] into the path of peace [Is. 59:8].”
- ⁸⁰And so the child grew up and became strong ·in spirit [*or in the Spirit*]. John lived in the ·desert [wilderness] until the time when he ·came out to preach [appeared; was revealed] to Israel.

**THE BIRTH
OF JESUS**

2 At that time, Augustus Caesar sent an ·order [decree] that all people in the ·countries under Roman rule [empire; Roman world] must ·list their names in a register [register for taxation]. **2**·This was the first registration; it was taken while Quirinius was governor of Syria [*or This was the first census while Quirinius was governor of Syria; or This census occurred before Quirinius was governor of Syria*]. **3**And all went to their own towns to be registered.

4So Joseph left Nazareth, a town in Galilee, and went to the town of Bethlehem in Judea, known as the town of David [^cBethlehem was David’s hometown]. Joseph went there because he was from the ·family [¹house and family line] of David. **5**Joseph registered with Mary, to whom he was ·engaged [pledged to be married; see 1:27] and who was now pregnant. **6**While they were in Bethlehem, the time came for Mary to have the baby, **7**and she gave birth to her first son. She wrapped the baby ·with pieces of cloth [in cloths; ^Tin swaddling clothes] and laid him in a ·feeding trough [^Tmanger], because there ·were no rooms [was no space/room] left in the ·inn [*or guest room (of a private residence); or caravan shelter*].

**SHEPHERDS HEAR
ABOUT JESUS**

8. That night [^LAt night], some shepherds were [living out] in the fields ·nearby [^Lin that region/place] watching their ·sheep [^Lflock]. 9. Then an angel of the Lord stood before them. The glory of the Lord ·was shining around [surrounded] them, and they became very frightened. 10. The angel said to them, “Do not be afraid. [^L...for/because] I am bringing you good news that will ·be a [*or* bring] great joy to all the people. 11. Today your Savior was born in the town of David. He is ·Christ [the Messiah], the Lord. 12. This ·is how you will know him [will be the sign for you]: You will find a baby wrapped in ·pieces of cloth [cloths; ^Tswaddling clothes] and lying in a ·feeding trough [^Tmanger].”

13. Then [^LAnd suddenly] a ·very large group [*or* great army] of angels from heaven ·joined [appeared with] the first angel, praising God and saying:

14. “Give glory to God in ·heaven [the highest place/heaven], and on earth let there be peace among the people ·who please God [*or* he favors; ^Lof his pleasure/approval].”ⁿ

15. When the angels left them and went back to heaven, the shepherds said to each other, “Let’s go to Bethlehem. Let’s see this thing that has happened which the Lord has told us about.”

16. So the shepherds went quickly and found Mary and Joseph and the baby, who was lying in a ·feeding trough [^Tmanger]. 17. When they had seen him, they ·told [spread the word about; let people know] what the angels had said about this child. 18. Everyone [^Lwho heard] ·was amazed [wondered; marveled] at what the shepherds said to them. 19. But Mary ·treasured [kept; preserved] these things and ·continued to think about them [^Lpondered/considered them in her heart]. 20. Then the shepherds went back to their sheep, ·praising [glorifying] God and ·thanking [praising] him for everything they had seen and heard. It had been just as the angel had told them.

21. When ·the baby was eight days old [^Leight days were fulfilled; Gen. 17:12; Lev. 12:3], he was circumcised [1:59] and was named Jesus, the name given by the angel before ·the baby began to grow inside Mary [^Lhe was conceived in the womb].

22. When the ·time came [^Ldays were fulfilled] for ·Mary and Joseph to do what the law of Moses taught about being made pure [^Ltheir purification according the law of Moses; Can animal sacrifice and ritual cleansing forty days after the birth of a son; see Lev. 12:2–8], they took Jesus [^Lup] to

**JESUS IS
PRESENTED IN
THE TEMPLE**

2:14 and . . . God Some Greek copies read “and on earth let there be peace and goodwill among people.”

Jerusalem to present him to the Lord. ²³(¹Just as) It is written in the law of the Lord: “Every ·firstborn male [¹male who opens the womb; ^can idiom for a firstborn] shall be ·given [set apart; consecrated; ¹called holy] to the Lord” [Ex. 13:2].) ²⁴Mary and Joseph also went to offer a sacrifice, as the law of the Lord says: “You must sacrifice two ·doves [*or* turtledoves] or two young pigeons [Lev. 5:11; 12:8].”

**SIMEON SEES
JESUS**

²⁵[Now; ¹And behold] In Jerusalem ·lived [¹was] a man named Simeon who was ·a good man [righteous; just] and ·godly [devout; reverent]. He was waiting for the ·time when God would take away Israel’s sorrow [restoration/consolation of Israel; Is. 40:1] and the Holy Spirit was ·in [*or* upon] him. ²⁶Simeon had been told [¹It had been revealed to him] by the Holy Spirit that he would not die before he saw ·the Christ promised by the Lord [¹the Lord’s Messiah/Anointed One]. ²⁷The Spirit led Simeon to the Temple. When ·Mary and Joseph [¹the parents] brought the ·baby [child] Jesus to the Temple to do [¹for him] what ·the law said they must do [the custom of the law required], ²⁸Simeon took the baby in his arms and ·thanked [praised; blessed] God:

²⁹“Now, Lord, you can let me, your servant,
·die [¹depart; be dismissed] in peace ·as you said
[¹according to your word].

³⁰With my own eyes I have seen your salvation [Is. 52:10],

³¹ which you prepared ·before [in the presence of] all
·people [nations; people groups].

³²It is a light ·for the Gentiles to see [¹of revelation for the
Gentiles/nations; Is. 42:6; 49:6]

and ·an honor [the glory] for your people, ·the Israelites
[¹Israel].”

³³Jesus’ father and mother were amazed at what Simeon had said about him. ³⁴Then Simeon blessed them and said to ·Mary [¹his mother], “·God has chosen this child [¹Look/^TBehold, this one is destined/appointed] to cause the fall and rise of many in Israel. ·He will be a sign from God that many people will not accept [¹...and to be a sign that is spoken against] ³⁵so that the thoughts of many [¹hearts] will be made known. And ·the things that will happen will make your heart sad, too [¹a sword will pierce your own soul; ^cMary will experience deep sorrow over the death of Jesus].”

ANNA SEES JESUS

³⁶There was a prophetess, Anna, ·from the family [¹the daughter] of Phanuel ·in [who was from] the tribe of Asher. Anna was very old. She had once been married for seven years. ³⁷Then her husband died, and she was a widow ·for [*or* to the age of] eighty-four years. Anna never left the Temple but worshiped God, ·going without food [fasting] and

praying day and night. ³⁸Standing there [*or* Coming up to them] at that time, she ·thanked [praised; blessed] God and spoke about ·Jesus [¹him] to all who were waiting for ·God to free [¹the redemption/deliverance of] Jerusalem.

³⁹When Joseph and Mary had done everything the law of the Lord commanded, they went home to Nazareth, their own town in Galilee [Matt. 2:22–23]. ⁴⁰The little child grew and became strong. He was filled with wisdom, and God’s ·goodness [favor; grace] was upon him.

⁴¹Every year Jesus’ parents went to Jerusalem for the Passover ·Feast [festival; annual festival that celebrates God’s rescue of Israel from Egypt; Ex. 12]. ⁴²When he was twelve years old, they went to the ·feast [festival] ·as they always did [*or* according to Jewish custom]. ⁴³After the feast days were over, they started home. The boy Jesus stayed behind in Jerusalem, but his parents did not know it. ⁴⁴Thinking that Jesus was with them in the group, they traveled for a whole day. Then they began to look for him among their family and friends. ⁴⁵When they did not find him, they went back to Jerusalem to look for him there. ⁴⁶After three days [^cprobably three days since they left Jerusalem—one out, one back, and one searching] they found Jesus sitting in the Temple ·with [among; in the middle of] the teachers, listening to them and asking them questions. ⁴⁷All who heard him were amazed at his understanding and answers. ⁴⁸When Jesus’ parents saw him, they were astonished. His mother said to him, “·Son [Child], why ·did you do this to us [have you treated us this way]? [¹Look; ¹Behold] Your father and I were ·very worried [distressed; in pain] about you and have been looking for you.”

⁴⁹Jesus said to them, “Why were you looking for me? Didn’t you know that I must be ·in my Father’s house [*or* about my Father’s business]?” ⁵⁰But they did not understand the meaning of what he said.

⁵¹Jesus went with them to Nazareth and ·was obedient to them [lived under their authority]. But his mother ·kept in her mind all that had happened [¹kept/treasured all these things/words in her heart]. ⁵²Jesus ·became wiser and grew physically [grew in wisdom and stature/height]. ·People liked him, and he pleased God [...and in favor with God and people; 1 Sam. 2:26].

3 It was the fifteenth year of the rule of Tiberius Caesar [^cthe Roman emperor, AD 14–37]. ·These men were under Caesar: Pontius Pilate, [¹...when Pontius Pilate was] the ·ruler [*or* governor; ^chis official title was “prefect”;

JOSEPH AND MARY RETURN HOME

JESUS AS A BOY

THE PREACHING OF JOHN

(3:1–20; Matt. 3:1–12;
Mark 1:2–8;
John 1:19–28)

Pilate governed from AD 26–36] of Judea; Herod [^CHerod Antipas, son of Herod the Great], the ·ruler [^Ltetrarch; ^Cthe title meant “ruler of a fourth,” but came to be used of any minor ruler] of Galilee; Philip [^Canother son of Herod the Great], the ·ruler [^Ltetrarch] of Iturea and Tracónitis; and Lysanias, the ·ruler [^Ltetrarch] of Abilene. ²Annas and Caiaphas were the high priests [^CAnnas was the former high priest and father-in-law of Caiaphas, the official high priest]. At this time, ·the word of [a message from] God came to John son of Zechariah in the ·desert [wilderness]. ³He went all over the ·area [country; region] around the Jordan River preaching a baptism of ·changed hearts and lives [repentance] for the forgiveness of sins. ⁴As it is written in the ·book of [^Lbook of the words/oracles of] Isaiah the prophet:

“This is a voice of one

who ·calls out [shouts; cries out] in the ·desert
[wilderness]:

‘Prepare the way for the Lord.

Make ·the road straight [a clear path] for him.

⁵Every ·valley [ravine; wadi] should be filled in,

and every mountain and hill should be made ·flat [level; low].

·Roads with turns [^LCurved/^TCrooked places] should be made straight,

and rough ·roads [paths; ways] should be made smooth.

⁶And all ·people [humanity; ^Tflesh] will ·know about [^Lsee] the salvation of God [Is. 40:3–5]!”

⁷[^LSo; Therefore] To the crowds of people who came to be baptized by John, he said, “You ·are all snakes [^Tbrood/ offspring of vipers]! Who warned you to ·run [slither; ^Lflee] away from God’s coming ·punishment [wrath; retribution]?”

⁸·Do the things [^LProduce the fruit] ·that show you really have changed your hearts and lives [that prove your repentance; ^Lof repentance]. Don’t begin to say to yourselves, ‘Abraham is our father [^Ca claim to be God’s special people, since their ancestor Abraham was chosen and blessed by God; Gen. 12:1–3].’ [^LFor] I tell you that God could ·make [^Lraise up] children for Abraham from these rocks. ⁹The ax ·is now ready to cut down [^Lalready lies at the root of] the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire [^Ca metaphor for judgment against those who disobey God].”

¹⁰The ·people [crowd] asked John, “Then what should we do?”

¹¹John answered, “If you have two ·shirts [tunics], share with the person who does not have one. If you have food, share that also [Is. 58:7].”

¹²Even tax collectors came to John to be baptized [^Ctax collectors were despised because they worked for the Roman rulers and were notorious for corruption and extortion]. They said to him, “Teacher, what should we do?”

¹³John said to them, “Don’t take more taxes from people than you have been ordered to take [is prescribed/authorized].”

¹⁴The soldiers asked John, “What about us? What should we do?”

John said to them, “Don’t force people to give you [extort] money, and don’t lie about them [make false accusations]. Be satisfied with the pay you get.”

¹⁵Since the people were hoping [waiting expectantly] for the Christ [Messiah] to come, they [^Lall] wondered if John might be the one [^LChrist; Messiah].

¹⁶John answered everyone, “I baptize you with water, but there is one coming who is greater [more powerful; mightier] than I am. I am not good enough [fit; qualified] to untie [^Lthe thong/strap of] his sandals [^Ca task of a servant or slave]. He will baptize you with the Holy Spirit and fire.

¹⁷He will come ready [^LThe winnowing fork is in his hand] to clean the grain, separating the good grain from the chaff [^Lclear his threshing floor]. He will put the good part of the grain [^Lthe grain/wheat] into his barn [storehouse], but he will burn the chaff with a fire that cannot be put out [never-ending/unquenchable fire; ^Ca metaphor for judgment, when Jesus will separate the righteous from the wicked].” ¹⁸And John continued to preach the Good News [Gospel], saying many other things to encourage [exhort] the people.

¹⁹But John spoke against [criticized; rebuked] Herod [^CAntipas], the governor [^Ltetrarch; 3:1], because of his sin with [^Lconcerning] Herodias, the wife of Herod’s brother [^CHerod had divorced his wife and illicitly married the wife of his brother Philip; Lev. 18:16], and because of the many other evil things Herod did. ²⁰So Herod did something even worse [^Ladded this to all his sins]: He put [locked; shut up] John in prison.

²¹When all the people were being baptized by John, Jesus also was baptized. [^LAnd] While Jesus was praying, heaven opened ²²and the Holy Spirit came down on him in the form of [^Lin bodily appearance like] a dove. Then a voice came from heaven, saying, “You are my Son, whom I love [dearly beloved Son; Gen. 22:2; Ps. 2:7], and I am very pleased with him [in whom I take great delight [Is. 42:1].”

²³When Jesus began his ministry, he was about thirty years old. People thought that Jesus was Joseph’s son [^Cthey were unaware of the virginal conception].

**JESUS IS BAPTIZED
BY JOHN**

(3:21–22; Matt. 3:13–17;
Mark 1:9–11;
John 1:29–34)

**THE FAMILY
HISTORY OF JESUS**

(3:23–38; Matt. 1:1–17)

- Joseph was the son of Heli [c“son” in Hebrew can mean “descendant,” so there may be gaps in the genealogy].
- ²⁴Heli was the son of Matthat.
 Matthat was the son of Levi.
 Levi was the son of Melki.
 Melki was the son of Jannai.
 Jannai was the son of Joseph.
- ²⁵Joseph was the son of Mattathias.
 Mattathias was the son of Amos.
 Amos was the son of Nahum.
 Nahum was the son of Esli.
 Esli was the son of Naggai.
- ²⁶Naggai was the son of Maath.
 Maath was the son of Mattathias.
 Mattathias was the son of Semein.
 Semein was the son of Josech.
 Josech was the son of Joda.
- ²⁷Joda was the son of Joanan.
 Joanan was the son of Rhesa.
 Rhesa was the son of Zerubbabel.
 Zerubbabel was the son of Shealtiel.
 Shealtiel was the son of Neri.
- ²⁸Neri was the son of Melki.
 Melki was the son of Addi.
 Addi was the son of Cosam.
 Cosam was the son of Elmadam.
 Elmadam was the son of Er.
- ²⁹Er was the son of Joshua.
 Joshua was the son of Eliezer.
 Eliezer was the son of Jorim.
 Jorim was the son of Matthat.
 Matthat was the son of Levi.
- ³⁰Levi was the son of Simeon.
 Simeon was the son of Judah.
 Judah was the son of Joseph.
 Joseph was the son of Jonam.
 Jonam was the son of Eliakim.
- ³¹Eliakim was the son of Melea.
 Melea was the son of Menna.
 Menna was the son of Mattatha.
 Mattatha was the son of Nathan.
 Nathan was the son of David.
- ³²David was the son of Jesse.
 Jesse was the son of Obed.
 Obed was the son of Boaz.
 Boaz was the son of Salmon.ⁿ

3:32 Salmon Some Greek copies read “Sala.”

Salmon was the son of Nahshon.

³³Nahshon was the son of Amminadab.

Amminadab was the son of Admin.

Admin was the son of Arni.ⁿ

Arni was the son of Hezron.

Hezron was the son of Perez.

Perez was the son of Judah.

³⁴Judah was the son of Jacob.

Jacob was the son of Isaac.

Isaac was the son of Abraham.

Abraham was the son of Terah.

Terah was the son of Nahor.

³⁵Nahor was the son of Serug.

Serug was the son of Reu.

Reu was the son of Peleg.

Peleg was the son of Eber.

Eber was the son of Shelah.

³⁶Shelah was the son of Cainan.

Cainan was the son of Arphaxad.

Arphaxad was the son of Shem.

Shem was the son of Noah.

Noah was the son of Lamech.

³⁷Lamech was the son of Methuselah.

Methuselah was the son of Enoch.

Enoch was the son of Jared.

Jared was the son of Mahalalel.

Mahalalel was the son of Kenan.

³⁸Kenan was the son of Enosh.

Enosh was the son of Seth.

Seth was the son of Adam.

Adam was the son of God.

4 Jesus, filled with the Holy Spirit, returned from the Jordan River. The Spirit led Jesus into the desert [wilderness] ²where the devil tempted [or tested] Jesus for forty days [clike Israel's forty years of testing in the wilderness]. Jesus ate nothing during that time, and when those days were ended, he was very hungry [Ex. 34:28].

³The devil said to Jesus, "If you are the Son of God, tell [command] this rock to become bread."

⁴Jesus answered, "It is written in the Scriptures: 'A person does not live on bread alone [Deut 8:3].'"

⁵Then the devil took Jesus [^Lup] and showed him all the kingdoms of the world in an instant. ⁶The devil said to Jesus, "I will give you all these kingdoms and all their power

**JESUS IS TEMPTED
BY THE DEVIL**

(4:1-13; Matt. 4:1-11;
Mark 1:12-13)

3:33 Admin...Arni Some Greek copies omit Admin and Arni from the genealogy; others include the names Ram (or Aram) and/or Joram.

[authority] and ·glory [splendor]. [¹...because] It has all been ·given [handed over] to me, and I can give it to anyone I wish. ⁷If you worship me, then it will all be yours.”

⁸Jesus answered, “It is written in the Scriptures: ‘You must worship the Lord your God and serve only him [Deut. 6:13; 10:20].’”

⁹Then the devil led Jesus to Jerusalem and put him on a high place [the pinnacle] of the Temple. He said to Jesus, “If you are the Son of God, ·jump [throw yourself] down [¹from here]. ¹⁰[¹For] It is written in the Scriptures:

‘He ·has put his angels in charge of you [*or* will order his angels to protect you; ¹will command his angel concerning you]

to ·watch over you [guard you carefully; Ps. 91:11].’

¹¹It is also written:

‘They will ·catch you in [lift you up with] their hands so that you will not ·hit your foot on [trip/stumble over] a rock [Ps. 91:12].’”

¹²Jesus answered, “But it also says in the Scriptures: ‘Do not test the Lord your God [Deut. 6:16].’”

¹³After the devil had ·tempted [tested] Jesus ·in every way [*or* with all these temptations], he left him to wait until a ·better [opportune] time.

JESUS TEACHES THE PEOPLE

(4:14–30; Matt. 4:12–17;
Mark 1:14–15)

¹⁴Jesus returned to Galilee ·in the power of [empowered by] the Holy Spirit, and ·stories [news; reports] about him spread all through the ·area [region; countryside]. ¹⁵He began to teach in their synagogues, and everyone ·praised [acclaimed; glorified] him.

¹⁶Jesus traveled to Nazareth, where he had grown up. On the Sabbath day he went to the synagogue, as he always did, and stood up to read. ¹⁷The ·book [*or* scroll] of Isaiah the prophet was given to him. He ·opened [¹unrolled] the ·book [*or* scroll] and found the place where this is written:

¹⁸“The Lord has put his Spirit in me [¹The Spirit of the Lord is on me],

because he ·appointed [¹anointed; ^{cat} Jesus’ baptism he was anointed by the Spirit as the Messiah, meaning the Anointed One] me to ·tell [proclaim; preach] the ·Good News [Gospel] to the poor.

He has sent me to ·tell the captives they are free [proclaim liberty/release for the captives/prisoners]

and to tell the blind that they can see again [Is. 61:1].

God sent me to free ·those who have been treated unfairly [the oppressed; Is. 58:6]

¹⁹ and to ·announce [proclaim] the ·time [year] when the Lord will show his ·kindness [favor; Is. 61:2; ^{can} an allusion to the release of slaves during the Jubilee year; Lev. 25].”

²⁰Jesus closed the book [*or* rolled up the scroll], gave it back to the assistant [synagogue attendant], and sat down. Everyone [^LAll the eyes] in the synagogue was watching Jesus closely. ²¹He began to say to them, “While you heard these words just now, they were coming true [^LToday this Scripture has been fulfilled in your ears]!”

²²All the people spoke well of Jesus and were amazed at the words of grace [*or* gracious words] he spoke. They asked, “Isn’t this Joseph’s son?”

²³Jesus said to them, “I know that [No doubt; Surely] you will tell [quote] me the old saying [this proverb]: ‘Doctor [^TPhysician], heal yourself.’ You want to say, ‘We heard about the things you did in Capernaum [^{Ca} town in Galilee where Jesus lived and ministered]. Do those things here in your own town!’” ²⁴Then Jesus said, “I tell you the truth [^LTruly/ Amen I say to you], a prophet is not accepted [welcomed] in his hometown. ²⁵But I tell you the truth [truly], there were many widows in Israel during the time of Elijah. It did not rain [^LThe sky/heavens were shut] in Israel for three and one-half years, and there was no food anywhere [^{La} great famine] in the whole country [1 Kin. 17]. ²⁶But Elijah was sent to none of those widows, only to a widow in Zarephath, a town in Sidon [^{Ca} Gentile city on the coast north of Israel]. ²⁷And there were many with skin diseases [^Tlepers] living in Israel during the time of the prophet Elisha. But none of them were healed [cured; cleansed], only Naaman, who was from the country of Syria [^Lthe Syrian; 2 Kin. 5].”

²⁸When all the people in the synagogue heard these things, they became very angry [were furious; ^Lwere filled with wrath]. ²⁹They got up, forced [drove] Jesus out of town, and took him to the edge [brow] of the cliff [hill] on which the town was built. They planned to throw him off the edge [cliff], ³⁰but Jesus walked [passed] through the crowd and went on his way.

³¹Jesus went to Capernaum [4:23], a city in Galilee, and on the Sabbath day, he taught the people. ³²They were amazed at his teaching, because he spoke with [his words/message had] authority. ³³In the synagogue a man who had within him an evil spirit [^Lunclean spirit; ^Cdemons were viewed as “unclean” or defiling spirit-beings] shouted in a loud voice, ³⁴“Jesus of Nazareth! What do you want [have to do] with us? Did you come to destroy us? I know who you are—God’s Holy One!”

³⁵Jesus commanded [reprimanded; rebuked] the evil spirit, “Be quiet! Come out of the man!” The evil spirit [^Ldemon] threw the man down to the ground before all the people and then left the man without hurting [injuring] him.

JESUS FORCES OUT AN EVIL SPIRIT

(4:31–37;
Mark 1:21–28)

³⁶[^LAll] The people were amazed and said to each other, “What does this mean? [*or* What words these are!] With authority and power he commands [*gives orders to*] evil [*defiling; ^Lunclean; v. 33*] spirits, and they come out.” ³⁷And so the news about Jesus spread to every place in the whole area.

**JESUS HEALS
MANY PEOPLE**

(4:38–43;
Mark 1:29–38)

³⁸Jesus left the synagogue and went to the home of Simon [^CPeter]. Simon’s mother-in-law was sick with a high fever, and they asked Jesus to help her [*concerning her*]. ³⁹He came to her side [*or stood over her*] and commanded the fever to leave [*^Lrebuked the fever*]. It left her, and immediately she got up and began serving them [*or waiting on them; ^Cpresumably meal preparation*].

⁴⁰When [*or As*] the sun went down, the people brought those who were sick to Jesus. Putting [*Laying*] his hands on each sick person, he healed every one of them. ⁴¹Demons [*^Lalso*] came out of many people, shouting, “You are the Son of God.” But Jesus commanded [*reprimanded; rebuked*] the demons and would not allow them to speak, because they knew Jesus was the Christ [*Messiah*].

⁴²At daybreak, Jesus went to a lonely [*isolated; deserted*] place, but the people [*crowds*] looked [*were looking*] for him. When they found [*came to*] him, they tried to keep him from leaving. ⁴³But Jesus said to them, “I must preach [*^Lthe good news*] about God’s kingdom to other towns, too. [*^L...because*] This is why I was sent.”

⁴⁴Then he kept on preaching in the synagogues of Judea.”

**JESUS’ FIRST
FOLLOWERS**

5 One day while Jesus was standing beside Lake Galilee [*^Lthe Lake of Gennesaret; ^Canother name for the Sea of Galilee*], many people were pressing [*crowding*] all around him to hear the word of God. ²Jesus saw two boats at the shore of the lake. The fishermen had left them and were washing their nets. ³Jesus got into one of the boats, the one that belonged to Simon [^CPeter], and asked him to push off a little from the land [*shore*]. Then Jesus sat down and continued to teach the people from the boat.

⁴When Jesus had finished speaking, he said to Simon, “Take the boat into deep water, and put [*let down*] your nets in the water to catch some fish.”

⁵Simon answered, “Master, we worked [*labored*] hard all night trying to catch fish, and we caught nothing. But you say [*because you say; ^Lupon your word*] to put the nets in the water, so I will.” ⁶When the fishermen did as Jesus told them, they caught so many fish that the nets began to break [*tear*]. ⁷They called [*signaled; motioned*] to their partners

in the other boat to come and help them. They came and filled both boats so full that they were almost sinking.

⁸When Simon Peter saw what had happened, he bowed down before [^Lat the knees of] Jesus and said, “Go away from me, Lord. I am a sinful man!” ⁹[^LFor] He and the other fishermen were amazed at the many fish they caught, as were ¹⁰James and John, the sons of Zebedee, Simon’s partners.

Jesus said to Simon, “Don’t be afraid. From now on you will fish for people [catch people; ^Tbe fishers of men].”

¹¹When the men brought their boats to the shore, they left everything and followed Jesus.

¹²When Jesus was in one of the towns, there was a man covered with a skin disease [^Tleprosy; ^Cthe term does not refer to modern leprosy (Hansen’s disease), but to various skin disorders; see Lev. 14]. When he saw Jesus, he bowed [^Lfell on his face] before him and begged [implored] him, “Lord, you can heal me [^Lmake me clean; ^Csuch skin disorders rendered the victim ceremonially unclean] if you will [choose; are willing].”

¹³Jesus reached out his hand and touched the man and said, “I will [do choose; am willing]. Be healed [^Lcleansed]!” Immediately the disease disappeared [left him]. ¹⁴Then Jesus said [ordered; commanded], “Don’t tell anyone about this, but go and show yourself to [be examined by] the priest [only a priest could declare a person clean] and offer a gift [make an offering; offer the sacrifices] for your healing [cleansing], as Moses commanded [Lev. 14:1–32]. This will show the people [be a public testimony to; be evidence for] what I have done.”

¹⁵But the news about Jesus spread even more. Many people [Great crowds] came to hear Jesus and to be healed of their sicknesses, ¹⁶but Jesus often slipped away [withdrew] to be alone [desolate/lonely/wilderness places] so he could pray.

¹⁷One day as Jesus was teaching the people, the Pharisees and teachers of the law from every town in Galilee and Judea and from Jerusalem were there. The Lord was giving Jesus the power [^LThe power of the Lord was upon him] to heal people. ¹⁸Just then [^LAnd look/^Tbehold], some men were carrying on a mat [cot; bed] a man who was paralyzed. They tried to bring him in and put him down before Jesus. ¹⁹But because there were so many people there, they could not find a way in. So they went up on the roof and lowered the man on his mat [cot; bed] through the ceiling [^Ltiles] into the middle of the crowd right before [in front of] Jesus. ²⁰Seeing their faith, Jesus said, “Friend [^LMan], your sins are forgiven.”

JESUS HEALS A SICK MAN

(5:12–16; Matt. 8:1–4;
Mark 1:40–45)

JESUS HEALS A PARALYZED MAN

(5:17–26; Matt. 9:1–8;
Mark 2:1–12)

21The Jewish teachers of the law [scribes] and the Pharisees thought to themselves [Lbegan thinking/reasoning], “Who is this man who is speaking as if he were God [blasphemies]? Only God can forgive sins [LWho can forgive sins except God alone?; Is. 43:25].”

22But Jesus knew what they were thinking and said, “Why are you thinking these things [Lin your hearts]? 23Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk?’ 24But I will prove to you [Lso that you may know] that the Son of Man [Ca title for the Messiah; Dan. 7:13–14] has authority on earth to forgive sins.” So Jesus said to the paralyzed man, “I tell you, stand up, take your mat [cot; bed], and go home.”

25At once the man stood up before them, picked up his mat [Lwhat he had been lying on], and went home, praising [glorifying] God. 26All the people were fully amazed [astounded; astonished] and began to praise [glorify] God. They were filled with much respect [awe; fear] and said, “Today we have seen amazing [remarkable; incredible] things!”

LEVI FOLLOWS

JESUS

(5:27–32; Matt. 9:9–13;
Mark 2:13–17)

27After this, Jesus went out and saw a tax collector named Levi sitting in the tax collector’s booth [Cprobably a tariff booth for taxing goods in transit]. Jesus said to him, “Follow me!” 28So Levi got up, left everything, and followed him.

29Then Levi gave a big dinner [great banquet] for Jesus at his house. Many tax collectors and other people were eating there [Lreclining; Caround a low table, the posture for a formal banquet or dinner party], too. 30But the Pharisees and the men who taught the law for the Pharisees [Ltheir scribes] began to complain [grumble] to Jesus’ followers [disciples], “Why do you eat and drink with tax collectors and sinners?” [CTax collectors were despised because they worked for the Roman rulers and were notorious for corruption and extortion.]

31Jesus answered them, “It is not the healthy people who need a doctor, but the sick. 32I have not come to invite [call] good people [the righteous; Cmeaning the “self-righteous” who feel no need to repent] but sinners to change their hearts and lives [repentance].”

JESUS ANSWERS

A QUESTION

(5:33–39; Matt. 9:14–17;
Mark 2:18–22)

33They said to Jesus, “John’s followers [disciples] often fast [Cgiving up eating for spiritual purposes] and pray, just as the Pharisees [or disciples of the Pharisees] do. But your followers [disciples] eat and drink all the time.”

34Jesus said to them, “You cannot make the friends of the bridegroom [or wedding guests; Lchildren of the wedding hall] fast while he is still with them. 35But the time [Ldays]

will come when the bridegroom will be taken away from them, and then ^[in those days] they will fast.”

³⁶Jesus told them this story [parable]: “No one takes [tears] cloth off a new coat [garment] to cover a hole in an old coat [garment]. If he does, he ruins [tears] the new coat [garment], and the cloth from the new will not match the old. ³⁷Also, no one pours new wine into old leather bags [wineskins]. Otherwise, the new wine will break [tear; burst; because the fermenting new wine expands] the bags [wineskins], the wine will spill out, and the leather bags [wineskins] will be ruined. ³⁸[But; Rather] New wine must be put into new [fresh] leather bags [wineskins]. ³⁹No one after drinking old wine wants new wine, because he says, ‘The old wine is better [fine; good].’” [The religious leaders are content with the old ways of Judaism and not interested in the “new wine” (salvation blessings) of the Kingdom.]

6 One Sabbath day Jesus was walking through some fields of grain. His followers [disciples] picked the heads of grain, rubbed them in their hands, and ate them [Deut. 23:25]. ²Some Pharisees said, “Why do you do what is not lawful [forbidden] on the Sabbath day?” [Gleaning was viewed as work, and therefore forbidden on the Sabbath; Ex. 34:21.]

³Jesus answered, “Have you not read what David did when he and those with him [his companions] were hungry [1 Sam. 21:1–6]? ⁴He went into God’s house and took and ate the holy bread [consecrated bread; bread of presentation], which is lawful [allowed] only for priests to eat [Ex. 25:30; Lev. 24:5–9]. And he gave some to the people who were with him [his companions].” ⁵Then Jesus said to the Pharisees, “The Son of Man [a title for the Messiah; Dan. 7:13–14] is Lord [Master] of the Sabbath day.”

⁶On another Sabbath day Jesus went into the synagogue and was teaching, and a man with a crippled [paralyzed; shriveled; withered] right hand was there. ⁷The teachers of the law [scribes] and the Pharisees were watching closely to see if Jesus would heal on the Sabbath day so they could accuse [make a charge against] him. ⁸But he knew what they were thinking, and he said to the man with the crippled [paralyzed; shriveled; withered] hand, “Stand up here in the middle [front] of everyone.” The man got up and stood there. ⁹Then Jesus said to them, “I ask you, which is lawful on the Sabbath day: to do good or to do evil [harm], to save a life or to destroy it?” ¹⁰Jesus looked around at all of them and said to the man, “Hold [Stretch] out your hand.” The man held [stretched] out his hand, and it was healed [restored].

**JESUS IS LORD
OVER THE
SABBATH**

(6:1–5; Matt. 12:1–8;
Mark 2:23–28)

**JESUS HEALS A
MAN'S HAND**

(6:6–11; Matt. 12:9–14;
Mark 3:1–6)

¹¹But the Pharisees and the teachers of the law [scribes] were very angry and discussed with each other what they could do to Jesus.

**JESUS CHOOSES
HIS APOSTLES**

(6:12-16; Matt. 10:1-4;
Mark 3:13-19)

¹²At that time Jesus went off to a mountain to pray, and he spent the night praying to God. ¹³The next morning [¹When the day dawned], Jesus called his followers [disciples] to him and chose twelve of them, whom he named [designated] apostles: ¹⁴Simon (Jesus named him Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵Matthew, Thomas, James son of Alphaeus, Simon (called the Zealot), ¹⁶Judas son of James, and Judas Iscariot, who later turned Jesus over to his enemies [¹became a traitor].

**JESUS TEACHES
AND HEALS**

(6:17-26;
Matt. 4:24-5:12;
Mark 3:7-13a)

¹⁷Jesus and the apostles came down from the mountain [¹came down; ^cperhaps to a level place on the side of the mountain], and he stood on level ground. A large group [great crowd] of his followers [disciples] was there, as well as many people from all around Judea, Jerusalem, and the sea-coast cities of Tyre and Sidon. ¹⁸They all came to hear Jesus teach and to be healed of their sicknesses [diseases], and he healed those who were troubled by evil [defiling; ¹unclean; 4:33] spirits. ¹⁹All the people were trying to touch Jesus, because power was coming from him and healing them all.

²⁰Jesus looked at his followers [disciples] and said,
“You people who are poor are blessed [*or* Blessed are you...; ^cand so through v. 22],

because the kingdom of God belongs to you [is yours].

²¹You people who are now hungry are blessed,
because you will be satisfied [filled].

You people who are now crying [weeping] are blessed,
because you will laugh with joy [¹laugh].

²²“You are blessed [^TBlessed are you; *or* God will bless you] when people hate you, shut you out [exclude/ostracize you], insult [mock] you, and say you are [¹scorn/curse/defame your name as] evil because you follow [¹of] the Son of Man. ²³Be full of joy [¹Rejoice and leap] at that time, because you have a great reward in heaven. [¹For] Their ancestors did the same things to the prophets [2 Chr. 36:16]. ²⁴“But how terrible it will be for [¹Woe to] you who are rich,

because you have had your easy life [¹already received your comfort/consolation].

²⁵How terrible it will be for [¹Woe to] you who are full [well-fed] now,

because you will be hungry.

How terrible it will be for [¹Woe to] you who are laughing now,

because you will be sad and cry [mourn and weep].

26“How terrible [^LWoe to you] when everyone ·says only good things [speaks well] about you, because their ancestors ·said the same things about [^Ldid the same things to] the false prophets.

27“**But I say to you who are listening, love your enemies. Do good to those who hate you, 28bless those who curse you, pray for those who ·are cruel to [hurt; mistreat] you.** 29If anyone ·slaps [strikes; hits] you on one cheek [^Cprobably an insult or act of rejection, although it could be a stronger punch], ·offer him [^Tturn] the other cheek, too. If someone takes your coat, do not ·stop him from taking [withhold] your ·shirt [tunic]. 30Give to everyone who asks you, and when someone takes something that is yours, don’t ·ask for [demand] it back. 31·Do to others what [Treat others as] you would want them to ·do to [treat] you. 32If you love only the people who love you, what ·praise [credit] should you get? Even sinners love the people who love them. 33If you do good only to those who do good to you, what ·praise [credit] should you get? Even sinners do that! 34If you lend things to people, ·always hoping to get something back [*or ...from whom you expect to be repaid*], what ·praise [credit] should you get? Even sinners lend to other sinners ·so that they can get back the same amount [expecting to be repaid in full]! 35But love your enemies, do good to them, and lend to them without ·hoping [expecting] to get anything back. Then you will have a great reward, and you will be children of the Most High God, because he is kind even to people who are ungrateful and ·full of sin [wicked; evil]. 36·Show mercy [Be compassionate], just as your Father ·shows mercy [is compassionate].

37“**Don’t judge others, and you will not be judged. Don’t ·accuse others of being guilty [condemn others], and you will not be ·accused of being guilty [condemned]. ·Forgive [Pardon; Release], and you will be ·forgiven [pardoned; released]. 38Give, and ·you will receive [^Lit will be given to you]. ·You will be given much [^L...a good measure...]. ·Pressed down [Compacted], shaken together, and running over, it will spill into your lap [^Cthe image is of grain overflowing its container]. The ·way you give to [standard/measure you use with] others is the ·way God will give to [standard/measure God will use with] you.”**

39Jesus told them this ·story [parable]: “Can a blind person ·lead [guide] another blind person? No! Both of them will fall into a ·ditch [pit; hole]. 40A ·student [disciple] is not ·better than [above] the teacher, but ·the student [^Leveryone] who has been fully trained will be like ·the [their] teacher.

LOVE YOUR ENEMIES

(6:27–36; Matt. 5:38–48)

LOOK AT YOURSELVES

(6:37–42; Matt. 7:1–5; Mark 4:24–25)

41“Why do you notice the ·little piece of dust [speck; tiny splinter] in your ·friend’s [Lbrother’s (or sister’s)] eye, but you don’t ·notice [consider] the ·big piece of wood [log; plank; beam] in your own eye? 42How can you say to your ·friend [Lbrother], ‘·Friend [LBrother], let me take that ·little piece of dust [speck; tiny splinter] out of your eye’ when you cannot see that ·big piece of wood [log; plank; beam] in your own eye! You hypocrite! First, take the ·wood [log; plank; beam] out of your own eye. Then you will see clearly to take the ·dust [speck; tiny splinter] out of your friend’s [Lbrother’s] eye.

**TWO KINDS
OF FRUIT**

(6:43–45; Matt. 7:15–20;
12:33–35)

43“[LFor] A good tree does not produce ·bad [rotten] fruit, nor does a ·bad [rotten] tree produce good fruit. 44[LFor] Each tree is ·known [identified] by its own fruit. [LFor] People don’t ·gather [pick] figs from thornbushes, and they don’t get grapes from ·bushes [brambles; briars]. 45Good people bring good things out of the good ·they stored [treasured] in their hearts. But evil people bring evil things out of the evil ·they stored [treasured] in their hearts. ·People speak the things that are in their hearts [LFor the mouth speaks what overflows from the heart].

**TWO KINDS
OF PEOPLE**

(6:46–49; Matt. 7:21–27)

46“Why do you call me, ‘Lord, Lord,’ but do not do what I say? 47I will show you what everyone is like who comes to me and ·hears [listens to] my words and ·obeys [acts on them]. 48That person is like a man building a house who dug deep and laid the foundation on rock. When the floods came, the ·water [Lriver] ·tried to wash the house away [Lswept/burst against that house], but it could not shake it, because the house was built well. 49But the one who ·hears [listens to] my words and does not ·obey [act on them] is like a man who built his house on the ground without a foundation. When the ·floods [Lriver] ·came [swept/burst against it], the house quickly ·fell [collapsed] and was completely destroyed.”

**JESUS HEALS
A SOLDIER’S
SERVANT**

(7:1–10; Matt. 8:5–13;
cf. John 4:46b–54)

7 When Jesus finished saying all these things to the people, he went to Capernaum [4:23]. 2There was ·an army officer [La centurion] who had a servant who was ·very important [of great value; precious] to him. The servant was so sick he was ·nearly dead [about to die]. 3When the officer heard about Jesus, he sent some Jewish elders to him to ask Jesus to come and heal his servant. 4The men went to Jesus and ·begged [urged] him [Learnestly; strongly], saying, “This officer ·is worthy of [deserves] your help. 5[L...for/because] He loves our ·people [nation], and he built us a synagogue.”

⁶So Jesus went with the men. He was getting near the officer's house when the officer [centurion] sent friends to say, "Lord, don't trouble yourself, because I am not worthy [do not deserve] to have you come into my house. ⁷That is why I did not [¹consider myself worthy/deserving to] come to you myself. But you only need to command it [¹say a word], and my servant will be healed. ⁸[¹For; Because] I, too, am a man under the authority of others, and I have soldiers under my command. I tell one soldier, 'Go,' and he goes. I tell another soldier, 'Come,' and he comes. I say to my servant [slave], 'Do this,' and he does it."

⁹When Jesus heard this, he was amazed. Turning to the crowd that was following him, he said, "I tell you, this is the greatest faith I have found anywhere [¹I haven't found such faith], even in Israel [*or* in all Israel]."

¹⁰Those who had been sent to Jesus went back to the house where they found the servant in good health.

¹¹Soon afterwards Jesus went to a town called Nain [^{Ca} small village a few miles south of Nazareth], and his followers [disciples] and a large crowd traveled with him. ¹²When he came near the town gate, he saw a funeral [¹look/^Tbehold, a dead man was being carried out]. A mother, who was a widow, had lost her only son. A large crowd from the town was with the mother while her son was being carried out.

¹³When the Lord saw her, he felt very sorry [compassion] for her and said, "Don't cry." ¹⁴He went up and touched the coffin [*or* bier; ^Cthe body was probably wrapped in cloths and lying on a wooden plank], and the people who were carrying it stopped. Jesus said, "Young man, I tell you, get up!" ¹⁵And the son [¹dead man] sat up and began to talk. Then Jesus gave him back to his mother.

¹⁶All the people were amazed [seized with fear; filled with awe] and began praising [glorifying] God, saying, "A great prophet has come to [¹appeared/arisen among] us! God has come to help [looked favorably on; visited; 1:68] his people."

¹⁷This news [account; word] about Jesus spread through all Judea and into all the places around there [surrounding region].

¹⁸John's followers [disciples] told him about all these things. He called for two of his followers [disciples] ¹⁹and sent them to the Lord to ask, "Are you the One who is to come [the Expected One; ^Cthe Messiah], or should we wait for [look for; expect] someone else?"

²⁰When the men came to Jesus, they said, "John the Baptist sent us to you with this question: 'Are you the One who is to come [Expected One], or should we wait for [look for;

**JESUS BRINGS A
MAN BACK TO LIFE**

**JOHN ASKS
A QUESTION**

(7:18-23; Matt. 11:2-6)

expect] someone else?” ²¹At that time, Jesus healed many people of their sicknesses, diseases, and ·evil [defiling; ¹unclean; 4:33] spirits, and he gave sight to many blind people. ²²Then Jesus answered John’s ·followers [disciples], “Go tell John what you saw and heard here. The blind can see, the ·crippled [lame] can walk, and ·people with skin diseases [¹lepers; see 5:12] are ·healed [¹cleansed]. The deaf can hear, the dead are raised to life, and the ·Good News [Gospel] is ·preached [announced; proclaimed] to the poor [^csigns of God’s restoration of creation, predicted by the prophet Isaiah; Is. 29:18–19; 35:5–6; 61:1–2]. ²³Those who ·do not stumble in their faith [are not offended] because of me are blessed.”

**JESUS COMMENTS
ON JOHN**

(7:24–35; Matt. 11:7–19)

²⁴When John’s ·followers [¹messengers] left, Jesus began talking to the ·people [crowds] about John: “What did you go out into the ·desert [wilderness] to see? A reed ·blown by [shaken by; swaying in] the wind [^csomething fragile and easily swept away]? ²⁵[¹But] What did you go out to see? A man dressed in ·fine [expensive; ¹soft] clothes? No, people who have ·fine [glorious; splendid] clothes and much ·wealth [luxury] ·live [are] in ·kings’ palaces [royal courts]. ²⁶But what did you go out to see? A prophet? Yes, and I tell you, ·John is [¹one who is] more than a prophet. ²⁷This was written about him:

‘[¹Look; [†]Behold] I will send my messenger ahead of you, who will prepare ·the [your] way ·for [before; in front of] you [Mal. 3:1].’

²⁸I tell you, John is greater than any other person ·ever born [¹born to women], but even the least important person in the kingdom of God is greater than John [^cbecause John was part of the old age of preparation, those in the new kingdom age have greater blessings and status].”

²⁹(When the people, including the tax collectors, heard this, they all agreed that God’s ·teaching was good [way was right/just], because they had been baptized by John. ³⁰But the Pharisees and experts on the law ·refused to accept [re-jected] God’s ·plan [purpose] for themselves; they did not let John baptize them.)

³¹Then Jesus said, “·What shall I say about [¹To what, therefore, shall I compare] the people of this ·time [¹generation]? What are they like? ³²They are like children sitting in the marketplace, calling to one another and saying,

‘We played ·music [¹the pipe/flute] for you, but you did not dance;

we sang a ·sad song [funeral song; dirge], but you did not ·cry [weep].’ [^cThe religious leaders wanted John to “dance” (lighten up his severe message) and wanted Jesus to “mourn” (follow their restrictive lifestyle).]

33^[LFor] John the Baptist came and did not eat bread or drink wine, and you say, ‘He ·has [is possessed by] a demon in him.’ 34The Son of Man came eating and drinking, and you say, ‘Look at him! ·He eats too much and drinks too much wine [LA glutton and a drunkard], and he is a friend of tax collectors and sinners!’ 35But wisdom is ·proved to be right [vindicated] by ·what it does [or the behavior of her followers; Lall her/its children; CWisdom is personified as a woman (Prov. 8), her “children” being those who respond favorably to the message of John and Jesus].”

36One of the Pharisees ·asked [invited] Jesus to eat with him, so Jesus went into the Pharisee’s house and ·sat at the table [Lreclined; Cat a formal meal guests would recline at a low table with their feet stretched out behind them]. 37^[LAnd look/TBehold] A ·sinful [immoral] woman in the town learned that Jesus was eating at the Pharisee’s house. So she brought an alabaster ·jar [vial; flask] of perfume 38and stood behind Jesus at his feet, ·crying [weeping]. She began to ·wash [wet; drench] his feet with her tears, and she ·dried [wiped] them with her hair, kissing them many times and ·rubbing [anointing] them with the perfume. 39When the Pharisee who asked Jesus to come to his house saw this, he thought to himself, “If ·Jesus [Lthis person] were a prophet, he would know ·that the woman touching him is a sinner [Lwho is touching him and what kind of woman she is—that she is a sinner]!”

40Jesus said to ·the Pharisee [Lhim], “Simon, I have something to say to you.”

Simon said, “Teacher, tell me.”

41Jesus said, “Two people owed money to ·the same banker [La certain moneylender/creditor]. One owed five hundred ·coins [Ldenarii; Ca denarius was equal to a day’s wage for a laborer] and the other owed fifty. 42They had no money to pay what they owed, but ·the banker [Lhe] ·told both of them they did not have to pay him [Lforgave both (debts)]. Which person [Ltherefore] will love ·the banker [Lhim] more?”

43Simon answered, “I ·think [suppose] it would be the one ·who owed him the most money [Lfor whom he forgave the larger].”

Jesus said to Simon, “You are right.” 44Then Jesus turned toward the woman and said to Simon, “Do you see this woman? When I came into your house, you gave me no water for my feet, but she ·washed [wet; drenched] my feet with her tears and ·dried [wiped] them with her hair. 45You gave me no kiss of greeting, but she has ·been [not stopped] kissing my feet since I came in. 46You did not ·put oil on [anoint] my head, but she ·poured perfume on my feet [has anointed my feet with perfume]. 47^[LTherefore] I tell you

**A WOMAN
WASHES JESUS’
FEET**

(7:36–50; Matt. 26:6–13;
Mark 14:3–9)

that her many sins are forgiven, ^{so} [that is why] she showed great love. But the person who is forgiven only a little will love only a little.”

⁴⁸Then Jesus said to her, “Your sins are forgiven.”

⁴⁹The people ^{·sitting} at the table [^Lreclining together; 7:36] began to say among themselves, “Who is this who even forgives sins?”

⁵⁰Jesus said to the woman, “[·]Because you believed, you are saved from your sins [^LYour faith has saved you]. Go in peace.”

THE GROUP WITH JESUS

8 After this, while Jesus was traveling through some [·]cities [*or* towns] and [·]small towns [villages], he preached and [·]told [proclaimed; announced] the [·]Good News [Gospel] about God’s kingdom. The twelve apostles were with him, ²and also some women who had been healed of sicknesses and [·]evil [defiling; ^Lunclean; 4:33] spirits: Mary, called Magdalene [^Cprobably because she was from the town of Magdala], from whom seven demons had gone out; ³Joanna, the wife of [·]Cuza [*or* Chuza] (the [·]manager [^Tsteward] of Herod’s [^CHerod Antipas; see 3:1] house); Susanna; and many others. These women used their own [·]money [resources] to [·]help [support] [·]Jesus and his apostles [^Lthem].

A STORY ABOUT PLANTING SEED

(8:4–15; Matt. 13:1–23;
Mark 4:1–20)

⁴When a great crowd was gathered, and people were coming to Jesus from every town, he told them this [·]story [parable]:

⁵“A [·]farmer [sower] went out to [·]plant [sow] his seed. While he was [·]planting [sowing, scattering seed], some seed fell [·]by the road [along the footpath]. People [·]walked [trampled] on the seed, and the [·]birds [^Lbirds of the sky] ate it up. ⁶Some seed fell on rock, and when it began to grow, it [·]died [withered; dried up] because it had no [·]water [moisture]. ⁷Some seed fell among thorny weeds, but the weeds grew up with it and choked [·]the good plants [^Lit]. ⁸And [·]some [^Lother] seed fell on good [·]ground [soil] and grew and made a hundred times more.”

As Jesus finished the story, he called out, “Let those with ears use them and listen [^LThe one who has ears to hear, let him hear]!”

⁹Jesus’ [·]followers [disciples] asked him what this [·]story [parable] meant.

¹⁰Jesus said, “You have been chosen [^LIt had been granted/given to you] to [·]know [understand] the [·]secrets [mysteries] about the kingdom of God. But I use [·]stories [parables] to speak to [·]other people [the rest] so that:

‘They will [·]look [see], but they may not [·]see [perceive].

They will [·]listen [hear], but they may not understand [Is. 6:9].’

11“**This is what the story [parable] means:** The seed is God’s message [word]. 12**The seed that fell beside the road [along the footpath] is like the people who hear God’s teaching, but [then] the devil comes and takes it away from them [their hearts] so they cannot believe it and be saved.** 13**The seed that fell on rock is like those who hear God’s teaching and accept [receive] it gladly [with joy], but they don’t allow the teaching to go deep into their lives [have no root]. They believe for a while, but when trouble [a time of temptation/testing] comes, they give up [fall away; depart].** 14**The seed that fell among the thorny weeds is like those who hear God’s teaching, but they let the worries [cares; anxieties], riches, and pleasures of this life keep them from growing and producing [choke/crowd them and they do not produce] good [mature; ripe] fruit.** 15**And the seed that fell on the good ground is like those who hear God’s teaching [the word] with good, honest hearts and obey [cling/hold to] it and patiently [with perseverance] produce good fruit.**

16“**No one after lighting a lamp covers it with a bowl or hides it under a bed. Instead, the person puts it on a lampstand so those who come in will see the light.** 17[For] **Everything that is hidden [secret] will become clear [be revealed; disclosed; brought into the open] and every secret [hidden; concealed] thing will be made known [and come to light].** 18**So be careful [pay attention; see] how you listen. [For] Those who have understanding [have] will be given more. But those who do not have understanding [have], even what they think they have will be taken away from them.”**

19**Jesus’ mother and brothers came to see him, but there was such a crowd they could not get to him.** 20**Someone said [reported] to Jesus, “Your mother and your brothers [or brothers and sisters; the Greek word can mean “siblings”] are standing outside, wanting to see you.”**

21**Jesus answered them, “My mother and my brothers [or brothers and sisters] are those who listen to God’s teaching [word] and obey [do; practice] it!”**

22**One day Jesus and his followers [disciples] got into a boat, and he said to them, “Let’s go across the lake.” And so they started across.** 23**While they were sailing, Jesus fell asleep. A very strong wind blew up on the lake, causing the boat to fill with water [nearly swamp], and they were in danger.**

24**The followers [disciples] went to Jesus and woke him, saying, “Master! Master! We will drown [are perishing/going to die]!”**

USE WHAT YOU HAVE

(8:16–18;
Matt. 10:26; 13:12;
Mark 4:21–25)

JESUS’ TRUE FAMILY

(8:19–21;
Matt. 12:46–50;
Mark 3:31–35;
John 15:14)

JESUS CALMS A STORM

(8:22–25; Matt. 8:23–27;
Mark 4:35–41)

Jesus got up and gave a command to [reprimanded; rebuked] the wind and the waves. They stopped, and it became calm [Cparalleling God's subduing of the waters (representing chaos); Ps. 65:7; 89:9; 107:29]. ²⁵Jesus said to his followers [^Lthem], "Where is your faith?"

The followers [^LThey] were afraid and amazed and said to each other, "Who [^Lthen] is this that commands even the wind and the water, and they obey him?"

**A MAN
WITH DEMONS
INSIDE HIM**

(8:26-39; Matt. 8:28-34;
Mark 5:1-20)

²⁶Jesus and his followers [^LThey] sailed across the lake from Galilee to the area of the Geraseneⁿ people [^CGerasa was southeast of Lake Galilee; the exact location is uncertain].

²⁷When Jesus got out on the land, a man from the town who had demons inside him [was possessed by demons] came to Jesus. For a long time he had worn no clothes and had lived in the burial caves [tombs], not in a house. ²⁸When he saw Jesus, he cried out [shouted; shrieked] and fell down before him. He said with a loud voice, "What do you want with me [Leave me alone; What business do we have with each other; ^LWhat to me and to you], Jesus, Son of the Most High God? I beg you, don't torture [torment] me!" ²⁹He said this because Jesus was commanding [reprimanding; rebuking] the evil [defiling; ^Lunclean; 4:33] spirit to come out of the man. Many times it had taken hold of [seized; taken control of] him.

Though he had been kept under guard and chained hand and foot, he had broken his chains and had been forced [driven] by the demon out into a lonely place [the desert/wilderness].

³⁰Jesus asked him, "What is your name?"

He answered, "Legion," because many demons were in [had entered] him [^Ca legion was about five thousand Roman soldiers; the sense here is "many"]. ³¹The demons begged Jesus not to send them [^Lcommand them to depart] into eternal darkness [the bottomless pit; ^Lthe Abyss]. ³²A large herd of pigs [^Cconsidered ritually unclean by Jews] was feeding on a hill, and the demons begged Jesus to allow them to go into the pigs. So Jesus allowed them to do this. ³³When the demons came out of the man, they went into the pigs, and the herd ran [rushed] down the hill [steep bank; precipice] into the lake and was drowned.

³⁴When the herdsmen saw what had happened, they ran away [fled] and told about [reported] this in the town and the countryside. ³⁵And people went to see what had happened. When they came to Jesus, they found the man sitting at Jesus' feet, clothed and in his right mind, because the demons were gone. But the people were frightened. ³⁶The people who saw this happen told the others how Jesus had

8:26 Gerasene Some Greek copies read "Gadarene"; others read "Gergesene."

made the [^Ldemon-possessed] man well. ³⁷All the ·people [crowd; multitude] of the Gerasene ·country [region] asked Jesus to leave [^Lthem], because they were all ·very afraid [overwhelmed/seized with great fear]. So Jesus got into the boat and ·went back across the lake [left; ^Lreturned].

³⁸The man ·whom Jesus had healed [^Lfrom whom the demons had gone out] begged to go with him, but Jesus sent him away, saying, ³⁹“Go back home and ·tell [explain to] people ·how much [or what great things] God has done for you.” So the man went all over town ·telling [proclaiming] ·how much [or what great things] Jesus had done for him.

⁴⁰When Jesus ·got back to the other side of the lake [^Lreturned], a crowd welcomed him, because everyone was ·waiting for [expecting] him. ⁴¹[^LAnd look/^Tbehold] A man named Jairus, a leader of the synagogue, came to Jesus and ·fell [bowed; knelt] at his feet, ·begging [urging; pleading with] him to come to his house. ⁴²[^L...because] Jairus' only daughter, about twelve years old, was dying.

While Jesus was on his way to Jairus' house, the people were ·crowding [crushing; pressing] all around him. ⁴³A woman was in the crowd who had been bleeding for twelve yearsⁿ [cprobably a chronic menstrual disorder], but no one was able to heal her. ⁴⁴She came up behind Jesus and touched the ·edge [or tassel; see Num. 15:38–39] of his ·coat [cloak; garment], and instantly her bleeding stopped. ⁴⁵Then Jesus said, “Who touched me?”

When all the people ·said they had not touched him [denied it], Peter said, “Master, the people are all around you and are pushing against you.”

⁴⁶But Jesus said, “Someone did touch me, because I felt power go out from me.” ⁴⁷When the woman saw she could not hide, she came forward, ·shaking [trembling], and fell down before Jesus. While all the people listened, she ·told [explained] why she had touched him and how she had been instantly healed. ⁴⁸Jesus said to her, “Dear woman [^LDaughter], ·you are made well because you believed [your faith has saved/healed you]. Go in peace.”

⁴⁹While Jesus was still speaking, someone came from the house of the synagogue leader and said to him, “Your daughter is dead. Don't ·bother [trouble] the teacher anymore.”

⁵⁰When Jesus heard this, he said to Jairus, “Don't be afraid. Just believe, and your daughter will be ·well [healed].”

⁵¹When Jesus ·went [came] to the house, he let only Peter, John, James, and the girl's father and mother go inside with

**JESUS GIVES LIFE
TO A DEAD GIRL
AND HEALS A SICK
WOMAN**

(8:40–56; Matt. 9:18–26;
Mark 5:21–43)

8:43 years Some Greek copies continue, “and she had spent all the money she had on doctors.”

him. ⁵²All the people were crying and feeling sad [wailing; lamenting; mourning] because the girl was dead, but Jesus said, “Stop crying. She is not dead, only asleep.”

⁵³The people laughed at [ridiculed] Jesus because they knew the girl was dead. ⁵⁴But Jesus took hold of her hand and called to her, “My child, stand up [arise]!” ⁵⁵Her spirit came back into her [or breath/life returned], and she stood up [arose] at once. Then Jesus ordered [directed] that she be given something to eat. ⁵⁶The girl’s parents were amazed [overwhelmed; astonished], but Jesus told [commanded; ordered] them not to tell anyone what had happened.

**JESUS SENDS OUT
THE APOSTLES**

(9:1-6; Matt 10:1-14;
Mark 6:6b-13)

9 Jesus called the twelve apostles [^Lthe Twelve] together and gave them power and authority over all [to cast out] demons and the ability to heal sicknesses [diseases]. ²He sent the apostles [^Lthem] out to tell about [preach; proclaim] God’s kingdom and to heal the sick. ³He said to them, “Take nothing for your trip [journey], neither a walking stick [staff], bag [or beggar’s bag], bread [food], money, or extra clothes [^Ltwo shirts/tunics]. ⁴When you enter a house, stay there until it is time to leave [^Land depart from there; ^Cprobably to avoid temptation to move to better accommodations]. ⁵If people do not welcome you, shake the dust off of your feet [^Ca sign of rejection and coming judgment] as you leave the town, as a warning to [testimony/evidence against] them.”

⁶So the apostles went out and traveled through all the towns [from town to town], preaching [proclaiming] the Good News [Gospel] and healing people everywhere.

**HEROD IS
CONFUSED
ABOUT JESUS**

(9:7-9; Matt 14:1-2;
Mark 6:14-16)

⁷[^LNow; But] Herod, the governor [^Ltetrarch; ^CHerod Antipas; 3:1], heard about all the things that were happening and was confused [puzzled; perplexed], because some people said, “John the Baptist [^LJohn] has risen from the dead.” ⁸Others said, “Elijah has come to us [reappeared; ^Lappeared; ^Csome Jews expected Elijah to return in the end times; Mal. 4:5].” And still others said, “One of the prophets who lived long ago has risen from the dead [or appeared once again; ^Larisen].” ⁹Herod said, “I cut off John’s head [had John beheaded], so who is this man I hear such things about?” And Herod kept trying to see Jesus.

**MORE THAN FIVE
THOUSAND FED**

(9:10-17;
Matt 14:13-21;
Mark 6:30-44)

¹⁰When the apostles returned, they told Jesus everything they had done. Then Jesus took them with him to a town called Bethsaida where they could be alone together. ¹¹But the people [crowds] learned where Jesus went and followed him. He welcomed them and talked with them about God’s kingdom and healed those who needed to be healed.

¹²Late in the afternoon, the twelve apostles [^Lthe Twelve] came to Jesus and said, “Send the people [crowd] away.

They need to go to the ·towns [villages] and countryside around here and find places to sleep and something to eat, because ·no one lives in this [¹we are in a remote/deserted] place.”

¹³But Jesus said to them, “You give them something to eat.”

They said, “We have only five loaves of bread and two fish, unless we go buy food for all these people.” ¹⁴(There were about five thousand men there.)

Jesus said to his ·followers [disciples], “Tell the people to sit in groups of about fifty people.”

¹⁵So ·the followers [¹they] did this, and all the people sat down. ¹⁶Then Jesus took the five loaves of bread and two fish, and looking up to heaven, he ·thanked God for [¹blessed] the food. Then he ·divided the food [broke it into pieces] and gave it to the ·followers [disciples] to ·give to [distribute to; ¹set before] the people. ¹⁷They all ate and were ·satisfied [filled], and what was left over was gathered up, filling twelve baskets.

¹⁸One time when Jesus was praying alone, his ·followers [disciples] were with him, and he asked them, “Who do the ·people [crowds] say I am?”

¹⁹They answered, “Some say you are John the Baptist. Others say you are Elijah [see 9:8; 1 Kin. 17]. And others say you are one of the prophets from long ago who has ·come back to life [risen/appeared again].”

²⁰Then Jesus asked, “But who do you say I am?”

Peter answered, “You are ·the Christ from God [God’s Messiah; the Messiah sent from God].”

²¹Jesus ·warned [sternly commanded] them ²¹not to tell anyone, saying, ²²“The Son of Man [^{ca} title for the Messiah; Dan. 7:13–14] must suffer many things. He will be rejected by the Jewish elders, the ·leading [^Tchief] priests, and the ·teachers of the law [scribes]. He will be killed and ·after three days [¹on the third day] will be raised from the dead.”

²³Jesus said to all of them, “If ·people want [¹anyone wants] to follow me, they must ·give up the things they want [deny themselves; set aside their own interests]. They must ·be willing to give up their lives [¹take up their cross] daily and follow me. ²⁴[¹For] Those who want to save their lives will ·give up true life [¹lose their life/soul; ^cGreek *psychē* can mean “life” or “soul”]. But those who ·give up [lose; sacrifice] their lives for ·me [my sake] will ·have true life [save their lives/souls]. ²⁵It is worthless [¹What good/profit/benefit is it...?] to ·have [gain] the whole world if they themselves are destroyed or lost. ²⁶If people are [¹For whoever is] ashamed of me and my ·teaching [message; words], then the Son of

JESUS IS THE CHRIST

(9:18–20;
Matt. 16:13–20;
Mark 8:27–30)

JESUS SPEAKS OF HIS CRUCIFIXION

(9:21–27;
Matt. 16:21–28;
Mark 8:31–9:1)

Man will be ashamed of them when he comes in his glory and with the glory of the Father and the holy angels. ²⁷I tell you the truth, some people standing here will not die [Ltaste death] before they see the kingdom of God.” [C“Seeing the kingdom of God” may refer to the Transfiguration which follows (9:28–36), Jesus’ resurrection, or the destruction of Jerusalem in AD 70.]

**THE
TRANSFIGURATION
ON THE MOUNTAIN**

(9:28–36; Matt 17:1–9;
Mark 9:2–10)

²⁸About eight days after Jesus said these things, he took Peter, John, and James and went up on a mountain to pray. ²⁹While Jesus was praying, the appearance of his face changed [was altered], and his clothes became shining white [or flashed white like lightning]. ³⁰Then [Llook; Tbehold] two men, Moses and Elijah, were talking with Jesus. [CGod had given the Law through Moses, and Elijah was an important prophet (see 9:8); together they signify that Jesus fulfills the OT.] ³¹They appeared in heavenly glory [Lglory], talking about his departure [CGreek: *exodos*, perhaps recalling the Exodus from Egypt, and referring to Jesus’ death, resurrection, and ascension] which he would soon bring about [Lwas about to fulfill/accomplish] in Jerusalem. ³²[LNow; But] Peter and the others were very sleepy [Lweighed down with sleep], but when they awoke fully, they saw the glory of Jesus and the two men standing with him. ³³When Moses and Elijah were about to leave [Lleaving him], Peter said to Jesus, “Master, it is good that we are here. Let us make three tents [shelters; shrines; tabernacles; Lev. 23:42]—one for you, one for Moses, and one for Elijah.” [CPerhaps Peter wanted to prolong their stay or to commemorate their visit.] (Peter did not know what he was talking about [Lrealize/know what he was saying].)

³⁴While he was saying these things, a cloud came and covered [overshadowed] them, and they became afraid as the cloud covered them [Lthey entered the cloud]. ³⁵[LAnd; Then] A voice came from the cloud, saying, “This is my Son [Ps. 2:7], whom I have chosen [or my Chosen One; Is. 42:1]. Listen to him [Deut. 18:15; Acts 3:22]!”

³⁶When the voice finished speaking, only Jesus was there. Peter, John, and James said nothing [kept silent] and told no one at that time what they had seen.

**JESUS HEALS
A SICK BOY**

(9:37–43a;
Matt 17:14–21;
Mark 9:14–29)

³⁷The next day, when they came down from the mountain, a large crowd met Jesus. ³⁸A man in the crowd shouted [cried out] to him, “Teacher, please [LI beg you to] come and look at my son, because he is my only child. ³⁹[LAnd look/Tbehold] An evil spirit [LA spirit] seizes my son, and suddenly he [or it] screams. It causes him to lose control of himself [have convulsions] and foam at the mouth. The evil spirit keeps on hurting [batters; mauls] him and almost never leaves

him. ⁴⁰I begged your ·followers [disciples] to ·force [drive; cast] the evil spirit out, but they could not do it.”

⁴¹Jesus answered, “·You people have no faith, and your lives are all wrong [^LO unbelieving and corrupt/perverse generation]. How long must I stay with you and ·put up with [endure; bear with] you? Bring your son here.”

⁴²While the boy was coming, the demon threw him on the ground ·and made him lose control of himself [in convulsions]. But Jesus ·gave a strong command to [rebuked] the ·evil [defiling; ^Lunclean; 4:33] spirit and healed the boy and gave him back to his father. ⁴³All the people were ·amazed [astonished; awestruck] at the ·great power [majesty; greatness] of God.

While everyone was ·wondering [marveling] about all that Jesus did, he said to his ·followers [disciples], ⁴⁴“·Don’t forget what I tell you now [^LPut these words into your ears]: [^LFor] The Son of Man will be ·handed over [betrayed; delivered] to ·people [his enemies; ^Lhuman hands].” ⁴⁵But ·the followers [^Lthey] did not understand ·what this meant [^Lthis word/statement]; the meaning was hidden from them so they could not ·understand [perceive it; grasp it]. But they were afraid to ask Jesus about it.

⁴⁶Jesus’ followers began to have an argument about which one of them ·was [would be] the greatest. ⁴⁷Jesus knew what they were thinking, so he took a little child and stood the child beside him. ⁴⁸Then Jesus said, “Whoever ·accepts [welcomes; receives] this little child in my name ·accepts [welcomes; receives] me [^Cchildren had low social status, so the saying indicates concern for the lowly]. And whoever ·accepts [welcomes; receives] me ·accepts [welcomes; receives] the One who sent me, because whoever is least among you all is really the greatest.”

⁴⁹John answered, “Master, we saw someone using your name to ·force [drive; cast] demons out of people. We told him to stop, because he ·does not belong to our group [^Ldo not follow with us].”

⁵⁰But Jesus said to him, “Don’t ·stop [hinder; forbid] him, because whoever is not against you is for you.”

⁵¹When the time was coming near for Jesus to ·depart [ascend], he ·was determined to go to [resolutely set out for; ^Lset his face toward] Jerusalem [Matt. 19:1–2; Mark 10:1].

⁵²He sent some messengers ahead of him, who went into a town in Samaria to make everything ready for him. ⁵³But the people there would not ·welcome [receive] him, because he was ·set on going to [heading towards; ^Ltraveling with his

JESUS TALKS ABOUT HIS DEATH

(9:43b–45;
Matt. 17:22–23;
Mark 9:30–32)

WHO IS THE GREATEST?

(9:46–48; Matt. 18:1–5;
Mark 9:33–37)

ANYONE NOT AGAINST US IS FOR US

(9:49–50; Matt. 10:42;
Mark 9:38–41)

A TOWN REJECTS JESUS

face toward] Jerusalem [^cSamaritans worshiped at Mount Gerizim, not in Jerusalem]. ⁵⁴When James and John, ·followers [disciples] of Jesus, saw this, they said, “Lord, do you want us to call fire down from heaven and ·destroy [burn up; consume] those peopleⁿ [2 Kin. 1:10]?”

⁵⁵But Jesus turned and ·scolded [rebuked] them. |And Jesus said, “You don’t know what kind of spirit you belong to. ⁵⁶The Son of Man [^{ca} title for the Messiah; Dan. 7:13–14] did not come to destroy the ·souls [lives] of people but to save them.”ⁿ Then they went to another town.

FOLLOWING JESUS
(9:57–62; Matt. 8:18–22)

⁵⁷As they were going along the road, someone said to Jesus, “I will follow you ·any place [wherever] you go.”

⁵⁸Jesus said to them, “The foxes have ·holes [dens] to live in, and the ·birds [¹birds of the sky] have nests, but the Son of Man has no place to ·rest [lay] his head.”

⁵⁹Jesus said to another man, “Follow me!”

But he said, “Lord, first let me go and bury my father.”

⁶⁰But Jesus said to him, “Let the people who are [^cspiritually] dead bury their own dead. You must go and ·tell about [proclaim] the kingdom of God.”

⁶¹Another man said, “I will follow you, Lord, but first let me go and say good-bye to my family.”

⁶²Jesus said, “Anyone who ·begins to plow a field [¹puts a hand to the plow] but keeps looking back is ·of no use in [^{or} not fit for] the kingdom of God.”

**JESUS SENDS OUT
THE SEVENTY-TWO**
(10:1–12;
Matt. 9:37–38; 10:7–16)

10 After this, the Lord ·chose [appointed] ·seventy-twoⁿ [^cthe number may reflect the 70 nations listed in the “table of nations” in Genesis 10 (the Greek text of which reads “72”) and so foreshadows the mission to the Gentiles] others and sent them out in pairs ahead of him into every town and place where he ·planned [was about] to go. ²He said to them, “·There are a great many people to harvest [¹The harvest is great/large], but ·there are only a few workers [¹the workers/laborers are few]. So pray to the Lord ·who owns [who is in charge of; ¹of] the harvest, that he will send more ·workers [laborers] ·to gather [¹into] his harvest. ³Go now, but ·listen [¹look; ¹behold]! I am sending you out like ·sheep [lambs] among wolves. ⁴Don’t carry ·a purse [money bag], a ·bag [traveling bag], or sandals, and don’t ·waste time talking with people [greet anyone] on the road [^cbecause of the urgency of the task]. ⁵Before [When] you go into a house, [¹first] say, ‘Peace be with this house.’ ⁶If ·peace-loving people [¹a son/child of peace] live there, your ·blessing of peace

9:54 people Some Greek copies continue “as Elijah did.”

9:55–56 And . . . them.” Some Greek copies do not contain the bracketed text.

10:1 seventy-two Some Greek copies read “seventy.”

[^Lpeace] will ·stay with [^Rest on] them, but if not, then ·your blessing [^Lit] will come back to you. ⁷Stay in the same house, eating and drinking what the people there give you. [^LFor] A worker ·should be given his pay [deserves his wages; ^Tis worthy of his hire; 1 Tim. 5:18]. Don't move from house to house [^Cto avoid the temptation of constantly seeking better accommodations]. ⁸If you go into a town and the people welcome you, eat what they give you. ⁹Heal the sick who live there, and tell them, 'The kingdom of God is near you.' ¹⁰But if you go into a town, and the people don't welcome you, then go into the streets and say, ¹¹'Even the ·dirt [^Dust] from your town that sticks to our feet we wipe off against you [^Cin protest and as a warning of judgment]. But ·remember [know; recognize] that the kingdom of God ·is near [has come near; is at hand].' ¹²I tell you, on ·the Judgment Day [^Lthat day] it will be ·better [more bearable/tolerable] for the people of Sodom [^Ca city God destroyed because the people were so evil; Gen. 19] than for the people of that town.

¹³'How terrible for [^LWoe to] you, Korazin! ·How terrible for [^LWoe to] you, Bethsaida [^Ctowns in Galilee where Jesus ministered]! If the ·miracles [powerful deeds] ·I did [^Lthat occurred] in you had happened in Tyre and Sidon [^Ccities in Phoenicia notorious for their wickedness], those people would have ·changed their lives [repented] long ago. ·They would have worn rough cloth and put ashes on themselves to show they had changed [^L...sitting in sackcloth/burlap and ashes; ^Csigns of sorrow and deep remorse]. ¹⁴But ·on the judgment day [^Lat the judgment] it will be ·better [more bearable/tolerable] for Tyre and Sidon than for you. ¹⁵And you, Capernaum [^Ca town in Galilee where Jesus lived and ministered], will you be ·lifted up to [honored/exalted in] heaven? No! You will be thrown down to ·the depths [the place of the dead; hell; ^LHades; Is. 14:13–15]!

¹⁶'Whoever listens to you listens to me [Matt. 10:40; John 13:20], and whoever ·refuses to accept [rejects] you ·refuses to accept [rejects] me. And whoever ·refuses to accept [rejects] me ·refuses to accept [rejects] the One who sent me.'

¹⁷When the ·seventy-twoⁿ came back, they were very ·happy [joyful] and said, 'Lord, even the demons ·obeyed [submit to] us ·when we used your name [^Lin your name]!'

¹⁸Jesus said, 'I saw Satan fall like lightning from heaven [^Csymbolically in the exorcisms; Is. 14:12; Rev. 12:13]. ¹⁹·Listen [^LLook; ^TBehold], I have given you ·power [authority] to ·walk on [trample] snakes and scorpions, ·power that is

**JESUS WARNS
UNBELIEVERS**

(10:13–15;
Matt. 11:20–24)

SATAN FALLS

greater than the enemy has [^L...and authority over all the power of the enemy]. So nothing will hurt you. ²⁰But you should not ·be happy [rejoice] because the spirits ·obey [submit to] you but because your names are ·written [recorded] in heaven.”

**JESUS PRAYS
TO THE FATHER**

(10:21–24;
Matt 11:25–27;
13:16–17)

²¹Then [At that time; ^LIn the same hour] Jesus ·rejoiced [was full of joy] in the Holy Spirit and said, “I ·praise [bless; thank; acknowledge] you, Father, Lord of heaven and earth, because you have hidden these things from the people who are wise and ·smart [learned; intelligent]. But you have ·shown [revealed] them to ·those who are like little children [^Llittle children; infants; ^Cthose with a childlike faith]. Yes, Father, [^Lbecause] this is what ·you really wanted [pleased you].

²²“My Father has ·given [entrusted/committed to] me all things. No one knows who the Son is, except the Father. And no one knows who the Father is, except the Son and those whom the Son ·chooses [desires; intends] to ·tell [^Lreveal it to].”

²³Then Jesus turned to his ·followers [disciples] and said privately, “You are blessed to [^LBlessed are the eyes that] see what you now see. ²⁴[^LFor] I tell you, many prophets and kings wanted to see what you now see, but they did not, and they wanted to hear what you now hear, but they did not.”

**THE GOOD
SAMARITAN**

(10:25–37;
Matt 22:34–40;
Mark 12:28–34)

²⁵Then an expert on the law stood up to test Jesus, saying, “Teacher, what must I do to ·get life forever [^Linherit eternal life]?”

²⁶Jesus said, “What is written in the law? ·What do you read there [*or* How do you interpret it]?”

²⁷The man answered, “Love the Lord your God with all your heart, all your soul, all your strength, and all your mind [Deut. 6:5].” Also, “Love your neighbor as you love yourself [Lev. 19:18].”

²⁸Jesus said to him, “Your answer is right. Do this and you will live.”

²⁹But the man, wanting to ·show the importance of his question [*or* justify his question; *or* justify himself/his own actions], said to Jesus, “And who is my neighbor?”

³⁰Jesus answered, “As a man was going down from Jerusalem to Jericho [^Ca dangerous 17-mile trek through desolate territory], some robbers attacked him. They tore off his clothes, beat him, and left him lying there, almost dead. ³¹It happened that [*or* By chance] a priest was going down that road. When he saw the man, he ·walked [passed] by on the other side. ³²Next [^LLikewise; So too], a Levite [^CLevites were members of the tribe of Levi who helped the priests in the temple; 1 Chr. 23:24–32] came there, and ·after he went over and looked at the man [^Lseeing him], he ·walked [passed] by

on the other side of the road. ³³Then a Samaritan [^{Ca} people disliked by the Jews because they were only part Jewish and worshiped differently] traveling down the road came to where the hurt man was. When he saw the man, he felt very sorry [^{compassion}] for him. ³⁴The Samaritan went to him, poured olive oil and wine on his wounds [^Cto soothe and clean them], and bandaged them. Then he put the hurt man on his own donkey [^Lanimal] and took him to an inn where he cared for him. ³⁵The next day, the Samaritan brought out two coins [^Ldenarii; ^Ceach equivalent to a day's wage], gave them to the innkeeper, and said, "Take care of this man. If you spend more money on him, I will pay it back to you when I come again."

³⁶Then Jesus said, "Which one of these three men do you think was a neighbor to the man who was attacked by the robbers?"

³⁷The expert on the law answered, "The one who showed him mercy."

Jesus said to him, "Then go and do what he did [the same; likewise]."

³⁸While Jesus and his followers [^Lthey] were traveling, Jesus went into a town [village]. A woman named Martha let Jesus stay at her house [^Lwelcomed/received him].

³⁹Martha had a sister named Mary, who was sitting at the Lord's feet and listening to him teach [what he said; ^Lhis word/message; ^Csitting at a teacher's feet indicates the position of a disciple; see Acts 22:3]. ⁴⁰But Martha was busy [worried; distracted] with all the work to be done [the many preparations]. She went in and said, "Lord, don't you care that my sister has left me alone to do all the work [serve; prepare the meal]? [Please; ^LTherefore] Tell her to help me."

⁴¹But the Lord answered her, "Martha, Martha, you are worried [anxious] and upset about many things. ⁴²Only one thing is important [necessary; needed]. Mary has chosen the better thing, and it will never be taken away from her."

11 One time Jesus was praying in a certain place. When he finished, one of his followers [disciples] said to him, "Lord, teach us to pray as John taught his followers [disciples]."

²Jesus said to them, "When you pray, say:

'Father, may your name always be kept holy [^Thallowed be your name].

May your kingdom come [^Csoon or fully].

³Give us the food we need for each day [^Tour daily bread].

⁴Forgive us for our sins,

because [as] we forgive everyone who has done wrong

**MARY AND
MARTHA**

**JESUS TEACHES
ABOUT PRAYER**

(11:1-4; Matt. 6:9-13)

to us [sins against us; ^Lis indebted to us; ^Csin is pictured as a debt owed].

And ·do not cause us to be tempted [or do not subject us to testing; ^Tlead us not into temptation].”ⁿ

CONTINUE TO ASK

(11:5–13; Matt 7:7–11)

⁵Then Jesus said to them, “Suppose one of you went to your friend’s house at midnight and said to him, ‘Friend, loan me three loaves of bread. ⁶A friend of mine has come ·into town [^Lfrom the road] to visit me, but I have nothing ·for him to eat [to offer him; ^Lto set before him].’ ⁷Your friend inside the house answers, ‘Don’t bother me! The door is already ·locked [shut], and my children ·and I are [^Lare with me] in bed [^{ca} a small Palestinian home where everyone slept in one room]. I cannot get up and give you anything.’ ⁸I tell you, [^Leven] if friendship is not enough to make him get up to give you the bread, ·your boldness will make him [your shameless persistence will make him; or in order not to be shamed before the community he will] get up and give you whatever you need. ⁹So I tell you, ·ask [keep on asking], and God will give to you. ·Search [Keep on searching/seeking], and you will find. ·Knock [Keep on knocking], and the door will open for you. ¹⁰Yes, [^LFor; Because] everyone who asks will receive. The one who ·searches [seeks] will find. And everyone who knocks will have the door opened. ¹¹If your ·children ask [or son asks] forⁿ a fish, which of you fathers would give them a snake instead? ¹²Or, if ·your children ask [or he asks] for an egg, would you give them a scorpion? ¹³Even though you are ·bad [sinful; evil], you know how to give good ·things [^Lgifts] to your children. How much more your heavenly Father will give the Holy Spirit to those who ask him!”

JESUS’ POWER IS FROM GOD

(11:14–23;
Matt 12:22–30;
Mark 3:22–27)

¹⁴One time Jesus was ·sending [driving; casting] out a demon ·who could not talk [or who was making a man mute]. When the demon came out, the man who had been unable to speak, then spoke. The ·people were [crowd was] amazed. ¹⁵But some of them said, “Jesus uses the power of Beelzebul [^{can}another name for Satan], the ruler of demons, to ·force [drive; cast] demons out of people.”

¹⁶Other people, wanting to test Jesus, asked him to give them a sign from heaven. ¹⁷But knowing their thoughts, he said to them, “Every kingdom that is ·divided against [at war with] itself ·will be destroyed [is doomed/heading for ruin]. And a ·family [^Lhouse] that is ·divided against [at war with]

11:2–4 ‘Father . . . tempted.’ Some Greek copies include phrases from Matthew’s version of this prayer (Matthew 6:9–13). **11:11 for** Some Greek copies include the phrase “for bread, which of you would give them a stone, or if they ask for . . .”

itself will not continue [Lfall]. 18So if Satan is divided against himself, his kingdom will not continue [Lhow will his kingdom stand?]. [LFor] You say that I use the power of Beelzebul [v. 15] to force [drive; cast] out demons. 19But if I use the power of Beelzebul to force [drive; cast] out demons, what power do your people [own exorcists; followers; Lsons] use to force [drive; cast] demons out? So they will be your judges. 20But if I use the power [Lfinger] of God to force [drive; cast] out demons, then the kingdom of God has come to [arrived among] you.

21“When a strong person with many weapons [fully armed] guards his own house [villa; or palace; Ca large building with a courtyard], his possessions are safe. 22But when someone stronger comes and defeats [overpowers; conquers] him, the stronger one will take away the weapons [armor] the first man trusted [on which he relied] and will give away the possessions [Ldivide his plunder].

23“Anyone who is not with me is against me, and anyone who does not work [Lgather] with me is working against me [scatters; Cthe metaphor is probably to gathering or scattering a flock; John 10:12].

24“When an evil [defiling; Lunclean; 4:33] spirit comes out of a person, it travels [wanders] through dry [waterless; arid] places, looking for a place to rest. But when it finds no place, it says, ‘I will go back to the house [Cmeaning the person] I left.’ 25And when it comes back, it finds that house swept clean and made neat [in order; fixed up]. 26Then the evil spirit [Lit] goes out and brings seven other spirits more evil than it is, and they go in and live there. So the person has even more trouble than before [Lthe last state of that person is worse than the first].”

27As Jesus was saying these things, a woman in the crowd called out to Jesus, “Blessed is the mother who gave birth to you [Lithe womb that bore you] and [Lithe breasts that] nursed you.”

28But Jesus said, “No [LRather; On the contrary], blessed are those who hear the teaching [word] of God and obey [practice; keep] it.”

29As the crowd grew larger, Jesus said [began to say], “The people who live today are evil [LThis generation is an evil/wicked generation]. They want to see [seek] a miracle for a sign [Lsign], but no sign will be given them, except the sign of Jonah [Matt. 12:39–40]. 30As Jonah was a sign for those people who lived in Nineveh, the Son of Man will be a sign for the people of this time [this generation]. 31On the judgment

THE EMPTY PERSON

(11:24–26;
Matt. 12:43–45)

PEOPLE WHO ARE TRULY BLESSED

THE PEOPLE WANT A MIRACLE

(11:29–32;
Matt. 12:38–42;
Mark 8:11–12)

day [At the judgment] the Queen of the South [^cthe Queen of Sheba] will stand up with the people ·who live now [of this generation]. She will ·show they are guilty [condemn them], because she came from ·far away [^lthe ends of the earth] to listen to Solomon's wise teaching [1 Kin. 10:1–13]. And ·I tell you that [^llook; ^tbehold] ·someone [or something; ^ceither Jesus or his message of the Kingdom of God] greater than Solomon is here. ³²·On the judgment day [At the judgment] the ·people [or men; ^cthe Greek term usually refers to males] of Nineveh will stand up with ·the people who live now [this generation], and they will ·show that you are guilty [condemn it]. [^lBecause] When Jonah preached to them, they ·were sorry and changed their lives [repented]. And I tell you that ·someone [or something; v. 31] greater than Jonah is here.

**BE A LIGHT FOR
THE WORLD**

(11:33–36;
Matt. 5:15; 6:22–23)

³³“No one lights a lamp and puts it in a ·secret place [cellar] or under a ·bowl [or basket], but on a lampstand so the people who come in can see [^lthe light; Matt. 5:15; Mark 4:21]. ³⁴Your eye is ·a light [^lthe lamp] for the body. When your eyes are ·good [healthy; clear], your whole body will be full of light. But when your eyes are ·evil [unhealthy; bad], your whole body will be full of darkness. ³⁵So be careful ·not to let the light in you become [or that the light in you is not actually] darkness. ³⁶If your whole body is full of light, and none of it is dark, then you will ·shine bright [be radiant; be filled with light], as when a lamp shines [brightly; ^lwith its rays] on you.”

**JESUS ACCUSES
THE PHARISEES**

(11:37–54;
Matt. 15:1–9;
23:4–7, 25–36;
Mark 7:1–9)

³⁷After Jesus had finished speaking, a Pharisee asked Jesus to ·eat [dine] with him. So Jesus went in and ·sat at the table [reclined; ^cthe posture for a banquet or dinner party; see 7:36]. ³⁸But the Pharisee was surprised when he saw that Jesus did not wash his hands before the meal [^ca Jewish ritual for ceremonial purity]. ³⁹The Lord said to him, “You Pharisees clean the outside of the cup and the dish, but inside you are full of ·greed [extortion; robbery] and ·evil [wickedness]. ⁴⁰You foolish people! The same one who made what is outside also made what is inside. ⁴¹So ·give what is in your dishes [or give from your hearts; ^lgive the inside things] ·to the poor [as alms], and then ·you [everything] will be fully clean. ⁴²·How terrible for [^lWoe to] you Pharisees! You ·give God one-tenth of [pay tithe on] even your mint, your rue, and every other ·plant [herb] in your garden. But you ·fail to be fair to others [neglect to show justice] and to love God. These are the things you should do ·while continuing [without neglecting] to do those other things. ⁴³·How terrible for [^lWoe to] you Pharisees, because you love to have the most ·important [honorable] seats in the synagogues, and you love

to be greeted with respect in the marketplaces. ⁴⁴How terrible for [^LWoe to] you, because you are like ·hidden [unmarked] graves, which people walk on without knowing.”

⁴⁵One of the experts on the law said to Jesus, “Teacher, when you say these things, you are insulting us, too.”

⁴⁶Jesus answered, “·How terrible for [^LWoe to] you, you experts on the law! You ·make strict rules that are very hard for people to obey [^Lburden people with burdens hard to carry], but you yourselves don’t even ·try to follow those rules [*or* lift a finger to ease the burden]. ⁴⁷·How terrible for [^LWoe to] you, because you build ·tombs [monuments; memorials] for the prophets whom your ancestors killed! ⁴⁸And now you ·show [are witnesses; testify] that you approve of what your ancestors did. They killed the prophets, and you build ·tombs [monuments; memorials] for them! ⁴⁹This is why ·in his wisdom God said [^LGod’s Wisdom said; ^{Ca} personification of wisdom; Prov. 8], ‘I will send prophets and apostles to them. ·They will kill some, and they will treat others cruelly [*or* Some they will persecute and kill].’ ⁵⁰So ·you who live now [this generation] will be ·punished for [charged with; held responsible for] the ·deaths of all the prophets who were killed [^Lblood of all the prophets shed] since the ·beginning [foundation; creation] of the world— ⁵¹from the ·killing [blood] of Abel to the ·killing [blood] of Zechariah, who died between the altar and the ·Temple [sanctuary; ^Lhouse (of God); ^Cin the arrangement of the Hebrew OT, Abel and Zechariah were the first and last people to be murdered; Gen. 4:4–8; 2 Chr. 24:20–21]. Yes, I tell you that ·you who are alive now [this generation] will be ·punished [charged; held responsible] for them all.

⁵²·How terrible for [^LWoe to] you, you experts on the law. You have taken away the key to ·learning about God [^Lknowledge]. You yourselves ·would not learn [^Ldid not enter], and you ·stopped [hindered; prevented] others from ·learning [^Lentering], too.”

⁵³When Jesus left, the ·teachers of the law [scribes] and the Pharisees began to ·give him trouble [fiercely oppose him; act with hostility], ·asking him [provoking/attacking/ besieging him with] questions about many things, ⁵⁴·trying [lying in wait; plotting an ambush; ^Cmetaphorically] to catch him saying something wrong.

12 [^LMeanwhile] So many thousands of people had gathered that they were ·stepping [trampling] on each other. Jesus began to speak first to his ·followers [disciples], saying, “Beware of the ·yeast [leaven] of the Pharisees, ·because they are hypocrites [^Lwhich is hypocrisy; ^Cthe evil

**JESUS TALKS
TO EXPERTS
ON THE LAW**

(see parallels at 11:37)

**DON'T BE LIKE
THE PHARISEES**

(12:1–7;
Matt. 10:26–31; 16:5–6;
Mark 8:14–15)

influence of the Pharisees was like yeast that would grow and affect everything around it; Mark 8:14–21]. ²Everything that is ·hidden [concealed; covered up] will be ·shown [revealed; uncovered; disclosed], and everything that is ·secret [hidden] will be made known. ³What you have said in the dark will be heard in the light, and what you have whispered ·in an inner room [or behind closed doors] will be ·shouted [proclaimed] from the housetops.

⁴“I tell you, my friends, don’t be afraid of people who can kill the body but after that can do nothing more to hurt you. ⁵I will ·show you [warn you about] the one to fear. Fear the one who has the ·power [authority] ·to kill you and also [¹after the killing] to throw you into ·hell [¹Gehenna; ^ca valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell]. Yes, this is the one you should fear.

⁶“[¹Are not...?] Five sparrows are sold for only two pennies [^cGreek: *assaria*; copper coins of very low value], ·and [yet] God does not forget any of them. ⁷But ·God even knows how many hairs you have on your head [¹even the hairs on your head have all been numbered]. Don’t be afraid. You are worth much more than many sparrows.

**DON'T BE
ASHAMED
OF JESUS**

⁸“I tell you, all those who ·stand before others and say they believe in me [¹confess/acknowledge me before people], ·I, the Son of Man, [¹the Son of Man; ^ca title for the Messiah; Dan. 7:13–14] will ·say before the angels of God that they belong to me [¹confess/acknowledge them before God’s angels]. ⁹But all who ·stand before others and say they do not believe in me [¹deny/disown me before people], I will ·say before the angels of God that they do not belong to me [¹deny/disown them before God’s angels].

¹⁰“Anyone who speaks [¹a word] against the Son of Man can be forgiven, but anyone who ·speaks [¹blasphemes] against the Holy Spirit will not be forgiven [Matt. 12:31–32; Mark 3:28–30].

¹¹“When you are brought into the synagogues before the leaders and ·other powerful people [authorities], don’t worry about how to defend yourself or what to say. ¹²[¹For] At that time the Holy Spirit will teach you what you ·must [ought/need to] say [Matt. 10:19–20; Mark 13:11].”

**JESUS WARNS
AGAINST
SELFISHNESS**

¹³Someone in the crowd said to Jesus, “Teacher, tell my brother to divide with me the ·property our father left us [family inheritance].”

¹⁴But Jesus said to him, “[¹Man,] Who ·said I should judge or decide [appointed me judge or arbiter] between you?” ¹⁵Then Jesus said to them, “Be careful and guard

against all kinds of greed. Life is not measured by [does not consist of] how much one owns.”

¹⁶Then Jesus told this story [parable]: “There was a rich man who had some land, which grew a good crop. ¹⁷He thought to himself, ‘What will I do? I have no place to keep all my crops.’ ¹⁸Then he said, ‘This is what I will do: I will tear down my barns and build bigger ones, and there I will store all my grain and other goods. ¹⁹Then I can say to myself [Lmy soul], ‘I [LSoul, you] have enough good things stored to last for many years. Rest [Take it easy], eat, drink, and enjoy life [celebrate; Tbe merry]!’”

²⁰“But God said to him, ‘Foolish man! Tonight your life [Lsoul] will be taken [demanded back] from you. So who will get those things you have prepared for yourself?’

²¹“This is how it will be for those who store up things [wealth; treasure] for themselves and are not rich toward [or in what matters to; or in their relationship with] God.”

²²Jesus said to his followers [disciples], “So I tell you, don’t worry about the food you need to live, or about the clothes you need for your body. ²³[LFor] Life is more than food, and the body is more than clothes. ²⁴Look at [Consider; Think of] the birds [Lravens]. They don’t plant [sow] or harvest [reap], they don’t have storerooms or barns, but God feeds them. And you are worth much more than birds. ²⁵You cannot [LWho of you can...?] add any time [or a step; La cubit; Cabout eighteen inches] to your life [or height; Cthe Greek is ambiguous, but probably refers to time instead of stature] by worrying about it. ²⁶If you cannot do [change] even the little things [by worrying], then why worry about the big things [Lthe rest]? ²⁷Consider [Look; Think] how the lilies grow; they don’t work [toil] or make clothes for themselves [Lspin thread]. But I tell you that even Solomon with his riches [Lin all his glory] was not dressed as beautifully as one of these flowers. ²⁸God clothes [LIf God clothes...?] the grass [wildflower] in the field, which is alive today but tomorrow is thrown into the fire [Lfurnace; oven]. So how much more will God clothe you? Don’t have so little faith [or You people of little faith; or How little faith you have]! ²⁹Don’t always think about what you will eat or what you will drink, and don’t keep worrying. ³⁰All the people [nations; Gentiles; pagans] in the world are trying to get these things, and your Father knows you need them. ³¹But seek God’s kingdom, and all your other needs will be met as well [Lthese things will be given to you].

³²“Don’t fear, little flock, because your Father wants [is glad/pleased] to give you the kingdom. ³³Sell your possessions

DON'T WORRY

(12:22–31;

Matt. 6:25–33)

**DON'T TRUST
IN MONEY**

and give **to the poor** [alms]. **Get** [Make] **for yourselves** **·purses** [moneybags] **that will not wear out**, the treasure in heaven that never **·runs out** [fails you], where thieves can't **·steal** [^Lcome near] and moths can't destroy. ³⁴**Your heart will be where your treasure is** [^LFor where your treasure is, there your heart will be also; Matt. 6:19–21].

ALWAYS BE READY

(12:35–48;
Matt. 24:43–51)

³⁵**·Be dressed, ready for service** [^TLet your loins be girded; ^Ctucking garments into the waist belt to allow swift movement; a metaphor for preparedness], and **have your lamps** **·shining** [burning; lit]. ³⁶**Be like** **·servants** [^Lpeople] **who are waiting for their** **·master** [lord] **to come home from a wedding party**. When he comes and knocks, the servants immediately **open the door for him**. ³⁷**They** [^LThose servants/slaves] **will be** **·blessed** [happy; *or* rewarded] **when their** **·master** [lord] **comes home**, because he sees that they were **·watching** [alert; awake] for him. I tell you the truth, the master will **dress himself to serve** and tell the servants to **·sit at the table** [recline; ^Cthe posture for a banquet or dinner party; see 7:36], and he will **·serve** [wait on] **them** [^Ca radical reversal in a culture where a master would never wait on a slave]. ³⁸**Those servants will be** **·blessed** [happy; *or* rewarded] **when he comes in and finds them** **·still waiting** [^Lthus; ^Calert and ready], even **·if it is mid-night or later** [^Leven in the second or third watches; ^Cbetween 9 PM and 3 AM (by Roman reckoning)].

³⁹**·Remember** [Know] **this: If the owner of the house knew what time a thief was coming**, he would not allow the thief to **·enter** [break into] his house. ⁴⁰**So you also must be ready**, because the Son of Man [^Ca title for the Messiah; Dan. 7:13–14] **will come at a time when you don't expect him!**"

WHO IS THE TRUSTED SERVANT?

⁴¹Peter said, "Lord, did you tell this **·story** to [parable for] us or **·to** [for] all people?"

⁴²The Lord said, "Who is the **·trusted** [faithful] and **·wise** [sensible] **·servant** [household manager] **that the** **·master** [lord] **·trusts** [^Lputs in charge of the household servants] **to give** **·the other servants** [^Lthem] **their** **·food** [food allowance; daily provisions] **at the right time?** ⁴³**That** **·servant** [slave] **will be** **·blessed** [happy; *or* rewarded] **when the master comes and finds him doing his work**. ⁴⁴I tell you the truth, the master will **·choose** that servant to take care [put him in charge] of everything he owns. ⁴⁵**But suppose the** **·servant** [slave] **thinks to himself**, 'My master **·will not come back soon** [is delayed in coming],² and he begins to beat the other servants, men and women, and to eat and drink and get drunk. ⁴⁶**The master** [^Lof that servant/slave] **will come** [^Lon a day] **when that servant is not ready and** [^Lat an hour when he] **is not expecting him**. Then the master will **cut him in pieces and** **·send him away to be** [assign/appoint him a place]

with the ·others who don't obey [unfaithful; unbelievers; ^{Ca} a metaphorical reference to Jesus, the ultimate Lord and Master, returning to judge his servants].

⁴⁷“The ·servant [slave] who knows what his master wants but is not ·ready [prepared], or who does not do what the master wants, will ·be beaten with many blows [beaten severely]! ⁴⁸But the servant who does not know what his master wants and does things that should be punished will be beaten ·with few blows [lightly; ^{Ca} a metaphor for judgment]. From everyone who has been given much, much will be ·demanded [required]. And from the one trusted with much, much more will be expected.

⁴⁹“I came to ·set [bring; cast] fire to the world, and I wish it were already ·burning [kindled]! ⁵⁰I have a baptism [^{Ca} a metaphor for suffering, portrayed as an overwhelming deluge] ·to suffer through [^{Lt} to be baptized with], and I feel very ·troubled [distressed] until it is over. ⁵¹Do you think I came to give peace to the earth? No, I tell you, I came to ·divide it [bring division]. ⁵²[^{Lt} For] From now on, a ·family [^{Lt} house] with five people will be divided, three against two, and two against three. ⁵³They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law [Mic. 7:6].”

⁵⁴Then Jesus said to the ·people [crowds], “When you see clouds coming up in the west, [^{Lt} immediately] you say, ‘It’s going to rain,’ and [^{Lt} so; thus] it happens. ⁵⁵When you feel the wind begin to blow from the south [^{Ct} the desert], you say, ‘It will be a hot day,’ and it happens. ⁵⁶Hypocrites! You know how to ·understand [interpret] the appearance of the earth and sky. Why don’t you ·understand [know how to interpret] ·what is happening now [this present time; ^{Ct} the time of the coming of the Kingdom]?”

⁵⁷“Why can’t you ·decide [judge] for yourselves what is right? ⁵⁸If your ·enemy [opponent; accuser] is taking you ·to court [before the magistrate/ruler], try hard to settle it on the way. If you don’t, your enemy might ·take [drag] you to the judge, and the judge might turn you over to the officer, and the officer might throw you into ·jail [prison]. ⁵⁹I tell you, you will not get out of there until you have paid everything you owe [^{Ct} Greek: the last *lepton*; a copper or bronze coin of very little value].”

13 At that time some people were there who told Jesus that Pilate [^{Ct} Pontius Pilate, governor of Judea from AD 26 to 36; see 3:1] had killed some people from Galilee while they were worshipping. He mixed their blood with the

JESUS CAUSES

DIVISION

(12:49–53;
Matt. 10:34–36)

UNDERSTANDING

THE TIMES

(12:54–56; Matt. 16:2–3)

SETTLE YOUR

PROBLEMS

(12:57–59;
Matt. 5:25–26)

CHANGE YOUR

HEARTS

blood of the animals they were sacrificing to God. ²Jesus answered, “Do you think this happened to them [^Lthey suffered these things] because they were more sinful than all others from Galilee? ³No, I tell you. But unless you change your hearts and lives [repent], you will [^Lall] be destroyed as they were! ⁴[^LOr] What about those eighteen people who died when the tower of Siloam fell on them? Do you think they were more sinful [more guilty; greater offenders] than all the others who live in Jerusalem? ⁵No, I tell you. But unless you change your hearts and lives [repent], you will all be destroyed too!”

THE USELESS TREE

⁶Jesus told this story [parable]: “A man had a fig tree planted in his vineyard. He came looking for some fruit on the tree, but he found none. ⁷So the man said to his gardener, [^LLook,] I have been looking for fruit on this tree for three years, but I never find any. Cut it down. Why should it waste the ground [take up space]?’ ⁸But the servant answered, ‘Master [Sir], let the tree have one more year to produce fruit. Let me dig up the dirt around it and put on some fertilizer [manure]. ⁹If the tree produces fruit next year, good. But if not, you can cut it down.”

**JESUS HEALS
ON THE SABBATH**

¹⁰Jesus was teaching in one of the synagogues on the Sabbath day. ¹¹A woman was there who, for eighteen years, had an evil spirit in her that made her crippled [disabled]. Her back was always bent; she could not stand up straight. ¹²When Jesus saw her, he called her over and said, “Woman, you are free [released; set free] from your sickness [disability].” ¹³Jesus put [laid] his hands on her, and immediately she was able to stand up straight and began praising [giving glory to] God.

¹⁴The synagogue leader was angry [indignant] because Jesus healed on the Sabbath day. He said to the people, “There are six days when one has to work. So come to be healed on one of those days, and not on the Sabbath day.”

¹⁵The Lord answered, “You hypocrites! Doesn’t each of you untie your work animals [^Lox or donkey from the stall] and lead them to drink water on the Sabbath day? ¹⁶This woman that I healed, a daughter of Abraham, has been held by Satan for eighteen years. Surely it is not wrong [^LWas it not necessary...?] for her to be freed from her sickness [^Lthis bond/imprisonment] on a Sabbath day!” ¹⁷When Jesus said this, all of those who were criticizing [opposing] him were ashamed, but the entire crowd rejoiced at all the wonderful [glorious] things Jesus was doing.

**STORIES OF
MUSTARD SEED
AND YEAST**

(13:18–21;
Matt. 13:31–33;
Mark 4:30–32)

¹⁸Then Jesus said, “What is God’s kingdom like? What can I compare it with? ¹⁹It is like a mustard seed that a man plants

in his garden. The seed grows and becomes a tree, and the wild birds [^Lbirds of the sky] build nests in its branches.”

²⁰Jesus said again, “What can I compare God’s kingdom with? ²¹It is like yeast [^Lleaven] that a woman took and hid [^Lmixed] in a large tub [^CGreek: three *sata*; about fifty pounds] of flour until it made all the dough rise [^Lthe whole was leavened; Matt. 13:33].”

²²Jesus was teaching in every town and village as he traveled toward Jerusalem. ²³Someone said to Jesus, “Lord, will only a few people be saved?”

Jesus said, ²⁴“Try hard [^LStrive; Exert yourself] to enter through the narrow door, because many people [^LI tell you] will try to enter there, but they will not be able. ²⁵When the owner of the house gets up and closes the door, you can [^Lbegin to] stand outside and knock on the door and say, ‘Sir [^LLord], open the door for us.’ But he will answer, ‘I don’t know you or where you come from.’ ²⁶Then you will say, ‘We ate and drank with you, and you taught in the streets of our town.’ ²⁷But he will say to you, ‘I don’t know you or where you come from. Go away from me, all you who do evil [^Lpractice unrighteousness; Ps. 6:8]!’ ²⁸[^LThere; In that place] You will cry and grind [^Lgnash] your teeth [^Cindicating pain and remorse, or perhaps anger at the master; see Ps. 35:16] when you see Abraham, Isaac, Jacob, and all the prophets in God’s kingdom, but you yourselves thrown outside. ²⁹People will come from the east, west, north, and south and will sit down at the table [^Lrecline; ^Cthe posture for a banquet or dinner party] in the kingdom of God [^Cthe messianic banquet, a metaphor for God’s final salvation; Is. 25:6–8]. ³⁰[Indeed; ^LLook; ^TBehold] There are those who are last now who will be first in the future. And there are those who are first now who will be last in the future.”

³¹At that time [^Lor very hour] some Pharisees came to Jesus and said, “Go away from here! Herod [^CAntipas; see 3:1] wants to kill you!”

³²Jesus said to them, “Go tell that fox Herod, [^LLook; ^TBehold] Today and tomorrow I am forcing [^Ldriving; casting] demons out and healing people. Then, on the third day, I will reach my goal [^Laccomplish my purpose; finish my work; ^Lfinish].” ³³Yet I must be on my way today and tomorrow and the next day. Surely it cannot be right [^Lis impossible; is unthinkable] for a prophet to be killed anywhere except in Jerusalem.

³⁴“Jerusalem, Jerusalem! You kill the prophets and stone to death those who are sent to you. Many times [^LHow often] I wanted to gather your people [^Lchildren] as a hen gathers

THE NARROW DOOR

(13:22–30;
Matt. 7:13–14, 22–23;
8:11–12; 19:30;
Mark 10:31)

JESUS WILL DIE IN JERUSALEM

(13:31–35;
Matt. 23:37–39)

her chicks under her wings, but you would not let me [Matt. 23:37–39]. ³⁵Now [^LLook!; ^TBehold!] your house is **·left completely empty** [left desolate; abandoned; Jer. 22:5]. I tell you, you will not see me until that time when you will say, ‘God bless [^LBlessed is] the One who comes in the name of the Lord [Ps. 118:26].’”

**HEALING ON THE
SABBATH**

14 On a Sabbath day, when Jesus went to eat at the home of a leading Pharisee, **·the people** [^Lthey; ^Cprobably religious leaders] were watching Jesus very closely. ²And [^LLook; ^TBehold] in front of him was a man with **·dropsy** [^Cswelling caused by bodily fluids; also called edema]. ³Jesus said to the Pharisees and experts on the law, “Is it **·right or wrong** [permitted; lawful] to heal on the Sabbath day?” ⁴But they **·would not answer his question** [^Lkept silent]. So Jesus **·took** [touched; took hold of] the man, healed him, and sent him away. ⁵Jesus said to **·the Pharisees and teachers of the law** [^Lthem], “If your childⁿ or ox falls into a **·well** [*or* pit] on the Sabbath day, will you not pull him out **·quickly** [immediately; right away; Ex. 21:33–34]?” ⁶And they could not answer him.

**DON'T MAKE
YOURSELF
IMPORTANT**

⁷When Jesus noticed that some of the guests were choosing the **·best places** [places of honor] to sit [^Cseats were assigned according to social status], he told this **·story** [parable]: ⁸“When someone invites you to a wedding feast, don’t take the **·most important seat** [place of honor], because someone more **·important** [distinguished; honorable] than you may have been invited. ⁹The host, who invited both of you, will come to you and say, ‘Give this person your seat.’ Then you will be **·embarrassed** [humiliated; disgraced; shamed] and will have to move to the **·last** [least; lowest] place. ¹⁰So [^LBut] when you are invited, go **·sit in a seat that is not important** [^Lrecline in the last/lowest place; 7:36]. When the host comes to you, he may say, ‘Friend, move up here to a **·more important** [better; higher] place.’ Then **·all the other guests will respect you** [^Lyou will be honored in the presence of all the guests]. ¹¹[^LFor; Because] All who **·make themselves great** [exalt themselves] will be made humble, but those who make themselves humble will be **·made great** [exalted].”

**YOU WILL BE
REWARDED**

¹²Then Jesus said to the man who had invited him, “When you give a lunch or a dinner, don’t invite only your friends, your **·family** [near relatives; ^Lbrothers; siblings], your other relatives, and your rich neighbors. At another time they will invite you to eat with them, and **·you will be repaid** [*or* that will be your only payment]. ¹³Instead, when you give a **·feast**

[banquet], invite the poor, the crippled, the lame, and the blind. ¹⁴Then you will be blessed, because they have nothing and cannot pay you back [^Csomething given was typically repaid with goods, favors, or honor]. •But [For] you will be repaid •when the good people rise from the dead [^Lat the resurrection of the righteous].”

¹⁵One of those •at the table [^Lreclining; see 5:29] with Jesus heard these things and said to him, “•Blessed [Happy] are the people who will •share in the meal [^Leat bread] in God’s kingdom [^Can allusion to the messianic banquet at the end of time; see 13:29; Is. 25:6–8].”

¹⁶Jesus said to him, “A man gave a •big [great] banquet and invited many people. ¹⁷When it was time to eat, the man sent his •servant [slave] to tell the guests [^Cwho had accepted the invitation], ‘Come. Everything is ready.’

¹⁸“But all the guests [one after another; *or* in a similar manner] began to make excuses [^Ca great offense in that culture]. The first one said, ‘I have just bought a field, and I must go look at it. Please excuse me.’ ¹⁹Another said, ‘I have just bought five •pairs [^Lyoke] of oxen; I must go and try them. Please excuse me.’ ²⁰A third person said, ‘I just got married; I can’t come [^Cwhile newly married men were exempt from certain duties (Deut. 24:5), that is not a valid excuse for offending the host].’ ²¹So the •servant [slave] returned and told his master what had happened. Then the master [^Lof the household] became angry and said, ‘Go at once into the •streets [squares] and •alleys [lanes] of the town, and bring in the poor, the crippled, the blind, and the lame.’ ²²•Later [^LAnd] the •servant [slave] said to him, ‘Master, I did what you commanded, but we still have room.’ ²³The master said to the servant, ‘Go out to the roads and •country lanes [hedgerows], and •urge [compel] the people there to come so my house will be full [^Cthose outside the city may refer to the Gentiles, who will come into the kingdom (see Acts 10–11)]. ²⁴[^LFor] I tell you, none of •those [^Lthose men; ^Creferring to the three who refused] whom I invited first will •eat with me [^Ltaste my banquet/dinner].”

²⁵Large crowds were traveling with Jesus, and he turned and said to them, ²⁶“If anyone comes to me but •does not hate [*or* loves more than me; ^CJesus is using hyperbole to emphasize his point] his father, mother, wife, children, brothers, or sisters—or even •life [life itself; *or* his own life]—he cannot be my •follower [disciple]. ²⁷Whoever •is not willing to [^Ldoes not] carry his own cross and follow me cannot be my •follower [disciple]. ²⁸•If you want [^LFor which of you who wants...?] to build a tower, you first sit down and •decide [calculate;

**A STORY ABOUT
A BIG BANQUET**
(14:15–24;
Matt. 22:1–10)

**THE COST OF
BEING JESUS’
FOLLOWER**
(14:25–33;
Matt. 10:37–38)

figure out] how much it will cost, to see if you have enough money to finish the job. ²⁹If you don't, you might lay the foundation, but you would not be able to finish. Then all who would see it would ·make fun of [mock; ridicule] you, ³⁰saying, 'This person began to build but was not able to finish.'

³¹"If a king is going to ·fight [meet in battle; wage war against] another king, first ·he will [^Lwill he not...?] sit down and plan. He will decide if he and his ten thousand soldiers can ·defeat [^Lengage/meet in battle] the other king who has twenty thousand soldiers. ³²If he can't, then while the other king is still far away, he will send ·some people [an embassy; a messenger] to speak to him and ask for [terms of] peace. ³³In the same way, you must give up everything you have to be my ·follower [disciple].

**DON'T LOSE
YOUR INFLUENCE**

(14:34-35; Matt. 5:13;
Mark 9:49-50)

³⁴"Salt is good, but if it loses its salty taste, ·you cannot make it salty again [^Lhow can it be seasoned?]. ³⁵It is no good for the soil or for ·manure [the manure pile]; it is thrown away.

"·Let those with ears use them and listen [^LThe one who has ears to hear, let him hear]."

**A LOST SHEEP,
A LOST COIN**

(15:1-7; Matt. 18:12-14)

15 The tax collectors [^Cwho were despised because they worked for the Roman rulers and were notorious for corruption and extortion] and sinners all ·came [drew near] to listen to Jesus. ²But the Pharisees and the ·teachers of the law [scribes] began to ·complain [murmur; grumble]: "Look, this man ·welcomes [associates with; receives] sinners and even eats with them [^Cindicating social acceptance]."

³·Then [So] Jesus told them this ·story [parable]: ⁴"Suppose one of you has a hundred sheep but loses one of them. ·Then he will [^LWon't he...?] leave the other ninety-nine sheep in the ·open field [wilderness; desert] and go out and look for the lost sheep until he finds it. ⁵And when he finds it, he ·happily [joyfully] puts it on his shoulders ⁶and goes home. He calls ·to [together] his friends and neighbors and says, 'Be happy [Rejoice] with me because I found my lost sheep.' ⁷In the same way, I tell you there is more joy in heaven over one sinner who ·changes his heart and life [repents], than over ninety-nine ·good [righteous; ^Cself-righteous] people who don't need to ·change [repent].

⁸"[^LOr] Suppose a woman has ten silver coins [^CGreek: *drachmas*; each equal to about a day's wage], but loses one. ·She will [Won't she...?] light a lamp, sweep the house, and ·look [search] carefully for the coin until she finds it. ⁹And when she finds it, she will call her friends and neighbors and say, 'Be happy [Rejoice] with me because I have found the

·coin [1-drachma] that I lost.’ ¹⁰In the same way, [1I tell you] there is joy in the presence of the angels of God when one sinner ·changes his heart and life [repents].”

**THE SON
WHO LEFT HOME**

¹¹Then Jesus said, “A man had two sons. ¹²The younger son said to his father, ‘Father, give me my share of the ·property [estate; C]his inheritance.’ So the father divided the ·property [wealth; assets; 1]life between his two sons. ¹³Then [Some time later; 1After not many days] the younger son gathered up all that was his and traveled ·far away to another [to a distant] country. There he ·wasted [squandered; scattered] his money in ·foolish [wild; reckless] living. ¹⁴After he had spent everything, a time came when there was ·no food anywhere [1a severe famine] in the country, and the son ·was poor and hungry [1began to be in need]. ¹⁵So he ·got a job with [hired himself out to] one of the citizens there who sent the son into the fields to feed pigs [Cdegrading work, since pigs were unclean and detestable animals to Jews]. ¹⁶The son was so hungry that he wanted to ·eat [or fill his stomach with] the pods the pigs were eating, but no one gave him anything. ¹⁷When he ·realized what he was doing [came to his senses; 1came to himself], he thought, ‘All of my father’s ·servants [hired workers] have ·plenty of [more than enough; abundant] ·food [bread]. But I am here, ·almost dying [perishing] with hunger. ¹⁸I will ·leave and return [get up and go] to my father and say to him, “Father, I have sinned against ·God [1heaven; C]Jews often used “heaven” for “God” out of reverence for the divine Name] and against you. ¹⁹I am no longer worthy to be called your son, but ·let me be [make me] like one of your ·servants [hired workers].”’ ²⁰So the son left and went to his father.

“While the son was still a long way off, his father saw him and felt ·sorry [compassion] for his son. So the father ran to him [C]an undignified act for a family patriarch; evidence of his unrestrained love] and hugged and kissed him. ²¹The son said, ‘Father, I have sinned against ·God [1heaven; v. 18] and against you. I am no longer worthy to be called your son.’” ²²But the father said to his ·servants [slaves], ‘Hurry! Bring the ·best clothes [1first/best robe; C]either the father’s own, or a ceremonial robe for an honored guest] and put them on him. Also, put a ring on his finger [C]probably a signet ring indicating sonship and authority; Gen. 41:42] and sandals on his feet [C]slaves went barefoot]. ²³And get our ·fat [fattened; C]prepared for slaughter] calf and kill it [C]people only occasionally ate meat; such a large animal indicates a major celebration] so we can have a feast and celebrate. ²⁴My son

15:21 son Some Greek copies continue, “but let me be like one of your servants” (see verse 19).

was dead, but now he is alive again! He was lost, but now he is found!’ So they began to celebrate.

²⁵“The older son was in the field, and as he came closer to the house, he heard the sound of music and dancing. ²⁶So he ·called to [summoned] one of the [household] servants and asked what all this meant. ²⁷The servant said, ‘Your brother has come back, and your father killed the ·fat [fatted; v. 23] calf, because your brother came home ·safely [healthy; safe and sound].’ ²⁸The older son was angry and ·would not [had no desire to] go in to the feast. So his father went out and ·begged [urged; encouraged] him to come in. ²⁹But the older son ·said to [answered] his father, ‘[^LLook; ^TBehold] I have served you like a slave for many years and have ·always obeyed [never disobeyed; ^Lnever neglected] your commands. But you never gave me even a young goat to ·have at a feast [celebrate] with my friends. ³⁰But ·your other son [^Lthis son of yours], who ·wasted [squandered; devoured] ·all your money [your property; ^Lyour life] on prostitutes, comes home, and you kill the fat [fatted; v. 23] calf for him!’ ³¹The father said to him, ‘·Son [Child], you ·are always with [^{or} have always stood by] me, and all that I have is yours. ³²[^LBut] We had to celebrate and ·be happy [rejoice] because ·your brother [^Lthis brother of yours; v. 30] was dead, but ·now he is alive [has come back to life]. He was lost, but now he is found.”

TRUE WEALTH

16 Jesus also said to his ·followers [disciples], “Once there was a rich man who had a manager to take care of his business. This manager was accused of ·cheating him [wasting/squandering his assets/possessions]. ²So he called the manager in and said to him, ‘What is this I hear about you? Give me a ·report [accounting] of ·what you have done with my money [^Lyour management], because you ·can’t be my manager any longer [are going to be fired].’ ³The manager thought to himself, ‘What will I do since my master is ·taking my job away from [about to fire] me? I am not strong enough to ·dig ditches [^{or} work the soil; ^Ldig], and I am ashamed to beg. ⁴I know what I’ll do so that when I ·lose my job [^Lam removed from management] people will welcome me into their homes.’

⁵“So the manager called in everyone who owed the master any money. He asked the first one, ‘How much do you owe [^Lmy master]?’ ⁶He answered, ‘Eight hundred gallons [^CGreek: one hundred *batoi*; a *batos* was about eight gallons] of olive oil.’ The manager said to him, ‘Take your bill, sit down quickly, and write ·four hundred gallons [Greek: fifty (*batoi*)].’ ⁷Then the manager asked another one, ‘How much do you owe?’ He answered, ‘·One thousand bushels [Greek: one hundred *koroi*;

a *koros* was about ten bushels] of wheat.’ Then the manager said to him, ‘Take your bill and write eight hundred bushels [^cGreek: eighty (*koroi*)].’ ⁸So, the master praised the **·dishonest** [unrighteous; unjust] manager for being **·clever** [shrewd; prudent]. Yes, **·worldly people** [^Lthe children of this age] are **more ·clever** [shrewd; prudent] with their own **·kind** [contemporaries; generation] **than ·spiritual people** [^Lthe children of light] are.

⁹“I tell you, make friends for yourselves using **·worldly riches** [^Lthe mammon/wealth of unrighteousness] so that when those riches **·are gone** [fail; run out], you will be welcomed in **·those homes that continue forever** [eternal dwellings/tents; ^cGod’s presence]. ¹⁰Whoever **·can be trusted** [is faithful] with a little **·can also be trusted** [is also faithful] with a lot, and whoever is **·dishonest** [unjust] with a little is **·dishonest** [unjust] with a lot. ¹¹If [^Ltherefore] you **·cannot be trusted** [have not been faithful] with **·worldly riches** [^Lunrighteous mammon], then who will trust you with true riches? ¹²And if you **·cannot be trusted** [have not been faithful] with things that belong to someone else, who will give you things of your own?

¹³“No servant can serve two **·masters** [lords]. [^LFor] The servant will hate one master and love the other, or will **·follow** [be devoted/loyal to] one master and **·refuse to follow** [despise] the other. You cannot serve both God and **·worldly riches** [money; ^Lmammon].”

¹⁴The Pharisees, who loved money, were listening to all these things and **·made fun of** [derided; ridiculed] Jesus. ¹⁵He said to them, “You **·make yourselves look good** [justify yourselves] in front of people, but God knows what is really in your hearts. What is **·important to** [exalted/esteemed by] people is **·hateful** [detestable; an abomination] in God’s sight.

¹⁶“The law of Moses and the writings of the prophets [^cthe Old Testament] **·were preached** [*or* were in force; ^Lwere] until John [^cthe Baptist] came [3:1–20; ^cJohn is the transitional figure between the age of promise and the age of salvation]. Since then the **·Good News** [Gospel] about the kingdom of God is being **·told** [preached; proclaimed], and everyone **·tries to enter it by force** [*or* is eager to get into it; *or* is strongly urged to enter it]. ¹⁷It would be easier for heaven and earth to **·pass away** [disappear] than for **·the smallest part** [^Lone stroke] of a letter in the law to **·be changed** [drop out; Matt. 5:18; 11:12–13].

¹⁸“If a man divorces his wife and marries another woman, he **·is guilty of** [commits] adultery, and the man who marries a divorced woman **·is also guilty of** [commits] adultery.”

**GOD’S LAW
CANNOT BE
CHANGED**

**DIVORCE AND
REMARriage**
*(16:18; Matt. 19:9;
Mark 10:11–12)*

**THE RICH MAN
AND LAZARUS**

19Jesus said, “There was a rich man who always dressed in the finest clothes [Lpurple and fine linen] and lived in luxury [or feasted sumptuously] every day. 20And a very poor man named Lazarus, whose body was covered with sores, was laid at the rich man’s gate. 21He wanted [longed] to eat only the small pieces of food that fell [Lwhat fell] from the rich man’s table. And [Even] the dogs would come and lick his sores [Cdogs were viewed as despicable scavengers, not household pets]. 22Later [LNow it happened that], Lazarus died, and the angels carried him to the arms of Abraham [LAbraham’s side/Tbosom; Cthe imagery of a banquet, with Abraham as host and Lazarus as honored guest]. The rich man died, too, and was buried. 23In the place of the dead [LHades], he was in much pain [torment]. Looking up [Llifting up his eyes,], the rich man saw Abraham far away with Lazarus at his side [Tin his bosom]. 24He called, ‘Father Abraham, have mercy on me! Send Lazarus to dip his finger in water and cool my tongue, because I am suffering [in agony] in this fire [Is. 66:24]!’ 25But Abraham said, ‘Child, remember when you were alive you had the good things in life, but bad things happened to Lazarus. Now he is comforted here, and you are suffering [in agony]. 26Besides [Lall this], there is a big pit [great gulf/chasm set in place] between you and us, so no one can cross over to you, and no one can leave there and come here [Lto us].’ 27The rich man said, ‘Father, then please [I ask/beg you to] send Lazarus to my father’s house. 28[LFor] I have five brothers, and Lazarus could warn them so that they will not come to this place of pain [torment].’ 29But Abraham said, ‘They have the law of Moses and the writings of the prophets [LMoses and the prophets]; let them learn from [listen to] them.’ 30The rich man said, ‘No, father Abraham! [LBut] If someone goes to them from the dead, they would believe and change their hearts and lives [Lrepent].’ 31But Abraham said to him, ‘If they will not listen to Moses and the prophets, they will not listen to [Lbe persuaded/convincing by] someone who comes back from the dead.’”

**SIN AND
FORGIVENESS**

(17:1-4;
Matt 18:6-7, 15;
Mark 9:42)

17 Jesus said to his followers [disciples], “Things that cause people to sin [Stumbling blocks; Causes of sin; Temptations] will happen [are inevitable; Lit is impossible for them not to come], but how terrible for [Lwoe to] the person who causes them to happen! 2It would be better for you [Lhim; that person] to be thrown into the sea with a large [Lmill] stone around your [Lthis] neck than to cause one of these little ones to sin [stumble]. 3So be careful [watch yourselves]!

“If another follower [fellow believer; ^Lyour brother (or sister)] sins, warn [rebuke] him, and if he is sorry and stops sinning [repents], forgive him. ⁴If he sins against you seven times in one day [or each day] and says that he is sorry each time [repents seven times], forgive him.”

⁵The apostles said to the Lord, “Give us more faith!”

⁶The Lord said, “If your faith were the size of a mustard seed, you could say to this mulberry tree, ‘Dig yourself up [Be uprooted] and plant yourself in the sea,’ and it would obey you.

**HOW BIG
IS YOUR FAITH?**

(17:5-6; Matt. 17:19-21;
Mark 9:28-29)

⁷“Suppose one of you has a servant [slave] who has been plowing the ground or caring for the sheep. When the servant comes in from working in the field, would you say, ‘Come in and sit down to eat [^Lrecline; ^Cthe posture for a banquet or formal meal]’? ⁸No, you [^Lhe] would say to him, ‘Prepare something for me to eat. Then get yourself ready [or put on your apron; ^Lgird yourself] and serve [wait on] me. After I finish eating and drinking, you can eat and drink.’ ⁹The servant does not get any special thanks [^LDoes he thank the servant...?] for doing what his master commanded. ¹⁰It is the same with you. When you have done everything you are told to do, you should say, ‘We are unworthy [undeserving; worthless] servants; we have only done the work we should do [our duty; our obligation].’”

**BE GOOD
SERVANTS**

¹¹[^LNow it happened that] While Jesus was on his way to Jerusalem, he was going through the area between [middle of; borderlands of] Samaria and Galilee. ¹²As he came into a small town [village], ten men who had a skin disease [^Twith leprosy; ^Cthe term does not refer to modern leprosy (Hansen’s disease), but to various skin disorders; see Lev. 14] met him there. They did not come close to Jesus [^Lstood at a distance] ¹³but called [shouted; raised their voices] to him, “Jesus! Master! Have mercy [pity] on us!”

BE THANKFUL

¹⁴When Jesus saw the men, he said, “Go and show yourselves to the priests [^Conly a priest could declare a person cleansed of such skin disorders; Lev. 14].”

As the ten men were going, they were healed [^Lcleansed; ^Cskin disorders like this rendered the person afflicted ceremonially unclean]. ¹⁵When one of them saw that he was healed, he went back to Jesus, praising God in a loud voice. ¹⁶Then he bowed down [^Lfell on his face] at Jesus’ feet and thanked him. (And this man was a Samaritan [^Ca shocking revelation, since Samaritans were despised by Jews].) ¹⁷Jesus said, “Weren’t ten men healed [^Lcleansed; v. 14]? Where are the other nine? ¹⁸Is this Samaritan [^Lforeigner] the only one who came back to thank [^Lgive glory to] God?” ¹⁹Then Jesus said

to him, “Stand up and go on your way. ·You were healed because you believed [^LYour faith has saved/healed you].”

**GOD'S KINGDOM
IS WITHIN YOU**

²⁰Some of the Pharisees asked Jesus, “When will the kingdom of God come?”

Jesus answered, “God’s kingdom ·is coming, but not in a way that you will be able to see with your eyes [^Lis not coming with observable/visible signs; ^Cperhaps the heavenly signs described in Jewish apocalyptic literature]. ²¹People will not say, ‘Look, here it is!’ or, ‘There it is!’ because God’s kingdom is ·within you [*or* among you; in your midst].”

**WHEN JESUS,
THE SON OF MAN,
COMES AGAIN**

(17:22–37;
Matt. 10:39;
24:17–28, 37–41;
Mark 13:14–23)

²²Then Jesus said to ·his followers [the disciples], “The time will come when you will ·want very much [long] to see one of the days of the Son of Man [^Cthe full revelation of the kingdom at Jesus’ return]. But you will not see it. ²³People will say to you, ‘Look, ·there he is [*or* over there]!’ or, ‘Look, ·here he is [*or* over here]!’ ·Stay where you are [^LDon’t leave/go out]; don’t go away and ·search [pursue; chase after].

²⁴“For as the lightning flashes and lights up the sky from one side to the other, so ·it will be when the Son of Man comes again [^Lwill be the Son of Man in his dayⁿ]. ²⁵But first he must suffer many things and be rejected by ·the people of this time [^Lthis generation]. ²⁶Just as it was ·when Noah lived [^Lin the days of Noah; Gen. 6–9], so it will be ·when the Son of Man comes again [^Lin the days of the Son of Man]. ²⁷People were eating, drinking, marrying, and ·giving their children to be married [*or* being given in marriage] until the day Noah entered the boat. Then the flood came and ·killed [destroyed] them all. ²⁸It will be the same as ·during the time [^Lin the days] of Lot. People were eating, drinking, buying, selling, planting, and building. ²⁹But the day Lot left Sodom, fire and ·sulfur [^Tbrimstone] rained down from ·the sky [heaven] and ·killed [destroyed] them all [Gen. 19]. ³⁰This is how it will be ·when [^Lthe day] the Son of Man ·comes again [^Lis revealed].

³¹“On that day, a person who is on the roof [^Croofs were typically flat and used as extra rooms] and whose belongings are in the house should not ·go inside [^Lcome down] to get them. A person who is in the field should not ·go back home [^Lturn back]. ³²Remember Lot’s wife [^Cwho was judged for longingly looking back at Sodom; Gen. 19:15–17, 26]. ³³Those who try to ·keep [preserve; keep secure] their lives will lose them. But those who ·give up [lose; let go of] their lives will save them. ³⁴I tell you, on that night two people will be sleeping in one bed; one will be taken and the other will be left. ³⁵There will be two women grinding grain together; one will

17:24 day Some Greek copies do not have “in his day.”

be taken, and the other will be left. ¹³⁶Two people will be in the field. One will be taken, and the other will be left.”ⁿ

³⁷The followers [^LThey] asked Jesus, “Where will this be [^LWhere], Lord?”

Jesus answered, “Where there is a dead body [corpse], there the vultures will gather [the carnage will make the place of judgment obvious to all].”

18 Then Jesus used this story [parable] to teach his followers [show the necessity] that they should always pray and never lose hope [become discouraged]. ²“In a certain town there was a judge who did not respect [fear] God or care about people [or care what people thought]. ³In that same town there was a widow [among the most vulnerable members of society] who kept coming to this judge, saying, ‘Give me my rights [justice] against my enemy [opponent; adversary].’ ⁴For a while the judge refused to help her. But afterwards, he thought to himself, ‘Even though I don’t respect [fear] God or care about people [or care what people think], ⁵Yet because she keeps bothering me [is causing me such trouble], I will see that she gets her rights [justice]. Otherwise she will keep coming until she wears me out [or eventually come and punch me/blacken my eye].”

⁶The Lord said, “Listen to what the unfair [unjust; unrighteous] judge said. ⁷God will always [^LWill not God...?] give what is right [provide justice] to his people [chosen people; elect] who cry to him day and night, and he will not [^Lwill he...?] be slow to answer them [or keep putting them off]. ⁸I tell you, God will help [provide justice to] his people quickly [or suddenly]. But [However; Yet] when the Son of Man comes again, will he find those on earth who believe in him [^Lfaith on the earth; ^CGod’s faithfulness is certain; the only question is whether people will remain faithful to him]?”

⁹Jesus told this story [parable] to some people who thought they were very good [were confident of their own righteousness] and looked down on [scorned; despised] everyone else: ¹⁰“Two men went up to the Temple [courts] to pray, one a Pharisee and the other a tax collector [^Cdespised by their fellow Jews because they worked for the hated Romans and were notorious for extortion]. ¹¹The Pharisee stood alone and prayed [or stood and prayed about himself], ‘God, I thank you that I am not like other people—thieves, cheaters [evildoers; unrighteous people], adulterers—or even like this tax collector. ¹²I fast twice a week [^CPharisees commonly fasted on Monday and Thursday], and I give one-tenth of [pay tithes on] everything I get!’

**GOD WILL ANSWER
HIS PEOPLE**

**BEING RIGHT
WITH GOD**

13“[^LBut] The tax collector, standing at a distance, would not even ·look up [^Lraise his eyes] to heaven. But he beat on his chest [^Ca sign of sorrow and remorse] and said, ‘God, have mercy on me, a sinner.’ 14I tell you, when this man went home, he was ·right with God [justified], ·but the Pharisee was not [^Lrather than that (other) man]. [^LBecause] All who ·make themselves great [exalt themselves] will be made humble, but all who make themselves humble will be ·made great [exalted].”

**WHO WILL ENTER
GOD’S KINGDOM?**

(18:15–17;
Matt 19:13–15;
Mark 10:13–16)

15Some people brought even their babies to Jesus so he could touch them. When the ·followers [disciples] saw this, they ·told them to stop [scolded/rebuked them]. 16But Jesus called for the children, saying, “Let the little children come to me. Don’t ·stop [hinder; forbid] them, because the kingdom of God belongs to people who are like these children [^Cmeaning humble and dependent]. 17I tell you the truth, you must ·accept [receive] the kingdom of God as if you were a child, or you will never enter it.”

**A RICH MAN’S
QUESTION**

(18:18–30;
Matt 19:16–30;
Mark 10:17–31)

18A certain ·leader [ruler] asked Jesus, “Good Teacher, what must I do to ·have life forever [^Linherit eternal life]?”

19Jesus said to him, “Why do you call me good? ·Only God is good [^LNo one is good except one—God; ^CJesus is not denying his own divinity, but is challenging the man’s understanding of goodness]. 20You know the commands: ‘You must not ·be guilty of [commit] adultery. You must not murder anyone. You must not steal. You must not ·tell lies [testify falsely] about your neighbor. Honor your father and mother [Ex. 20:12–16; Deut. 5:16–20].”

21But the leader said, “I have ·obeyed [kept carefully; guarded] all these commands since ·I was a boy [my youth].”

22When Jesus heard this, he said to him, “There is still one more thing you ·need to do [lack]. Sell everything you have and give it to the poor, and you will have treasure in heaven. Then come and follow me.” 23But when the man heard this, he became very sad, because he was ·very [extremely] rich.

24·Jesus looked at him and [^{or} When Jesus saw this reaction, he] said, “·It is very hard [^LHow hard it is...!] for ·rich people [^Lthose who have wealth] to enter the kingdom of God. 25[^LFor; Indeed] It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God [^Cmeaning it is impossible, by human effort; see v. 27].”

**WHO CAN BE
SAVED?**

26When the people heard this, they asked, “Then who can be saved?”

27Jesus answered, “The things impossible ·for people [humanly speaking] are possible for God.”

²⁸Peter said, “Look, we have left everything [or our possessions; or our home] and followed you.”

²⁹Jesus said, “I tell you the truth, all those who have left houses, wives, brothers [or siblings], parents, or children [for the sake of] the kingdom of God ³⁰will get much more in this life [age; ^Ltime]. And in the age [aeon; world] that is coming, they will have life forever [eternal life].”

³¹Then Jesus took the twelve apostles [^Lthe Twelve] aside and said to them, “[^LLook; ^TBehold] We are going [^Lup] to Jerusalem. Everything the prophets wrote about the Son of Man will happen [be fulfilled/completed/accomplished].

³²He will be turned over to the Gentiles [^Cthe Roman authorities]. They will laugh at [mock] him, insult him, spit on him, ³³beat him with whips [flog him; ^Tscourge him], and kill him. But on the third day, he will rise to life again.” ³⁴The apostles [^LThey] did not understand this; the meaning was hidden from them, and they did not realize [comprehend] what was said.

³⁵As Jesus came near the city of Jericho, a blind man was sitting beside the road, begging. ³⁶When he heard the people coming down the road [passing by], he asked, “What is happening?”

³⁷They told him, “Jesus, from Nazareth [or the Nazarene], is going by.”

³⁸The blind man cried out, “Jesus, Son of David [^{Ca} title for the Messiah, a descendant of King David; 2 Sam. 7:11–16], have mercy [take pity] on me!”

³⁹The people leading the group warned [rebuked; scolded] the blind man to be quiet. But the blind man shouted even more, “Son of David, have mercy [take pity] on me!”

⁴⁰Jesus stopped and ordered the blind man to be brought to him. When he came near, Jesus asked him, ⁴¹“What do you want me to do for you?”

He said, “Lord, I want to see.”

⁴²Jesus said to him, “Then see. You are healed because you believed [Your faith has healed/saved you].”

⁴³At once the man was able to see, and he followed Jesus, thanking God. All the people who saw this praised God.

19 Jesus [^Lentered and] was going through the city of Jericho. ²A man was there named Zacchaeus, who was a very important [chief; leading] tax collector [^Cwith oversight over other tax collectors, and so even more hated; see 18:10], and he was wealthy. ³He wanted [was trying] to see who Jesus was, but he was not able because he was too short to see above the crowd. ⁴He ran ahead to a place where Jesus would come [was about to pass], and he climbed a

**JESUS WILL
RISE FROM
THE DEAD**

(18:31–34;
Matt. 20:17–19;
Mark 10:32–34)

**JESUS HEALS
A BLIND MAN**

(18:35–43;
Matt. 20:29–34;
Mark 10:46–52)

**ZACCHAEUS
MEETS JESUS**

sycamore tree so he could see him. ⁵When Jesus came to that place, he looked up and said to him, “Zacchaeus, hurry and come down! [^LFor; Because] I must stay at your house today.”

⁶Zacchaeus came down quickly and welcomed him ·gladly [joyfully]. ⁷All the people saw this and began to ·complain [murmur; grumble], “Jesus ·is staying with [has gone in to lodge with/be the guest of] a sinner!”

⁸But Zacchaeus stood and said to the Lord [^Cthe scene presumably changes here to a meal at Zacchaeus’ home], “[^LLook; ^TBehold] I ·will give [*or* I am now giving] half of my possessions to the poor. And ·if I have cheated anyone [*or* to those I have cheated/extorted], I will pay back four times more [^Ca generous response, since the law required only restitution plus one-fifth; Lev. 6:1–5].”

⁹Jesus said to him, “Salvation has come to this house today, because this man also ·belongs to the family [^Lis a son] of Abraham. ¹⁰[^LFor; Because] The Son of Man came to ·find [seek out] lost people and save them.”

A STORY ABOUT THREE SERVANTS

(19:11–27;
Matt 25:14–30;
Mark 13:34)

¹¹As ·the people [they; ^Ceither the disciples, the guests of Zacchaeus, or the larger crowd] were listening to this, Jesus told them a ·story [parable] because he was near Jerusalem and ·they thought [it seemed to them] God’s kingdom would appear immediately. ¹²He said: “A ·very important man [nobleman] went to a country far away to ·be made a king [^Lreceive a kingdom] and then to return home [^CJudean kings, like Herod the Great and his son Archelaus, received their authority to rule from the emperor in Rome]. ¹³So he called ten of his ·servants [slaves] and gave a coin [^CGreek: *mina*; worth 100 denarii, or about 3½ month’s wage] to each servant. He said, ‘Do business with [Invest; Trade with] this money until I get back.’ ¹⁴But ·the people in the kingdom [^Lthis citizens/subjects] hated the man. So they sent a ·group [delegation; embassy] to follow him and say, ‘We don’t want this man to ·be our king [^Lrule/reign over us].’

¹⁵“But the man ·became king [^Lreceived the kingdom]. When he returned home, he said, ‘Call those ·servants [slaves] who have my money so I can know how much they earned with it.’

¹⁶“The first servant came and said, ‘Sir, ·I earned ten coins with the one you gave me [^Lyour mina has earned ten minas].’ ¹⁷The king said to the servant, ‘Excellent! ·You are a good servant [Good servant/slave!]. Since ·I can trust you [you have been faithful] with small things, I will let you ·rule [govern; ^Lhave authority] over ten of my cities.’

¹⁸“The second servant said, ‘Sir, ·I earned five coins with your one [^Lyour mina earned five minas].’ ¹⁹The king said to this servant, ‘You can ·rule [be; take charge] over five cities.’

20“Then another servant came in and said to the king, ‘Sir, here is your *·coin* [mina] which I *·wrapped* [stored away] in a *·piece of cloth* [handkerchief] and hid. 21[^LFor; Because] I was afraid of you, because you are a *·hard* [harsh; demanding; severe] man. You even take *·money* that [^Lout what] you didn’t *·earn* [^Lput in] and *·gather food* that [harvest what] you didn’t *·plant* [sow].’ 22Then the king said to the servant, ‘I will *·condemn* [judge] you *·by your own words* [^Lfrom your mouth], you *·evil* [wicked; *or* worthless] servant. You knew that I am a *·hard* [harsh; demanding; severe] man, taking *·money* that [^Lout what] I didn’t earn and *·gathering food* that [^Lharvesting what] I didn’t *·plant* [sow]. 23Why then didn’t you put my money *·in the bank* [^Lon the table; *Can* idiom referring to the banker’s table]? Then when I came back, my money would have earned some interest.’

24‘The king [He] said to the men who were standing by, ‘Take the *·coin* [^Lmina] away from this servant and give it to the servant who earned ten *·coins* [^Lminas].’ 25They said, ‘But sir, that servant already has ten *·coins* [^Lminas].’ 26The king said [^LI say to you], ‘Those who have will be given more, but those who do not have anything *·will have everything* [^Leven what they have will be] taken away from them. 27Now *·where* are my enemies [*or* concerning those enemies] who didn’t want me to *·be king* [rule/reign over them]? Bring them here and *·kill* [slay; slaughter] them before me.’”

28After Jesus said this, he went on [^Lahead, going up] toward Jerusalem. 29As Jesus came near Bethphage and Bethany, towns near the hill called the Mount of Olives, he sent out two of his *·followers* [disciples]. 30He said, “Go to the town *·you can see there* [ahead of you; *or* opposite you; *Unclear* whether Bethphage or Bethany]. When you enter it, you will find a *·colt* [young donkey] tied there, which no one has ever ridden. Untie it and bring it here to me. 31If anyone asks you why you are untying it, say that *·the Master* [the Lord; *or* its Owner] needs it.”

32The two *·followers* [^Lwho were sent] went into town and found *·the colt* [*or* the situation] just as Jesus had told them. 33As they were untying it, its *·owners* [masters] came out and asked the followers, “Why are you untying our *·colt* [young donkey]?”

34The followers answered, “The Master [The Lord; Its Owner] needs it.” 35So they brought it to Jesus, threw their *·coats* [garments] on the *·colt’s* [young donkey’s] back, and put Jesus on it. 36As Jesus rode toward Jerusalem, others spread their coats on the *·road* [path; way] before him.

37As he was coming close to Jerusalem, on the way down the Mount of Olives, the whole crowd of *·followers* [disciples]

JESUS ENTERS JERUSALEM

AS A KING

(19:28–40; Matt. 21:1–9;
Mark 11:1–10)

began joyfully shouting praise to God for all the ·miracles [mighty works] they had seen. ³⁸They said,

“God bless [Blessed is] the king who comes in the name of the Lord [Ps. 118:26]!

·There is peace [*or* May there be peace; ^LPeace] in heaven and glory ·to God [^Lin the highest; ^Ceither “in highest heaven” or “to the Most High God”]!”

³⁹Some of the Pharisees in the crowd said to Jesus, “Teacher, ·tell your followers not to say these things [^Lrebuke your disciples].”

⁴⁰But Jesus answered, “I tell you, if ·my followers didn’t say these things [^Lthey remained silent], then the stones would ·cry out [start shouting].”

**JESUS CRIES
FOR JERUSALEM**

⁴¹As Jesus came near Jerusalem, he saw the city and ·cried for [wept over] it, ⁴²saying, “I wish you [^LIf you, even you,] ·knew [recognized] today what would bring you peace. But now it is hidden from ·you [^Lyour eyes]. ⁴³The time is coming [^LFor the days will come upon you] when your enemies will build ·a wall around you [ramparts against your walls] and will ·hold you in [^Lsurround and close you in] on all sides. ⁴⁴They will ·destroy you [level you; smash you to the ground] and all your ·people [^Lchildren within your walls], and not one stone will be left on another. All this will happen because you did not recognize the time ·when God came to save you [^Lof your visitation; ^Cthe failure to recognize God’s “visit” in Jesus (see 1:68, 78) will result in a divine “visit” in judgment].”

**JESUS GOES
TO THE TEMPLE**

(19:45–48;
Matt. 21:12–13;
Mark 11:15–19)

⁴⁵Jesus went into the Temple and began to ·throw [drive] out the people who were selling things there. ⁴⁶He said, “It is written in the Scriptures, ‘My ·Temple [^LHouse] will be a house for prayer [Is. 56:7].’ But you have ·changed [made] it into a ‘hideout for robbers’ [^Tden of thieves; Jer. 7:11]!”

⁴⁷Jesus ·taught [was teaching] in the Temple every day. The ·leading [^Tchief] priests, the ·experts on the law [scribes], and some of the leaders of the people ·wanted [were looking for a way] to ·kill [destroy] Jesus. ⁴⁸But they ·did not know how they could [could not find a way to] do it, because all the people were ·listening closely to him [hanging on his every word].

**JEWISH LEADERS
QUESTION JESUS**

(20:1–8; Matt. 21:23–32;
Mark 11:27–33)

20 One day Jesus was in the Temple, teaching the people and ·telling them the Good News [preaching the Gospel]. The ·leading [^Tchief] priests, ·teachers of the law [scribes], and elders came up to talk with him, ²saying, “Tell us what authority you have to do these things? [^LOr] Who gave you this authority?”

³Jesus answered, “I will also ask you a question. Tell me: ⁴When John baptized people, was that authority from ·God

[^Lheaven; ^Ca reverent Jewish way of referring to God] or just from **·other people** [human beings]?”

⁵They **·argued about this** [^Ldiscussed this among themselves], saying, “If we answer, ‘John’s baptism was from **·God** [^Lheaven],’ Jesus will say, ‘Then why did you not believe him?’ ⁶But if we say, ‘It was from **·other people** [human beings],’ all the people will stone us to death, because they **·believe** [are convinced that] John was a prophet.” ⁷So they answered that they didn’t know where it came from.

⁸Jesus said to them, “Then I won’t tell you what authority I have to do these things.”

⁹Then Jesus **·told** [^Lbegan/proceeded to tell] the people this **·story** [parable]: “A man planted a vineyard and leased it to some [^Ctenant] farmers [^CJesus builds on Is. 5:1–7; the owner represents God; here the farmers are Israel’s religious leaders]. Then he **·went away** [took a journey] for a long time. ¹⁰When it was time for the grapes to be picked [^LAt the (harvest) time], he sent a **·servant** [slave] to the farmers to get some of the grapes [^Cthe portion of the harvest to pay the rent]. But they beat him and sent him away empty-handed. ¹¹Then he sent another **·servant** [slave]. They beat him also, and **·showed no respect** for [humiliated; dishonored] him, and sent him away empty-handed. ¹²So the man sent a third. The farmers wounded him and threw him out [^Cthe servants represent the prophets God sent to Israel]. ¹³The owner of the vineyard said, ‘What will I do now? I will send my son whom I love [^Crepresenting Jesus; see 3:22]. **·Maybe** [*or* Probably; *or* Surely] they will respect him.’ ¹⁴But when the farmers saw the son, they said to each other, ‘This **·son** will inherit the vineyard [^Lis the heir]. Let’s kill him so the inheritance will be ours.’ ¹⁵So the farmers threw the son out of the vineyard and killed him.

“What will the **·owner** [lord] of the vineyard do to them? ¹⁶He will come and **·kill** [destroy] those farmers and will give the vineyard to **·other farmers** [^Lothers; ^Creferring to the sinners who were responding to Jesus’ call for repentance, and eventually to the Gentiles who would be saved].”

When the people heard this **·story** [parable], they said, “**·Let this never happen** [^TGod forbid; ^LMay it not happen]!”

¹⁷But Jesus looked [^Ldirectly; ^Lintently] at them and said, “Then what does this Scripture passage mean:

“The stone that the builders rejected

became the **·cornerstone** [*or* capstone; *or* keystone; ^Lhead of the corner]”? [^CThis is the most important stone in the building; Jesus is the rejected stone; Ps. 118:22.]

¹⁸Everyone who falls on that stone will be broken [Is. 8:14], and the person on whom it falls, that person will be crushed [cf. Dan. 2:34]!”

THE STORY OF THE EVIL FARMERS

(20:9–19;
Matt. 21:33–46;
Mark 12:1–12)

¹⁹The ·teachers of the law [scribes] and the ·leading [^Tchief] priests ·wanted [tried/sought] to ·arrest [seize; ^Llay hands on] Jesus at once, because they knew the ·story [parable] was ·about [told against] them. But they were afraid of what the people would do.

**IS IT RIGHT
TO PAY TAXES**

OR NOT?
(20:20–26;
Matt. 22:15–22;
Mark 12:13–17)

²⁰So they watched Jesus and sent some spies who acted as if they were ·sincere [honest; righteous]. They wanted to trap Jesus in saying something wrong so they could hand him over to the ·authority [jurisdiction; rule] and ·power [authority] of the governor. ²¹So the spies asked Jesus, “Teacher, we know that what you say and teach is ·true [right; correct]. You ·pay no attention to who people are [play no favorites; are impartial; aren’t swayed by appearances], and you always teach ·the truth [with sincerity/honesty] about God’s way. ²²Tell us, is it ·right [permissible; lawful] for us to pay taxes to Caesar or not?” [^CSaying yes would anger Jews who hated Roman rule; saying no could result in being charged with insurrection.]

²³But Jesus, knowing ·they were trying to trick him [^Ltheir craftiness/duplicity], said, ²⁴“Show me a ·coin [^Ldenarius]. Whose ·image [likeness; portrait] and ·name [inscription; title] are on it?”

They said, “Caesar’s.” [^CIronically, the religious leaders carry coins bearing the idolatrous image of Caesar.]

²⁵Jesus said to them, “Then ·give [give back; ^Trender] to Caesar the things that are Caesar’s, and ·give [give back; ^Trender] to God the things that are God’s.”

²⁶So they were not able to ·trap [catch] Jesus in anything he said in the presence of the people. And being amazed at his answer, they ·became silent [kept quiet].

**SOME SADDUCEES
TRY TO TRICK JESUS**

(20:27–40;
Matt. 22:23–33;
Mark 12:18–27)

²⁷Some Sadducees, who believed people would not rise from the dead, came to Jesus. ²⁸They asked, “Teacher, Moses wrote that if a man’s brother dies and leaves a wife but no children, then that man must marry the widow and ·have children [^Lraise up offspring/seed] for his brother [Deut. 25:5–6]. ²⁹Once there were seven brothers. The first brother ·married [^Ltook a wife] and died, but had no children. ³⁰Then the second brother married the widow, and he died. ³¹And the third brother married the widow, and he died. The same thing happened with all seven brothers; they died and had no children. ³²Finally, the woman died also. ³³Since all seven brothers had married her, whose wife will she be ·when people rise from the dead [^Lat the resurrection]?”

³⁴Jesus said to them, “·On earth, people [^LThe children of this age] marry and are given to someone to marry. ³⁵But those who will be worthy ·to be raised from the dead and live again [^Lof the age to come and the resurrection] will not

marry, nor will they be given to someone to marry. ³⁶[^LFor] In that life they are like [*or equal to*] angels and cannot die. They are children of God, because they have been raised from the dead [*are children of the resurrection*]. ³⁷Even Moses clearly showed that the dead are raised to life. When he wrote about the burning bush [Ex. 3:1–12], he said that the Lord is ‘the God of Abraham, the God of Isaac, and the God of Jacob [Ex. 3:6; ^cGod is still the God of the patriarchs, so they must have a continued existence after death].’ ³⁸God is the God of the living, not the dead, because all people are alive to him.”

³⁹Some of the teachers of the law [scribes] said, “Teacher, your answer was good [well said!]” ⁴⁰No one was brave enough [dared] to ask him another question.

⁴¹Then Jesus said, “Why do people say that the Christ [Messiah] is the Son of David [2 Sam. 7:12–16]? ⁴²[^LFor; Since] In the book of Psalms, David himself says:

‘The Lord said to my Lord,
‘Sit by me at my right side [^Lhand],

⁴³until I put your enemies under your control [*as a footstool for your feet; ^cmeaning defeated or made subject to your authority; Ps. 110:1*].”

⁴⁴David calls the Christ [the Messiah; ^Lhim] ‘Lord,’ so how can the Christ [the Messiah; ^Lhe] be his son?”

⁴⁵While all the people were listening, Jesus said to his followers [disciples], ⁴⁶“Beware of the teachers of the law [scribes]. They like to walk around wearing fancy clothes [*or flowing robes*], and they love for people to greet them with respect in the marketplaces. They love to have the most important seats in the synagogues [11:43] and [the place of highest honor] at feasts [banquets]. ⁴⁷But they cheat widows and steal their houses [^Ldevour widows’ homes] and then try to make themselves look good by saying [^Lwith false motives pray] long prayers. They will receive a greater punishment [condemnation].”

21 As Jesus looked up, he saw some rich people putting their gifts into the Temple money box [*or treasury; ^cone of thirteen trumpet-shaped receptacles used to collect offerings*]. ²Then he saw a poor widow putting two small copper coins [*^cGreek: *lepta*; worth only 1/128 of a denarius, the daily wage of a worker*] into the box. ³He said, “I tell you the truth, this poor widow gave more than all those rich people. ⁴[^LFor] They gave only what they did not need [out of their surplus/abundance]. This woman is very poor, but she gave [^LBut she, out of her poverty, gave] all she had to live on.”

IS THE CHRIST THE SON OF DAVID?

(20:41–44;
Matt. 22:41–46;
Mark 12:35–37a)

JESUS ACCUSES SOME LEADERS

(20:45–47;
Matt. 23:1–36;
Mark 12:37b–40)

TRUE GIVING

(21:1–4;
Mark 12:41–44)

**THE TEMPLE WILL
BE DESTROYED**

(21:5-19; Matt. 24:1-14;
Mark 13:1-13)

⁵Some people [*or* of the disciples] were talking about the Temple and how it was decorated [adorned] with beautiful stones and gifts offered to God.

But Jesus said, ⁶“As for these things you are looking at, the time [days] will come when not one stone will be left on another. Every stone will be thrown [torn] down.”

⁷They asked Jesus, “Teacher, when will these things happen? What will be the sign that they are about to take place?”

⁸Jesus said, “Be careful [Watch out] so you are not fooled [deceived; led astray]. [¹For; Because] Many people will come in my name, saying, ‘I am the One [*or* he; ^cthe Messiah]’ and, ‘The time has come [*or* is near]!’ But don’t follow them. ⁹When you hear about wars and riots [uprisings; insurrections], don’t be afraid [terrified], because these things must happen first, but the end will come later [not come immediately].”

¹⁰Then he said to them, “Nations will fight [¹rise up] against other nations, and kingdoms against other kingdoms.

¹¹In various places there will be great earthquakes, sicknesses [plagues; pestilences], and a lack of food [famines]. Fearful [Terrifying] events and great signs will come from heaven.

¹²“But before all these things happen, people will arrest [seize; ¹lay their hands on] you and treat you cruelly [persecute you]. They will judge you in their [drag you into the; ¹hand you over to] synagogues and put you in jail and force you to stand before kings and governors, because you follow me [of your allegiance to me; ¹of my name]. ¹³But this will give you an opportunity to tell [testify; bear witness] about me.

¹⁴[¹So; Therefore] Make up your minds [Resolve; ¹Put it in your hearts] not to worry [*or* rehearse] ahead of time

about what you will say [12:11]. ¹⁵[¹For] I will give you the wisdom to say things [words and wisdom] that none of your enemies will be able to stand against [resist] or prove wrong [refute; contradict].

¹⁶Even your parents, brothers [and sisters], relatives, and friends will turn against you [betray you; ¹hand you over], and they will kill some of you. ¹⁷All people will hate you because you follow me [¹of my name]. ¹⁸But none of these things can really harm you [¹not a hair on your head will perish; ^aa metaphor for living forever with God].

¹⁹By continuing to have faith [your endurance/perseverance] you will save your lives [*or* gain/win your souls].

**JERUSALEM WILL
BE DESTROYED**

(21:20-24;
Matt. 24:15-22;
Mark 13:14-20)

²⁰“When you see armies all around Jerusalem, you will know it will soon be destroyed [¹its desolation draws near/ is at hand]. ²¹At that time, the people in Judea should run away to the mountains. The people in Jerusalem must get out, and those who are near the city [in the countryside] should not go in. ²²These are the days of punishment [vengeance;

retribution] to bring about [fulfill] all that is written in the Scriptures. ²³How terrible it will be for [^LWoe to] women who are pregnant or have nursing babies [^Lin those days]! [^LFor; Because] Great trouble [distress; calamity] will come upon this land, and God will be angry with these people [^Lwrath will come against this people]. ²⁴They will be killed by [^Lfall by the mouth of] the sword and taken as prisoners [captives] to all nations. Jerusalem will be crushed [trampled] by Gentiles until the time of the Gentiles is over [fulfilled].

²⁵“There will be signs in the sun, moon, and stars. On earth, nations will be afraid [distressed] and confused because of the roar and fury [surging waves] of the sea. ²⁶People will be so afraid they will faint [*or* lose all hope], wondering what is happening to [coming upon] the world, because the powers of the heavens [*or* heavenly bodies] will be shaken. ²⁷Then people will see the Son of Man coming in a cloud with power and great glory [Dan. 7:13]. ²⁸When these things begin to happen, look up [*or* stand up] and hold your heads high, because the time when God will free you [your redemption/liberation] is near [at hand]!”

²⁹Then Jesus told this story [parable]: “Look at the fig tree and all the other trees. ³⁰When their leaves appear, you [see for yourselves and] know that summer is near. ³¹In the same way, when you see these things happening, you will know that God’s kingdom is near.

³²“I tell you the truth, all these things will happen while the people of this time are still living [^Lbefore this generation passes away; ^Ceither the generation that sees the destruction of Jerusalem (AD 70), or a future generation of the end times]. ³³Earth and sky will be destroyed [^THeaven and earth will pass away], but the words I have spoken will never be destroyed [pass away].

³⁴“Be careful [Watch yourselves] not to spend your time [*or* become dulled by; ^Llet your hearts be weighed down by] feasting [carousing; debauchery], drinking [drunkenness], or worrying about worldly things. If you do, that day might come on you suddenly, ³⁵like a trap. For it will come upon all people who live on the earth. [*or* Like a trap, it will come upon all people who live on the earth.] ³⁶So be ready [alert; watching] all the time. Pray that you will be strong enough to escape all these things that will [are about to] happen and that you will be able to stand before the Son of Man.”

³⁷During the day, Jesus taught the people in the Temple, and at night he went out of the city and stayed on the Mount of Olives. ³⁸Every morning all the people got up early to go to the Temple to listen to him.

DON'T FEAR

(21:25-28;
Matt. 24:29-31;
Mark 13:24-27)

JESUS' WORDS
WILL LIVE FOREVER

(21:29-33;
Matt. 24:32-36;
Mark 13:28-32)

BE READY
ALL THE TIME

**JUDAS BETRAYS
JESUS**

(22:1-6;
Matt. 26:1-5, 14-16;
Mark 14:1-2, 10-11)

22 It was almost time for the Feast of Unleavened Bread, called the Passover Feast [^Ccelebrating God's rescue of Israel from Egypt; Ex. 12]. ²The **·leading** [^Tchief] **priests and ·teachers of the law** [scribes] were trying to find a way to **·kill** [destroy; eliminate] Jesus, **·because** [*or but*] they were afraid of the people [^Cbecause of Jesus' popularity].

³[^LThen] Satan entered Judas [^Lwho was called] Iscariot, one of **·Jesus' twelve apostles** [^Lthe Twelve]. ⁴Judas went to the **·leading** [^Tchief] priests and the officers of the Temple guard and talked to them about a way to **·hand Jesus over** [betray Jesus] to them. ⁵They were **·pleased** [delighted] and agreed to give Judas money. ⁶He **·agreed** [consented] and watched for **·the best** [an opportune] time to **·hand Jesus over** [betray Jesus] to them when he was away from the crowd.

**JESUS EATS THE
PASSOVER MEAL**

(22:7-13;
Matt. 26:17-20;
Mark 14:12-17)

⁷The Day of Unleavened Bread came when the Passover lambs had to be sacrificed. ⁸Jesus said to Peter and John, **“Go and prepare the Passover meal for us to eat.”**

⁹They asked, **“Where do you want us to prepare it?”** ¹⁰Jesus said to them, **“[Pay attention; ^LLook; ^TBehold] After you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, ¹¹and tell the owner of the house, ‘The Teacher says: “Where is the guest room in which I may eat the Passover meal with my **·followers** [disciples]?’” ¹²Then he will show you a large, furnished room upstairs. Prepare the Passover meal there.”**

¹³So Peter and John left and found everything as Jesus had said. And they prepared the Passover meal.

**THE LORD'S
SUPPER**

(22:14-20;
Matt. 26:26-29;
Mark 14:22-25)

¹⁴When the **·time** [hour] came, Jesus and the apostles **·were sitting at the table** [^Lreclined; ^Cthe posture at a formal meal; see 7:36]. ¹⁵He said to them, **“I wanted very much to eat this Passover meal with you before I suffer. ¹⁶[^LFor I tell you] I will not eat another Passover meal until it is **·given its true meaning** [^Lfulfilled] in the kingdom of God.”**

¹⁷Then Jesus took a cup, gave thanks, and said, **“Take this cup and share it among yourselves. ¹⁸[^LFor I tell you] I will not drink again from the fruit of the vine [^Cwine] until God's kingdom comes.”**

¹⁹Then Jesus took some bread, gave thanks, broke it, and gave it to the apostles, saying, **“This is my body,”** which I am giving for you. Do this **·to remember** [as a memorial to; ^Tin remembrance of] **me.”** ²⁰In the same way, after **·supper** [they had eaten], Jesus took the cup and said, **“·This cup [*or This cup that is poured out...*] is the new **·agreement** [covenant; ^Ca binding relationship between God and his people; Jer. 31:31-34]**

·that begins with [that is established by; *or* that is sealed with; ^Lin] my blood, which is poured out for you [Cinterpreters differ as to whether it is the “cup” or the “blood” that Jesus says is “poured out”].

21“**But** [^LLook; ^TBehold] one of you will ·turn against [betray] me, and ·his hand is with mine on [*or* he is sharing a place with me at] the table. 22·What God has planned for the Son of Man will happen [^LFor the Son of Man is going (to his death) as it has been determined/decreed (by God)], but ·how terrible it will be for [^Lwoe to] that one who ·turns against [betrays] the Son of Man [^{ca} title for the Messiah; Dan. 7:13–14].”

23Then the apostles ·asked [began to ask] each other which one of them would do that.

24.The apostles also began to argue [^LThen an argument/ dispute occurred among them] about which one of them was the ·most important [greatest]. 25But Jesus said to them, “The kings of the Gentiles ·rule [lord it] over them, and those who have authority over others like to be called ·‘friends of the people’ [‘Benefactors’]. 26But you must not be like that. Instead, the greatest among you should be like the youngest, and the leader should be like the servant. 27[^LFor] Who is more important: the one ·sitting at the table [^Lreclining] or the one serving? Is it not the one ·sitting at the table [^Lreclining]? But I am like a servant among you.

28“·You [^LBut you are the ones who] have stayed with me through my ·struggles [trials]. 29Just as my Father has ·given [granted; conferred on] me a kingdom, I also ·give [grant; confer on] you a kingdom ³⁰so you may eat and drink at my table in my kingdom. And you will sit on thrones, judging the twelve tribes of Israel.

31“Simon [^CPeter], Simon, [^Llook; ^Tbehold,] Satan has ·asked [demanded; sought permission] to ·test all of you as a farmer sifts his [^Lsift all of you as] wheat. 32[^LBut] I have prayed [^Lfor you] that ·you will not lose your faith [your faith will not fail]! And when you ·come back to me [return; turn back], help your brothers be stronger.”

33But Peter said to Jesus, “Lord, I am ready to go with you to prison and even to die with you!”

34But Jesus said, “[^LI tell you,] Peter, before the rooster crows this day, you will ·say three times that you don’t [^Ldeny three times that you] know me.”

35Then Jesus said to the apostles, “When I sent you out without ·a purse [money bag], a ·bag [traveling bag], or sandals, did you ·need [lack] anything?”

WHO WILL TURN AGAINST JESUS?

(22:21–23;
Matt. 26:21–25;
Mark 14:18–21)

BE LIKE A SERVANT

(22:24–30;
Matt. 19:28; 20:24–28;
Mark 10:41–45)

DON'T LOSE YOUR FAITH!

(22:31–34;
Matt. 26:30–35;
Mark 14:26–31;
John 13:36–38)

BE READY FOR TROUBLE

They said, “No [LNothing].”

³⁶He said to them, “But now if you have a ·purse [money bag] or a ·bag [traveling bag], carry that with you. If you don’t have a sword, sell your ·coat [cloak] and buy one.

³⁷[LFor] I tell you this scripture must ·have its full meaning [be fulfilled] ·with reference to me [Lin me]: ‘He was ·treated like a criminal [counted/numbered among the wicked/lawless ones; Is. 53:12],’ [Yes; LFor] What was written about me ·is happening now [is being fulfilled].”

³⁸His ·followers [disciples] said, “Look, Lord, here are two swords.”

He said to them, “That is enough [*or* That’s enough talk like that!].”

JESUS PRAYS

ALONE

(22:39–46;

Matt. 26:36–46;

Mark 14:32–42;

John 12:27; 18:1)

³⁹Jesus left the city and went to the Mount of Olives, as he often did, and his ·followers [disciples] ·went with [followed] him. ⁴⁰When he reached the place, he said to them, “Pray for strength ·against temptation [*or* not to fail the test].”

⁴¹Then Jesus went about a stone’s throw away from them. He kneeled down and prayed, ⁴²“Father, if you are willing, take away this ·cup of suffering [Lcup; Csuffering or punishment is metaphorically portrayed as something bitter to drink]. But do ·what you want [Lyour will], not ·what I want [Lmy will].” ⁴³Then an angel from heaven appeared to him to strengthen him. ⁴⁴Being ·full of pain [in agony/anguish], Jesus prayed even harder. His sweat was like drops of blood falling to the ground. ⁴⁵When he ·finished praying [Lrose from prayer], he went to his ·followers [disciples] and found them asleep ·because of their sadness [exhausted from grief]. ⁴⁶Jesus said to them, “Why are you sleeping? Get up and pray ·for strength against temptation [that you won’t give in to temptation; *or* that you won’t be tempted/tested].”

JESUS IS ARRESTED

(22:47–53;

Matt. 26:47–56;

Mark 14:43–52;

John 18:2–12)

⁴⁷While Jesus was speaking, [Llook; Tbehold] a crowd came up, and [Lthe man called] Judas, one of the twelve apostles, was leading them. He came close to Jesus so he could kiss him.

⁴⁸But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

⁴⁹When those who were standing around him saw what was ·happening [about to happen], they said, “Lord, should we strike them with our swords?” ⁵⁰And one of them struck the servant of the high priest and cut off his right ear.

⁵¹Jesus said, “Stop! No more of this.” Then he touched the servant’s ear and healed him.

⁵²Then Jesus said to those who had come to arrest him, the ·leading [Tchief] priests, the officers of the temple guard, and the elders, “You came out here with swords and clubs as

though I were a ·criminal [revolutionary; rebel; 1-robber; Ca term used by the Romans of insurrectionists]. 53I was with you every day in the Temple, and you didn't ·arrest [Lextend your hands against] me there. But this is your ·time [hour]—the time when darkness ·rules [has power/authority].”

54They ·arrested [seized] Jesus, and led him away, and brought him into the house of the high priest. Peter followed ·far behind them [at a distance]. 55After ·the soldiers [Lthey] started a fire in the middle of the courtyard and sat together, Peter sat with them. 56A servant girl saw Peter sitting there in the firelight, and looking closely at him, she said, “This man was also with him.”

57But Peter ·said this was not true [denied it]; he said, “Woman, I don't know him.”

58A short time later, another person saw Peter and said, “You are also one of them.”

But Peter said, “Man, I am not!”

59About an hour later, another man insisted, “Certainly this man was with him, because he is ·from Galilee [a Galilean], too.”

60But Peter said, “Man, I don't know what you are talking about!”

At once, while Peter was still speaking, a rooster crowed. 61Then the Lord turned and looked straight at Peter. And Peter remembered what the Lord had said: “Before the rooster crows this day, you will ·say three times that you don't know me [deny me three times].” 62Then Peter went outside and ·cried painfully [wept bitterly].

63The men who were guarding Jesus began ·making fun of [mocking] him and beating him.

64They blindfolded him and said, “·Prove that you are a prophet [LProphecy!], and tell us who hit you.” 65They said many ·cruel [insulting; blasphemous] things to Jesus.

66When day came, the council of the elders of the people, both the ·leading [Tchief] priests and the ·teachers of the law [scribes], came together and led Jesus to ·their highest court [the high council/Sanhedrin]. 67They said, “If you are the ·Christ [Messiah], tell us.”

Jesus said to them, “If I tell you, you will not believe me. 68And if I ask you, you will not answer. 69But from now on, the Son of Man will sit at the right hand of the powerful God [Ps. 110:1].”

70They all said, “Then are you the Son of God?”

Jesus said to them, “You say that I am [Can indirect affirmation].”

**PETER SAYS
HE DOESN'T
KNOW JESUS**

(22:54–71;
Matt. 26:57–68;
Mark 14:53–65;
John 18:13–24)

**THE PEOPLE
MAKE FUN
OF JESUS**

**JESUS BEFORE
THE LEADERS**

⁷¹They said, “Why do we need witnesses [testimony] now? [LFor] We ourselves heard him say this [Lheard it from his mouth].”

**PILATE
QUESTIONS**

JESUS

(23:1-5;
Matt. 27:1-2, 11-14;
Mark 15:1-5;
John 18:28-38)

23 Then the whole group stood up and led Jesus to Pilate [CPontius Pilate, governor of Judea from AD 26 to 36; see 3:1]. ²They began to accuse Jesus, saying, “We caught this man misleading [subverting] our people [nation]. He says that we should not pay [opposes/forbids paying] taxes to Caesar, and he calls himself [claims to be] the Christ [Messiah], a king.”

³Pilate asked Jesus, “Are you the king of the Jews?”

Jesus answered, “Those are your words [or It is as you say; LYou say so; CAn indirect affirmation; see 22:70].”

⁴Pilate said to the leading [Tchief] priests and the people [crowd], “I find nothing against [no basis for a charge against; no guilt in] this man.”

⁵[LBut] They were insisting, saying, “But Jesus makes trouble with [is inciting/stirring up] the people, teaching all around Judea. He began in Galilee, and now he is here.”

**PILATE SENDS
JESUS TO HEROD**

⁶Pilate heard this and asked if Jesus [Lthe man] was from Galilee [a Galilean]. ⁷Since [LLearning that] Jesus was under Herod’s authority, Pilate sent Jesus to Herod [CAntipas; see 3:1], who was in Jerusalem at that time.

⁸When Herod saw Jesus, he was very glad, because he had heard about Jesus and had wanted to meet [Lsee] him for a long time. He was hoping to see Jesus work a miracle [perform a sign]. ⁹Herod asked Jesus many questions, but Jesus said nothing. ¹⁰The leading [Tchief] priests and

teachers of the law [scribes] were standing there, strongly [vehemently; vigorously] accusing Jesus. ¹¹After Herod and his soldiers had made fun of [ridiculed and mocked] Jesus, they dressed him in a kingly [elegant; splendid; Lbright] robe [clothing] and sent him back to Pilate. ¹²In the past, Pilate and Herod had always been enemies, but on that day they became friends.

JESUS MUST DIE

(23:17-25;
Matt. 27:15-26;
Mark 15:6-15;
John 18:39-40; 19:16)

¹³Pilate called together the leading [Tchief] priests, the rulers [leaders] and the people. ¹⁴He said to them, “You brought this man to me, saying he makes trouble among [misleads; subverts; incites] the people. But I have questioned him before you all, and I have not found him guilty of what you say [any basis for the charges]. ¹⁵Also, Herod found nothing wrong with him; [Lbecause] he sent him back to us. Look, he has done nothing for which he should die [worthy/deserving of death]. ¹⁶So, after I punish him [have him flogged], I will let him go free.” ¹⁷Every year at

the Passover Feast, Pilate had to release one prisoner to the people.¹⁷

¹⁸But the people [^Lthey] shouted together, “Take this man away [^Cfor execution]! Let Barabbas go free [^LRelease Barabbas to/for us]!” ¹⁹(Barabbas was a man who was in prison for his part in a riot [insurrection] in the city and for murder.)

²⁰Pilate wanted to let Jesus go free and [^Lagain] told this to [appealed to; addressed] the crowd. ²¹But they shouted again, “Crucify him! Crucify him!”

²²A third time Pilate said to them, “Why? What wrong [crime; evil] has he done? I can find no reason to kill him. So I will have him punished [flogged] and set him free.”

²³But they continued to shout, demanding that Jesus be crucified. Their yelling became so loud [^Lvoices prevailed so] that ²⁴Pilate decided to give them what they wanted [requested; demanded]. ²⁵He set free the man who was in jail for rioting [insurrection] and murder, and he handed Jesus over to them to do with him as they wished [*or as they requested; ^Lto their will*].

²⁶As they led Jesus away, Simon, a man from Cyrene [*ca port city in North Africa (modern Libya)*], was coming in from the fields [countryside; country; ^CSimon may be a Jewish pilgrim visiting Jerusalem for Passover or an immigrant living there]. They forced him to carry Jesus’ cross and to walk behind him.

²⁷A large crowd of people was following Jesus, including some women who were sad [mourning] and crying [wailing; lamenting] for him. ²⁸But Jesus turned and said to them, “Women [^LDaughters] of Jerusalem, don’t cry [weep] for me. Cry [Weep] for yourselves and for your children. ²⁹[^LFor look/^Tbehold] The time is [days are] coming when people will say, ‘Blessed are the women who cannot have children [^Lthe barren women and the wombs that never gave birth] and who have no babies to nurse [^Lthe breasts that have never nursed].’ ³⁰Then people will say to the mountains, ‘Fall on us!’ And they will say to the hills, ‘Cover [Bury] us [Hos.10:8]!’ ³¹If they act like this now when life is good [^Lthe tree is green], what will happen when bad times come [^Lit is dry; ^Cprobably an allusion to the siege and destruction of Jerusalem in AD 70]?”

³²There were also two criminals led out with Jesus to be put to death [executed]. ³³When they came to a place called the Skull, the soldiers crucified Jesus and the criminals—one on his right and the other on his left. ³⁴Jesus said, “Father, forgive them, because they don’t know what they are doing.”³⁴

JESUS IS CRUCIFIED

(23:26–49;
Matt. 27:31b–56;
Mark 15:20b–41;
John 19:17–30)

The soldiers threw lots [^Csimilar to dice] to decide who would get his clothes [Ps. 22:18]. ³⁵The people stood there watching. And the leaders ·made fun of [^Ssneered at; mocked] Jesus, saying, “He saved others. Let him save himself if he is ·God’s Chosen One, the Christ [*or* God’s Messiah, the Chosen One].”

³⁶The soldiers also ·made fun of [^Smocked] him, coming to Jesus and offering him some ·vinegar [^Ssour wine]. ³⁷They said, “If you are the king of the Jews, save yourself!” ³⁸At the top of the cross these words were written [^LAbove him there was also an inscription]: THIS IS THE KING OF THE JEWS.

³⁹One of the criminals ·on a cross [^Lwho was hanging there] began to ·shout insults at [^Sslander; blaspheme] Jesus: “Aren’t you the ·Christ [^SMessiah]? Then save yourself and us.”

⁴⁰But the other criminal ·stopped [^Srebuked] him and said, “·You should [^LDon’t you...?] fear God! You are getting the same punishment he is. ⁴¹We are punished justly, getting what we deserve for what we did. But this man has done nothing wrong.” ⁴²Then he said, “Jesus, remember me when you come into your kingdom.”

⁴³Jesus said to him, “I tell you the truth, today you will be with me in paradise [^Cheaven or the presence of God].”

JESUS DIES

⁴⁴It was about ·noon [^Lthe sixth hour; ^Chours were counted from dawn, about 6 AM], and the whole land became dark until ·three o’clock in the afternoon [^Lthe ninth hour], ⁴⁵because the sun did not shine. The curtain in the Temple [^Cdividing the Most Holy Place from the rest of the Temple] was torn ·in two [down the middle]. ⁴⁶Jesus cried out in a loud voice, “Father, ·I give you my life [^Linto your hands I entrust/commit my spirit; Ps. 31:5].” After Jesus said this, he ·died [^Sexpired; ^Tbreathed his last].

⁴⁷When the ·army officer [^Lcenturion] there saw what happened, he ·praised [^Sglorified] God, saying, “Surely this was a ·good [^Srighteous; *or* innocent] man!”

⁴⁸When all the people who had gathered there to watch saw what happened, they returned home, beating their chests [^Ca sign of sorrow and remorse]. ⁴⁹But those who ·were close friends of Jesus [^Lknew him], including the women who had followed him from Galilee, stood at a distance and watched [^Lthese things].

JOSEPH TAKES JESUS’ BODY

(23:50–56;
Matt 27:57–61;
Mark 15:42–47;
John 19:38–42)

⁵⁰[^LAnd look/^Tbehold] There was a good and ·religious [^Srighteous; just] man named Joseph who was a member of the council. ⁵¹But he had not agreed to the other leaders’ plans and actions against Jesus. He was from the town of Arimathea [in Judea; *or* a town of the Jews] and was waiting for the kingdom of God to come. ⁵²Joseph went to Pilate to

ask for the body of Jesus. ⁵³He took the body down from the cross, wrapped it in [linen] cloth, and put it in a tomb that was cut out of a wall of rock. ·This tomb had never been used before [^L...where no one had been laid; ^Cfamily tombs held multiple bodies, but this new one was empty]. ⁵⁴This was late on Preparation Day, ·and when the sun went down, the Sabbath day would begin [^Land the Sabbath was beginning].

⁵⁵The women who had come from Galilee with Jesus followed Joseph and saw the tomb and how Jesus' body was laid. ⁵⁶Then the women left to prepare spices and perfumes [^Cused to honor the dead and cover the stench of decay].

On the Sabbath day they rested, ·as the law of Moses commanded [^Laccording to the commandment].

24 Very early on the first day of the week, at dawn, the women came to the tomb, bringing the spices they had prepared. ²They found the stone rolled away from the entrance of the tomb, ³but when they went in, they did not find the body of the Lord Jesus. ⁴While they were ·wondering [puzzling; perplexed] about this, two men in ·shining [dazzling; gleaming like lightning; 9:29] clothes suddenly stood beside them. ⁵The women were ·very afraid [terrified] and bowed their ·heads [faces] to the ground. The men said to them, “Why are you looking for ·a living person in this place for the dead [^Lthe living among the dead]? ⁶He is not here; he has risen from the dead. Do you remember what he told you [^Lwhile he was still] in Galilee? ⁷He said the Son of Man must be ·handed over [betrayed] to sinful people, be crucified, and rise from the dead on the third day.” ⁸Then the women remembered what Jesus had said.

⁹The women ·left [returned from] the tomb and told all these things to ·the eleven apostles [^Lthe Eleven] and ·the other followers [^Lall the rest]. ¹⁰It was Mary Magdalene, Joanna, Mary the mother of James, and some other women who told the apostles ·everything that had happened at the tomb [^Lthese things]. ¹¹But they did not believe the women, because it ·sounded [seemed] like nonsense. ¹²But Peter got up and ran to the tomb. Bending down and looking in, he saw only the [linen] cloth that Jesus' body had been wrapped in. Peter went away to his home, ·wondering [amazed; marveling] about what had happened.

¹³That same day two of Jesus' followers were going to a town named Emmaus, about seven miles [^CGreek: sixty *stadia*; a stadion was about 600 ft.] from Jerusalem. ¹⁴They were talking about everything that had happened. ¹⁵While they were talking and discussing, Jesus himself came near and began walking with them, ¹⁶but ·they [^Ltheir eyes] were kept

JESUS RISES FROM THE DEAD

(24:1-12;

Matt. 28:1-8;

Mark 16:1-8; 20:1-13)

JESUS ON THE ROAD TO EMMAUS

(24:13-35;

Mark 16:12-13)

from recognizing him. ¹⁷Then he said, “What are these things you are talking about [discussing] while you walk?”

The two followers stopped, looking very sad [downcast]. ¹⁸The one named Cleopas answered, “Are you the only visitor in Jerusalem who does not [*or* Are you only a visitor in Jerusalem and don’t] know what just happened there?”

¹⁹Jesus said to them, “What are you talking about [things]?”

They said, “About Jesus of Nazareth. He was a prophet who said and did many powerful things [powerful in deed and word] before God and all the people. ²⁰Our leading [chief] priests and leaders [rulers] handed him over to be sentenced to death, and they crucified him. ²¹But we were hoping that he would free [rescue; redeem] Israel. Besides [all] this, it is now the third day since this happened. ²²And [But also; Moreover] some women among us amazed [astonished] us. Early this morning they went to the tomb, ²³but they did not find his body there. They came and told us that they had seen a vision of angels who said that Jesus was alive! ²⁴So some of our group went to the tomb, too. They found it just as the women said, but they did not see Jesus.”

²⁵Then Jesus said to them, “You are foolish [O foolish ones] and slow [in heart] to believe everything the prophets said. ²⁶They said [Was it not necessary...?] that the Christ [Messiah] must suffer these things before he enters his glory.” ²⁷Then starting with what Moses and all the prophets [ca way of referring to the whole Old Testament] had said about him, Jesus began to explain everything that had been written about himself in [all] the Scriptures.

²⁸They came near the town of Emmaus [to which they were going], and Jesus acted as if he were going farther. ²⁹But they begged [urged] him, “Stay with us, because it is late; it is almost night.” So he went in to stay with them.

³⁰When Jesus was at the table [reclined; the posture of a formal meal] with them, he took some bread, gave thanks [blessed it], divided [broke] it, and gave it to them [Jesus, the guest, functions like the host in a Eucharist-like meal].

³¹And then, they were allowed to recognize Jesus [their eyes were opened]. But when they saw who he was, he disappeared. ³²They said to each other, “It felt like a fire burning in [Didn’t our hearts burn within...?] us when Jesus talked to us on the road and explained [opened] the Scriptures to us.”

³³So the two followers [they] got up at once [the same hour] and went back to Jerusalem. There they found the eleven apostles [the Eleven] and others gathered. ³⁴They were saying, “The Lord really has risen from the dead! He showed himself to Simon.”

³⁵Then the two followers [^Lthey] told what had happened on the road and how they recognized Jesus when he divided [broke] the bread.

³⁶While the two followers [they] were telling this, Jesus himself stood right in the middle of them and said, “Peace be with you.”

³⁷They were fearful [startled] and terrified and thought they were seeing a ghost [spirit]. ³⁸But Jesus said, “Why are you troubled [frightened]? Why do you doubt what you see [^Ldoubts rise in your heart]? ³⁹Look at my hands and my feet. It is I myself [really me]! Touch me and see, because a ghost [spirit] does not have a living body [^Lflesh and bones] as you see I have.”

⁴⁰After Jesus said this, he showed them his hands and feet. ⁴¹While they still could not believe it because they were happy [joyful] and amazed, Jesus said to them, “Do you have any food here?” ⁴²They gave him a piece of broiled fish. ⁴³While the followers watched [In their presence; ^LIn front of them], Jesus took the fish and ate it.

⁴⁴He said to them, “Remember [^LThis is what I said....] when I was with you before? I said that everything written about me must happen [be fulfilled]—everything in the law of Moses, the books of the prophets, and the Psalms [^Ca way of referring to the whole Old Testament; see v. 27].”

⁴⁵Then Jesus opened their minds so they could understand the Scriptures. ⁴⁶He said to them, “It is written that the Christ [Messiah] would suffer and rise from the dead on the third day ⁴⁷and that a change of hearts and lives and [^Lrepentance for the] forgiveness of sins would be preached in his name to all nations, starting at Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹[^LAnd look/^Tbehold] I will send you what my Father has promised, but you must stay in Jerusalem [^Lthe city] until you have received [^Lare clothed with] that power from heaven [^Lon high].”

⁵⁰Jesus led his followers as far as Bethany, and he raised his hands and blessed them. ⁵¹While he was blessing them, he was separated [parted] from them and carried [taken up] into heaven. ⁵²They worshiped him and returned to Jerusalem very happy [with great joy]. ⁵³They stayed in the Temple all the time [were continually in the Temple], praising God.

**JESUS APPEARS
TO HIS FOLLOWERS**

(24:36–43;
John 20:19–23)

**JESUS GOES BACK
TO HEAVEN**

John

CHRIST COMES
TO THE WORLD

1 ·In the beginning [Gen. 1:1] ·there was the Word [the Word already existed; ^cthe Word refers to Christ, God's revelation of himself]. **The Word was ·with** [in the presence of; in intimate relationship with] **God** [^cthe Father], and the Word was [fully] God. **2**He was ·with [in the presence of; in intimate relationship with] **God in the beginning**. **3**All things ·were made [were created; came to be] ·by [through] **him, and nothing ·was made** [came to be] **without him** [Prov. 8:22–31]. **4**·In him there was life [*or* What was made through him was life], and that life was the light of all people. **5**The Light shines in the darkness, and the darkness has not ·overpowered [defeated; *or* understood; comprehended] it.

6There was a man named John [^cthe Baptist; Matt. 3; Luke 3] who was sent by God. **7**He came to ·tell people the truth [testify; bear witness] about the Light so that ·through him all people could hear about the Light and believe [^leveryone might believe through him]. **8**John was not the Light, but he came to ·tell people the truth [testify; bear witness] about the Light. **9**The true Light that ·gives light to [shines on; illuminates; enlightens] all [people] was coming into the world! [*or* **9**The true Light gives light to all who have come into the world.]

10·The Word [^lHe] was in the world, and the world ·was made [was created; came into being] ·by [through] him, but the world did not ·know [recognize] him. **11**He came to ·the world that was his own [*or* his own country; ^lthat which was his own], but his own people did not ·accept [receive] him. **12**But to all who did ·accept [receive] him and believe ·in him [^lin his name; ^cthe name indicating the character of the person] he gave the ·right [power; authority] to become children of God. **13**They did not become his children ·in any human way [by natural descent; by physical birth; ^lby blood]—by ·any human parents [human passion/decision; ^ldesire/will of the flesh] or ·human desire [a husband's decision; ^ldesire/will of a man/husband]. They were born of God.

¹⁴The Word became a human [^Tflesh] and lived [made his home; pitched his tabernacle; ^CGod's glorious presence dwelt in Israel's tabernacle in the wilderness] among us. We saw his glory [majesty]—the glory that belongs to the only Son [one and only; ^Tonly begotten] of [who came from] the Father—and he was full of grace and truth [God's gracious love and faithfulness; Ex. 34:5–7]. ¹⁵John tells the truth about [testifies concerning; witnesses about] him and cries out, saying, “This is the One I told you about: ‘The One who comes after me [^Cin time] is greater than I am, because he was living [existed] before me [^Ca reference to Christ's pre-existence; 1:1–2].”

¹⁶Because he was full of grace and truth [^LFrom his fullness; 1:14], from him we all received one gift after another [^Lgrace for grace; ^Cthis could mean abundant grace or that the grace under Christ replaced grace under the law]. ¹⁷The law was given through Moses [Ex. 19–24], but grace and truth came through Jesus Christ. ¹⁸No one has ever seen God [^CGod the Father, who is pure spirit; 4:24]. But God the only Son[#] [God the one and only; the only Son who is himself God; ^TGod the only begotten] is very close to [by the side of; close to the heart of; ^Tin the bosom of] the Father, and he has shown us what God is like [made him known].

¹⁹Here is the truth John told [testimony John gave; witness of John; 1:6] when the leaders [Jewish leadership; ^LJews; ^CJohn often uses the term “Jews” to refer to the religious leaders in opposition to Jesus, rather than to the Jewish people generally] in Jerusalem sent priests and Levites [^Cthe religious authorities; priests oversaw temple worship; Levites were members of the tribe of Levi who assisted them; 1 Chr. 23:24–32] to ask him, “Who are you?”

²⁰John spoke freely [confessed] and did not refuse to answer [deny it]. He said, “I am not the Christ [Messiah].”

²¹So they asked him, “Then who are you? Are you Elijah?” [^CElijah, an OT prophet, was expected to come back before the Messiah; 1 Kin. 17–2 Kin. 2; Mal. 4:5–6.]

He answered, “No, I am not.”

“Are you the Prophet?” [^Cthe Prophet like Moses predicted in Deut. 18:15–19] they asked.

He answered, “No.”

²²Then they said, “Who are you? Give us an answer to tell those who sent us. What do you say about yourself?”

²³John told them in the words of the prophet Isaiah:

“I am the voice of one calling out in the desert [wilderness]:

JOHN THE BAPTIST TELLS PEOPLE ABOUT JESUS

(1:19–34; Matt. 3:1–17; Mark 1:2–11; Luke 3:1–22)

‘Make the road straight [a clear path] for the Lord [Is. 40:3].’”

²⁴Some Pharisees [ca religious party which strictly observed OT laws and later customs] who had been sent asked John: ²⁵“If you are not the Christ [Messiah] or Elijah or the Prophet [1:21], why do you baptize people?”

²⁶John answered, “I baptize with water, but there is one here with you that you don’t know about [recognize]. ²⁷He is the One who comes after me. I am not good enough [worthy; fit] to untie the strings [straps] of his sandals.” [cRemoving sandals was the task of a slave.]

²⁸This all happened at Bethany on the other side of the Jordan River [ca site east of the Jordan River, not the Bethany near Jerusalem], where John was baptizing people.

²⁹The next day John saw Jesus coming toward him. John said, “Look, the Lamb of God [clamb was used for sacrifice; Gen. 22:8], who takes away the sin of the world! ³⁰This is the One I was talking about [1:15] when I said, ‘A man will come after me, but he is greater than I am, because he was living [existed] before me.’ ³¹Even I did not know [recognize] who he was, although I came baptizing with water so that the people of Israel would know who he is [he might be revealed to Israel].”

³²⁻³³Then John said [testified; bore witness], “I saw the Spirit come down from heaven in the form of a dove and rest [remain] on him. Until then I did not know who the Christ was [or he was the one; him]. But the God who sent me to baptize with water told me, ‘You will see the Spirit come down and rest [remain] on a man; he is the One who will baptize with the Holy Spirit.’ ³⁴I have seen this happen, and I tell you the truth [testify; bear witness]: This man is the Son of God.” ⁿ

**THE FIRST
FOLLOWERS
OF JESUS**

³⁵The next day John [cthe Baptist; 1:6] was [standing] there again with two of his followers [disciples]. ³⁶When he saw Jesus walking by, he said, “Look, the Lamb of God [see 1:29]!”

³⁷The two followers [disciples] heard John say this, so they followed Jesus. ³⁸When Jesus turned and saw them following him, he asked, “What are you looking for?”

They said, “Rabbi, where are you staying?” (“Rabbi” means “Teacher.”)

³⁹He answered, “Come and see.” So the two men went with Jesus and saw where he was staying and stayed there with him that day. It was about four o’clock in the afternoon [the tenth hour; hours were counted from dawn, about 6 AM].

⁴⁰One of the two men who followed Jesus after they heard John speak about him was Andrew, Simon Peter's brother.

⁴¹The first thing Andrew did was to find his brother Simon and say to him, "We have found the Messiah." ("Messiah" means "Christ.") [cBoth Hebrew *Mashiach* (Messiah) and Greek *Christos* (Christ) mean "Anointed One."]

⁴²Then Andrew took Simon to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas." ("Cephas" means "Peter.") [cBoth Aramaic *Cephas* and Greek *Petros* mean "rock."]

⁴³The next day Jesus decided to go to Galilee [ca region about 50 miles north of Jerusalem]. He found Philip and said to him, "Follow me [cas a disciple]."

⁴⁴Philip was from the town of Bethsaida [ca town just to the north of the Sea of Galilee], where Andrew and Peter lived. ⁴⁵Philip found Nathanael and told him, "We have found the man that Moses wrote about in the law, and the prophets also wrote about him. [cThe law and the prophets refer to the OT Scriptures.] He is Jesus, the son of Joseph, from Nazareth [ca village a few miles southwest of the Sea of Galilee]."

⁴⁶But Nathanael said to Philip, "Can anything good come from Nazareth?" [cThis is because of its insignificance and lack of mention in the OT.]

Philip answered, "Come and see."

⁴⁷As Jesus saw Nathanael coming toward him, he said, "Here is truly an Israelite. There is nothing false [no deceit; no guile] in him."

⁴⁸Nathanael asked, "How do you know me?"

Jesus answered, "I saw you when you were under the fig tree, before Philip told you about me [Lcalled you]."

⁴⁹Then Nathanael said to Jesus, "Teacher [LRabbi], you are the Son of God; you are the King of Israel."

⁵⁰Jesus said to Nathanael, "Do you believe simply because I told you I saw you under the fig tree? You will see greater things than that." ⁵¹And Jesus said to them, "I tell you the truth [LTruly, truly I say to you], you will all see heaven open and 'angels of God going up and coming down' [ca reference to Jacob's dream in Gen. 28:12] on the Son of Man [ca title for the Messiah; Dan. 7:13-14]."

2 Two days later [Lon the third day] there was a wedding in the town of Cana in Galilee [c of uncertain location, probably near Nazareth]. Jesus' mother was there, ²and Jesus and his followers [disciples] were also invited to the wedding. ³When all the wine was gone, Jesus' mother said to him, "They have no more wine."

**THE WEDDING
AT CANA**

⁴Jesus answered, “Dear woman [^LWoman; ^Ca respectful form of address in that culture], why come to me [what concern is that to me and to you; ^Lwhat to me and to you]? My time [^Lhour; ^Chere and throughout John, Jesus’ “hour” refers to his messianic sacrifice on the cross] has not yet come.”

⁵His mother said to the servants, “Do whatever he tells you to do.”

⁶In that place there were six stone water jars that the Jews used in their washing ceremony [^Ca Jewish ritual before eating, before worshiping in the Temple, and at other special times]. Each jar held about twenty or thirty gallons [^CGreek: two or three *metretai*; each about nine gallons or forty liters].

⁷Jesus said to the servants, “Fill the jars with water.” So they filled the jars to the top [brim].

⁸Then he said to them, “Now take some out and give it to the master of the feast [chief steward; headwaiter].”

So they took the water to the master. ⁹When he tasted it, the water had become wine. He did not know where the wine came from, but the servants who had brought the water knew. The master of the wedding [chief steward; headwaiter] called the bridegroom ¹⁰and said to him, “People always serve the best [expensive] wine first. Later, after the guests have been drinking awhile [^Cand are less discriminating], they serve the cheaper [inferior] wine. But you have saved the best [expensive] wine till now.”

¹¹So in Cana of Galilee [see 2:1] Jesus did his first miracle [^Lsign; ^CJesus’ miracles are called *semeia*, “signs,” in John’s Gospel]. There he showed [revealed; manifested] his glory [majesty], and his followers [disciples] believed in him.

JESUS IN THE TEMPLE

(2:14–22;
Matt. 21:12–13;
Mark 11:15–17;
Luke 19:45–46)

¹²After this, Jesus went to the town of Capernaum [^Ca town on the northwest shore of the Sea of Galilee] with his mother, brothers, and followers [disciples]. They stayed there for just a few days. ¹³When it was almost time for the Jewish Passover Feast [^Cannual festival that celebrates God’s rescue of Israel from Egypt; Ex. 12], Jesus went [^Lwent up] to Jerusalem. ¹⁴In the Temple [area; ^Cnot in the Temple proper, but in the outer courtyard, the Court of the Gentiles] he found people selling cattle, sheep, and doves [*or* pigeons; ^Cfor sacrifices in the Temple]. He saw others sitting at tables, exchanging different kinds of money [^L...and moneychangers sitting; ^Cthe annual temple tax (Ex. 30:11–16) had to be paid in Tyrian shekels, because of their high quality silver]. ¹⁵Jesus made a whip out of cords and forced all of them, both [with] the sheep and cattle, to leave the Temple. He turned over the tables and scattered the money of those who were exchanging it [^Lthe moneychangers]. ¹⁶Then he said to those who were selling doves [*or* pigeons], “Take these things out of

here! Don't make my Father's house [^cthe Temple was God's home on earth; 1 Kin. 8] a ·place for buying and selling [¹a house of market/trade!]"

¹⁷When this happened, the ·followers [disciples] remembered what was written [^cin the Scriptures]: “My strong love for your Temple completely controls me [¹“Zeal for your house will consume me”; Ps. 69:9].”

¹⁸Some of ·his people [¹the Jews] ·said to [responded to; demanded of] Jesus, “Show us a ·miracle [¹sign] to ·prove you have the right to do these things [justify your actions].”

¹⁹Jesus ·answered [replied to] them, “Destroy this temple, and I will ·build [¹raise] it again in ·three days [^can allusion to his resurrection; 2:22; Matt. 26:61; 27:40].”

²⁰·They [The Jewish leaders; ¹The Jews] answered, “It took ·forty-six years [^cHerod the Great began a reconstruction and expansion of the Temple complex in 20 BC, thus dating this statement to about AD 27] to ·build [reconstruct] this Temple! Do you really believe you can ·build [raise] it again in three days?”

²¹(But the temple Jesus meant was his own body [^cJesus was claiming divinity, his body corresponding with the Temple, the home/dwelling place of God; 1:14]. ²²After Jesus was raised from the dead, his ·followers [disciples] remembered that Jesus had said this. Then they believed the Scripture [compare Ps. 16:10] and the words Jesus had said.)

²³When Jesus was in Jerusalem for the Passover Feast [see 2:13], many people ·believed [put their faith; trusted] in ·him [¹his name] because they saw the ·miracles [¹signs; 2:11] he did [4:48; Mark 8:11–13]. ²⁴But Jesus did not ·believe in [entrust/commit himself to] them because he knew them all. ²⁵He did not need anyone to ·tell [testify/witness to] him about ·people [human nature], because he knew what was in ·people's minds [people's hearts; ¹people].

3 There was a man named Nicodemus who was one of the Pharisees [^ca religious party which strictly observed OT laws and later customs] and ·an important Jewish leader [¹a ruler of the Jews; ^cprobably a member of the Sanhedrin, the highest Jewish court of the time]. ²·One night [^{or} By night; ^cperhaps with connotations that he could not “see” spiritually] Nicodemus came to Jesus and said, “·Teacher [¹Rabbi], we know you are a teacher sent from God, because no one can do the ·miracles [¹signs; 2:11] you do unless God is with him.”

³Jesus answered, “·I tell you the truth [¹Truly, truly I say to you], unless you are born ·again [^{or} from above; ^cthis may be a play on words, meaning both “again” and “from above”], you cannot ·be in [experience; ¹see] God's kingdom.”

NICODEMUS
COMES TO JESUS

⁴Nicodemus said to him, “But if a person is already old, how can he be born again [*or* from above; 3:3]? He cannot enter his mother’s womb again. So how can a person be born a second time [^LCan he enter his mother’s womb a second time and be born]?”

⁵But Jesus answered, “I tell you the truth [^LTruly, truly I say to you], unless you are born from water and the Spirit [^Cequivalent to being born again (3:3); water could symbolize physical birth, but more likely symbolizes spiritual cleansing which brings renewal; Ezek. 36:25–27], you cannot enter God’s kingdom. ⁶Human life comes from human parents [^LThat which is born of the flesh is flesh; ^Cflesh here means human nature], but spiritual life comes from the Spirit [^Lthat which is born of the Spirit is spirit]. ⁷Don’t be surprised [^Camazed; astonished] when I tell you, ‘You [^Cplural, referring to the Jews or the Jewish leaders] must be born again [*or* from above; 3:3].’ ⁸The wind [^Cone word means both “wind” and “spirit” in Greek] blows where it wants to and you hear the sound of it, but you don’t know where the wind comes from or where it is going. It is the same with every person who is born from the Spirit.” [^CWe cannot comprehend or control the Spirit, but we experience his effect.]

⁹Nicodemus asked [replied], “How can this happen [be]?”

¹⁰Jesus said [replied; answered], “You are an important teacher in Israel [^Lthe teacher of Israel], and you don’t understand [know] these things? ¹¹I tell you the truth [^LTruly, truly I say to you], we talk about what we know, and we tell [testify; bear witness] about what we have seen, but you don’t accept what we tell you [^Lreceive our testimony/witness]. ¹²I have told you about things here on earth [^Cthe teaching about being born again], and you do not believe me. So you will not [^LSo how will you...?] believe me if I tell you about things of heaven. ¹³The only one who has ever gone up to heaven is [^LNo one has gone up into heaven except] the One who came down from heaven—the Son of Manⁿ [^Ca title for the Messiah; Dan. 7:13–14].

¹⁴“Just as Moses lifted up the snake [^Tserpent] in the desert [wilderness; ^CMoses put a bronze snake statue on a pole, and those who looked at it were healed of snake bites; Num. 21:4–9], the Son of Man must also be lifted up [^Can allusion to the cross and resurrection]. ¹⁵So that everyone who believes can have eternal life in him [*or* believes in him can have eternal life].

¹⁶“[^LFor] God loved the world so much that he gave his one and only [only; unique; ^Tonly begotten; 1:14, 18] Son so that whoever believes in him may not be lost [^Tperish], but

have eternal life. ¹⁷[¹For; Indeed] God did not send his Son into the world to judge the world guilty [condemn the world], but to save the world through him. ¹⁸People who believe in God's Son are not judged guilty [condemned]. Those who do not believe have already been judged guilty [condemned], because they have not believed in [¹the name of] God's one and only [only; unique; ¹only begotten; 3:16] Son. ¹⁹They are judged by this fact [¹And this is the judgment/condemnation/verdict]: The Light [^cJesus, God's Son] has come into the world, but they did not want light. They wanted darkness [¹but people loved the darkness more than the light], because they were doing evil things. ²⁰All who do evil hate the light and will not come to the light, because it will show all the evil things they do [¹their deeds/actions]. ²¹But those who follow the true way [do what is true; live by the truth] come to the light, and it shows [may be seen] that the things they do were done through [*or* in the sight of; *or* in obedience to; ¹in] God."

²²After this, Jesus and his followers [disciples] went into the area [countryside] of Judea, where he stayed [spent time] with his followers [disciples] and baptized people. ²³John was also baptizing in Aenon [^ca town (meaning "springs") of uncertain location on the Jordan River (but see note on Salim)], near Salim [^ca town (meaning "peace") probably located either near Shechem or just south of Bethshan, both of which are in a Samaritan area], because there was plenty of water there. People were going there to be baptized. ²⁴(This was before John was put into prison [Matt. 4:12].)

²⁵Some of John's followers [disciples] had an argument [discussion; debate] with a Jew about religious washing [ceremonial cleansing; ¹purification; ^cthe Jewish people washed themselves for ritual purposes before eating, before worshiping in the Temple, and at other special times]. ²⁶So they came to John and said, "Teacher [¹Rabbi], remember the man who was with you on the other side of the Jordan River, the one you spoke about so much [¹about whom you have testified/witnessed]? He is baptizing, and everyone is going to him."

²⁷John answered, "A man [person] can get only what God gives him [¹is given to him from heaven]. ²⁸You yourselves heard me say [testify], 'I am not the Christ [Messiah], but I am the one sent to prepare the way for him [¹before him; 1:20–28; compare Is. 40:3].'²⁹The bride belongs only to the bridegroom. But the friend who helps the bridegroom [*or* the best man] stands by and listens to him. He is thrilled [rejoices greatly] that he gets to hear the bridegroom's voice. In the same way, I am really happy [¹my joy is fulfilled; ^cin

**JESUS AND
JOHN THE BAPTIST**

this analogy, John is the best man and Jesus is the bridegroom].
 30He must ·become greater [increase], and I must ·become less important [decrease].

**THE ONE
WHO COMES
FROM HEAVEN**

31“**The One** [cJesus] who comes from above is ·greater than [Labove] all. The one who is from the earth belongs to the earth and talks about ·things on the earth [earthly matters]. But the One who comes from heaven is ·greater than [Labove] all. 32He ·tells [testifies to; bears witness to] what he has seen and heard, but no one ·accepts [receives] ·what he says [his testimony; 3:11]. 33Whoever ·accepts what he says [receives his testimony] has ·proven [certified; affirmed; Lset his seal] that God is true. 34[LFor] **The One** whom God sent speaks the words of God, because God gives him the Spirit ·fully [Lwithout measure/limit]. 35The Father loves the Son and has given ·him power over everything [him authority over all; Lall things into his hand]. 36Those who believe in the Son have eternal life, but those who ·do not obey [reject] the Son will ·never have [Lnot see] life. God’s ·anger [wrath] ·stays [remains] on them.”

**JESUS AND
A SAMARITAN
WOMAN**

4 The ·Pharisees [ca religious party which strictly observed OT laws and later customs] heard that Jesus was making and baptizing more ·followers [disciples] than John, 2although Jesus himself did not baptize people, but his ·followers [disciples] did. 3Jesus knew that the Pharisees had heard about him, so he left Judea [cthe southern region of Israel] and went back to Galilee [cthe northern region of Israel; Mark 1:14]. 4But on the way he had to go through the country of Samaria [cthe central region occupied by a people disliked because they were only partly Jewish].

5In Samaria Jesus came to the town called Sychar [cperhaps Shechem or a village near it; compare Gen. 33:18–19; 48:22], which is near the ·field [plot of ground] Jacob gave to his son Joseph. 6Jacob’s well was there. Jesus was tired from ·his long trip [Lthe journey], so he sat down beside the well. It was about ·twelve o’clock noon [Lthe sixth hour; chours were counted from dawn, about 6 AM]. 7When a Samaritan woman came to the well to ·get some [draw] water, Jesus said to her, “Please give [LGive] me a drink.” 8(This happened while Jesus’ ·followers [disciples] were in town buying some food.)

9The Samaritan woman said, “I am surprised [LHow is it...?] that you ask me for a drink, since you are a ·Jewish man [La Jew] and I am a Samaritan woman.” (Jewish people ·are not friends [do not share things; have no dealings] with Samaritans.)

10Jesus ·said [answered; replied], “If you only knew the ·free gift [Lgift] of God and who it is that is asking you ·for

water [L“Give me a drink”], you would have asked him, and he would have given you living water.” [C“Living water” in Greek can mean fresh running water, but Jesus means “water which gives eternal life”; the woman misunderstands this play on words.]

¹¹The woman said, “Sir, where will you get this living water? The well is very deep, and you have nothing to get water with [Lno bucket]. ¹²Are you greater than Jacob, our father [Ca patriarch recognized by both Jews and Samaritans], who gave us this well and drank from it himself along with his sons and flocks [or livestock]?”

¹³Jesus answered, “Everyone who drinks this water will be thirsty again [Cbecause physical water only temporarily satisfies thirst], ¹⁴but whoever drinks the water I give will never be thirsty [Cbecause spiritual renewal/eternal life is forever]. [LBut; Indeed] The water I give will become a spring of water gushing up inside that person, giving eternal life [Is. 12:3; 49:10; 55:1–3; Rev. 7:16].”

¹⁵The woman said to him, “Sir, give me this water so I will never be thirsty again and will not have to come back here to get [draw] more water.” [CHer response indicates she does not understand.]

¹⁶Jesus told her, “Go get [call] your husband and come back here.”

¹⁷The woman answered, “I have no husband.”

Jesus said to her, “You are right to say you have no husband. ¹⁸Really [For] you have had five husbands, and the man you live with [Lhave] now is not your husband. You told the truth.”

¹⁹The woman said to him, “Sir, I can see that you are a prophet. ²⁰Our ancestors [forefathers; Lfathers] worshiped on this mountain [Cthe Samaritans worshiped on Mount Gerizim near Shechem], but you [Cplural, referring to the Jews] say that Jerusalem [CMount Zion, the location of the temple] is the place where people must worship.”

²¹Jesus said to her, “Believe me, woman [Ca respectful form of address in that culture; 2:4]. The time [Lhour; Cthe time of salvation established by the death and resurrection of Christ; see 2:4] is coming when neither in Jerusalem nor on this mountain will you actually worship [Lworship] the Father. ²²You Samaritans worship something you don’t understand. We [CJews] understand what we worship, because salvation comes from the Jews [Cbecause the Messiah who brings salvation comes through the Jews]. ²³[LBut] The time [Lhour; see 4:21] is coming when the true worshipers will worship the Father in spirit [or the Spirit] and truth, and that time is here already [has now come; is now here]. You see, the

Father too is actively seeking such people to worship him. ²⁴God is ·spirit [Spirit], and those who worship him must worship in ·spirit [Spirit] and truth.”

²⁵The woman said to him, “I know that the Messiah is coming.” (Messiah is the One called Christ [^cboth Hebrew *Mashiach* and Greek *Christos* mean “Anointed One”; see 1:41].) “When ·the Messiah [^tthat one] comes, he will ·explain [report; announce] everything to us.”

²⁶Then Jesus said to her, “I am he—I, the one talking to you.”

²⁷Just then his ·followers [disciples] came back from town and were surprised to see him talking with a woman [^ssome Jews thought it a waste of time for rabbis to teach women]. But none of them asked, “What do you want?” or “Why are you talking with her?”

²⁸Then the woman left her water jar and went back to town. She said to the people, ²⁹“Come and see a man who told me everything I ever did. Do you think he might be the ·Christ [Messiah]?” ³⁰So the people left the town and ·went to see Jesus [^lwere coming toward him].

³¹Meanwhile, his ·followers [disciples] were ·begging [urging] him, “·Teacher [^lRabbi], eat something.”

³²But Jesus answered, “I have food to eat that you know nothing about [Deut. 8:3].”

³³So the ·followers [disciples] asked ·themselves [each other], “·Did somebody already bring him food [^lNo one brought him anything to eat, did they]?”

³⁴Jesus said to them, “My food is to do ·what the One who sent me wants me to do [^lthe will of the One who sent me] and to ·finish [complete] his work. ³⁵You have a saying [^lDo you not say...?], ‘Four more months till harvest.’ ·But [Look; ^tBehold] I tell you, ·open your eyes and look at [^llift up your eyes and see] the fields ·ready [ripe; ^lwhite] for harvest now. ³⁶Already, the one who ·harvests [reaps] is ·being paid [^lreceiving wages] and is gathering ·crops [fruit] for eternal life. So the one who ·plants [sows] and the one who ·harvests [reaps] ·celebrate [rejoice] ·at the same time [together].

³⁷[^lFor] ·Here [in this case] the saying is true, ‘One person ·plants [sows], and another ·harvests [reaps].’ ³⁸I sent you to ·harvest a crop that [reap what] you did not ·work [labor; toil] on. Others did the ·work [labor; toil], and you ·get to finish up [reap the benefits of; ^thave entered into] their work.”

³⁹Many of the Samaritans in that town believed in Jesus because of ·what the woman said [^lthe word of the woman who testified]: “He told me everything I ever did.” ⁴⁰When the Samaritans came to Jesus, they ·begged [urged; asked] him to stay with them, so he stayed there two more days.

41 And many more believed because of the things he said [his word].

42 They said to the woman, “First we believed in Jesus [It is no longer] because of what you said, but now we believe because we heard him ourselves. We know that this man really is the Savior of the world.”

43 Two days later, Jesus left [from there] and went to Galilee [the northern region of Israel]. 44 (Jesus had said [testified; witnessed] before that a prophet is not respected [has no honor] in his own country [or hometown; probably a reference to Galilee, but some think Judea].) 45 When [therefore] Jesus arrived in Galilee, the people there [Galileans] welcomed [received] him. They had seen all the things he did at the Passover Feast in Jerusalem, because they had been there, too.

46 Jesus went again to visit Cana in Galilee where he had changed the water into wine [2:1–11]. One of the king’s important officers lived in the city of Capernaum, and his son was sick. 47 When he heard that Jesus had come from Judea to Galilee, he went to Jesus and begged [urged; asked] him to come to Capernaum and heal his son, because his son was almost dead. 48 Jesus said to him, “You people must see signs and miracles before you will believe in me [Unless you see signs and wonders you will not believe; 2:23–25; 6:26].”

49 The [royal] officer said, “Sir, come [come down] before my child dies.”

50 Jesus answered [said to him], “Go. Your son will live.”

The man believed what Jesus told him [he did not need “signs” and miracles] and went home. 51 On the way the man’s servants [slaves; bond-servants] came and met him and told him, “Your son is alive.”

52 [So/Then] The man asked, “What time [hour] did my son begin to get well?”

They answered, “Yesterday at one o’clock [the seventh hour; hours were counted from dawn, about 6 AM] the fever left him.”

53 [So/Then] The father knew that one o’clock was the exact time that [in that hour] Jesus had said, “Your son will live.” So the man and all the people who lived in his house [his household] believed in Jesus.

54 That was the second miracle [sign; the first sign was turning water into wine; 2:1–11] Jesus did after coming from Judea to Galilee.

5 Later [After these things] Jesus went [up] to Jerusalem for a special feast [feast/festival of the Jews]. 2 In Jerusalem there is a pool with five covered porches,

JESUS HEALS AN OFFICER’S SON

(4:43–54; Matt. 8:5–13; Luke 7:1–10)

JESUS HEALS A MAN AT A POOL

which is called Bethesdaⁿ [Ca pool of water north of the temple thought to have curative powers] in the Hebrew language [Creferring to Aramaic, the native language of the Jews at the time]. This pool is near the Sheep Gate. ³Many sick people were lying on the porches beside the pool. Some were blind, some were crippled, and some were paralyzed, and they waited for the water to move. ⁴Sometimes [At a certain time; From time to time] an angel of the Lord came down to the pool and stirred up the water. After the angel did this, the first person to go into the pool was healed from any sickness he hadⁿ. ⁵A man was lying there who had been sick [an invalid; disabled] for thirty-eight years. ⁶When Jesus saw the man and knew that he had been sick [an invalid; disabled] for such a long time, Jesus asked him, “Do you want to be well?”

⁷The sick man [invalid] answered [him], “Sir, there is no one to help me get into the pool when the water starts moving [is stirred up]. While I am coming to the water, someone else always gets in [goes down] before me.”

⁸Then Jesus said to him, “Stand up [TRise]. Pick up your mat [bed; cot] and walk.” ⁹And immediately the man was well [was healed; became whole]; he picked up his mat [bed; cot] and began to walk.

The day this happened was a Sabbath day. ¹⁰So the Jews [or Jewish leaders] said to the man who had been healed, “Today is the Sabbath. It is against our law [Lnot lawful/ permitted] for you to carry your mat [bed; cot] on the Sabbath day [Cthe fourth commandment prohibited work on the Sabbath, but not specifically this action (Ex. 20:8–11)].”

¹¹But he answered them, “The man who made me well told me, ‘Pick up your mat [bed; cot] and walk.’”

¹²Then they asked him, “Who is the man who told you to pick up your mat [bed; cot] and walk?”

¹³But the man who had been healed did not know who it was, because there were many people in that place, and Jesus had left [withdrawn; slipped away unnoticed].

¹⁴Later, Jesus found the man at the Temple [area] and said to him, “See, you are well now. Stop sinning [TSin no more] so that something worse does not happen to you.” [CSometimes, not always, suffering can be explained by sin.]

¹⁵Then the man left and told his people [the Jewish leaders; Lthe Jews] that Jesus was the one who had made him well.

¹⁶Because Jesus was doing this [Lthese things] on the Sabbath day, some evil people [the Jewish leaders; Lthe Jews]

5:2 Bethesda Some Greek copies read “Bethzatha” or “Bethsaida,” different names for the pool of Bethesda. **5:3–4 and ... had** Some Greek copies do not contain all or most of the bracketed text.

began to ·persecute [harass] him. 17But Jesus ·said to [Lanswered] them, “My Father ·never stops [is always; is still] working [Ceven on the Sabbath], and so I keep working, too.”

18This made ·them [the Jewish leaders; Lthe Jews] try still harder to kill him. They said, “First Jesus was breaking the law about the Sabbath day. Now he says that God is his own Father, making himself equal with God!” [CBoth breaking the Sabbath and blasphemy against God were punishable by death; Ex. 35:2; Lev. 24:16.]

19But Jesus ·said [answered them], “I tell you the truth [LTruly, truly I say to you], the Son can do nothing ·alone [on his own initiative; by himself]. The Son does only what he sees the Father doing, ·because the Son does whatever the Father does [Lfor whatever the Father does, the Son does likewise]. 20[LFor] The Father loves the Son and shows the Son all the things he himself does. But the Father will show the Son even greater things than this so that you can all ·be amazed [marvel; be astonished]. 21[LFor] Just as the Father raises the dead and gives them life, so also the Son gives life to those he ·wants to [wishes; wills]. 22In fact, [or For] the Father judges no one, but he has ·given [entrusted to] the Son ·power to do all the judging [Lall judgment; Rev. 20:11–15] 23so that all people will honor the Son as much as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.

24“ I tell you the truth [LTruly, truly I say to you], whoever ·hears [obeys] ·what I say [Lmy word/message] and believes in the One who sent me has eternal life. That person will not ·be judged guilty [Lcome into judgment/condemnation] but has ·already left death and entered life [Lpassed from death into life]. 25I tell you the truth [LTruly, truly I say to you], the ·time [Lhour] is coming and is already here when the dead will ·hear [obey] the voice of the Son of God, and those who ·hear [obey] will ·have life [live]. 26[LFor] ·Life comes from the Father himself [just as the Father has life], ·and [so] he has ·allowed the Son to have [given the Son] life in himself as well. 27And the Father has given the Son the ·approval [authority; power; right] to ·judge [execute judgment], because he is the Son of Man [Ca title for the Messiah; Dan. 7:13–14]. 28Don't ·be surprised [marvel; be amazed] at this: A ·time [Lhour] is coming when all who are dead and in their graves will hear his voice. 29Then they will come out of their graves. Those who did good ·will rise and have life forever [Lto the resurrection resulting in life], but those who did evil ·will rise to be judged guilty [Lto the resurrection resulting in condemnation/judgment].

**JESUS HAS GOD'S
AUTHORITY**

**JESUS IS
GOD'S SON**

30“I can do nothing alone [by myself; on my own initiative]. I judge only the way I am told [as I hear], so my judgment is fair [just; right; righteous]. I don’t try to please myself [seek my own will/desire], but I try to please [the will of] the One who sent me.

31“If only I tell people [testify; witness] about myself, what I say [my testimony; witness] is not true [valid]. 32But there is another who tells [testifies; witnesses] about me, and I know that the things he says [the witness/testimony he witnesses/testifies] about me are true [valid].

33“You have sent people to John, and he has told you [testified/witnessed to] the truth. 34It is not that I need [accept; depend on] what humans say [human testimony/witness]; I tell you this so you can be saved. 35John was like a burning and shining lamp, and you were happy to enjoy [willing to rejoice in] his light for a while.

36“But I have a proof [testimony; witness] about myself that is greater [weightier] than that of John. [For] The things [works] I do, which are the things [works] my Father gave me to do [complete; finish; the signs and miracles which point to his saving work on the cross], prove [testify; witness] that the Father sent me. 37And the Father himself who sent me has given proof [testimony; witness] about me [concerning me; on my behalf]. You have never heard his voice or seen what he looks like [his form; his outward appearance]. 38His teaching [word; message] does not live [remain; abide] in you, because you don’t believe in the One the Father sent. 39You carefully study [search; examine] the Scriptures because you think they give you eternal life. They do in fact tell [testify; witness] about me [concerning me; on my behalf], 40but you refuse [do not want] to come to me to have that life.

41“I don’t need [or accept; receive] praise [glory; honor] from people. 42But I know you—I know that you don’t have God’s love in you. 43I have come from my Father and speak for him [in my Father’s name], but [or and] you don’t accept [receive] me. But when another person comes, speaking only for himself [in his own name], you will accept [receive] him. 44You try to get praise [receive glory/honor] from each other, but you do not try to get the praise [receive glory/honor] that comes from the only God. So how can you believe? 45Don’t think that I will stand before the Father and say you are wrong [accuse you before the Father]. The one who says you are wrong [accuses you] is Moses, the one you hoped would save you [in whom you hoped]. 46[For] If you really believed Moses, you would believe me, because Moses wrote about me [in the Torah, the first five books of

the OT; for example, Deut. 18:15 quoted in Acts 3:22). ⁴⁷But if you don't believe what Moses wrote, how can you believe what I say?"

6 After this, Jesus went across [to the other side of] Lake [the Sea of] Galilee (or, Lake Tiberias). ²Many people followed him because they saw the miracles [signs; 2:11] he did to heal [for; on behalf of] the sick. ³Jesus went up on a hill [or mountain] and sat down there with his followers [disciples]. ⁴It was almost the time for the Jewish Passover Feast [the annual festival that celebrates God's rescue of Israel from Egypt; Ex. 12; John 2:13].

⁵When Jesus looked up [raised his eyes] and saw a large crowd coming toward him, he said to Philip [one of the twelve disciples; 1:43], "Where can we buy enough bread for all these people to eat?" ⁶(Jesus asked Philip this question to test him, because Jesus already knew what he planned [was going] to do.)

⁷Philip answered [him], "Someone would have to work almost a year to buy enough bread [Two hundred denarii worth of bread is not enough; a denarius was a unit of money worth about a day's wages] for each person to have only a little piece."

⁸Another one of his followers [disciples], Andrew, Simon Peter's brother, said to him, ⁹"Here is a boy with five loaves of barley bread and two little fish, but that is not enough [what are these...?] for so many people."

¹⁰Jesus said, "Tell [Make] the people to sit down." There was plenty of grass there, and about five thousand men sat down there. ¹¹Then Jesus took the loaves of bread, thanked God [gave thanks] for them, and gave [distributed] them to the people who were sitting there. He did the same with the fish, giving as much as the people wanted.

¹²When they had all had enough to eat [were filled/satisfied], Jesus said to his followers [disciples], "Gather the leftover pieces of fish and bread [pieces] so that nothing is wasted." ¹³So they gathered up the pieces and filled twelve baskets with the pieces left from the five barley loaves [2 Kin. 4:42-44; Jesus' miracle surpasses that of Elisha].

¹⁴When the people saw this miracle [sign] that Jesus did, they said, "He must truly be the Prophet [1:21; probably the "prophet like Moses" of Deut. 18:15-18] who is coming into the world."

¹⁵Jesus knew that the people planned [intended; were about to] to come and take him by force and make him their king, so he left [withdrew] and went into the hills [or mountains] alone.

MORE THAN FIVE THOUSAND FED

(6:1-15; Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17)

**JESUS WALKS
ON THE WATER**

(6:16–21;
Matt. 14:22–33;
Mark 6:45–52)

¹⁶That evening Jesus' followers [disciples] went down to Lake Galilee [^Lthe lake/sea]. ¹⁷It was dark now, and Jesus had not yet come to [joined] them. The followers [disciples] got into a boat and started across the lake to Capernaum. ¹⁸By now a strong wind was blowing, and the waves on the lake were getting bigger [^Lthe sea/lake rose up]. ¹⁹When they had rowed the boat about three or four miles [^Ltwenty-five or thirty stadia; ^Ca stadion was about 600 feet], they saw Jesus walking on the water [sea; lake], coming toward the boat. The followers [disciples] were afraid, ²⁰but Jesus said to them, "It is I [*or* "I am"]; ^Cthere could be an echo here of Ex. 3:14]. Do not be afraid." ²¹Then they were glad [*or* were willing] to take him into the boat. At once [Immediately] the boat came to land at the place where they wanted to go. [^CThe sea often stands for chaos, and God controls it.]

**THE PEOPLE
SEEK JESUS**

²²The next day the people [^Lcrowd] who had stayed on the other [opposite] side of the lake [sea] knew that Jesus had not gone in the boat with his followers [disciples] but that they had left without him [^Lalone]. And they knew [^Lsaw] that only one boat had been there. ²³But then some boats came from Tiberias [^Ca major city on the western shore of Lake Galilee] and landed near the place where the people had eaten the bread after the Lord had given thanks. ²⁴When the people [^Lcrowd] saw that Jesus and his followers [disciples] were not there now, they got into boats and went to Capernaum to find Jesus.

**JESUS,
THE BREAD
OF LIFE**

²⁵When the people [^Lthey] found Jesus on the other [opposite] side of the lake [sea], they asked him, "Teacher [^LRabbi], when did you come here?"

²⁶Jesus answered, "I tell you the truth [^LTruly, truly I say to you], you aren't looking for me because you saw me do miracles [^Lsigns]. You are looking for me because you ate the bread and were satisfied [filled]. ²⁷Don't work for the food that spoils [perishes]. Work for the food that stays good always and gives eternal life [^Lendures/remains/abides for eternal life]. The Son of Man [^Ca title for the Messiah; Dan. 7:13–14] will give you this food, because on him God the Father has put his power [^Lset his seal; ^Ca seal impression signifies ownership and authority; 3:33]."

²⁸The people asked Jesus, "What are the things God wants us to do [^Lshould we do to work the works of God]?"

²⁹Jesus answered, "The work God wants you to do is this [^LThis is the work of God]: Believe the One he sent."

³⁰So the people [^Lthey] asked, "What miracle will you do? If we see a miracle, we will believe you [^Lsign will you do that we might see and believe you?]. What will you do [work will

you perform]? ³¹Our ·ancestors [forefathers; ^Lfathers] ate the manna [ca flaky breadlike food that God provided the Israelites in the wilderness; Ex. 16:13–36] in the ·desert [wilderness]. ·This is written in the Scriptures [^LAs it is written]: ‘He gave them bread from heaven to eat [compare Ex. 16:4; Neh. 9:15; Ps. 78:24].’

³²[^LTherefore; So; Then] Jesus said to them, “I tell you the truth [^LTruly, truly I say to you], it was not Moses who gave you bread from heaven; it is my Father who is giving you the true bread from heaven. ³³[^LFor] God’s bread is the One who comes down from heaven and gives life to the world.”

³⁴[^LTherefore] ·the people [^Lthey] said to him, “Sir, give us this bread always.”

³⁵Then Jesus said to them, “I am the ·bread that gives life [^Tbread of life]. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ³⁶But as I told you before, you have seen me and still don’t believe. ³⁷·The Father gives me the people who are mine. Every one of them will come to me [^LAll/Everything the Father gives me will come to me], and I will ·always accept them [not reject them; ^Lnot cast them out]. ³⁸[^LFor] I came down from heaven to do ·what God wants me to do [^Lthe will of him who sent me], not ·what I want to do [^Lmy own will]. ³⁹Here is ·what the One who sent me wants me to do [^Lthe will of him who sent me]: I must not lose even one whom God gave me, but I must raise them all on the last day. ⁴⁰Those who see the Son and believe in him have eternal life, and I will raise them on the last day. This is ·what my Father wants [^Lthe will of my Father].”

⁴¹·Some people [The Jewish leaders; ^LThe Jews] began to ·complain [grumble; murmur] about Jesus because he said, “I am the bread that comes down from heaven.” ⁴²They said, “·This is [^LIs this not...?] Jesus, the son of Joseph. We know his father and mother. How can he [^Lnow] say, ‘I came down from heaven?’”

⁴³But Jesus ·answered [responded], “Stop ·complaining to each other [grumbling/murmuring among yourselves]. ⁴⁴The Father is the One who sent me. No one can come to me unless the Father draws him to me, and I will raise that person up on the last day. ⁴⁵It is written in the prophets, ‘They will all be taught by God [Is. 54:13].’ Everyone who listens to the Father and learns from him comes to me. ⁴⁶·No one has [*or* Not that anyone has] seen the Father except the One who is from God; only he has seen the Father. [^CSome interpreters put the previous sentence in parentheses as a side comment made by the author.] ⁴⁷·I tell you the truth [^LTruly, truly I say to you], whoever believes has eternal life. ⁴⁸I am the ·bread

that gives life [^Tbread of life]. ⁴⁹Your **·ancestors** [forefathers; ^Lfathers] ate the manna [see 6:31] in the **·desert** [wilderness], but still they died. ⁵⁰Here is the bread that comes down from heaven. Anyone who eats this bread will never die. ⁵¹I am the living bread that came down from heaven. Anyone who eats this bread will live forever. This bread is my flesh, which I will give up so that the world may have life.”

⁵²Then the **·Jewish leaders** [^LJews] began to **·argue** [dispute; quarrel] among themselves, saying, “How can this man give us his flesh to eat?”

⁵³[^LSo] Jesus said to them, “I tell you the truth [^LTruly, truly I say to you], you must eat the flesh of the Son of Man and drink his blood. Otherwise, you won’t have **·real life** [^Llife] in you. ⁵⁴Those who **·eat** [feed on; ^CJesus uses a different Greek word for “eat” in vv. 54–57 than in the previous verses; but the difference is probably stylistic] my flesh and drink my blood have eternal life, and I will raise them up on the last day. ⁵⁵[^LFor] My flesh is true food, and my blood is true drink. ⁵⁶Those who **·eat** [feed on] my flesh and drink my blood **·live** [remain; abide] in me, and I **·live** [remain; abide] in them. ⁵⁷The living Father sent me, and I live because of the Father. So whoever **·eats** [feeds on] me will live because of me. ⁵⁸I am not like the bread your **·ancestors** [forefathers; ^Lfathers] ate [^Cthe manna; 6:31]. They ate that bread and still died. I am the bread that came down from heaven, and whoever **·eats** [feeds on] this bread will live forever.” ⁵⁹Jesus said all these things while he was teaching in the synagogue [^Ca local congregation of Jews] in Capernaum [2:12].

**THE WORDS OF
ETERNAL LIFE**

⁶⁰When the **·followers** [disciples; ^Ca broader circle of followers, not the twelve disciples] of Jesus heard this, many of them said, “This teaching [^Cthat Jesus is the bread of life; 6:25–59] is **·hard** [difficult; offensive]. Who can **·accept** [obey; ^Lhear] it?”

⁶¹Knowing that his **·followers** [disciples] were **·complaining** [grumbling] about this, Jesus said to them, “Does this teaching **·bother** [offend] you? ⁶²Then **·will** it also bother you to [^Lwhat if you] see the Son of Man **·going back** [^Lgoing up; ascending] to the place **·where** he came from [^Lwhere he was before; ^Cheaven]? ⁶³It is the Spirit that gives life. The flesh **·doesn’t give life** [^Lis useless; counts for nothing]. The words I told you **·are spirit**, and they give life [*or* are from the Spirit who gives life]. ⁶⁴But some of you don’t believe.” ([^LFor] Jesus knew from the beginning who did not believe and who would **·turn against** [betray] him.) ⁶⁵Jesus said, “That is the reason I said, **·If the Father does not bring a person to me, that one cannot come.**’ [^LNo one can come to me unless the Father enables/grants him.]”

⁶⁶After Jesus said this, many of his followers [disciples] left him [¹turned back to previous things] and stopped following [¹no longer walked with] him.

⁶⁷Jesus asked the twelve followers [the Twelve], “Do you want to leave, too?”

⁶⁸Simon Peter answered him, “Lord [*or* Master], who would we go to? You have the words that give eternal life.

⁶⁹We believe and know that you are the Holy One from God.”

⁷⁰Then Jesus answered them, “I chose [¹Did I not choose...?] all twelve of you, but one of you is a devil [*or* the Devil; ^cJesus equates the work of Judas with the work of Satan; compare Mark 8:33].”

⁷¹Jesus was talking about Judas, the son of Simon Iscariot. Judas was one of the twelve, but later he was going to turn against [betray] Jesus.

7 After this, Jesus traveled [walked] around Galilee. He did not want to travel [walk] in Judea, because the Jewish leaders [¹Jews] there wanted [sought] to kill him [see 5:18]. ²[¹But] It was [¹near the] time for the Feast of Shelters [Tabernacles; Booths; ^can important annual festival celebrating harvest, sometimes known as Ingathering, and commemorating the exodus from Egypt; Ex. 23:16; Lev. 23:33–44; Deut. 16:13–17]. ³So Jesus’ brothers [^cchildren of Joseph and Mary born after Jesus, or children of Joseph from a previous marriage; Mark 3:21, 31–35] said to him, “You should leave here and go to Judea so your followers [disciples] there can see the miracles [¹works] you do. ⁴[¹For] Anyone who wants to be well [publicly] known does not hide what he does [¹act in secret]. If you are doing these things, show yourself to the world.” ⁵[¹For] Even Jesus’ brothers did not believe in him.)

⁶[¹Therefore] Jesus said to his brothers, “The right time for me [¹My time; 2:4] has not yet come, but any time is right for you [^cthey could go to Jerusalem anytime; but Jesus had a special destiny to fulfill there]. ⁷The world cannot hate you [^cbecause they are part of it], but it hates me, because I tell it [testify concerning; witness to] the evil things it does [¹that its works are evil]. ⁸So you go [¹up] to the feast. I will not go [¹up] yet^u to this feast, because the right time for me [my time] has not yet come [fully come; ¹been fulfilled].” ⁹After saying this, Jesus stayed [remained behind] in Galilee.

¹⁰But after Jesus’ brothers had gone [¹up] to the feast, Jesus went [¹up] also. But he did not let people see him [¹go publicly, but in secret]. ¹¹At the feast some people [the Jewish

**JESUS’ BROTHERS
DON’T BELIEVE**

leaders; ¹the Jews] were looking for [watching for] him and saying, “Where is that man?”

¹²Within the large crowd there, many people were whispering [arguing; murmuring; grumbling] to each other about Jesus. Some said, “He is a good man.”

Others said, “No, he fools [deceives; misleads] the people.”

¹³But no one was brave enough to talk about Jesus openly, because they were afraid of the elders [the Jewish leaders; ¹the Jews].

**JESUS TEACHES
AT THE FEAST**

¹⁴When the feast was about half over, Jesus went to the Temple [courts; 2:14] and began to teach. ¹⁵The people were amazed [marveled] and said, “This man has never studied in school. How did he learn so much?”

¹⁶Jesus answered them, “The things I teach are not my own, but they come from him who sent me [^cGod]. ¹⁷If people choose [desire; want] to do what God wants [¹God’s will], they will know that my teaching comes from God and not from me. ¹⁸Those who teach their own ideas [speak with their own authority] are trying to get honor [glory] for themselves. But those who try to bring honor [glory] to the one who sent them speak the truth, and there is nothing false [*or* unrighteous] in them. [^cThe Greek here is singular (“But the one who...”), so Jesus is speaking especially about himself.] ¹⁹Moses gave you the law [¹Has not Moses given you the law?; Ex. 34:29–32], but none of you obeys that law. Why are you trying to kill me?”

²⁰The people answered, “A demon has come into you [¹You have a demon]. We are not trying to kill you [¹Who is trying to kill you?].”

²¹Jesus said to [answered] them, “I did one miracle [¹work; deed; 5:1–15], and you are all amazed [astonished]. ²²Moses gave you the law about circumcision [Ex. 12:44–49]. (But really Moses did not give you circumcision; it came from our ancestors [¹the fathers/patriarchs; Gen. 17:9–14].) And yet you circumcise a baby boy [¹person] on a Sabbath day. ²³If a baby boy [¹person] can be circumcised on a Sabbath day to obey the law of Moses [¹so the law of Moses may not be broken], why are you angry at me for healing a person’s whole body on the Sabbath day? ²⁴Stop judging by the way things look [outward appearances], but judge by what is really right [¹right/just/righteous judgment].”

**IS JESUS
THE CHRIST?**

²⁵Then some of the people who lived in Jerusalem said, “This is the man [¹Isn’t this the man...?] they are trying to kill. ²⁶But he is teaching where everyone can see and hear him [¹speaking publicly], and no one is trying to stop [¹saying anything to] him. Maybe the leaders [rulers; authorities]

have decided [come to recognize] he really is the Christ [Messiah]. ²⁷But we know where this man is from. Yet when the real Christ [Messiah] comes, no one will know where he comes from.” [cSome Jewish traditions claimed the Messiah would be unknown until he came to deliver Israel.]

²⁸Jesus, teaching in the Temple [courts; 2:14], cried out, “Yes, you know me, and you know where I am from. But I have not come by my own authority [on my own initiative; ¹from myself]. I was sent by the One who is true, whom you don’t know. ²⁹But I know him, because I am from him, and he sent me.”

³⁰When Jesus said this, they tried to seize [arrest] him. But no one was able to touch him [¹lay a hand on him], because it was not yet the right time [¹his hour had not yet come; see 2:4]. ³¹But many of the people [¹in the crowd] believed in Jesus. They said, “When the Christ [Messiah] comes, will he do more miracles [¹signs] than this man has done?”

³²The Pharisees [see 1:24] heard the crowd whispering [arguing; murmuring; grumbling] these things about Jesus. So the leading priests and the Pharisees sent some Temple guards [police; officers] to arrest [seize] him. ³³[¹Therefore] Jesus said, “I will be with you a little while longer. Then I will go back to the One who sent me. ³⁴You will look for [seek] me, but you will not find me. And you cannot come where I am [¹in heaven].”

³⁵[¹Therefore] Some people [The Jewish leaders; ¹The Jews] said to each other, “Where will this man go so we cannot find him? Will he go to the Greek cities where our people live [¹dispersion/scattering among the Greeks; ¹ever since the Babylonian exile many Jewish people had lived outside the land of Israel] and teach the Greek people there? [cThe Jews often used “Greeks” for Gentiles generally.] ³⁶What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘You cannot come where I am?’”

³⁷On the last and most important [¹greatest] day of the feast Jesus stood up and said in a loud voice, “Let anyone who is thirsty come to me and drink. [cThe feast of Shelters/Tabernacles featured a water pouring ritual that may stand in the background of Jesus’ speech.] ³⁸If anyone believes in me, rivers of living water will flow out from that person’s heart [¹belly; gut], as the Scripture says [Is. 55:1; 58:11; Ezek. 47:1–12; Zech. 14:8, compare John 4:10–11; Rev. 7:17; 22:1].” ³⁹Jesus was talking about the Holy Spirit. The Spirit had not yet been given, because Jesus had not yet been raised to glory [glorified]. But later, those who believed in Jesus would receive the Spirit.

**THE LEADERS TRY
TO ARREST JESUS**

**JESUS TALKS
ABOUT THE SPIRIT**

**THE PEOPLE ARGUE
ABOUT JESUS**

⁴⁰When the people heard Jesus' words, some of them said, "This man really is the Prophet [1:21; cthe "prophet like Moses" of Deut. 18:15–18]."

⁴¹Others said, "He is the Christ [Messiah]."

Still others said, "The Christ [Messiah] will not come from Galilee. ⁴²The Scripture says that the Christ [Messiah] will come from David's family [offspring; Lseed; 2 Sam. 7:12–16; Ps. 89:3–4; Is. 9:7; 55:3] and from Bethlehem, the town [village] where David lived [Mic. 5:2]." ⁴³So the people did not agree with each other [Lthere was a division in the crowd] about Jesus. ⁴⁴Some of them wanted to arrest [seize] him, but no one was able to touch [Llay a hand on] him.

**SOME LEADERS
WON'T BELIEVE**

⁴⁵[LTherefore] The Temple guards [police; officers] went back to the leading [Tchief] priests and the Pharisees, who asked, "Why didn't you bring Jesus?"

⁴⁶The guards [police; officers] answered, "The words he says are greater than the words of any other person who has ever spoken [LNo one has ever spoken like this]!"

⁴⁷[LTherefore] The Pharisees answered them, "So Jesus has fooled [deceived; led astray] you also! ⁴⁸Have any of the leaders [rulers; authorities] or the Pharisees believed in him? No! ⁴⁹But these people [Lthis crowd], who know nothing about the law, are under God's curse [accursed]."

⁵⁰Nicodemus, who had gone to see Jesus before [see 3:1–21], was in that group. He said, ⁵¹"Our law does not [LDoes our law...?] judge a person without hearing him and knowing what he has done."

⁵²They answered, "Are you from Galilee, too? Study the Scriptures, and you will learn [LSearch and see] that no prophet comes from Galilee."

Some of the earliest surviving Greek copies do not contain
7:53—8:11.

¹⁵³And everyone left and went home.

**THE WOMAN
CAUGHT IN
ADULTERY**

8 Jesus went to the Mount of Olives [ceast of Jerusalem across the Kidron Valley]. ²But early in the morning [at dawn] he went back to the Temple [courts; 2:14], and all the people came to him, and he sat and taught them. ³The teachers of the law [scribes; cexperts in the law of Moses] and the Pharisees brought a woman who had been caught in adultery. They forced her to stand before [or in the midst of] the people. ⁴They said to Jesus, "Teacher, this woman was caught having sexual relations with a man who is not her husband [in the very act of committing adultery]. ⁵The law of Moses commands that we stone to death every woman who does this [compare Lev. 20:10; Deut. 22:22–24]. What do you

say we should do?” ⁶They were asking this to ·trick [trap; test] Jesus so that they could have some ·charge [accusation] against him.

But Jesus ·bent over [stooped down] and started writing on the ground with his finger [^cwe do not know what he is writing though there has been much speculation]. ⁷When they continued to ask Jesus their question, he ·raised up [straightened] and said, “Anyone here who ·has never sinned [is guiltless; ^Tis without sin] can throw the first stone at her [Deut. 13:9; 17:7; comp. Lev. 24:14].” ⁸Then Jesus ·bent over [stooped down] again and wrote on the ground.

⁹Those who heard Jesus began to leave one by one, first the ·older men [elders] and then the others. Jesus was left there alone with the woman standing before him. ¹⁰Jesus ·raised up [straightened] again and asked her, “Woman [^ca respectful term of address in Greek; see 2:4], where are they? Has no one ·judged you guilty [condemned you]?”

¹¹She answered, “No one, sir.”

Then Jesus said, “I also don’t ·judge you guilty [condemn you]. ·You may go now, but don’t sin anymore [^TGo, and sin no more].”¹

¹²Later, Jesus talked to the people again, saying, “I am the light of the world [^cthe Feast of Shelters included a lamp lighting ritual that Jesus may be alluding to; 7:37–39]. The person who follows me will never ·live [^Lwalk] in darkness but will have the light ·that gives life [^Lof life].”

¹³The Pharisees [see 1:24] said to Jesus, “When you ·talk [testify; witness] about yourself, ·you are the only one to say these things are true. We cannot accept what you say [^Lyour testimony/witness is not true/valid; 5:31].”

¹⁴Jesus answered, “Yes, I am ·saying these things [witnessing; testifying] about myself, but they are true [valid]. I know where I came from [^cfrom the Father or “from above”] and where I am going. But you don’t know where I came from or where I am going. ¹⁵You judge ·by human standards [^Taccording to the flesh; ^crather than guided by the Spirit]. I am not judging anyone. ¹⁶But ·when [if] I do judge, ·I judge truthfully [^Lmy judgment is true], because I am not alone. The Father who sent me is with me. ¹⁷Your own law says that ·when two witnesses say the same thing, you must accept what they say [^Lthe testimony of two witnesses is true/valid; Deut. 17:6; 19:15]. ¹⁸I am one of the witnesses who speaks about myself, and the Father who sent me is the other witness.”

¹⁹[^LTherefore] They asked him, “Where is your father?”

**JESUS IS THE LIGHT
OF THE WORLD**

Jesus answered, “You don’t know me or my Father. If you knew me, you would know my Father, too.” ²⁰Jesus said these things while he was teaching in the Temple [courts], near where the money is kept [the treasury; offering box]. But no one arrested [seized] him, because the right time for him [this hour; see 2:4] had not yet come.

**THE PEOPLE
MISUNDERSTAND
JESUS**

²¹Again, Jesus said to the people, “I will leave you [when he dies, is raised, and ascends to the Father], and you will look for [seek; search for] me, but you will die in your sins [sin; of unbelief]. You cannot come where I am going.”

²²So the Jews asked, “Will he kill himself? Is that why he said, ‘You cannot come where I am going?’”

²³Jesus said, “You people are from here below [from the earth], but I am from above [from heaven or from God]. You belong to this world, but I don’t belong to this world [I am not of this world]. ²⁴So I told you that you would die in your sins. Yes, you will die in your sins if you don’t believe that I am he [I am; this may be an allusion to God’s (Yahweh’s) self identification either from Ex. 3:14 (the great “I AM”) or Is. 40–55, where God repeatedly says, “I am he”].”

²⁵[Therefore] They asked, “Then who are you?”

Jesus answered them, “I am what I have told you from the beginning [*or* Why do I speak to you at all?]. ²⁶I have many things to say and decide about you [*or* condemn/judge you for]. But I tell people [the world] only the things I have heard from the One who sent me, and he speaks the truth.”

²⁷The people did not understand that he was talking to them about the Father. ²⁸So Jesus said to them, “When you lift up [on the cross] the Son of Man [a title for the Messiah; Dan. 7:13–14], you will know that I am he [I am; see 8:24]. You will know that these things I do are not by my own authority [on my own] but that I say only what the Father has taught me. ²⁹The One who sent me is with me. I always do what is pleasing to him, so he has not left me alone.” ³⁰While Jesus was saying these things, many people believed in him.

**FREEDOM
FROM SIN**

³¹So Jesus said to the Jews who believed in him, “If you continue to obey my teaching [remain/abide in my word], you are truly my followers [disciples]. ³²Then you will know the truth, and the truth will make [set] you free.”

³³They answered, “We are Abraham’s children [descendants; seed; Gen. 12:1–3], and we have never been anyone’s slaves. So why do you say we will be free?”

³⁴Jesus answered them, “I tell you the truth [Truly, truly I say to you], everyone who lives in sin [commits/practices sin] is a slave to sin. ³⁵A slave does not stay with a family [live in the household] forever, but a son belongs to the family

[lives in the household] forever. ³⁶So if the Son makes you free, you will be truly free [^Tfree indeed]. ³⁷I know you are Abraham's children [descendants; ^Lseed], but you want [are trying; seek] to kill me because you don't accept my teaching [^Lmy word has no place in you; ^Cthus showing they were Abraham's children only physically, not spiritually; Jer. 9:25–26; Rom. 9:7; Gal. 4:21–31]. ³⁸I am telling you what my Father has shown me [^Lwhat I have seen in the Father's presence], but you do what your father [*or* the Father] has told you."

³⁹They answered, "Our father is Abraham."

Jesus said to them, "If you were really Abraham's children, you would doⁿ the things Abraham did. ⁴⁰I am a man who has told you the truth which I heard from God, but you are trying to kill me. Abraham did nothing like that. ⁴¹So you are doing the things your own father did."

But [*or* Therefore] they said to him, "We are not like children who never knew who their father was [illegitimate children; ^Lborn from/of fornication]. God is our Father; he is the only Father we have."

⁴²Jesus said to them, "If God were really your Father, you would love me, because I came from God and now I am here. [^LFor] I did not come by my own authority [on my own]; God sent me. ⁴³You don't understand [^LWhy don't you understand...?] what I say, because you cannot accept my teaching [^Lhear my word/message]. ⁴⁴You belong to [are from] your father the devil, and you want to do what he wants. He was a murderer from the beginning [Gen. 3; Rom. 5:12] and was against the truth [does not uphold the truth], because there is no truth in him. When he tells a lie, he shows what he is really like [he reveals his own nature; *or* he speaks his own language; ^Lhe speaks from his own], because he is a liar and the father of lies. ⁴⁵But because I speak the truth, you don't believe me. ⁴⁶Can any of you [^LWho among you can...?] prove that I am guilty [convict me] of sin? If I am telling the truth, why don't you believe me? ⁴⁷The person who belongs to God accepts what God says [^Lhears/obeys the words of God]. But you don't accept what God says [hear; obey], because you don't belong to God."

⁴⁸They [The Jewish leaders; ^LThe Jews] answered, "We say you are a Samaritan [^{Ca} a people disliked by the Jews; 4:4, 9] and have a demon in you [are demon-possessed]. Are we not right?"

⁴⁹Jesus answered, "I have no demon in me [am not demon-possessed]. I give honor to my Father, but you dishonor me."

**JESUS IS GREATER
THAN ABRAHAM**

⁵⁰I am not trying to get ·honor [glory] for myself. There is One who wants this ·honor [glory] for me, and he is the judge. ⁵¹I tell you the truth [^LTruly, truly I say to you], whoever ·obeys my teaching will never die [^Lkeeps my word will never see death].”

⁵²[^LTherefore] ·They [The Jewish leaders; ^LThe Jews] said to Jesus, “Now we know that you ·have a demon in you [are demon-possessed]! Even Abraham and the prophets died. But you say, ‘Whoever ·obeys my teaching will never die [^Lkeeps my word will never taste death].’ ⁵³Do you think you are greater than our father Abraham, who died? And the prophets died, too. ·Who do you think you are [*or* Who are you claiming/pretending to be]?”

⁵⁴Jesus answered, “If I give ·honor [glory] to myself, that ·honor [glory] is worth nothing. The One who gives me ·honor [glory] is my Father, and you say he is your God. ⁵⁵You don’t really know him, but I know him. If I said I did not know him, I would be a liar like you. But I do know him, and I ·obey what he says [^Lkeep his word]. ⁵⁶Your father Abraham ·was very happy [rejoiced] that he would see my day [^Cthe day of the Messiah’s arrival]. He saw that day and was glad.”

⁵⁷[^LTherefore] ·They [The Jewish leaders; ^LThe Jews] said to him, “You have never seen Abraham! You are not even fifty years old [^CAbraham had been dead for almost 2,000 years].”

⁵⁸Jesus answered, “·I tell you the truth [^LTruly, truly I say to you], before Abraham was even born, ·I am!” [^CA claim to deity; see comments at 8:24; 10:28.] ⁵⁹When Jesus said this, the people picked up stones to throw at him [^Cbelieving he had committed blasphemy worthy of death]. But Jesus hid himself, and then he left the Temple.

**JESUS HEALS
A MAN
BORN BLIND**

9 As Jesus ·was walking along [passed by; went along], he saw a man who had been born blind. ²His ·fol-lowers [disciples] asked him, “·Teacher [^LRabbi], whose sin caused this man to be born blind—his own sin or his par-ents’ sin?” [^CThe disciples, like the friends of Job, viewed suf-fering as the result of a person’s own sins.]

³Jesus answered, “It is not this man’s sin or his parents’ sin that made him blind. This man was born blind so that God’s ·power [^Lworks] could be ·shown [displayed; revealed; mani-fest] in him. ⁴While it is daytime, we must continue doing the work of the One who sent me. Night is coming [^CJesus’ death], when no one can work. ⁵While I am in the world, I am the light of the world [see 8:12].”

⁶After Jesus said this, he spit on the ground and made some mud with ·it [^Lthe saliva] and ·put [spread; anointed] the mud

on the man's eyes [c^cthe significance of the mud made with spit is unclear]. ⁷Then he told the man, "Go and wash in the Pool of Siloam." (Siloam [c^cfrom a Hebrew word] means Sent.) So the man went, washed, and came back seeing.

⁸The neighbors and some people who had earlier seen this man begging said, "Isn't this the same man who used to sit and beg?"

⁹Some said, "He is the one," but others said, "No, he only looks like him."

The man himself said, "I am the man."

¹⁰[L^LTherefore] They asked him, "How [L^Lthen] did you get your sight [L^Lwere your eyes opened]?"

¹¹He answered, "The man named Jesus made some mud and put [spread; anointed] it on my eyes. Then he told me to go to Siloam and wash. So I went and washed, and then I could see."

¹²They asked him, "Where is this man?"

"I don't know," he answered.

¹³Then the people took to the Pharisees [c^aa religious party which strictly observed OT laws and later customs] the man who had been blind. ¹⁴The day Jesus had made mud and healed his eyes was a Sabbath day [c^con which no work was allowed]. ¹⁵So now the Pharisees asked the man, "How did you get your sight?"

He answered, "He put mud on my eyes, I washed, and now I see."

¹⁶So some of the Pharisees were saying, "This man does not keep the Sabbath day [c^caccording to rabbinic tradition neither kneading nor healing were permitted on the Sabbath], so he is not from God."

But others said, "A man who is a sinner can't [L^LHow can a man who is a sinner...?] do miracles [L^Lsigns] like these." So they could not agree with each other [L^Lthere was a division among them].

¹⁷[L^LTherefore; So; Then] They asked the man again, "What do you say about him, since it was your eyes he opened?"

The man answered, "He is a prophet."

¹⁸These leaders [L^LThe Jews; c^cthe Pharisees] did not believe that he had been blind and could now see again. So they sent for the man's parents [L^Lparents of the man who could now see] ¹⁹and asked them, "Is this your son who you say was born blind? Then how does he now see?"

²⁰[L^LTherefore; So] His parents answered, "We know that this is our son and that he was born blind. ²¹But we don't know how he can now see. We don't know who opened his eyes. Ask him. He is old enough to speak for himself [c^cof legal age to give testimony]." ²²His parents said this because

**PHARISEES
QUESTION
THE HEALING**

they were afraid of the ·elders [Jewish leaders; ¹Jews], who had already decided that anyone who ·said [confessed; acknowledged] Jesus was the ·Christ [Messiah] would be ·avoided [¹put out of the synagogue; ^can act of expulsion or excommunication]. ²³That is why his parents said, “He is old enough. Ask him.”

²⁴So for the second time, they called the man who had been blind. They said, “·You should give God the glory by telling the truth [¹Give God the glory; ^csee Josh. 7:19 where this phrase is a command to tell the truth]. We know that this man is a sinner.”

²⁵[¹So; Then] He answered, “I don’t know if he is a sinner. One thing I do know: I was blind, and now I see.”

²⁶[¹So; Then] They asked, “What did he do to you? How did he ·make you see again [¹open your eyes]?”

²⁷He answered them, “I already told you, and you didn’t listen. Why do you want to hear it again? Do you want to become his ·followers [disciples] too?”

²⁸Then they ·insulted [ridiculed; reviled] him and said, “You are his ·follower [disciple], but we are ·followers [disciples] of Moses. ²⁹We know that God spoke to Moses [Ex. 33:11; Num. 12:8; Deut. 34:10], but we don’t even know where this man comes from.”

³⁰The man answered, “This is a very ·strange [astonishing; marvelous] thing. You don’t know where he comes from, and yet he opened my eyes. ³¹We all know that God does not listen to sinners, but he listens to anyone who ·worships [is devout; is godfearing] and ·obeys him [¹does his will]. ³²Nobody has ·ever [*or* since the beginning of the world; ¹from the age/eternity] heard of anyone giving sight to a man born blind. ³³If this man were not from God, he could do nothing.”

³⁴They answered, “You were born ·full of sin [*or* in utter sinfulness]! Are you trying to teach us?” And they threw him out [^cof the synagogue; an act of excommunication].

**SPIRITUAL
BLINDNESS**

³⁵When Jesus heard that they had ·thrown [cast; driven] him out [^cof the synagogue], Jesus found him and said, “Do you ·believe [trust] in the Son of Man [^ca title for the Messiah; Dan. 7:13–14]?”

³⁶He asked, “Who is ·the Son of Man [¹he], sir, so that I can ·believe [trust] in him?”

³⁷Jesus said to him, “You have seen him. ·The Son of Man [¹He] is the one talking with you.”

³⁸He said, “·Lord [^cthe same word is rendered “sir” in v. 36, but here may have a more solemn sense], I ·believe [trust]!” Then the man ·worshiped [prostrated himself before] Jesus.

³⁹Jesus said, “I came into this world ·so that the world could be judged [¹for judgment]. I came so that the blind

would see and so that those who see will become blind.”

[^cThose who acknowledged they are spiritually blind will see the truth; and those who think they see spiritually (the Jewish religious leaders) are actually blind; Is. 6:10; 42:19.]

⁴⁰Some of the Pharisees who were nearby heard Jesus say this and asked, “Are you saying we are blind, too?”

⁴¹Jesus said to them, “If you were blind, you would not be guilty of sin. But since you keep saying you see, your *·guilt* [*or sin*] remains.”

10 Jesus said, “I tell you the truth [^LTruly, truly I say to you], the person who does not enter the *·sheepfold* [sheep pen] by the *·door* [gate], but climbs in some other way, is a thief and a robber. [^cThe sheep represent the people of God; the thief/robber stands for those who would lead them astray; Ps. 23; Ezek. 34.] ²The one who enters by the *·door* [gate] is the shepherd of the sheep. ³The *·one* who guards the door [gatekeeper; watchman] opens it for him. And the sheep listen to the voice of the shepherd. He calls his own sheep by name and leads them out [compare Num. 27:15–17]. ⁴When he brings all his sheep out, he goes ahead of them, and they follow him because they know his voice. ⁵But they will never follow a stranger. They will run away from him because they don’t know his voice.” ⁶Jesus told the people this *·story* [figure of speech; illustration; parable], but they did not understand what *·it* meant [he was telling them].

⁷So Jesus said again, “I tell you the truth [^LTruly, truly I say to you], I am the *·door* [gate] for the sheep. [^cJesus now refers to himself as the door rather than the shepherd.] ⁸All the people who came before me were thieves and robbers [^cothers who claimed to be the Messiah]. The sheep did not listen to them. ⁹I am the *·door* [gate], and the person who enters through me will be saved and will be able to come in and go out and find pasture [compare Ps. 118:20]. ¹⁰A thief comes [^Lonly] to steal and kill and destroy, but I came *·to* give life [^Lthat they might have life]—life in all its *·fullness* [abundance].

¹¹“I am the good shepherd [contrast Zech. 11:17]. The good shepherd *·gives* [lays down] his life for the sheep. ¹²The *·worker* who is paid to keep the sheep [^Lhired hand] is different from the shepherd who owns them. When the worker sees a wolf coming, he runs away and leaves the sheep alone. Then the wolf *·attacks* [*or* snatches; siezes] the sheep and scatters them. ¹³The man runs away because he is only a *·paid* worker [hired hand] and does not really care about the sheep.

¹⁴“I am the good shepherd. I know my *·sheep* [^Lown], and my *·sheep* [^Lown] know me, ¹⁵just as the Father knows me,

**THE SHEPHERD
AND HIS SHEEP**

**JESUS IS THE
GOOD SHEPHERD**

and I know the Father. I ·give [lay down] my life for the sheep. ¹⁶I have other sheep that are not in this ·flock [fold; pen; ^ca reference to future Gentile followers of Christ], and I must bring them also. They will listen to my voice, and there will be one flock and one shepherd. ¹⁷The Father loves me because I ·give [lay down] my life so that I can ·take [receive] it back again. ¹⁸No one takes it away from me; I ·give [lay down] my own life ·freely [voluntarily; of my own free will]. I have the ·right [power; authority] to ·give [lay down] my life, and I have the ·right [power; authority] to ·take [receive] it back. This is what my Father commanded me to do.”

¹⁹Again ·the leaders did not agree with each other [¹there was a division among the Jews] because of these words of Jesus. ²⁰Many of them said, “·A demon has come into him and made him crazy [¹He has a demon and is crazy]. Why listen to him?”

²¹But others said, “A man who is ·crazy with a demon [¹demon-possessed] does not say things like this. Can a demon open the eyes of the blind?”

**JESUS IS
REJECTED**

²²The time came for the ·Feast of Dedication [^calso called Hanukkah or the Feast of Lights, recalling the rededication of the Temple in 164 BC] at Jerusalem. It was winter, ²³and Jesus was walking in the Temple in Solomon’s ·Porch [Portico; Colonnade; ^con the eastern side of the Temple area; at a later time Christians gathered there to worship; Acts 3:11; 5:12]. ²⁴Some people [The Jewish leaders; ¹The Jews] gathered around him and said, “How long will you ·make us wonder [keep us in suspense] about you? If you are the ·Christ [Messiah], tell us plainly.”

²⁵Jesus answered them, “I told you already, but you did not believe. The ·miracles [¹works] I do in my Father’s name ·show who I am [testify/bear witness about me]. ²⁶But you don’t believe, because you are not my sheep. ²⁷My sheep listen to my voice; I know them, and they follow me. ²⁸I give them eternal life, and they will never ·die [perish], and no one can ·steal [snatch] them out of my hand. ²⁹My Father gave my sheep to me. He is greater than all, and no person can ·steal [snatch] my sheep out of my Father’s hand. ³⁰The Father and I are one.”

³¹Again some of the ·people [Jewish leaders; ¹Jews] picked up stones to ·kill [¹stone] Jesus. ³²But he ·said to [answered] them, “I have ·done [¹shown you] many good works from the Father. Which of these good works are you ·killing [¹stoning] me for?”

³³·They [The Jewish leaders; ¹The Jews] answered him, “We are not ·killing [¹stoning] you because of any good work you did, but ·because you speak against God [¹for blasphemy].

You are only a human, but you say you are the same as God [claim to be God; ¹make yourself God]!”

³⁴Jesus answered them, “It is written [¹Is it not written...?] in your law that God said, ‘I said, you are gods.’ [Ps. 82:6; ^cthe “gods” here may be Israel’s judges, or the Israelites generally, or angelic powers.] ³⁵This Scripture called those people gods who received God’s message [word], and Scripture is always true [¹cannot be broken/annulled/set aside]. ³⁶So why do you say that I speak against God [¹blaspheme] because I said, ‘I am God’s Son?’ [^cJesus is not denying he is God, but is making a lesser-to-greater argument; if Scripture calls lesser beings “gods,” why should they object that he—the One God sent—calls himself the Son of God?] I am the one God [¹the Father] chose [consecrated; set apart] and sent into the world. ³⁷If I don’t do what my Father does [¹the works of my Father], then don’t believe me. ³⁸But if I do what my Father does [the works of my Father; ¹them], even though you don’t believe in me, believe what I do [¹the works]. Then you will know [recognize; learn] and understand that the Father is in me and I am in the Father.”

³⁹[¹So] They tried to take [seize; arrest] Jesus again [see 7:30], but he escaped from them [¹their hands].

⁴⁰Then he went back across the Jordan River to the place where John had first [*or* earlier] baptized. Jesus stayed there, ⁴¹and many people came to him and said, “John never did a miracle [¹sign], but everything John said about this man is true.” ⁴²And in that place many believed in Jesus.

11 A man named Lazarus was sick. He lived in the town of Bethany, where Mary and her sister Martha lived [^cnear Jerusalem to the east, not the same Bethany as in 1:28]. ²Mary was the woman who later put perfume on the Lord [¹anointed the Lord with perfume/ointment/fragrant oil] and wiped his feet with her hair [12:1–8]. Mary’s brother was Lazarus, the man who was now sick. ³So Mary and Martha [¹the sisters] sent someone to tell Jesus, “Lord, the one you love is sick.”

⁴When Jesus heard this, he said, “This sickness will not end in death. It is for the glory of God, to bring glory to the Son of God.” ⁵Jesus loved Martha and her sister and Lazarus. ⁶But [*or* So] when he heard that Lazarus was sick, he stayed where he was for two more days. ⁷Then Jesus said to his followers [disciples], “Let’s go back to Judea.”

⁸The followers [disciples] said to him, “But Teacher [¹Rabbi], some people [the Jewish leaders; ¹the Jews] there tried to stone you to death only a short time ago. Now you want to go back there?”

⁹Jesus answered, “Are there not twelve hours in the day [of daylight]? If anyone walks in the daylight, he will not stumble,

**THE DEATH
OF LAZARUS**

because he can see by ·this world's light [cthe sun]. ¹⁰But if anyone walks at night, he stumbles because ·there is no light to help him see [Lthe light is not in him].”

¹¹After Jesus said this, he added, “Our friend Lazarus has fallen asleep, but I am going there to wake him.”

¹²The ·followers [disciples] said, “But Lord, if he is only asleep, he will ·be all right [recover; get better; Lbe saved/healed].”

¹³[LBut] Jesus meant that Lazarus was dead, but his followers thought he meant Lazarus was really sleeping. ¹⁴So then Jesus said to them plainly, “Lazarus is dead. ¹⁵And I ·am glad [rejoice] for your sakes I was not there so that you may believe. But let's go to him now.”

¹⁶Then Thomas (the one called Didymus [cmeaning, “the Twin”]) said to ·the other followers [his fellow disciples], “Let us also go so that we can die with him.”

JESUS IN BETHANY

¹⁷When Jesus arrived, he learned that Lazarus had already been dead and in the tomb for four days. [cSome Jews believed that a soul would stay near a body for up to three days after death.] ¹⁸Bethany was about two miles [Lfifteen stadia; ca stadion was about 600 ft.] from Jerusalem. ¹⁹Many of the Jews had come there to ·comfort [console] Martha and Mary about their brother.

²⁰When Martha heard that Jesus was coming, she went out to meet him, but Mary ·stayed [Lwas sitting at] home.

²¹Martha [Lthen] said to Jesus, “Lord, if you had been here, my brother would not have died. ²²But I know that even now God will give you anything you ask.”

²³Jesus said, “Your brother will rise and live again.”

²⁴Martha answered, “I know that he will rise and live again in the resurrection on the last day.” [cMany Jews, particularly Pharisees, believed in a future bodily resurrection.]

²⁵Jesus said to her, “I am the resurrection and the life. ·Those who believe [LThe one who believes...] in me will have life even if they die. ²⁶And everyone who lives and believes in me will never die. Do you believe this?”

²⁷Martha answered, “Yes, Lord. I believe that you are the ·Christ [Messiah], the Son of God, the One ·coming to [who was to come into] the world.”

JESUS WEEPS

²⁸After Martha said this, she went back and ·talked to [summoned] her sister Mary ·alone [privately]. Martha said, “The Teacher is here and he is ·asking for [summoning; calling for] you.” ²⁹When Mary heard this, she got up quickly and went to Jesus. ³⁰Jesus had not yet come into the town but was still at the place where Martha had met him. ³¹The Jews were with Mary in the house, ·comforting [consoling]

her. When they saw her stand and leave quickly, they followed her, thinking she was going to the tomb to weep there.

³²But Mary went to the place where Jesus was. When she saw him, she fell at his feet and said, “Lord, if you had been here, my brother would not have died.”

³³When Jesus saw Mary weeping and the Jews who came with her also weeping, he was ·upset [Ldisturbed in spirit] and was deeply troubled. ³⁴He asked, “Where ·did you bury [Lhave you put] him?”

“Come and see, Lord,” they said.

³⁵Jesus wept.

³⁶So the Jews said, “See how much he loved him.”

³⁷But some of them said, “·If Jesus [LCould not the one who...] opened the eyes of the blind man, why couldn’t he keep ·Lazarus [Lthis man] from dying?”

³⁸Again feeling ·very upset [deeply disturbed/moved], Jesus came to the tomb. It was a cave with a large stone ·covering the entrance [Llying on/against it; CJews typically buried their dead in caves with stones covering the entrance]. ³⁹Jesus said, “Move the stone away.”

Martha, the sister of the dead man, said, “But, Lord, it has been ·four days since he died [see 11:17]. There will be a ·bad smell [stench].”

⁴⁰Then Jesus said to her, “Didn’t I tell you that if you believed you would see the glory of God?”

⁴¹So they moved the stone away from the entrance. Then Jesus ·looked up [Lraised his eyes] and said, “Father, I thank you that you heard me. ⁴²I know that you always hear me, but I said these things ·because [for the benefit] of the people here around me. ·I want them to [Lso that they might] believe that you sent me.” ⁴³After Jesus said this, he cried out in a loud voice, “Lazarus, come ·out [Tforth]!” ⁴⁴The dead man came out, his hands and feet wrapped with ·pieces of cloth [strips of linen; graveclothes; Cthe dead were wrapped in strips of cloth], and a cloth around his face.

Jesus said to them, “Take the cloth off of him and let him go.”

⁴⁵[LSo] Many of the ·people [LJews], who had come to visit Mary and saw what Jesus did, believed in him. ⁴⁶But some of them went to the Pharisees and told them what Jesus had done. ⁴⁷Then the ·leading [Tchief] priests and Pharisees called a meeting of the ·council [LSanhedrin; Cthe highest Jewish court of the time]. They asked, “·What should we do? [or What are we accomplishing?] This man is doing many ·miracles [Lsigns]. ⁴⁸If we let him continue doing these things, everyone will believe in him. Then the Romans will come

**JESUS RAISES
LAZARUS**

**THE PLAN
TO KILL JESUS**

and take away our ·Temple [^Lplace; ^Cprobably a reference to *the* “holy place”—the Jerusalem Temple] and our nation.”

⁴⁹One of the men there was Caiaphas, the high priest that year. [^CHe was high priest between AD 18 and 36.] He said, “You people know nothing [You don’t know what you are talking about]! ⁵⁰You don’t realize that it is better [^Lfor you] for one man to die for the people than for the whole nation to be destroyed.”

⁵¹Caiaphas did not ·think of this himself [^Lsay this from himself]. As high priest that year, he was really prophesying that Jesus would die for their nation ⁵²and for God’s scattered children to bring them all together and make them one. [^CAlthough Caiaphas was thinking politically, his words predicted spiritual salvation.]

⁵³[^LSo from] That day they started ·planning [plotting] to kill Jesus. ⁵⁴So Jesus no longer ·traveled [^Lwalked] openly among the ·people [Jews]. He ·left there [withdrew; departed] and went to a ·place [region] near the ·desert [wilderness], to a town called Ephraim and stayed there with his ·followers [disciples].

⁵⁵It was almost time for the ·Passover Feast [^LPassover of the Jews; ^Cthe annual festival that celebrates God’s rescue of Israel from Egypt; Ex. 12; John 2:13]. Many from the country went up to Jerusalem before the Passover to ·do the special things to make themselves pure [^Lpurify/consecrate themselves; Num. 9:6–13]. ⁵⁶The people ·looked for [sought] Jesus and stood in the Temple [courts] asking each other, “Is he [^LSurely he is not] coming to the Feast? What do you think?” ⁵⁷But the ·leading [^Tchief] priests and the Pharisees had given orders that if anyone knew where Jesus was, he must tell them. Then they could ·arrest [seize] him.

**JESUS WITH
FRIENDS IN
BETHANY**

12 [^LTherefore] Six days before the Passover Feast, Jesus went to Bethany, where Lazarus lived. (Lazarus is the man Jesus raised from the dead.) ²There they had a dinner for Jesus. Martha served the food, and Lazarus was one of the people ·eating [^Lreclining; ^Cit was customary to eat formal meals while reclining around a low table] with Jesus. ³[^LThen] Mary brought in a pint [^CGreek *litra*; about eleven ounces, weighing just under a pound] of very expensive ·perfume [ointment/fragrant oil] made from pure nard. She ·poured the perfume on [anointed; ^Cnot the word for royal or priestly anointing, but for hospitality or care] Jesus’ feet, and then she wiped his feet with her hair. And the ·sweet smell [fragrance] from the perfume filled the whole house.

⁴Judas Iscariot, one of Jesus’ ·followers [disciples] who would later ·turn against [betray] him, was there. Judas said, ⁵“This ·perfume [ointment/fragrant oil] was worth an ·entire year’s wages [^Lthree hundred denarii]. Why wasn’t it sold and

the money given to the poor?” ⁶But Judas did not really care about the poor; he said this because he was a thief. He was the one who kept the money ·box [*or bag*], and he often stole from it.

⁷[^LTherefore] Jesus answered, “Leave her alone. It was right for her to save this perfume for today, the day for me to be prepared for burial. ⁸[^LFor] You will always have the poor with you, but you will not always have me.”

⁹A large crowd of ·people [^LJews] ·heard [learned; came to know] that Jesus was ·in Bethany [^Lthere]. So they went there to see not only Jesus but Lazarus, whom Jesus raised from the dead. ¹⁰So the leading [^Tchief] priests ·made plans [plotted; counseled together] to kill Lazarus too. ¹¹Because of Lazarus many of the Jews were ·leaving [going away from; deserting] them and believing in Jesus.

¹²The next day a great crowd who had come to Jerusalem for the Passover Feast [^Cthe annual festival celebrating God’s rescue of Israel from Egypt; Ex. 12; John 2:13] heard that Jesus was coming there. ¹³So they took branches of palm trees [^Ca symbol of the nation of Israel] and went out to meet Jesus, shouting,

“Praise God [^LHosanna; ^Can Aramaic cry to God for salvation, which became a shout of praise]!

·God bless [^LBlessed is] the One who comes in the name of the Lord [Ps. 118:25–26]!

·God bless [^LBlessed is] the King of Israel!”

¹⁴Jesus found a ·colt [young donkey] and sat on it. ·This was as the Scripture says [^LAs it is written],

¹⁵“Don’t be afraid, ·people of Jerusalem [^LDaughter of Zion; ^Ca term of endearment for the people of Jerusalem]!

Your king is coming,

sitting on the colt of a donkey [Zech. 9:9; ^Criding a donkey rather than a warhorse, perhaps signaling that he was a different sort of king than their nationalist expectations anticipated].”

¹⁶The ·followers [disciples] of Jesus did not understand this at first. But after Jesus was ·raised to glory [^Lglorified], they remembered that this had been written about him and that they had done these things to him.

¹⁷There had been ·many people [a crowd] with Jesus when he raised Lazarus from the dead and told him to come out of the tomb. Now they were ·telling others [testifying; witnessing] about what Jesus did. ¹⁸·Many people [A crowd] went out to meet Jesus, because they had heard ·about this miracle [^Lthat he had done this sign]. ¹⁹So the Pharisees said to each other, “You can see that ·nothing is going right for us [we are getting

**THE PLOT AGAINST
LAZARUS**

**JESUS ENTERS
JERUSALEM**
*(12:12–19;
Matt. 21:1–9;
Mark 11:1–10;
Luke 19:28–40)*

**PEOPLE TELL
ABOUT JESUS**

nowhere; ¹you are gaining nothing]. Look! The whole world ^{is following} [has gone after] him.”

**JESUS TALKS
ABOUT HIS DEATH**

²⁰There were some Greek people [^cGentiles—here meant to represent people from all over the world; 12:19], too, who came to Jerusalem to worship at the Passover Feast. ²¹[^LSo] They went to Philip, who was from Bethsaida in Galilee, and ^{said} [requested], “Sir, we would like to ^{see} [meet] Jesus.” ²²Philip told Andrew, and then Andrew and Philip told Jesus.

²³Jesus ^{said} to [answered; replied to] them, “The ^{time} [^{hour}] has come for the Son of Man [^{ca} title for the Messiah; Dan. 7:13–14] to ^{receive his glory} [be glorified; ^cthrough his death, resurrection, and ascension]. ²⁴I tell you the truth [^LTruly, truly I say to you], a grain of wheat must fall to the ground and die to make ^{many seeds} [^{much fruit}]. But if it never dies, it remains only a single ^{seed} [grain]. ²⁵Those who [^LThe one who...] love their lives will lose them, but those who hate their lives in this world will ^{keep} [guard; preserve] ^{true life forever} [^{it for eternal life}]. ²⁶Whoever serves me must follow me. Then my servant will be with me everywhere I am. My Father will honor anyone who serves me.

²⁷“Now ^{I am very} [^Lmy soul is] troubled. Should I say, ‘Father, save me from this ^{time} [^{hour}]’? No, ^{I came to this time so I could suffer} [^{for this reason I have come to this hour}]. ²⁸Father, ^{bring glory to} [glorify; honor] your name!”

Then a voice came from heaven, “I have ^{brought glory to} [glorified] it, and I will ^{do} [^Lglorify; honor] it again.”

²⁹The crowd standing there, who heard the voice, said it was thunder.

But others said, “An angel has spoken to him.”

³⁰Jesus ^{said} [responded], “That voice was for your sake, not mine. ³¹Now is the time for the world to be judged; now the ^{ruler} [prince] of this world [^cSatan] will be ^{thrown down} [^Lcast/driven out]. ³²If [^{or} When] I am lifted up from the earth, I will draw all people ^{toward me} [to myself].” ³³Jesus said this to show ^{how} [what kind of death] he would die.

³⁴The crowd ^{said} [responded to him], “We have heard from the ^{law} [^cthe Old Testament] that the ^{Christ} [Messiah] will ^{live} [remain] forever [Ps. 89:35–37; Is. 9:7; Ezek. 37:25]. So why do you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

³⁵Then Jesus said, “The light will be ^{with} [among] you for a little longer, so walk while you have the light. Then the darkness will not ^{catch} [overtake] you. ^{If you walk} [^LThe one who walks] in the darkness, you will not know where you are going. ³⁶Believe [Put your trust] in the light while you still have it so that you will become children of light.” When Jesus had said this, he left and hid himself from them.

**SOME PEOPLE
WON'T BELIEVE
IN JESUS**

³⁷Though Jesus had done many ·miracles [¹signs; 2:11] in front of the people, they still did not believe in him. ³⁸This was to ·bring about [¹fulfill] ·what [¹the message/word that] Isaiah the prophet had said:

“Lord, who believed ·what we told them [¹our message/report]?”

Who saw the Lord’s ·power [¹arm; ^{Ca} symbol of his power] in this [Is. 53:1]?”

³⁹This is why the people could not believe: Isaiah also had said,

⁴⁰“He has blinded their eyes,
and he has ·closed their minds [¹hardened their heart].
Otherwise they would see with their eyes
and understand in their ·minds [¹heart]
and ·come back to me and be healed [¹turn/repent, and
I would heal them; Is. 6:10].”

⁴¹Isaiah said this because he saw Jesus’ glory and spoke about him.

⁴²But many believed in Jesus, even many of the ·leaders [authorities]. But because of the Pharisees, they did not ·say they believed in him [¹confess/proclaim him/it] for fear they would be put out of the synagogue. ⁴³They loved ·praise [glory] from people more than ·praise [glory] from God.

⁴⁴Then Jesus cried out, “Whoever believes in me is really believing in the One who sent me. ⁴⁵Whoever sees me sees the One who sent me. ⁴⁶I have come as light into the world so that whoever believes in me would not ·stay [remain] in darkness.

⁴⁷“Anyone who hears my words and does not ·obey [keep] them, I do not judge, because I did not come to judge the world, but to save the world. ⁴⁸There is a judge for those who ·refuse to believe in [reject] me and do not accept my words. The word I have ·taught [spoken] will ·be their judge [judge them] on the last day. ⁴⁹The things I ·taught [spoke] were not from myself. The Father who sent me ·told [commanded] me what to say and what to ·teach [speak]. ⁵⁰And I know that eternal life comes from what the Father commands. So whatever I say is what the Father told me to say.”

13 ·It was almost time for [¹Now before....] the Passover Feast [12:12]. Jesus knew that it was ·time [¹the hour] for him to ·leave [depart from] this world and go back to the Father. He had always loved those who were his own in the world, and he loved them ·all the way to the end [*or* completely; totally].

²Jesus and his followers were at the evening meal [¹It was dinnertime]. The devil had already ·persuaded [¹put it into

**JESUS WASHES HIS
FOLLOWERS’ FEET**

the heart of] Judas Iscariot, the son of Simon, to ·turn against [betray] Jesus. ³Jesus knew that the Father had ·given him power over everything [^Lplaced everything into his hands] and that he had come from God and was going back to God. ⁴So ·during the meal [^Lfrom supper] Jesus stood up and took off his outer clothing. Taking a towel, he wrapped it around his waist. ⁵Then he poured water into a bowl and began to wash the ·followers' [disciples'] feet, ·drying [wiping] them with the towel that was wrapped around him. [^CThis act was considered so demeaning by some people that they only allowed Gentile slaves to do it.]

⁶Jesus came to Simon Peter, who said to him, “Lord, are you going to wash my feet?”

⁷Jesus answered, “You don’t understand now what I am doing, but you will understand later.”

⁸Peter said, “No, you will never wash my feet.”

Jesus answered, “If I don’t wash your feet, you ·are not one of my people [^Lhave no share/part with me].”

⁹Simon Peter answered, “Lord, then wash not only my feet, but wash my hands and my head, too!”

¹⁰Jesus said to him, “After a person has ·had a bath [washed; bathed], his whole body is clean. He needs only to wash his feet. And you men are clean, but not all of you.” ¹¹[^LFor] Jesus knew who would ·turn against [betray] him, and that is why he said, “Not all of you are clean.”

¹²When he had finished washing their feet, he put on his clothes and ·sat down [^Lreclined; ^Cthe posture for a banquet or dinner party] again. He asked, “Do you understand what I have just done ·for [to] you? ¹³You call me ·‘Teacher’ and ‘Lord’ [^Ctitles appropriately ascribed to an esteemed Rabbi, but which took on deeper meaning after his death and resurrection], and you are right, because that is what I am. ¹⁴If I, your Lord and Teacher, have washed your feet, you also should wash each other’s feet. ¹⁵I did this as ·an example [a pattern] so that you should do as I have done for you. ¹⁶I tell you the truth [^LTruly, truly, I say to you], a ·servant [slave; bond-servant] is not greater than his ·master [lord]. [^LAnd] A messenger is not greater than the one who sent him. ¹⁷If you know these things, you will be blessed if you do them.

¹⁸“I am not talking about all of you. I know those I have chosen. But this is to ·bring about what the Scripture said [^Lfulfill the Scripture]: ·‘The man who ate at my table has turned against me.’ [^L‘The one who ate bread with me lifted his heel against me’; Ps. 41:9; ^Ceating with someone showed an intimate relationship, and lifting one’s heel was an act of betrayal.] ¹⁹I am telling you this now before it happens so that when it happens, you will believe that ·I am he [^LI am;

^cthis may be an allusion to God's (Yahweh's) self identification as "I AM" in Ex. 3:14, or to God's repeated claim that "I am he" throughout Is. 40–55; see John 8:24, 28, 58]. ²⁰I tell you the truth [^LTruly, truly, I say to you], whoever accepts [receives] anyone I send also accepts [receives] me. And whoever accepts [receives] me also accepts [receives] the One who sent me [Matt. 10:40]."

²¹After Jesus said this, he was very troubled [^Lin spirit]. He said openly [bore witness and said], "I tell you the truth [^LTruly, truly, I say to you], one of you will turn against [betray] me."

²²The followers [disciples] all looked at each other, because they did not know whom Jesus was talking about. ²³One of the followers [disciples] sitting next to Jesus [^Lreclining at his side/chest; ^can honored position] was the follower [disciple] Jesus loved [^ca reference to John]. ²⁴Simon Peter motioned to him to ask Jesus whom he was talking about.

²⁵That follower [disciple] leaned [reclined] closer to Jesus and asked, "Lord, who is it?"

²⁶Jesus answered, "I will dip this [piece/morsel of] bread into the dish. The man I give it to is the man who will turn against [betray] me." So Jesus took a piece of bread, dipped it, and gave it to Judas Iscariot, the son of Simon. ²⁷As soon as [After] Judas took the [piece/morsel of] bread, Satan entered him. [^LThen] Jesus said to him, "The thing that you will do—do it quickly [^TWhat you do, do quickly]." ²⁸No one at the table [^Lof those reclining] understood why Jesus said this to Judas. ²⁹Since he was the one who kept the money box [*or* bag], some of the followers [disciples] thought Jesus was telling him to buy what was needed for the feast [festival] or to give something to the poor.

³⁰[^LSo] Judas took the [piece/morsel of] bread Jesus gave him and immediately went out. It was night. [^cThe night is both a time reference and a symbol of Judas' evil actions.]

³¹When Judas was gone, Jesus said, "Now the Son of Man [^ca title for the Messiah; Dan. 7:13–14] receives his glory [is glorified], and God receives glory [is glorified] through him. ³²If God receives glory [is glorified] through him," then God will give glory to [glorify; honor] the Son through himself. And God will give him glory [glorify/honor him] quickly [immediately; at once]."

³³Jesus said, "My children [*or* Little children; ^ca term of endearment], I will be with you only a little longer. You will look for [seek] me, and what I told the Jews [7:33–34; 8:21], I tell you now: Where I am going you cannot come.

JESUS TALKS ABOUT HIS DEATH

(13:21–30;

Matt. 26:21–25;

Mark 14:18–21;

Luke 22:21–23)

34“I give you a new ·command [commandment]: Love ·each other [Tone another]. You must love ·each other [Tone another] as I have loved you. 35All people will know that you are my ·followers [disciples] if you love ·each other [Tone another].”

**PETER WILL SAY
HE DOESN'T
KNOW JESUS**

(13:36–38;
Matt 26:30–35;
Mark 14:26–31;
Luke 22:31–34)

36Simon Peter asked Jesus, “Lord, where are you going?” Jesus answered, “Where I am going you cannot follow now, but you will follow later.”

37Peter asked, “Lord, why can’t I follow you now? I ·am ready to die for you [Lwill lay down my life for you]!”

38Jesus answered, “·Are you ready to die for me [LWill you lay down your life for me]? ·I tell you the truth [LTruly, truly, I say to you], before the ·rooster [cock] crows, you will ·say three times that you don’t know me [deny/disown me three times].”

**JESUS COMFORTS
HIS FOLLOWERS**

14 Jesus said, “Don’t let your hearts be troubled. ·Trust [Believe] in God, and ·trust [believe] in me [or You trust/believe in God, trust/believe also in me]. 2There are many ·rooms [places to live] in my Father’s house [CHeaven, metaphorically portrayed as a great palace]; I would not tell you this if it were not true. I am going there to prepare a place for you. 3·After [LAnd if] I go and prepare a place for you, I will come back and take you to be with me so that you may be where I am. 4You know the way to the place where I am goingⁿ [Cbecause they know Jesus; 14:6].”

5Thomas said to Jesus, “Lord, we don’t know where you are going. So how can we know the way?”

6Jesus answered, “I am ·the way, and the truth, and the life [or the one true way to have life]. ·The only way to the Father is through me [LNo one comes to the Father except through me]. 7If you really knew me, you would know my Father, too. ·But now [or From now on] you do know him, and you have seen him.”

8Philip said to him, “Lord, show us the Father. That is all we need.”

9Jesus answered, “I have been with you ·a long time now [all this time; for so long]. Do you still not know me, Philip? Whoever has seen me has seen the Father. So why do you say, ‘Show us the Father’? 10Don’t you believe that I am in the Father and the Father is in me? The words I say to you don’t come ·from me [on my own authority], but the Father ·lives [remains; abides] in me and does his own work. 11Believe me when I say that I am in the Father and the Father is in me. Or believe because of ·the miracles I have done [Lthe

14:4 You . . . going. Some Greek copies read “You know where I am going and the way to the place I am going.”

works themselves]. ¹²I tell you the truth [¹Truly, truly, I say to you], whoever believes in me will do the same things that I do. Those who believe will do even greater things than these, because I am going to the Father. [^cThey will do greater things because all believers—not just Jesus—will have the Holy Spirit living in them and empowering them.] ¹³And if you ask for anything in my name [^casking “in my name” means acknowledging that Jesus is the mediator between God and human beings; the name represents the person], I will do it for you so that the Father’s glory will be shown [¹the Father might be glorified] through [*or in*] the Son. ¹⁴If you ask me for anything in my name, I will do it.

¹⁵“If you love me, you will obey my commands [*or* If you love me, obey my commands; ^cthis may be either a declaration or a command]. ¹⁶I will ask the Father, and he will give you another Helper [Counselor; Advocate; ^cthe Holy Spirit] to be with you forever— ¹⁷the Spirit of truth. The world cannot accept [receive] him, because it does not see him or know him. But you know him, because he lives [remains; abides] with you and he will be in [*or among*] you.

¹⁸“I will not leave you all alone like orphans [^corphans had little or no support in ancient society]; I will come back [¹come] to you. ¹⁹In a little while the world will not see me anymore, but you will see me. Because I live, you will live, too. ²⁰On that day you will know that I am in my Father, and that you are in me and I am in you. ²¹Those who know [¹have] my commands and obey [keep] them are the ones who love me, and my Father will love those who love me. I will love them and will show [reveal] myself to them.”

²²Then Judas (not Judas Iscariot [^cprobably Judas son of James; Luke 6:16; Acts 1:13]) said, “But, Lord, why do [how is it that; what has happened that] you plan to show [reveal] yourself to us and not to the rest of the world?”

²³Jesus answered, “If people love me, they will obey my teaching [¹keep my word]. My Father will love them, and we will come to them and make our home with them. ²⁴Those who do not love me do not obey my teaching [¹keep my words]. This teaching [word] that you hear is not really mine; it is from my Father, who sent me.

²⁵“I have told you all these things while I am [remain; abide] with you. ²⁶But the Helper [Counselor; Advocate; see 14:15] will teach you everything [all things] and will cause you to remember [remind you of] all that I told you. This Helper is the Holy Spirit whom the Father will send in my name.

²⁷“I leave you peace [^cthe Greek word for “peace” reflects the Hebrew *shalom*, a typical Hebrew farewell; but Jesus’ peace,

**THE PROMISE OF
THE HOLY SPIRIT**

in the sense of wholeness, is also a characteristic of the messianic kingdom); my peace I give you. I do not give it to you as the world does. So don't let your hearts be troubled or afraid. ²⁸You heard me say to you, 'I am going, but I am coming back to you.' If you loved me, you should be happy [rejoice] that I am going back to the Father, because he is greater than I am. ²⁹I have told you this now, before it happens, so that when it happens, you will believe [13:19]. ³⁰I will not talk with you much longer, because the ruler [prince] of this world [cSatan] is coming. He has no power [no claim/hold; Lnothing] over me, ³¹but the world must know that I love the Father, so I do exactly what [just as] the Father told [commanded] me to do [cgo to the cross].

“Come now [LGet up; Rise up], let us go.

**JESUS IS LIKE
A VINE**

15 “I am the true vine [ccontrast Israel, the unreliable vine; Ps. 80:8–18; Is. 5:1–7]; my Father is the gardener [farmer; vinedresser]. ²He cuts off [or takes away] every branch of mine [Lin me] that does not produce fruit [cwhose lives bear no indication of a relationship with Christ]. And he trims and cleans [prunes; cthe verb implies both trimming and cleaning] every branch that produces fruit so that it will produce even more fruit [Heb. 12:4–11]. ³You are already clean [or pruned] because of the words I have spoken to you. ⁴Remain [Abide] in me, and I will remain [abide] in you. A branch cannot produce fruit alone [by itself] but must remain [abide] in the vine. In the same way, you cannot produce fruit alone but must remain [abide] in me.

⁵“I am the vine, and you are the branches. If any remain [abide] in me and I remain [abide] in them, they produce much fruit. But without [apart from] me they can do nothing. ⁶If any do not remain [abide] in me, they are like a branch that is thrown away and then dies [withers; dries up]. People pick up [gather together] dead branches, throw them into the fire, and burn them. ⁷If you remain [abide] in me and follow my teachings [Lmy words abide/remain in you], you can ask anything you want, and it will be given to [be done for; come to] you. ⁸You should produce much fruit and show that you are [or become] my followers [disciples], which brings glory to [glorifies] my Father. ⁹I loved you as the Father loved me. Now remain [abide] in my love. ¹⁰I have obeyed [kept] my Father's commands, and I remain [abide] in his love. In the same way, if you obey [keep] my commands, you will remain [abide] in my love. ¹¹I have told you these things so that you can have the same joy I have [Lmy joy may be in you] and so that your joy will be the fullest possible joy [Lmight be complete].

12“**This is my command: Love each other as I have loved you.** 13**The greatest love a person can show is to die for his friends** [LNo one has greater love than this: to lay down one’s life for one’s friends; CJesus’ death is the ultimate expression of this principle]. 14**You are my friends if you do what I command you.** 15**I no longer call you ·servants** [slaves; bond-servants], because a ·servant [slave; bond-servant] does not know what his ·master [lord] is doing. But I call you friends, because I have made known to you everything I heard from my Father. 16**You did not choose me; I chose you. And I ·gave you this work:** [appointed you] to go and produce fruit, fruit that will ·last [remain; abide]. Then the Father will give you anything you ask for in my name [see 14:13]. 17**This is my command: Love each other.**

18“**If the world hates you, remember that it hated me ·first** [before you]. 19**If you ·belonged to** [Lwere of] the world, it would love you as it loves its own. But I have chosen you out of the world, ·so [because] you don’t belong to it. That is why the world hates you. 20**Remember ·what** [the word] I told you: A ·servant [slave; bond-servant] is not greater than his ·master [lord; see 13:16]. If people ·did wrong to [persecuted] me, they will ·do wrong to [persecute] you, too. And if they ·obeyed my teaching [Lkept my word], they will ·obey [keep] yours, too. 21[LBut] They will do all this to you on account of ·me [Lmy name; 14:13], because they do not know the One who sent me. 22**If I had not come and spoken to them, they would not be guilty of sin, but now they have no excuse for their sin.** 23**Whoever hates me also hates my Father.** 24**I did works among them that no one else has ever done. If I had not done these works, they would not be guilty of sin.** [CJesus’ words and actions resulted in their guilt because they rejected him despite the evidence (the “signs”) that God was working through him; see Matt. 11:20–24; Luke 11:31–32.] **But now they have seen what I have done, and yet they have hated both me and my Father.** 25**But this happened so that what is written in their law ·would be true** [Lmight be fulfilled]: ‘They hated me for no reason [Cthe quote could be from Ps. 35:19 or Ps. 69:4].’

26“**I will send you the ·Helper** [Counselor; Advocate; Cthe Holy Spirit] from the Father; he is the Spirit of truth who comes from the Father. When he comes, he will ·tell [testify; witness] about me, 27and you also must ·tell people [testify; witness] about me, because you have been with me from the beginning.

16 “I have told you these things to keep you from giving up [stumbling; falling away; going astray].

**JESUS WARNS
HIS FOLLOWERS**

2People will put you out of [ban you from] their synagogues. Yes, the time [Lan hour; Ccan indefinite reference to a future time but likely connected to the period after the death and resurrection of Christ] is coming when those who kill you will think they are offering service [worship] to God. 3They will do this because they have not known the Father and they have not known me. 4I have told you these things now so that when the time [Ltheir hour; Cthe time of persecution] comes you will remember that I warned [told] you [about them].

**THE WORK OF
THE HOLY SPIRIT**

“I did not tell you these things [Cthat they would experience persecution] at [from] the beginning, because I was with you then. 5Now I am going back to the One who sent me. But none of you asks me, ‘Where are you going?’ 6Your hearts are filled with sadness [grief; sorrow] because I have told you these things. 7But I tell you the truth, it is better for you [for your advantage] that I go away. [LFor] When I go away, I will send the Helper [Counselor; Advocate; Cthe Holy Spirit] to you. If I do not go away, the Helper will not come [to you]. 8When the Helper comes, he will prove to the people of the world the truth about sin [Lconvict/expose/convince the world about sin], about being right with God [Lrighteousness], and about judgment [Cthe meaning of this sentence is uncertain, as are the explanatory phrases in vv. 9–11]. 9He will prove to them that sin is not believing in me [Lconcerning sin, because they do not believe in me]. 10He will prove to them that being right with God comes from my going to the Father and not being seen anymore [Lconcerning righteousness, because I go to the father and you will no longer see me; Cprobably means the Spirit will convict the world of its empty righteousness because Jesus is no longer present to model true righteousness]. 11And the Helper will prove to them that judgment happened when the ruler of this world was judged [Lconcerning judgment, because the ruler of this world has been judged; Cprobably means the Spirit will convict the world that its judgments are false because Satan—the one they follow—has been condemned by Christ’s victory on the cross].

12“I [Lstill] have many more things to say to you, but they are too much for you [Lyou cannot bear them] now. 13But when the Spirit of truth [Cthe Helper; see 16:7] comes, he will lead [guide] you into all truth. He will not speak his own words [from his own authority; Lfrom himself], but he will speak only what he hears [Cfrom the Father], and he will tell [announce/declare to] you what is to come. 14The Spirit of truth will bring glory to [glorify; honor] me, because he will take what I have to say [Lis mine] and tell [announce;

declare] it to you. ¹⁵All that the Father has is mine. That is why I said that the Spirit will take what I have to say [^Lwhat is mine] and tell [announce; declare] it to you.

¹⁶“After a little while you will not see me [after his crucifixion], and then after a little while you will see me again [after his resurrection].”

¹⁷[^LTherefore] Some of the followers [disciples] said to each other [discussed among themselves], “What does Jesus mean when he says, ‘After a little while you will not see me, and then after a little while you will see me again’? And what does he mean when he says, ‘Because I am going to the Father’?” ¹⁸They also asked, “What does he mean by ‘a little while’? We don’t understand what he is saying.”

¹⁹Jesus saw [knew; was aware] that the followers [disciples] wanted to ask him about this, so he said to them, “Are you asking each other [discussing among yourselves] what I meant when I said, ‘After a little while you will not see me, and then after a little while you will see me again’? ²⁰I tell you the truth [^LTruly, truly I say to you], you will cry and be sad [weep and mourn/lament], but the world will be happy. You will be sad [grieve; have pain], but your sadness [grief; pain] will become joy. ²¹When a woman gives birth to a baby [goes into labor], she has pain, because her time [^Lhour] has come. But when her baby is born, she forgets the pain [does not remember the suffering/affliction], because she is so happy [^Lof the joy] that a child [^Lhuman being] has been born into the world. ²²It is the same with you. Now you are sad [sorrowful; in pain; grieving], but I will see you again and you [^Lyour heart] will be happy [rejoice], and no one will take away your joy. ²³In that day [after his resurrection] you will not ask me for anything. I tell you the truth [^LTruly, truly I say to you], my Father will give you anything you ask for in my name [see 14:13]. ²⁴Until now you have not asked for anything in my name. Ask and you will receive, so that your joy will be the fullest possible joy [complete; fulfilled].

²⁵“I have told you these things indirectly in stories [in parables/figurative speech]. But the time [^Lthe hour] will come when I will not [no longer] use stories like that [parables; figurative speech; 10:6] to tell you things; I will speak to you in plain words about the Father. ²⁶In that day you will ask the Father for things in my name. I mean, I will not need to ask the Father for you. ²⁷[^LFor] The Father himself loves you. He loves you because you loved me and believed that I came from God. ²⁸I came from the Father into the world. Now I am leaving the world and going back to the Father.”

²⁹Then the followers [disciples] of Jesus said, “You are speaking clearly [plainly] to us now and are not using stories

**SADNESS WILL
BECOME
HAPPINESS**

**VICTORY OVER
THE WORLD**

that are hard to understand [parables; figurative speech].
³⁰We can see now that you know all things. ·You can answer a person's question even before it is asked. [LYou do not need anyone to question you.] This makes us believe you came from God."

³¹Jesus answered, "So now you believe? ³²Listen to me; ·a time [Lan hour] is coming when you will be scattered, each to your own home [compare Zech. 13:7]. That time is now here. You will leave me alone, but I am ·never really [Lnot] alone, because the Father is with me.

³³"I told you these things so that you can have peace in me. In this world you will have ·trouble [persecution; suffering], but ·be brave [take courage/heart]! I have ·defeated [victory over; conquered; overcome] the world."

**JESUS PRAYS FOR
HIS FOLLOWERS**

17 After Jesus said these things, he ·looked [Lraised his eyes] toward heaven and ·prayed [Lsaid], "Father, the ·time [Lhour; Cthe time of his death and resurrection] has come. ·Give glory to [Glorify; Honor] your Son so that the Son can ·give glory to [glorify; honor] you. ²You gave the Son ·power [authority] over all ·people [L flesh] so that the Son could give eternal life to all those you gave him. ³And this is eternal life: that people know you, the only true God, and that they know Jesus Christ, the One you sent. ⁴Having ·finished [completed] the work you gave me to do, I ·brought you glory [glorified/honored you] on earth [Cby leading people to praise God]. ⁵And now, Father, ·give me glory [glorify/honor me] ·with you [or in your presence]; give me the ·glory [honor] I had with you before the world ·was made [existed; began].

⁶"I ·showed what you are like [Lrevealed your name; CGod's reputation/character] to ·those [Lthe people] you gave me from the world. They belonged to you, and you gave them to me, and they have ·obeyed your teaching [Lkept your word]. ⁷Now they know that everything you gave me comes from you. ⁸[LBecause] I gave them the ·teachings [words; utterances] you gave me, and they ·accepted [received] them. They knew that I truly came from you, and they believed that you sent me. ⁹I am ·praying for them [asking on their behalf]. I am not ·praying for [asking on behalf of] people in the world but for those you gave me, because they are yours. ¹⁰All I have is yours, and all you have is mine [LAll mine are yours and all yours are mine]. And ·my glory is shown [I am glorified] through them. ¹¹I am coming to you; I will not stay in the world any longer. But they are still in the world. Holy Father, ·keep them safe by the power of [or keep them loyal to] your name, the name you gave me, so that they will be one, just as you and I are one. ¹²While I was with them, I

kept them safe by the power of [*or* kept them loyal to] your name, the name you gave me. I ·protected [guarded] them, and only one of them, the ·one worthy of destruction [¹son of destruction/perdition; ^cJudas], was lost so that the Scripture would ·come true [¹be fulfilled; Ps. 41:9].

13^cI am coming to you now. But I ·pray [¹say] these things while I am still in the world so that ·these followers [these disciples; ¹they] can have all of my joy [¹made complete; fulfilled] in them. 14I have given them your ·teaching [word]. And the world has hated them, because they don't belong to the world, just as I don't belong to the world. 15I am not asking you to take them out of the world but to ·keep them safe [protect them] from the ·Evil One [*or* evil; ^cthe Evil One is the Devil]. 16They don't belong to the world, just as I don't belong to the world. 17·Make them ready for your service [Sanctify them; Consecrate them; ^csetting them apart for service] through your truth; your ·teaching [word] is truth. 18I have sent them into the world, just as you sent me into the world. 19For their sake, I am ·making myself ready to serve [sanctifying/consecrating myself] so that they can be ·ready for their service of [sanctified/consecrated by] the truth.

20^cI ·pray for these followers [¹ask not only for these], but I am also ·praying [¹asking] for all those who will believe in me because of their ·teaching [message; proclamation; ¹word]. 21Father, I ·pray [¹ask] that they can be one. As you are in me and I am in you, I ·pray [¹ask] that they can also be ·one in us [¹in us]. Then the world will believe that you sent me. 22I have given these people the glory [honor] that you gave me so that they can be one, just as you and I are one. 23·I will be in them and you will be in me [¹I in them and you in me] so that they will be ·completely one [in perfect unity]. ·Then [...so that] the world will know that you sent me and that you loved them just as much as you loved me.

24^c·Father, I want these people that you gave me to be with me where I am. ·I want them to [...so that they may] see my ·glory [honor], which you gave me because you loved me before the ·world was made [foundation/creation of the world]. 25·Father, you are the One who is good [¹Righteous Father,...]. The world does not know you, but I know you, and these people know you sent me. 26I ·showed [made known to] them ·what you are like [¹your name; 14:13], and I will ·show them again [continue to make it known]. ·Then [...so that] they will have the same love that you have for me, and I will ·live [be] in them.”

18 When Jesus finished ·praying [¹saying these things], he went with his ·followers [disciples] across the Kidron Valley [^ca deep wadi or ravine separating

JESUS IS ARRESTED

(18:1–11;
Matt. 26:36–56;
Mark 14:32–52;
Luke 22:39–46)

Jerusalem on the east from the Mount of Olives]. **On the other side there was a garden** [*or* grove; ^cGethsemane; Matt. 26:36; Mark 14:32], and Jesus and his **followers** [disciples] went into it.

²Judas knew where this place was, because Jesus met there often with his **followers** [disciples]. Judas was the one who **turned against** [betrayed] Jesus. ³So Judas came there with a group of soldiers [^cRoman] and some guards [^cJewish temple police] from the **leading** [^tchief] priests and the Pharisees. They were carrying torches, lanterns, and weapons.

⁴Knowing everything that would happen to him, Jesus went out and asked, “Who is it you are looking for?”

⁵They answered him, “Jesus **from Nazareth** [^lthe Nazarene].”

“**I am he** [^lI am; ^cthis may be an allusion to God’s (Yahweh’s) self identification as “I AM” in Ex. 3:14 or to God’s repeated claim that “I am he” throughout Is. 40–55; see John 8:24, 28, 58],” Jesus said. (Judas, the one who **turned against** [betrayed] Jesus, was standing there with them.) ⁶When Jesus said, “**I am he** [^lI am; see 18:5],” they moved back and fell to the ground.

⁷Jesus asked them again, “Who is it you are looking for?”

They said, “Jesus **of Nazareth** [^lthe Nazarene].”

⁸“**I told you that I am he** [see 18:5],” Jesus **said** [answered]. “**So if you are looking for me, let the others go.**” ⁹This happened so that the words Jesus said before would **come true** [^lbe fulfilled]: “**I have not lost any of the ones you gave me** [6:39; 17:12].”

¹⁰[^lThen] Simon Peter, who had a sword, pulled it out and struck the **servant** [slave; bond-servant] of the high priest, cutting off his right ear. (The **servant’s** [slave’s; bond-servant’s] name was Malchus.) ¹¹Jesus said to Peter, “**Put your sword back** [^linto its sheath]. **Shouldn’t I drink the cup the Father gave me?**” [^cThe prophets spoke of a cup of judgment; by dying on the cross Jesus drinks it on our behalf; Jer. 25:15–29.]

¹²Then the soldiers [^cRoman] with their commander and the guards [^cJewish temple police] arrested Jesus. They tied him ¹³and led him first to Annas, the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who **told** [advised; counseled] the Jews that it would be better if one man died **for** [on behalf of] all the people.

**PETER SAYS
HE DOESN'T
KNOW JESUS**

(18:15–27;
Matt. 26:57, 69;
Mark 14:54, 67;
Luke 22:54, 56)

¹⁵Simon Peter and another one of Jesus’ **followers** [disciples] **went along after** [followed] Jesus. This **follower** [disciple] knew the high priest, so he went with Jesus into the high priest’s courtyard. ¹⁶But Peter waited outside near the **door** [gate]. The **follower** [disciple] who knew the high priest

came back outside, spoke to the girl at the door [gatekeeper; doorkeeper], and brought Peter inside. ¹⁷The girl at the door [gatekeeper; doorkeeper] said to Peter, “Aren’t you also one of that man’s followers [disciples]?”

Peter answered, “No, I am not!”

¹⁸It was cold, so the servants [slaves; bond-servants] and guards [temple police] had built a [charcoal] fire and were standing around it, warming themselves. Peter also was standing with them, warming himself.

¹⁹The high priest asked Jesus questions about his followers [disciples] and his teaching. ²⁰Jesus answered him, “I have spoken openly [publicly] to everyone [¹the world]. I have always taught in synagogues and in the Temple, where all the Jews come together. I never said anything in secret. ²¹So why do you question me? Ask the people who heard my teaching [¹what I said to them]. They know what I said.”

²²When Jesus said this, one of the guards [officials; temple police] standing there hit [slapped] him. The guard [official; temple policeman] said, “Is that the way you answer the high priest?”

²³Jesus answered him, “If I said something wrong, then show [testify to; witness to] what it was. But if what I said is true [right], why do you hit me?”

²⁴Then Annas sent Jesus, who was still tied, to Caiaphas the high priest.

²⁵As Simon Peter was standing and warming himself, they said to him, “Aren’t you one of that man’s followers [disciples]?”

Peter said it was not true [denied it]; he said, “No, I am not.”

²⁶One of the servants [slaves; bond-servants] of the high priest was there. This servant was a relative of the man whose ear Peter had cut off [see 18:10]. The servant said, “Didn’t I see you with him in the garden [grove]?”

²⁷Again Peter said it wasn’t true [denied it]. At once a rooster [^Tthe cock] crowed.

²⁸Early in the morning they [^Cthe Jewish leaders] led Jesus from Caiaphas’s house to the Roman governor’s palace [*or* governor’s headquarters; ¹Praetorium]. They would not go inside the palace [¹Praetorium], because they did not want to make themselves unclean [^Caccording to early Jewish sources a Jew who entered the house of a Gentile would become ritually unclean]; they wanted to eat the Passover meal. ²⁹So Pilate [^CPontius Pilate, the Roman governor of Judea from AD 26 to 37] went outside to them and asked, “What charges [accusation] do you bring against this man?”

**THE HIGH PRIEST
QUESTIONS JESUS**

**PETER SAYS
AGAIN HE DOESN'T
KNOW JESUS**

(18:25-27;
Matt. 26:69-75;
Mark 14:66-72;
Luke 22:56-62)

**JESUS IS BROUGHT
BEFORE PILATE**

(18:28-19:16;
Matt. 27:1-2, 11-26;
Mark 15:1-15;
Luke 23:1-5, 13-25)

³⁰They answered, “If he were not a ·criminal [^Levildoer], we wouldn’t have brought him to you.”

³¹Pilate said to them, “Take him yourselves and judge him by your own law.”

“But ·we are not allowed [it is not legal for us] to put anyone to death,” the Jews answered. [^CThe Jewish people had to concede the authority for capital punishment to their Roman occupiers.] ³²(This happened so that what Jesus said about how he would die [^Cby crucifixion rather than stoning] would ·come true [^Lbe fulfilled; see 12:32–33].)

³³Then Pilate went back inside the ·palace [headquarters; ^LPraetorium] and called Jesus to him and asked, “Are you the king of the Jews?”

³⁴Jesus ·said [answered], “Is that your own question, or did others tell you about me?”

³⁵Pilate answered, “I am not one of you [^LAm I a Jew?]. It was your own ·people [nation] and their ·leading [^Tchief] priests who ·handed you over [*or* betrayed you] to me. What have you done wrong?”

³⁶Jesus answered, “My kingdom ·does not belong to [^Tis not of] this world. If it belonged to this world, my servants would have fought to keep me from being ·given over [betrayed; handed over] to the ·Jewish leaders [^LJews]. But my kingdom is from another place.”

³⁷Pilate said, “So you are a king!”

Jesus answered, “You are the one saying I am a king. This is why I was born and came into the world: to ·tell people [testify/witness to] the truth. And everyone ·who belongs to the [on the side of] truth ·listens to me [^Lhears my voice].”

³⁸Pilate said, “What is truth?” After he said this, he went out to the ·crowd [^LJews] again and said to them, “I find ·nothing [no case; no basis for a charge] against this man. ³⁹But it is your custom that I ·free [release] one prisoner to you at Passover time. Do you want me to ·free [release] the ‘king of the Jews’?”

⁴⁰They shouted back, “No, not him! Let Barabbas ·go free [be released]!” (Barabbas was a ·robber [bandit; revolutionary; terrorist; ^Cthe Romans referred to insurrectionists as “robbers” or “criminals”].)

19 Then Pilate ordered that Jesus be taken away and ·whipped [flogged]. ²The soldiers ·made [wove; twisted together] a crown ·from some thorny branches [^Tof thorns] and put it on Jesus’ head and put a purple robe [^Cpurple was the color of royalty] around him. ³Then they came to him many times and said, “Hail, King of the Jews!” and ·hit him in the face [slapped/struck him].

⁴Again Pilate came out and said to them, “Look, I am bringing Jesus out to you. I want you to know that I find **·nothing** [no case; no basis for a charge] against him.” ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “**·Here is the man** [τBehold the man]!”

⁶When the **·leading** [τchief] priests and the **·guards** [officials; temple police] saw Jesus, they shouted, “Crucify him! Crucify him!”

But Pilate answered them, “Crucify him yourselves, because I find **·nothing** [no case; no basis for a charge] against him.”

⁷The **·leaders** [Jewish leaders; ὡJews] answered [τhim], “We have a law [Lev. 24:16] that says he should die, because he **·said he is** [made himself; claimed to be] the Son of God.”

⁸When Pilate heard this [τstatement; word], he was even more afraid. ⁹He went back inside the **·palace** [headquarters; ὡPraetorium] and asked Jesus, “Where do you come from?” But Jesus did not answer him. ¹⁰Pilate said [τto him], “You refuse to speak to me? Don’t you know I have **·power** [authority] to **·set you free** [release you] and **·power** [authority] to have you crucified?”

¹¹Jesus answered [him], “The only **·power** [authority] you have over me is the **·power** [authority] given to you **·by God** [ὡfrom above]. The man who **·turned me in** to you [betrayed me; ὡCaiaphas or perhaps Judas] is guilty of a greater sin.”

¹²After this [or For this reason], Pilate tried to let Jesus go. But **·some in the crowd** [τthe Jews] **·cried out** [shouted], “Anyone who makes himself king **·is against** [opposes] Caesar [ὡthe Roman emperor]. If you let this man go, you are no friend of Caesar.”

¹³When Pilate heard **·what they were saying** [τthese words], he brought Jesus out and **·sat down** [or seated him] on the judge’s seat at the place called The Stone Pavement. (In the **·Hebrew language** [ὡmore specifically, Aramaic, the native language of the Jews at the time] the name is Gabbatha.) ¹⁴It was about **·noon** [τthe sixth hour; ὡhours were counted from dawn, about 6 AM] on Preparation Day of Passover week. Pilate said to **·the crowd** [τthe Jews], “**·Here is your king!** [τLook, your king! or Look at your king!]”

¹⁵They shouted, “Take him away! Take him away! Crucify him!”

Pilate asked them, “Do you want me to crucify your king?”

The **·leading** [τchief] priests answered, “The only king we have is Caesar.”

¹⁶So Pilate handed Jesus over to them to be crucified.

The soldiers took charge of Jesus. ¹⁷Carrying his own cross, Jesus went out to a place called The Place of the Skull, which

JESUS IS CRUCIFIED

(19:16b-27;

Matt. 27:31-37, 55-56;

Mark 15:20-26, 40-41;

Luke 23:26-34, 49)

in the Hebrew [^cAramaic; see v. 13] language is called Golgotha. ¹⁸There they crucified Jesus. They also crucified two other men, one on each side, with Jesus in the middle. ¹⁹Pilate wrote a ·sign [title; notice; inscription] and ·put [fastened] it on the cross. It read: JESUS ·OF NAZARETH [^Lthe Nazarene], THE KING OF THE JEWS. ²⁰The ·sign [title; notice; inscription] was written in Hebrew [^cAramaic; 19:13], in Latin, and in Greek [^cthe languages spoken in Jerusalem at the time]. Many of the people read the sign, because the place where Jesus was crucified was near the city. ²¹The ·leading [^Tchief] priests [^Lof the Jews] said to Pilate, “Don’t write, ‘The King of the Jews.’ But write, ‘This man ·said [claimed], ‘I am the King of the Jews.’””

²²Pilate answered, “What I have written, I have written.”

²³After the soldiers crucified Jesus, they took his clothes and divided them into four parts, with each soldier getting one part [^Cit was a custom that the executioners would get the victim’s clothes]. They also took his ·long shirt [tunic; undergarment], which was ·all one piece of cloth [seamless], woven from top to bottom. ²⁴So the soldiers said to each other, “We should not tear this into parts. Let’s throw lots [^Csimilar to dice] to see who will get it.” This happened so that this Scripture would come true:

“They divided my clothes among them,
and they threw lots for my clothing [Ps. 22:18].”

So the soldiers did this.

²⁵[^LNow] Standing near his cross were Jesus’ mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. [^CIt is unclear whether Mary the wife of Clopas is the same as Jesus’ mother’s sister or someone else.] ²⁶When Jesus [^Ltherefore] saw his mother and the ·follower [disciple] he loved [^Cprobably John himself] standing nearby, he said to his mother, “·Dear woman [^LWoman; see 2:4], ·here is [^TBehold] your son.” ²⁷Then he said to the ·follower [disciple], “·Here is [^TBehold] your mother.” From that time on, the ·follower [disciple] took her to live in his home.

JESUS DIES

(19:28–37;
Matt 27:45–54;
Mark 15:33–39;
Luke 23:44–48)

²⁸After this, Jesus knew that everything had been ·done [finished; completed]. So that the Scripture would ·come true [be fulfilled], he said, “I ·am thirsty [^Tthirst; Ps. 22:15; 69:21].”

²⁹There was a jar full of ·vinegar [sour wine] there, so the soldiers soaked a sponge in it, put the sponge on a ·branch [stalk] of a hyssop plant, and lifted it to Jesus’ mouth. ³⁰When Jesus ·tasted [^Lreceived] the ·vinegar [sour wine], he said, “It is ·finished [completed; accomplished].” Then he bowed his head and ·died [^Lgave up/yielded his spirit].

³¹This day was Preparation Day [^Cfor the celebration of Passover; 12:12], and the next day was a ·special [high; [†]great]

Sabbath day [^Cspecial because it occurred during Passover]. Since the religious leaders [^LJews] did not want the bodies to stay on the cross on the Sabbath day, they asked Pilate to order that the legs of the men be broken [^Cso they would die quicker] and the bodies be taken away [Deut. 21:22–23]. ³²So the soldiers came and broke the legs of the first man on the cross beside Jesus. Then they broke the legs of the man on the other cross beside Jesus. ³³But when the soldiers came to Jesus and saw that he was already dead, they did not break his legs. ³⁴But one of the soldiers stuck [^Ppierced] his spear [^Llance; javelin] into Jesus' side, and at once blood and water came out [^Cindicating his death as a human being]. ³⁵(The one who saw this happen is the one who told us this [witnesses; testifies; ^Cagain probably an allusion to the disciple John], and whatever he says [his witness/testimony] is true. And he knows that he tells the truth, and he tells it so that you might believe [see 21:24].) ³⁶[^LFor] These things happened to make the Scripture come true [fulfill the Scripture]: “Not one of his bones will be broken [Ps. 34:20; see Ex. 12:46; Num. 9:12].” ³⁷And [^Lagain] another Scripture says, “They will look at the one they stabbed [^Ppierced; Zech. 12:10].”

³⁸Later [^LAfter these things], Joseph from Arimathea asked Pilate if he could take the body of Jesus. (Joseph was a secret follower [disciple] of Jesus, because he was afraid of some of the leaders [the Jewish leaders; ^Lthe Jews].) Pilate gave his permission, so Joseph came and took Jesus' body away. ³⁹Nicodemus, who earlier had come to Jesus at night [3:1–15; 7:50–52], went with Joseph. He brought about seventy-five pounds [^CGreek: a hundred *litrai*; a *litra* was about 12 ounces] of [a mixture of] myrrh and aloes [^Cused to cover a decomposing body to prevent the stench]. ⁴⁰These two men took Jesus' body and wrapped it with the spices in pieces of linen cloth, which is how they bury the dead [^Laccording to the burial custom of the Jews]. ⁴¹In the place where Jesus was crucified, there was a garden. In the garden was a new tomb that had never been used before. ⁴²The men laid Jesus in that tomb because it was nearby, and they were preparing to start their Sabbath day [^Lbecause it was the Jewish Day of Preparation].

20 Early on the first day of the week, Mary Magdalene went to the tomb while it was still dark. When she saw that the large stone had been moved away from the tomb, ²she ran to Simon Peter and the follower [disciple] whom Jesus loved [^Cprobably John]. Mary said, “They have taken the Lord out of the tomb, and we don't know where they have put him.”

JESUS IS BURIED

(19:38–42;
 Matt. 27:57–61;
 Mark 15:42–47;
 Luke 23:50–56)

JESUS' TOMB IS EMPTY

(20:1–9; Matt. 28:1–10;
 Mark 16:1–8;
 Luke 24:1–12)

³So Peter and the other ·follower [disciple] started for the tomb. ⁴They were both running, but the other ·follower [disciple] ran faster than Peter and reached the tomb first. ⁵He bent down and looked in and saw the strips of linen cloth lying there, but he did not go in. ⁶Then following him, Simon Peter arrived and went into the tomb and saw the strips of linen lying there. ⁷He also saw the [burial] cloth that had been around Jesus' head, which was ·folded [or rolled] up and laid [by itself] in a different place from the strips of linen. ⁸Then the other ·follower [disciple], who had reached the tomb first, also went in. He saw and believed. ⁹(^[LFor] They did not yet understand from the Scriptures that ·Jesus must rise [it was necessary for him to rise] from the dead.)

**JESUS APPEARS TO
MARY MAGDALENE**

¹⁰Then the ·followers [disciples] went back home. ¹¹But Mary stood outside the tomb, ·crying [weeping]. As she was ·crying [weeping], she bent down and looked inside the tomb. ¹²She saw two angels dressed in white, sitting where Jesus' body had been, one at the head and one at the feet.

¹³They asked her, “Woman, why are you ·crying [weeping]?”

She answered, “They have taken away my Lord, and I don't know where they have put him.” ¹⁴When Mary said this, she turned around and saw Jesus standing there, but she did not ·know [realize] it was Jesus.

¹⁵Jesus asked her, “Woman, why are you ·crying [weeping]? Whom are you looking for?”

Thinking he was the gardener, she said to him, “·Did you take him away, sir? [^LIf you took him away, sir...] Tell me where you put him, and I will get him.”

¹⁶Jesus said to her, “Mary.”

Mary turned toward Jesus and said in the Hebrew [^CAramaic] language, “Rabboni [^{ca} a variant of the more common Rabbi].” (This means “Teacher.”)

¹⁷Jesus said to her, “Don't ·hold on to [cling to; or touch] me, because I have not yet ·gone up [ascended] to the Father. But go to my brothers [^{chis} disciples] and tell them, ‘I am ·going back [ascending] to my Father and your Father, to my God and your God.’”

¹⁸Mary Magdalene went and said to the ·followers [disciples], “I saw the Lord!” And she told them what Jesus had said to her.

**JESUS APPEARS TO
HIS FOLLOWERS**

(^{20:19–23};
^{Luke 24:36–43})

¹⁹When it was evening on the first day of the week, Jesus' ·followers [disciples] were together. The doors were ·locked [shut], because they were afraid of ·the elders [the Jewish leaders; ¹the Jews]. Then Jesus came and stood right in the middle of them and said, “Peace be with you.” ²⁰After he said

this, he showed them his hands and his side. His ·followers [disciples] ·were thrilled [rejoiced] when they saw the Lord.

²¹Then Jesus said to them again, “Peace be with you. As the Father sent me, I now send you.” ²²After he said this, he breathed on them [Gen. 2:7] and said, “Receive the Holy Spirit. ²³If you forgive anyone his sins, they are forgiven. If you ·don’t forgive them [withhold forgiveness; ^Lretain the sins of any; Matt. 16:19; 18:18], they are not forgiven.”

²⁴Thomas (called Didymus [^Cmeaning “the Twin”]), who was one of the twelve, was not with them when Jesus came. ²⁵The other ·followers [disciples] kept telling Thomas, “We saw the Lord.”

But Thomas said, “I will not believe it until I see the nail marks in his hands and put my finger where the nails were and put my hand into his side.”

²⁶A week later [^LAfter eight days] the ·followers [disciples] were in the house again, and Thomas was with them. The doors were ·locked [shut], but Jesus came in and stood right in the middle of them. He said, “Peace be with you.”

²⁷Then he said to Thomas, “Put your finger here, and look at my hands. Put your hand here in my side. Stop ·being an unbeliever [doubting] and believe.”

²⁸Thomas ·said to [answered] him, “My Lord and my God!”

²⁹Then Jesus told him, “You believe because you see me. ·Those who believe without seeing me will be truly blessed [^LBlessed are those who have not seen and yet have believed].”

³⁰Jesus [^Ltherefore] did many other ·miracles [^Lsigns; 2:11] in the presence of his ·followers [disciples] that are not written in this book. ³¹But these are written so that you may ·believe [or keep on believing] that Jesus is the Christ [^CGreek: *Christos*, for Hebrew *Mashiach*, the “anointed one”], the Son of God. Then, by believing, you may have life through his name.

21 ·Later [^LAfter these things], Jesus ·showed [revealed] himself to his ·followers [disciples] again—this time at ·Lake Galilee [^Lthe Sea of Tiberias; ^Can alternate name of Lake/the Sea of Galilee]. This is how he ·showed [revealed] himself: ²Some of the ·followers [disciples] were together: Simon Peter, Thomas (called Didymus [^Cmeaning “the Twin”]), Nathanael from Cana in Galilee, the two sons of Zebedee [^CJames and John], and two other ·followers [disciples]. ³Simon Peter said to them, “I am going out to fish.”

The others said [^Lto him], “We will go with you.” So they went out and got into the boat. They fished that night but caught nothing.

**JESUS APPEARS
TO THOMAS**

**WHY JOHN WROTE
THIS BOOK**

**JESUS APPEARS TO
SEVEN FOLLOWERS**

4-Early the next morning [Just at daybreak] Jesus stood on the shore, but the ·followers [disciples] did not ·know [realize] it was Jesus. 5Then he said to them, “·Friends [^LChildren; ^{Ca} term of endearment], did you catch any fish?”

They answered, “No.”

6He said to them, “Throw your net on the right side of the boat, and you will find some.” So they did, and they caught so many fish they could not pull the net back into the boat.

7The ·follower [disciple] whom Jesus loved [^CJohn] said to Peter, “It is the Lord!” [^LSo] When Peter heard him say this, he wrapped his ·coat [outer garment] around himself. (·Peter had taken his clothes off [^Lfor he was naked].) Then he jumped into the ·water [^Lsea; lake]. 8The other ·followers [disciples] went to shore in the boat, ·dragging [towing] the net full of fish. They were not very far from shore, only about a hundred yards [^Ltwo hundred cubits]. 9When the ·followers [disciples] ·stepped out of the boat and onto the shore [landed; disembarked], they saw a fire of hot coals. There were fish on the fire, and there was bread.

10Then Jesus said [^Lto them], “Bring some of the fish you just caught.”

11Simon Peter went into the boat and ·pulled [hauled] the net to the shore. It was full of big fish, one hundred fifty-three in all, but even though there were so many, the net did not tear. 12Jesus said to them, “Come and ·eat [*or have breakfast*].” None of the followers dared ask him, “Who are you?” because they knew it was the Lord. 13Jesus came and took the bread and gave it to them, along with the fish.

14This was now the third time [^Csee 20:19–23; 20:26–29] Jesus ·showed [revealed; manifested] himself to his ·followers [disciples] after he was raised from the dead.

**JESUS TALKS
TO PETER**

15When they finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” [^C“These” probably refers to the other disciples (rather than the fishing gear), and could mean “Do you love me more than you love your friends?” or “Do you love me more than they love me?” The latter is more likely. This whole scene is the restoration of Peter after he had boasted of his loyalty to Jesus and then denied him.]

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Feed my lambs.”

16Again Jesus said, “Simon son of John, do you love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “·Take care of [^Tend; Shepherd] my sheep.”

17A third time he said, “Simon son of John, do you love me?”

Peter was hurt [grieved] because Jesus asked him the third time, “Do you love me?” Peter said, “Lord, you know everything; you know that I love you!”

He said to him, “Feed my sheep. [CIn verses 15 and 16 Jesus uses a different word for “love” (*agapaō*) than Peter uses (*phileō*); but then in v. 17 Jesus uses Peter’s word (*phileō*). The two terms can be synonymous, and the difference is probably stylistic. The passage is not contrasting two kinds of love; rather, Peter’s three affirmations counterbalance his three denials; see 18:15–18, 25–27] 18-I tell you the truth [Truly, truly I say to you], when you were younger, you tied your own belt [dressed yourself] and went where you wanted. But when you are old, you will put out your hands and someone else will tie [dress] you and take you where you don’t want to go.” 19(Jesus said this to show [indicate; signify] how Peter would die to give glory to [glorify] God.) Then Jesus said to Peter, “Follow me!”

20Peter turned and saw that the follower [disciple] Jesus loved [CJohn] was walking behind them [following]. (This was the follower [disciple] who had leaned against Jesus at the supper and had said, “Lord, who will turn against [betray] you?” [see 13:24–25]) 21When Peter saw him behind them, he asked Jesus, “Lord, what about him?”

22Jesus answered [Lhim], “If I want him to live until I come back, that is not your business [Lwhat is that to you?]. You follow me.”

23So a story [rumor; report; saying; Lword] spread among the followers [disciples; Lbrothers] that this one would not die. But Jesus did not say he would not die. He only said, “If I want him to live until I come back, that is not your business [what is that to you?].”

24That follower [disciple] is the one who is telling [witnesses/testifies to] these things and who has now written them down. We know that what he says [his testimony/witness] is true.

25There are many other things Jesus did. If every one of them were written down, I suppose the whole world would not be big enough for all the books that would be written.

Acts

LUKE'S SECOND
VOLUME

1 ·To [^LO] Theophilus [^{ca} a name meaning “lover of God”]; probably a specific individual, though possibly addressing all who love God].

The ·first [*or* former; previous] ·book [account; ^{ca} reference to the Gospel of Luke] I wrote was about everything Jesus began to do and teach ²until the day he was taken up into heaven. Before this, ·with the help of [through] the Holy Spirit, Jesus ·told [instructed; commanded] the apostles he had chosen [Luke 6:13] what they should do. ³After his ·death [[†]suffering], he showed himself to them and ·proved [provided undeniable evidence] in many ways that he was alive [Luke 24:13–49]. The apostles saw Jesus during the forty days after he was raised from the dead, and he spoke to them about the kingdom of God. ⁴Once when he was ·eating [*or* staying; meeting] with them, he ·told [commanded] them not to leave Jerusalem. He said, “Wait here to receive the promise from the Father [^Cthe gift of the Holy Spirit] which I told you about [Luke 24:49]. ⁵John baptized people ·with [*or* in] water [Luke 3:1–20], but in a few days you will be baptized ·with [by; *or* in] the Holy Spirit.”

JESUS IS
TAKEN UP
INTO HEAVEN

⁶When the apostles were all together, they ·asked [kept asking] Jesus, “Lord, are you ·now [at this time] going to ·give the kingdom back [restore the kingdom] to Israel [^CIsrael had lived for centuries under the oppression of foreign nations; Jer. 16:15; 23:8; Hos. 11:8–11; the disciples were expecting the messianic kingdom; Is. 9:1–7; 11:1–16]?”

⁷Jesus said to them, “The Father is the only One who has the ·authority [*or* power] to ·decide [set] dates and times [Mark 13:32]. These things are not for you to know. ⁸But when the Holy Spirit comes to you, you will receive power. You will be my witnesses—in Jerusalem [2:1–8:3], in all of Judea, in Samaria [8:4–11:18], and ·in every part of the world [to the ends of the earth; 11:19–28:31; Luke 24:45–48].”

⁹After he said this, as they were watching, he was lifted up, and a cloud ·hid him from [*or* took him out of; ^{ca} a reference

to the cloud chariot; Dan. 7:13–14] **their sight** [^ca description of Christ's ascension into heaven]. ¹⁰As he was going, they were **·looking** [staring; gazing] **into the ·sky** [heavens]. Suddenly, two men wearing white clothes [^cangels] stood beside them. ¹¹They said, “Men of Galilee, why are you standing here **·looking into** [staring at] **·the sky** [heaven]? Jesus, whom you saw taken up from you into heaven, will come back in the same way you saw him go [^con a cloud; Luke 21:27].”

¹²Then they went back to Jerusalem from the Mount **·of Olives** [*or* called Olivet]. (This mountain is about **·half a mile** [¹a Sabbath day's journey] from Jerusalem.) ¹³When they entered the city, they went to the upstairs room where they were staying. Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon (known as the Zealot [^ceither a political revolutionary or one zealous for the Law of Moses; Luke 6:15]), and Judas son of James were there. ¹⁴They all **·continued** [*or* were constantly] **praying together** with some women [^cfollowers of Jesus (Luke 8:3; 24:22) and perhaps wives of the apostles], including Mary the mother of Jesus, and Jesus' brothers.

¹⁵During this time [¹In those days] there was a meeting of the **·believers** [¹brothers (and sisters)] (about one hundred twenty of them). Peter stood up and said, ¹⁶⁻¹⁷“**·Brothers and sisters** [¹Men, brothers; ^cPeter is probably specifically addressing the apostles], in the Scriptures the Holy Spirit **·said** [foretold] through [¹the mouth of] David **·something that must happen involving** [¹concerning] Judas. He was one of our own group and **·served together with us** [shared part of this ministry]. He **·led** [guided] those who arrested Jesus.”

¹⁸(Judas bought a field with the **·money** [wages; reward] he got for his **·evil** [unjust] act. But he fell to his death, his body burst open, and all his **·intestines** [bowels; guts] poured out [Matt. 27:3–10]. ¹⁹Everyone in Jerusalem learned about this so they named this place Akeldama. In their language [^cAramaic] Akeldama means “Field of Blood.”) ²⁰“¹For In the Book of Psalms,” Peter said, “this is written:

‘May his **·place** [dwelling; home] be **·empty** [deserted];
leave no one to live in it [Ps. 69:25].’

And it is also written:

‘Let another man **·replace him as leader** [take his office/
position of leadership; Ps. 109:8].’

²¹⁻²²“So now a man must become a witness with us of Jesus' **·being raised from the dead** [resurrection]. He must be one of the men who were part of our group during all the time the Lord Jesus **·was** [¹went in and out] among us—**·from the time John was baptizing people** [*or* from John's baptism of Jesus; ¹from the baptism of John] until the day Jesus was taken up from us to heaven.”

A NEW APOSTLE
IS CHOSEN

²³They put the names of two men before the group. One was Joseph Barsabbas, who was also called Justus. The other was Matthias. ²⁴⁻²⁵The apostles prayed, “Lord, you know the thoughts [hearts] of everyone. Show us which one of these two you have chosen to do this work and to be an apostle [take this position of ministry and apostleship] in place of Judas, who turned away and went where he belongs [to death, destruction, or hell].” ²⁶Then they used [cast] lots to choose between them [often used as a means to discern God’s will in the OT; Lev. 16:8; Num. 26:55; 33:54; Josh. 19:1–4; 1 Sam. 23:6], and the lots showed that Matthias was the one. So he became [was counted as] an apostle with the other eleven.

**THE COMING OF
THE HOLY SPIRIT**

2 When the day of Pentecost [ca harvest festival fifty days after Passover, celebrating the firstfruits of the crops (while on this day the firstfruits of the Spirit); Ex. 34:22; Deut. 16:10, 16] came [arrived], they were all together in one place. ²Suddenly a noise [roar] like a strong [violent], blowing [rushing] wind came from heaven and filled the whole house where they were sitting. ³They saw something like flames [tongues] of fire that were separated [that were divided; or that spread out] and stood [came to rest] over each person there. ⁴They were all filled with the Holy Spirit, and they began to speak different [other; or foreign] languages [tongues] by the power the Holy Spirit was giving them [reversing the confusion of languages at the Tower of Babel; Gen. 11:1–9].

⁵There were some religious [devout; God-fearing] Jews staying [living] in Jerusalem who were from every country [nation] in the world [under heaven]. ⁶When they heard this noise, a crowd came together. They were all surprised [or confused; bewildered], because each one heard them speaking in his own language. ⁷They were completely [astounded and] amazed at this. They said, “Look! Aren’t all these people that we hear speaking from Galilee [Galileans]? ⁸Then how is it possible that we each hear them in our own [native] languages? We are: ⁹Parthians, Medes, Elamites, residents of Mesopotamia, Judea, Cappadocia, Pontus, Asia [ca Roman province, in present-day Turkey], ¹⁰Phrygia, Pamphylia, Egypt, the areas of Libya near Cyrene, [visitors from] Rome ¹¹(both Jews and those who had become Jews [proselytes]), Crete, and Arabia. But we hear them telling in our own languages [tongues] about the great things [mighty acts] God has done!” ¹²They were all amazed and confused, asking each other, “What does this mean?”

¹³But others were making fun of them [sneered], saying, “They have had too much [sweet; new] wine [they accuse them of being intoxicated and speaking nonsense].”

**PETER SPEAKS
TO THE PEOPLE**

¹⁴But Peter stood up with the eleven apostles, and in a loud voice he spoke to [addressed] the crowd: “My fellow Jews [*or* Judeans], and all of you who are [are living/staying] in Jerusalem, listen to me [^Llet this be known to you]. Pay attention to what I have to say. ¹⁵These people are not drunk, as you think; it is only nine o’clock in the morning [^Lthe third hour of the day]! ¹⁶But Joel the prophet wrote about what is happening here today:

¹⁷God says: In the last days

I will pour out my Spirit on all kinds of people [people; humanity; ^Tflesh].

Your sons and daughters will prophesy.

Your young men will see visions,
and your old men will dream dreams.

¹⁸At that time I will pour out my Spirit also on my male slaves [servants] and female slaves [servants],
and they will prophesy.

¹⁹I will show miracles [wonders; marvels] in the sky [*or* heaven] above
and signs [miracles] on the earth below:
blood, fire, and thick [^La cloud/billow of] smoke.

²⁰The sun will become dark [^Lbe turned to darkness],
the moon red as blood [^Lto blood],
before the overwhelming [great] and glorious day of the Lord will come.

²¹Then anyone who calls on [^Lthe name of] the Lord will be saved [Joel 2:28–32].’

²²“People of Israel [^LMen, Israelites], listen to [hear] these words: Jesus from Nazareth [*or* the Nazarene] was a very special man. God clearly showed [attested; pointed out] this to you by the miracles [mighty deeds], wonders, and signs he did through Jesus. You all know this, because it happened right here among you [^Lin your midst]. ²³Jesus was given [handed over] to you, and with the help [^Lby the hands] of those who don’t know the law [*or* lawless ones; wicked people; ^Ca reference to the Gentiles/Romans who crucified Jesus], you put him to death by nailing him to a cross. But this was God’s plan which he had made long ago [^Laccording to God’s predetermined plan]; he knew all this would happen [^L...and his foreknowledge]. ²⁴God raised Jesus from the dead and set him free from the pain [agony; birthpains] of death, because death could not hold him. ²⁵For David said this about him:

‘I keep [^Lsaw] the Lord before me always.

Because he is close by my side [^Lat my right hand; ^Ca soldier’s shieldbearer would stand at his right side to protect him],

[¹so that] I will not be ·hurt [¹shaken].

26So ·I am [¹my heart was] glad, and ·I rejoice [¹my tongue rejoiced].

Even my body ·has [¹will live in; *or* will rest in] hope,
27because you will not ·leave [abandon] ·me [¹my soul/life]
in ·the grave [¹Hades; ^cthe underworld].

You will not let your Holy One [experience; ¹see] decay.
28You ·will teach me [¹have made known to me] ·how to live
a holy life [¹the way/path of life].

·Being with you [Your presence; ¹Your face] will fill me
with joy [Ps. 16:8–11].”

29“·Brothers and sisters [¹Men, brothers], I can tell you
·truly [*or* with confidence] that David, ·our ancestor [¹the
patriarch], died and was buried. His ·grave [tomb] is still
here with us today. 30[But because] He was a prophet and
knew God had ·promised him [sworn with an oath] that he
would ·make a person from David’s family a king just as he
was [¹put one of his descendants on his throne; ^{Ca}a reference
to the Davidic covenant; 2 Sam. 7:13; Ps. 132:11]. 31·Know-
ing this before it happened [¹Foreseeing this], David talked
about the ·Christ [Messiah] rising from the dead. He said:

‘He was not ·left [abandoned] in ·the grave [Hades].

His ·body [flesh] did not ·rot [¹see/experience decay; 2:27].’
32So Jesus is the One whom God raised from the dead. And
we are all witnesses to this. 33Jesus was ·lifted up to heaven
and is now at [¹exalted to] God’s right ·side [¹hand; ^{Ca}a posi-
tion of highest honor beside the king]. The Father has given
the Holy Spirit to Jesus as he promised. So Jesus has poured
out that Spirit, and this is what you now see and hear. 34David
was not the one who ·was lifted up [went up; ascended] to
heaven, but he said:

‘The Lord said to my Lord,

“Sit by me at my right ·side [¹hand; v. 33],

35 until I ·put your enemies under your control [¹make your
enemies a footstool for your feet; Ps. 110:1].”

36“·So [Therefore], all the ·people [¹house] of Israel should
know this ·truly [with certainty]: God has made Jesus—the
man you ·nailed to the cross [crucified]—both Lord and
·Christ [Messiah].”

37When the people heard this, they ·felt guilty [were
deeply distressed; ¹were cut/pierced to the heart] and asked
Peter and the other apostles, “What shall we do, ·brothers
[¹men, brothers]?”

38Peter said to them, “·Change your hearts and lives [Re-
pent] and be baptized, each one of you, in the name of Jesus
Christ for the forgiveness of your sins. And you will receive
the gift of the Holy Spirit. 39[¹For] This promise is for you,

for your children, and for all who are far away [cboth in space and time; may refer to Gentiles and/or Jews scattered outside the land of Israel]. It is for everyone the Lord our God calls to himself [Joel 2:32].”

⁴⁰Peter warned [testified to] them with many other words [arguments]. He begged [pleaded with; exhorted; urged] them, “Save yourselves from the evil of today’s people [this corrupt/crooked/perverse generation]!” ⁴¹Then those people who accepted what Peter said were baptized. About three thousand people [souls] were added to the number of believers that day. ⁴²They spent [devoted] their time learning the apostles’ teaching, sharing [fellowship], breaking bread [cthis may refer to a meal as in v. 46, or to the Lord’s Supper; Luke 22:14–20], and praying together.

⁴³The apostles were doing many miracles and signs, and everyone [every soul] felt great respect [fear; awe; Prov. 1:7] for God. ⁴⁴All the believers were together [in one place; or in close fellowship] and shared everything [had/held all things in common]. ⁴⁵They would sell their land and the things they owned and then divide the money [the proceeds; them] and give it to anyone who needed it. ⁴⁶The believers met together in the Temple [cnot the Temple building where only priests went, but the outer courts] every day. They ate together in their homes [or from home to home], sharing their food with joyful and sincere [or generous; or humble; or simple] hearts. ⁴⁷They praised God and were liked by [looked upon favorably by] all the people. Every day the Lord added those who were being saved to the group of believers.

**THE BELIEVERS
SHARE**

3 One day Peter and John went to the Temple at three o’clock [the ninth hour; time was reckoned from dawn, traditionally set at 6 AM], the time set each day for the afternoon prayer service [the hour of prayer]. ²There, at the Temple gate called Beautiful Gate [cunknown location, perhaps one of several gates between various courtyards], was a man who had been crippled [lame] all his life [from his mother’s womb]. Every day he was carried to [people would lay him at] this gate to beg for money [alms] from the people going into the Temple [cthe Temple complex; 2:46]. ³The man saw Peter and John going into the Temple [ccourts; 2:46] and asked them for money [alms; help]. ⁴Peter and John looked straight [intently] at him and said, “Look at us!” ⁵The man looked at [paid attention to] them, thinking they were going to give him some money [something]. ⁶But Peter said, “I don’t have any silver or gold, but I do have something else I can give you [what I do have, I give to you]. By the power [In the name] of Jesus Christ from Nazareth

**PETER HEALS A
CRIPPLED MAN**

[*or* the Nazarene], stand up and walk [Luke 5:23]!” ⁷Then Peter took the man’s right hand and ·lifted [raised] him up. Immediately the man’s feet and ankles became strong. ⁸He ·jumped up [leaped], stood on his feet, and began to walk. He went into the Temple [^ccourts; 2:46] with them, walking and ·jumping [leaping] and praising God [Is. 35:4–6]. ^{9–10}All the people recognized him as the ·crippled [lame] man who always sat by the Beautiful Gate [3:2] begging for ·money [alms; help]. Now they saw this same man walking and praising God, and they were amazed. ·They wondered how this could happen [*or* ...and stunned/astonished at what had happened].

**PETER SPEAKS
TO THE PEOPLE**

¹¹While the man was ·holding on [clinging] to Peter and John, all the people were ·amazed [astonished] and ran to them at Solomon’s ·Porch [Portico; Colonnade; ^ccolumns marked the outside perimeter of the large outer court of the Temple]. ¹²When Peter saw this, he ·said to [addressed] them, “·People of Israel [^lMen, Israelites], why are you ·surprised [amazed]? ·You are [^lOr why are you...?] ·looking [staring] at us as if it were our own power or ·goodness [piety; godliness] that made this man walk. ¹³The God of Abraham, Isaac, and Jacob, the God of our ·ancestors [forefathers; fathers], ·gave glory to [has glorified/honored] Jesus, his ·servant [*or* child]. But you handed him over to be killed. Pilate decided to let him go free, but you ·told Pilate you did not want [^ldisowned; rejected] Jesus. ¹⁴You ·did not want [^ldisowned; rejected] the One who is holy and ·good [righteous] but asked Pilate to give you a murderer [^cBarabbas; Luke 23:18] instead. ¹⁵And so you killed the ·One who gives [Author/Source/Ruler of] life, but God raised him from the dead. We are witnesses to this. ¹⁶It was faith in [^lthe name of] Jesus that made this ·crippled [lame] man ·well [strong]. You can see this man, and you know him. He was made completely well because of ·trust [faith] in ·Jesus [^lthe name of Jesus], ·and you all saw it happen [in front of you all]!

¹⁷“·Brothers and sisters [*or* Brothers; ^cfellow Jews], I know you did those things to Jesus because neither you nor your leaders [rulers] understood what you were doing. ¹⁸God ·said [foretold; predicted] through [^lthe mouth of all] the prophets that his ·Christ [Messiah] would suffer. And now God has ·made these things come true [^lfulfilled these things] in this way. ¹⁹So you must ·change your hearts and lives [repent]! ·Come back [Return; Turn back] to God, and he will ·forgive [wipe out; erase] your sins. Then the ·time [^ltimes; seasons] of ·rest [refreshment; comfort; ^cthe messianic age] will come from [^lthe presence of] the Lord. ²⁰And he will send Jesus, the One he ·chose [appointed] to be the ·Christ

[Messiah]. ²¹But Jesus must stay in heaven [^Lheaven must receive/welcome him] until the time comes when all things will be made right again [^Lrestored; made new]. God told about [announced] this time long ago when he spoke through his holy prophets. ²²Moses said, ‘The Lord your God will give you [^Lraise up for you] a prophet like me, who is one of your own people [^Lfrom among your brothers]. You must listen to [hear; obey] everything he tells you. ²³Anyone who does not listen to that prophet will die, cut off [be utterly destroyed] from God’s people [Lev. 23:29; Deut. 18:15–20].’ ²⁴Samuel, and all the other prophets who spoke for God after Samuel, told [announced; foretold; predicted] about this time now [^Lthese days; ^Cthere are no specific messianic prophecies from Samuel, but he did anoint David whose kingdom anticipated the Messiah; 2 Sam. 7:12–16; Acts 13:22–23; Heb. 5:1]. ²⁵You are descendants [children; sons] of the prophets. You have received the agreement [covenant; treaty] God made with your ancestors [^Lfathers; patriarchs]. He said to your father Abraham, ‘Through your descendants [heirs; ^Lseed] all the nations [^{or} families] on the earth will be blessed [Gen. 22:18; 26:4].’ ²⁶God has raised up his servant [^{or} child] Jesus and sent him to you first [^Cthe Jews were to receive the blessing first, and through them God would bless all nations] to bless you by turning each of you away from doing evil [your wicked ways].”

4 While Peter and John were speaking to the people, they were approached by priests, the captain of the soldiers that guarded the Temple, and Sadducees [^CJewish religious party with most influence in the Jewish high court (Sanhedrin) and among the Temple leadership]. ²They were upset [annoyed; disturbed] because the two apostles were teaching the people and were preaching [proclaiming] that people will rise from the dead through the power of Jesus [^Lthe resurrection of the dead in Jesus; ^CSadducees did not believe in the afterlife]. ³They grabbed [seized; arrested] Peter and John and put them in jail [custody]. Since it was already night [evening], they kept them in jail until the next day. ⁴But many of those who had heard Peter and John preach believed the things they said [message; ^Lword]. There were now about five thousand in the group of believers [^{or} The number of men grew to about five thousand; ^Cprobably referring to adult males and so household units].

⁵The next day the rulers, the elders, and the teachers of the law [scribes] met [assembled] in Jerusalem. ⁶Annas the high priest, Caiaphas [^CAnnas was the former high priest and father-in-law of Caiaphas, the official high priest; Luke 3:2],

**PETER AND JOHN
AT THE COUNCIL**

John, and Alexander [^cperhaps sons of Annas] were there, as well as everyone [*or* others] from the high priest's family. ⁷They made Peter and John stand before them and then asked [questioned; interrogated] them, "By what power or authority [^Lin/by what name] did you do this?"

⁸Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and you elders, ⁹are you questioning [examining] us [^Ltoday] about a good thing [good deed; act of kindness] that was done to a crippled [lame; sick] man? Are you asking us who made him well [*or* how he was made well/healed]? ¹⁰We want all of you and all the people [of Israel] to know that this man was made well by the power [^Lin/by the name] of Jesus Christ from Nazareth [*or* the Nazarene]. You crucified him, but God raised him from the dead. This man was crippled [lame; sick], but he is now well [healthy] and able to stand here before you because of the power [^Lname] of Jesus. ¹¹Jesus is

'the stone that you builders rejected [despised], which has become the cornerstone [Ps. 118:22; ^cJesus is the central stone that holds up the building].'

¹²Jesus is the only One who can save people [^LSalvation is found/present in no one else]. No one else [^LNo other name given to people] in the world [^Lunder heaven] is able to save us."

¹³The leaders saw that Peter and John were not afraid to speak [bold; confident], and they understood [discovered; found out] that these men had no special training or education [*or* were common/ordinary and uneducated; ^cno formal training from a rabbi in teaching Scripture]. So they were amazed. Then they realized that Peter and John had been with Jesus. ¹⁴Because they saw the healed man standing there beside the two apostles, they could say nothing against them. ¹⁵After the leaders ordered them to leave the meeting [*or* Sanhedrin; ^ca council of the chief leaders of the Jewish people], they began to talk to [confer with] each other. ¹⁶They said, "What shall we do with these men? Everyone [^Lwho lives] in Jerusalem knows they have done a great miracle [^Lsign], and we cannot say it is not true. ¹⁷But to keep it from spreading among the people, we must warn them not to talk to people anymore using that name [*or* about that name/person]."

¹⁸So they called Peter and John in again and told [commanded; ordered] them not to speak [preach] or to teach at all in the name of Jesus. ¹⁹But Peter and John answered them, "You decide [judge] what God would want [^Lis right before God]. Should we obey [listen to] you or God? ²⁰[^LFor] We cannot keep quiet [stop speaking] about what we have seen and heard." ²¹The leaders warned [threatened] the apostles

again and let them go free. They could not find a way to punish them, because all the people were praising God for what had been done [happened]. ²²The man who received the miracle [^Lsign] of healing was more than forty years old.

²³After Peter and John left the meeting of leaders [^Lwere released], they went to their own group and told them [reported] everything the leading [^Tchief] priests and the elders had said to them. ²⁴When the believers heard this, they prayed [^Lraised their voices] to God together, “Lord [*or* Sovereign; Master], you are the One who made the sky, the earth, the sea, and everything in them [Gen. 1; Ps. 8; 19; 104]. ²⁵By the Holy Spirit, through our father David your servant [*or* child], you said:

“Why are the nations [Gentiles] so angry [furious; raging]? Why are the people making useless plans [plotting in vain]?”

²⁶The kings of the earth prepare to fight [take their stand], and their leaders [rulers] make plans [*or* gather; assemble] together against the Lord and his Christ [Messiah; Anointed One; Ps. 2:1–2; ^cthe psalm describes the unrest of subject nations at the coronation of Israel’s anointed king].”

²⁷These things really happened when [For truly; Indeed] Herod, Pontius Pilate, and some Jews [the people of Israel] and Gentiles all came together here in Jerusalem [^Lthis city] against your holy servant [child] Jesus, the One you made to be the Christ [^Lanointed; Luke 4:18; ^cChrist in Greek and Messiah in Hebrew mean “anointed one”]. ²⁸These people made your plan happen because of your power [^Lhand] and your will [purpose]. [*or* ^LThey did whatever your hand and your purpose predestined/determined beforehand to be done.] ²⁹And now, Lord, listen to [consider] their threats. Lord, help us, your servants [slaves], to speak your word [message] without fear [^Lwith all boldness/confidence]. ³⁰Show us your power [^LStretch out your hand] to heal. Give proofs [signs] and make miracles happen [wonders] by the power [^Lname] of Jesus, your holy servant [*or* child].”

³¹After they had prayed, the place where they were meeting was shaken. They were all filled with the Holy Spirit, and they spoke God’s word [message] without fear [^Lwith boldness/confidence/courage].

³²The group of believers were united in their hearts and spirit [^Lone heart and mind/soul; Jer. 32:39]. All those in the group acted as though their private property belonged to everyone in the group [^LNo one said any of their possessions

**THE BELIEVERS
PRAY**

**THE BELIEVERS
SHARE**

was their own]. In fact, they shared everything [or everything was held in common]. ³³With great power the apostles were telling people [gave testimony; witnessed] that the Lord Jesus was truly raised from the dead. And God blessed all the believers very much [^Lgreat grace was on all of them]. ³⁴[^LFor] There were no needy people among them [Deut. 15:4]. [^LBecause] From time to time those who owned fields or houses sold them, brought the money from the sale, ³⁵and gave it to [^Llaid it at the feet of] the apostles. Then the money was given [distributed] to anyone who needed it.

³⁶One of the believers was named Joseph, a Levite [^Cthe Israelite tribe set apart for priestly service] born in Cyprus [^Can island to the west of the coast of Syria]. The apostles called him Barnabas (which means “one who encourages” [^L“son of encouragement”]). ³⁷Joseph owned a field, sold it, brought the money, and gave it to [^Llaid it at the feet of] the apostles.

**ANANIAS AND
SAPPHIRA DIE**

5 But a man named Ananias and his wife Sapphira sold some land [a piece of property]. ²He kept back [pilfered; skimmed off] part of the money [proceeds; price] for himself; his wife knew about this and agreed to it. But he brought the rest of the money and gave it to [^Llaid it at the feet of] the apostles. ³Peter said, “Ananias, why did you let Satan rule your thoughts [^Lfill your heart] to lie to the Holy Spirit and to keep [pilfer; skim off] for yourself part of the money [proceeds] you received for the land? ⁴Before you sold the land, it belonged to you. And even after you sold it, you could have used the money [proceeds] any way you wanted. Why did you think of doing this? You lied to God, not to us!” ⁵⁻⁶When Ananias heard this, he fell down and died. Some young men came in, wrapped up his body, carried it out, and buried it. And everyone who heard about this was filled with fear.

⁷About three hours later his wife came in, but she did not know what had happened. ⁸Peter said to her, “Tell me, was the money [payment] you got for your field this much?”

Sapphira answered, “Yes, that was the price.”

⁹Peter said to her, “Why did you and your husband agree [conspire] to test the Spirit of the Lord [Gal. 6:7–8]? Look! The men [^Lfeet of those] who buried your husband are at the door, and they will carry you out.” ¹⁰At that moment [Instantly] Sapphira fell down by his feet and died. When the young men came in and saw [discovered; found] that she was dead, they carried her out and buried her beside her husband. ¹¹The whole church and all the others who heard about these things were filled with fear [terror; awe].

**THE APOSTLES
HEAL MANY**

¹²The apostles did many ·signs [miracles] and ·miracles [wonders] among the people. And they would all meet together on Solomon's Porch [see 3:11]. ¹³None of the others dared to join them, ·but [or even though] all the people ·respected [praised; highly regarded] them. ¹⁴More and more men and women believed in the Lord and were added to the ·group [crowd; multitude] of believers. ¹⁵[As a result] The people placed their sick on ·beds [cots] and mats in the streets, hoping that when Peter passed by at least his shadow might fall on [¹some of] them. ¹⁶Crowds came from all the towns around Jerusalem, bringing their sick and those who were ·bothered [tormented] by ·evil [¹unclean; ^cdemons were viewed as "unclean" or defiling spirit-beings] spirits, and all of them were healed.

¹⁷The high priest and all his friends (a ·group [sect; religious party] called the Sadducees [4:1]) became very ·jealous [indignant; or zealous; ^cperhaps referring to their religious zeal]. ¹⁸They ·took [seized; arrested; ¹put hands on] the apostles and put them in [public] ·jail [custody]. ¹⁹But during the night, an angel of the Lord opened the doors of the ·jail [prison] and led the apostles outside. The angel said, ²⁰"Go stand in the Temple [^ccourts; 2:46] and tell the people ·everything [or the full message; ¹all the words] about this new life." ²¹When the apostles heard this, they obeyed and went into the Temple [^ccourts; 2:46] early in the morning and ·continued [or began] teaching.

**LEADERS TRY
TO STOP
THE APOSTLES**

When the high priest and his friends arrived, they called a meeting of the ·leaders [¹Sanhedrin; 4:15] ·and [or that is,] ·all the important elders [¹the whole senate/council of the sons of Israel]. They sent some men to the ·jail [prison] to bring the apostles to them. ²²But, upon arriving, the ·officers [temple police] could not find the apostles. So they went back and reported to the leaders. ²³They said, "·The jail was [¹We found the jail] closed and locked, and the guards were standing at the doors. But when we opened the doors, ·the jail was empty [¹we found no one inside]!" ²⁴Hearing this, the captain of the Temple guards and the ·leading [^Tchief] priests were ·confused [puzzled; confounded] and wondered what ·was happening [or this might lead to].

²⁵Then someone came and told them, "Listen [¹Look]! The men you put in ·jail [prison] are standing in the Temple [courts] teaching the people." ²⁶Then the captain and ·his men [the officers/attendants; ^cthe temple police] went out and brought the apostles back. But they did not use force, because they were afraid the people would stone them to death.

²⁷They brought the apostles to the ·meeting [¹Sanhedrin; 4:15] and made them stand before the leaders. The high

priest questioned them, ²⁸saying, “We gave you strict orders not to continue teaching in that name [Cof Jesus]. But look, you have filled Jerusalem with your teaching and are trying [wishing; intending] to make us responsible for this man’s death [Lblood].”

²⁹Peter and the other apostles answered, “We must obey God, not human authority [Lpeople]! ³⁰You killed [murdered] Jesus by hanging him on a cross [Ltree]. But God, the God of our ancestors, raised Jesus up from the dead! ³¹Jesus is the One whom God raised [exalted] to be on his right side [Lhand], as Leader [Prince; Ruler] and Savior. Through him, the people of Israel [LIsrael] could change their hearts and lives [repent] and have their sins forgiven. ³²We saw all these things happen [Ltestify to/are witnesses of these things]. The Holy Spirit, whom God has given to all who obey him, also proves [or testifies that] these things are true.”

³³When the leaders heard this, they became angry [furious] and wanted to kill them. ³⁴But a Pharisee [ca member of a religious party that strictly observed OT laws, added traditions, and represented a minority on the Sanhedrin] named Gamaliel [cPaul’s teacher; 22:3] stood up in the meeting [LSanhedrin; 4:15]. He was a teacher of the law, and all the people respected him. He ordered the apostles [Lmen] to leave the meeting for a little while. ³⁵Then he said, “People of Israel [LMen, Israelites], be careful what you are planning to do to these men. ³⁶Remember when [or Some time ago] Theudas appeared [Lrose up]? He said [claimed] he was a great man [Lsomebody], and about four hundred men joined him. But he was killed, and all his followers were scattered; they were able to do nothing [failed; came to nothing]. ³⁷Later, a man named Judas came from Galilee [or Judas the Galilean appeared/arose] at the time of the registration [census; Cof people and possessions, for tax purposes; Judas led a tax revolt]. He also led a group of followers and was killed [perished], and all his followers were scattered. ³⁸And so now I tell you: Stay away from these men, and leave them alone. If their plan [or activity; endeavor] comes from human authority [or origin], it will fail. ³⁹But if it is from God, you will not be able to stop them. You might even be [find yourselves] fighting against God himself!”

The leaders agreed with [were convinced by] what Gamaliel said. ⁴⁰They called the apostles in, beat [flogged; whipped] them, and told [commanded] them not to speak in the name of Jesus again. Then they let them go free. ⁴¹The apostles left the meeting [Lpresence of the Sanhedrin/council; 4:15] full of joy [rejoicing] because they were given the honor [or considered worthy by God] of suffering disgrace for Jesus

[^Lthe name]. ⁴²Every day in the Temple [courts] and in people's homes they continued teaching the people and telling [proclaiming] the Good News [Gospel] —that Jesus is the Christ [Messiah].

6 The number of followers [disciples] was growing [multiplying]. But during this same time [those days], the Greek-speaking followers [^LHellenists; ^CJewish Christians who spoke primarily Greek and had returned to Israel after living abroad] had an argument with [began grumbling/complaining against] the other followers [^LHebrews; ^CAramaic speaking Jewish Christians born in Israel]. The Greek-speaking widows were not getting their share [being neglected/overlooked in the distribution] of the food that was given out every day. ²The twelve apostles [Twelve] called the whole group of followers [^Ldisciples] together and said, "It is not right for us to stop our work of teaching God's word [^Lleave/abandon the word of God] in order to serve tables. ³So, brothers and sisters [*or* brothers; ^Cuncertain whether women would have been included in that culture], choose seven of your own men who are good [have a good reputation], full of the Spirit and full of wisdom. We will put [appoint] them in charge of this work [responsibility; ^Lneed]. ⁴Then we [apostles] can continue [devote ourselves] to pray and to teach [^Lthe ministry/service of] the word of God."

⁵The whole group liked [was pleased with] the idea, so they chose these seven men: Stephen (a man with great [^Lfull of] faith and full of the Holy Spirit), Philip [^Cnot the apostle of the same name], Procorus, Nicanor, Timon, Parmenas, and Nicolas (a man from Antioch [^Ca major city in Syria] who had become a follower of the Jewish religion [^Lwas a proselyte; ^Ca Gentile convert to Judaism]). ⁶Then they put [presented] these men before the apostles, who prayed and laid their hands [^Ca ritual of blessing and/or conferring of authority] on them.

⁷The word of God was continuing to spread. The group [number] of followers [disciples] in Jerusalem [quickly; *or* greatly] increased [multiplied], and a great number of the Jewish priests believed and obeyed [^Lbecome obedient to the faith].

⁸Stephen was richly blessed by God who gave him the power [^Lfull of grace and power] to do great miracles [wonders] and signs among the people. ⁹But some people were [rose up] against him. They belonged to the synagogue of Free Men [^CJews who were freed slaves] (as it was called), which included people from Cyrene, Alexandria [^Cboth in North Africa], Cilicia, and Asia [^Cboth in Asia

**SEVEN LEADERS
ARE CHOSEN**

**STEPHEN IS
ACCUSED**

Minor, present-day Turkey]. They all ·came [rose up; came forward] and ·argued [debated; disputed] with Stephen.

¹⁰But ·the Spirit was helping him to speak with wisdom, and his words were so strong that they could not argue with him [Lthey could not resist the wisdom and Spirit/spirit by which he spoke]. ¹¹So they ·secretly urged [or bribed] some men to say, “We heard Stephen ·speak [Lspeaking blasphemous words] against Moses and against God.”

¹²They ·stirred up [roused; incited] the people, the elders, and the teachers of the law. They ·came [or confronted] and grabbed Stephen and brought him to ·a meeting of the leaders [Lthe Sanhedrin; 4:15]. ¹³They brought in some ·people to tell lies about Stephen [Lfalse witnesses], saying, “This man is always speaking against this holy place [Cthe Temple] and the law of Moses. ¹⁴We heard him say that Jesus ·from Nazareth [or the Nazarene] will destroy this place and that Jesus will change the customs Moses gave us [Cfor a similar charge leveled against Jesus see Matt. 26:61; Mark 14:58].” ¹⁵All the people [who sat] in the ·meeting [LSanhedrin; 4:15] ·were watching Stephen closely [or stared intently at Stephen] ·and [or because they] saw that his face looked like the face of an angel.

STEPHEN'S SPEECH

7 The high priest said to Stephen, “Are these ·things [charges] true?”

²Stephen answered, “Brothers [LMen, brothers] and fathers, listen to me. ·Our glorious God [The God of glory] appeared to Abraham, our ·ancestor [patriarch; Lfather], in Mesopotamia before he lived in Haran [Ca city in Syria where Abraham resided before reaching the Promised Land; Gen. 11:31]. ³God said to Abraham, ‘Leave your country and your relatives, and go to the land I will show you [Gen. 12:1].’ ⁴So Abraham left the ·country [land] of Chaldea [Canother name for southern Mesopotamia, the location of Ur] and went to live in Haran. After Abraham’s father [CTerah] died, God sent him to this place where you now live. ⁵God did not give Abraham ·any of this land [Lan inheritance in it], not even a ·foot of it [La foot’s length]. But God promised that he would give this land to him [Las a possession] and his ·descendants [Lseed; Gen. 12:2], even before Abraham had a child. ⁶This is what God said to him: ‘Your ·descendants [Lseed] will be ·strangers [foreigners; resident aliens] in a ·land they don’t own [foreign land; land belonging to others; CEgypt]. The people there will make them slaves and will ·mistreat [oppress] them for four hundred years. ⁷But I will ·punish [judge] the nation where they are slaves. Then ·your descendants [Lthey] will leave that land and will worship me in this place [Gen. 15:13–14; Ex. 3:12].’ ⁸God made an ·agreement [covenant;

^ca treaty-like relationship] with Abraham, the sign of which was circumcision [Gen. 17:9–14]. And so when Abraham had his son [became the father of; ^tbegat] Isaac, Abraham circumcised him when he was eight days old. Isaac also circumcised his son Jacob [*or* became the father of Jacob], and Jacob did the same for his sons, [*or* became the father of] the twelve ancestors of our people [patriarchs; ^cthe twelve sons of Jacob who were the “fathers” of the twelve tribes of Israel].

⁹“Jacob’s sons [^LThe patriarchs] became jealous of Joseph and sold him to be a slave in Egypt. But God was with him ¹⁰and saved [rescued; delivered] him from all his troubles [afflictions]. God gave Joseph wisdom to gain the favor of [^Lfavor and wisdom before] Pharaoh, king of Egypt. The king made him governor of Egypt and put him in charge of all the people in his palace [^Lhis whole household].

¹¹“Then all the land of Egypt and Canaan experienced a famine, and the people suffered very much. Jacob’s sons, our ancestors, [^LOur fathers] could not find anything to eat. ¹²But when Jacob heard there was grain in Egypt, he sent his sons [^Lour fathers] there. This was their first trip to Egypt [Gen. 42]. ¹³When they went there a second time [Gen. 43–45], Joseph told his brothers who he was [made himself known to his brothers], and the king [^LPharaoh] learned about Joseph’s family. ¹⁴Then Joseph sent messengers to invite [summon; call] Jacob, his father, to come to Egypt along with all his relatives (seventy-five persons altogether). ¹⁵So Jacob went down to Egypt, where he and his sons [^Lour fathers] died. ¹⁶Later their bodies were moved to Shechem and put in a grave there. (It was the same grave Abraham had bought for a sum of money [^Lsilver] from the sons of Hamor in Shechem.) [^cStephen combines two accounts, Abraham’s purchase of a field in Hebron (Gen. 23:3–20) and Jacob’s purchase of a field in Shechem (Josh. 24:32).]

¹⁷“The promise God made to Abraham [Gen. 15:12–16] was soon to come true, and the number of people in Egypt grew large [^Lincreased/flourished and multiplied]. ¹⁸Then a new [^Lanother] king, who did not know who Joseph was [*or* did not think Joseph was important], began to rule Egypt [^Larose; Ex. 1:8]. ¹⁹This king tricked [exploited; dealt treacherously with] our people [^Lrace] and was cruel to our ancestors [^Lfathers], forcing them to leave [^Lexpose; abandon] their babies outside to die [^csuch abandonment was a common ancient method of population control]. ²⁰At this time Moses was born, and he was very beautiful [beautiful before/to God; *or* of high status in God’s eyes]. For three months Moses was cared for in his father’s house. ²¹When they put Moses outside [^Lhe was abandoned/exposed; ^cwhen Moses’

mother “exposed” Moses to the elements, she was actually hiding him; Ex. 2:3–4), the king’s [^LPharaoh’s] daughter adopted him and raised him as if he were her own son.

22·The Egyptians taught Moses everything they knew [^LSo Moses was instructed in all the wisdom of the Egyptians], and he was a powerful man in what he said and did [^Lthis words and actions].

23“When Moses was about forty years old, he thought it would be good [^Lit rose up in his heart] to visit his own people [relatives; ^Lbrothers (and sisters)], the people [^Lsons; children] of Israel. 24Moses saw an Egyptian mistreating [wronging] one of his people, so he defended the Israelite [^Loppressed man] and punished the Egyptian by killing him [^Lavenged him by striking down the Egyptian; Ex. 2:11–12]. 25Moses thought [assumed] his own people [relatives; ^Lbrothers (and sisters)] would understand that God was using him to save them, but they did not. 26The next day when Moses saw two men of Israel fighting, he tried to make peace between [reconcile] them. He said, ‘Men, you are brothers. Why are you hurting [wronging] each other?’ 27The man who was hurting [wronging] the other [^Lthis neighbor] pushed Moses away and said, ‘Who made you our ruler and judge? 28·Are you going [*or* Do you want] to kill me as you killed the Egyptian yesterday [Ex. 2:14]?’ 29When Moses heard him say this, he left Egypt [^Lfled] and went to live in the land of Midian [^Ca land without distinct borders centered in northwestern Arabia] where he was a stranger [foreigner; resident alien; Ex. 2:15–25]. While Moses lived in Midian, he had two sons.

30“Forty years later an angel appeared to Moses in the flames of a burning bush as he was in the desert [wilderness] near Mount Sinai [Ex. 3]. 31When Moses saw this, he was amazed [^Lat the sight/vision] and went near to look closer. Moses heard the Lord’s voice say, 32‘I am the God of your ancestors [forefathers; fathers], the God of Abraham, Isaac, and Jacob [Ex. 3:6].’ Moses began to shake [tremble] with fear and was afraid [did not dare] to look. 33The Lord said to him, ‘Take off your sandals, because you are standing on holy ground. 34I have [surely; indeed] seen the troubles [wrongs; mistreatment; oppression] my people have suffered in Egypt. I have heard their cries [groans] and have come down to save [rescue; deliver] them. And now, Moses, I am sending you back to Egypt [Ex. 3:5, 7–8, 10].’

35“^CThis Moses was the same man the two men of Israel rejected, saying, ‘Who made you a ruler and judge [Ex. 2:14; ^Ccompare the rejection of Jesus in v. 52]?’ This same man God sent to be a ruler and savior [rescuer; liberator; redeemer],

with the ·help [^Lhand] of the angel that ·Moses saw [^Lappeared to him] in the burning bush. ³⁶So Moses [^LThis man] led the people out of Egypt. He worked ·miracles [wonders] and signs in Egypt, at the Red Sea [^Cthe Hebrew OT calls it the Sea of Reeds; the Septuagint (the Greek OT) calls it the Red Sea; Ex. 13:18; 15:4], and then in the ·desert [wilderness] for forty years. ³⁷This is the same Moses that said to the ·people [^Lsons; children] of Israel, ‘God will ·give [^Lraise up for] you a prophet like me, ·who is one of your own ·people [^Lfrom among your brothers; Deut. 18:15].’ ³⁸This is the Moses who was with the ·gathering of the Israelites [assembly; congregation] in the ·desert [wilderness]. He was with the angel that spoke to him at Mount Sinai, and he was with our ·ancestors [forefathers; fathers]. He received ·commands from God that give life [life-giving messages; *or* living oracles], and he gave those commands to us [Ex. 19–24].

³⁹‘But our ·ancestors [forefathers; fathers] did not want to obey Moses. They ·rejected him [pushed him away] and ·wanted to go [^Lin their hearts turned] back to Egypt. ⁴⁰They said to Aaron, ‘Make us gods who will ·lead [^Lgo before] us. Moses led us out of Egypt, but we don’t know what has happened to him [Ex. 32:1].’ ⁴¹So [^Lin those days] the people made an idol that looked like a calf. Then they ·brought [*or* offered up] sacrifices to it and ·were proud of [celebrated; ^Lrejoiced about] what they had made with their own hands. ⁴²But God turned ·against [*or* away from] them and did not try to stop them from worshiping the ·sun, moon, and stars [^Lhost of heaven]. This is what is written in the book of the prophets: God says,

‘People [^LHouse] of Israel, you did not ·bring [offer up to] me sacrifices and offerings

while you traveled in the ·desert [wilderness] for forty years.

⁴³You have carried with you

the tent to worship Molech [^Ca pagan deity; Lev. 18:21; 20:2–5]

and the idols of ·the star god [*or* the star of your god]

Rephan [^Ca pagan deity, perhaps associated with the planet Saturn] that you made to worship.

So I will send you away [^Cinto exile] beyond Babylon [Amos 5:25–27].’

⁴⁴‘The ·Holy Tent [^LTent/^TTabernacle of Testimony/Witness] where God spoke to our ·ancestors [forefathers; fathers] was with them in the ·desert [wilderness]. God told Moses how to make this ·Tent [^TTabernacle], and he made it like the ·plan [pattern] God showed him [Ex. 25–31]. ⁴⁵Later, Joshua led our ·ancestors [forefathers; fathers] to ·capture

[take possession of] the lands of the other nations. Our people went in, and God forced the other people out [Josh. 1–12]. When our people went into this new land, they took with them this same ·Tent [^TTabernacle] they had received from their ·ancestors [forefathers; fathers]. They kept it until the time of David, ⁴⁶who ·pleased [^Lfound favor with] God and asked God to ·let him build a house [^Lfind a dwelling place] for him, the God of Jacobⁿ [2 Sam. 7]. ⁴⁷But Solomon was the one who built ·the Temple [^La house for him; 1 Kin. 7–8].

⁴⁸“But the Most High does not live in houses that people build with their hands. As the prophet says:

⁴⁹Heaven is my throne,

and the earth is my footstool.

·So do you think you can build a house [^LWhat kind of house will you build] for me? says the Lord.

·Do I need a place to rest [^LOr what is my resting place]?

⁵⁰Remember, my hand made [^LDid not my hand make...?] all these things [Is. 66:1–2]!”

⁵¹Stephen continued speaking: “You ·stubborn [^Lstiff-necked] people! You have ·not given your hearts to God, nor will you listen to him [^Luncircumcised hearts and ears]! You are always ·against [resisting] what the Holy Spirit is trying to tell you, just as your ·ancestors [forefathers; fathers] were. ⁵²Was there ever a prophet your ·ancestors [forefathers; fathers] did not ·try to hurt [persecute]? They even killed ·the prophets [^Lthose] who ·predicted [foretold; announced beforehand] the coming of the ·One who is good [Righteous One; ^cJesus the Messiah]. And now you have ·turned against [betrayed] and ·killed [murdered] the ·One who is good [Righteous One]. ⁵³You received the law of Moses, which God gave you through his angels [Gal. 3:19; Heb. 2:2], but you haven’t obeyed it.”

STEPHEN IS KILLED

⁵⁴When the leaders heard this, they became furious [^Lin their hearts]. They were so mad they were ·grinding [gnashing] their teeth at Stephen. ⁵⁵But Stephen was full of the Holy Spirit. He looked up to heaven and saw the glory of God and Jesus standing at God’s right ·side [*or* hand; ^cthe place of highest honor beside a king]. ⁵⁶He said, “Look! I see heaven open and the Son of Man [^ca title for the Messiah; Dan. 7:13–14] standing at God’s right ·side [*or* hand].” [^cNormally portrayed as “sitting” at God’s right side (Ps. 110:1), Jesus is standing either to give testimony to Stephen’s faithfulness, or to welcome him into God’s presence.]

⁵⁷Then they shouted loudly and covered their ears and all ·ran [rushed together; *or* rushed with one intent] at Stephen.

7:46 God of Jacob Some Greek copies read “for (or, with) the house of Jacob.” This means the people of Israel.

58They took [dragged] him out of the city and began to throw stones at him to kill [stone] him [^cthe customary way to execute a criminal]. And those who told lies against Stephen [*or* his accusers; those who provided testimony; ^lthe witnesses] left their coats with [^lat the feet of] a young man named Saul [^clater known as Paul]. 59While they were throwing stones [stoning him], Stephen prayed [^lcalled out], “Lord Jesus, receive my spirit.” 60He fell on his knees and cried in a loud voice, “Lord, do not hold this sin against them.” After Stephen said this, he died [^lfell asleep; ^cfor believers death is temporary, like sleep].

8 Saul agreed that the killing of Stephen was good [^lapproved of his execution/death].

On that day the church of Jerusalem began to be persecuted, and all the believers, except the apostles, were scattered throughout [^lthe countryside/regions of] Judea and Samaria [^cthe southern and central regions of Israel].

2And some religious [devout; pious; godly] people [*or* men] buried Stephen and cried loudly [*or* mourned deeply] for him. 3[^lBut] Saul was also trying to destroy [*or* began harrasing/mistreating/doing harm to] the church, going from house to house, dragging out [*or* off] men and women and putting them in jail [prison]. 4But wherever the believers were scattered, they told people the Good News [Gospel].

5Philip [^cone of the seven leaders chosen to serve; 6:5; 21:8] went to the cityⁿ [*or* a city; *or* the main city] of Samaria [^cperhaps the city of Sebaste, known in ancient times as Samaria] and preached about [proclaimed] the Christ [Messiah]. 6When the people [^lcrowds] there heard Philip and saw the miracles [signs] he was doing, they all [^lwith one accord/mind] listened carefully to what he said. 7Many of these people had evil [^lunclean; 5:16] spirits in them, but Philip made the evil spirits leave [come out]. The spirits made a loud noise [cry] when they came out. Philip also healed many weak [paralyzed] and crippled [lame] people there. 8So the people in that city were very happy [joyful; greatly rejoicing].

9But there was a man named Simon in that city. Before Philip came there, [^lPreviously] Simon had practiced magic [sorcery] and amazed all the people of Samaria. He bragged and called himself [^lsaid he was] a great man. 10All the people—the least important and the most important [^lfrom the smallest to the greatest]—paid attention to Simon, saying, “This man has the power of God, called ‘the Great Power

TROUBLES FOR THE BELIEVERS

PHILIP PREACHES IN SAMARIA

8:5 a city Some Greek copies read “a city.”

[¹Great]!”¹¹ Simon had amazed them with his ·magic [sorcery] so long that the people ·became his followers [¹paid attention to him].¹² But when Philip told them the ·Good News [Gospel] about the kingdom of God and the ·power [¹name] of Jesus Christ, men and women believed Philip and were baptized.¹³ Simon himself believed, and after he was baptized, he stayed very close to Philip. When he saw the ·miracles [signs] and the powerful things Philip did, Simon was amazed.

¹⁴When the apostles who were still in Jerusalem heard that the people of Samaria [8:1] had ·accepted [received] the word of God, they sent Peter and John to them.¹⁵ When Peter and John arrived, they prayed that the Samaritan believers might receive the Holy Spirit.¹⁶ These people had [¹only] been baptized in the name of the Lord Jesus, but the Holy Spirit had not yet ·come [¹fallen] upon any of them.¹⁷ Then, when ·the two apostles [¹they] began ·laying [placing] their hands on the people [^ca ritual of blessing and/or conferring of authority], they received the Holy Spirit.

¹⁸Simon saw that the Spirit was given to people when the apostles ·laid [placed] their hands on them. So he offered the apostles money,¹⁹ saying, “Give me also this power so that anyone on whom I ·lay [place] my hands will receive the Holy Spirit.”

²⁰Peter said to him, “You and your money should both be destroyed [¹May your silver perish with you], because you thought you could ·buy [get; obtain] God’s gift with money.²¹ You ·cannot [¹have no part or] share with us in this ·work [ministry; ¹thing; word] since your heart is not right before God.²² Change your heart! Turn away from [¹Repent of] this evil thing you have done, and pray to the Lord. Maybe he will forgive you for ·thinking this [¹the intent of your heart].²³ [¹For] I see that you are full of ·bitter jealousy [¹the gall/bile of bitterness; ^ca metaphor; gall is a bitter fluid; Deut. 29:18] and ·ruled by sin [¹in bondage to wickedness/unrighteousness].”

²⁴Simon answered, “Both of you pray for me to the Lord so the things you have said will not happen to me.”

²⁵After ·Peter and John [¹they] ·told the people what they had seen Jesus do [¹testified; bore witness] and after they had spoken the ·message [word] of the Lord, they went back to Jerusalem. On the way, they went through many Samaritan ·towns [villages] and preached the ·Good News [Gospel] to the people.

·desert [wilderness] road.” ²⁷So Philip got ·ready [up] and went. On the road he saw a man from Ethiopia [^Cnot present-day Ethiopia (Abyssinia), but Nubia in northern Sudan], a eunuch [*or* court official; ^Croyal servants were sometimes made eunuchs (castrated males), especially if they served in the presence of females]. He was an important officer in the service of ·Candace [*or* the Kandáke; ^Ca title, not a name, meaning “queen”], the queen of the Ethiopians; he was responsible for ·taking care of all her money [her entire treasury]. He had gone to Jerusalem to worship. ²⁸Now, as he was on his way home, he was sitting in his chariot reading from the ·Book of Isaiah, the prophet [^Lthe prophet Isaiah]. ²⁹The Spirit said to Philip, “Go to that chariot and ·stay near [join] it.”

³⁰So when Philip ran toward the chariot, he heard the man reading from Isaiah the prophet [^Cancient peoples generally read aloud]. Philip asked, “Do you understand what you are reading?”

³¹He answered, “How can I understand unless someone ·explains it to [guides; directs] me?” Then he ·invited [urged] Philip to climb in and sit with him. ³²The portion of Scripture he was reading was this:

“He was like a sheep being led to ·be killed [^Lthe slaughter].

He was quiet, as a lamb is quiet ·while its wool is being cut [^Lbefore its shearer];

he never opened his mouth.

³³ He was shamed and was treated ·unfairly [unjustly].

·He died without children to continue his family [^LWho can describe his generation?; ^Chaving no descendants was a mark of shame and failure].

[^LFor] His life on earth ·has ended [was taken away; Is. 53:7–8].”

³⁴The ·officer [^Leunuch] said to Philip, “Please tell me, who is the prophet talking about—himself or someone else [^Cthe idea of a suffering messiah was not commonly understood in Judaism]?” ³⁵Philip ·began to speak [^Lopened his mouth], and starting with this same Scripture, he told the man the ·Good News [Gospel] about Jesus.

³⁶While they were traveling down the road, they came to some water. The ·officer [^Leunuch] said, “Look, here is water. What is ·stopping [preventing] me from being baptized?”

³⁷Philip answered, “If you believe with all your heart, you can.” The officer said, “I believe that Jesus Christ is the Son of God.”ⁿ ³⁸Then the officer commanded the chariot to stop. Both Philip and the ·officer [^Leunuch] went down into the water, and Philip baptized him. ³⁹When they came up out

of the water, the Spirit of the Lord took [snatched; carried] Philip away; the officer never [or no longer] saw him again. And the officer [L:eunuch] continued on his way home, full of joy [rejoicing]. ⁴⁰But Philip appeared [or found himself; L:was found] in a city called Azotus [C:another name for Ashdod, just to the north of Gaza] and preached [proclaimed] the Good News [Gospel] in all the towns on the way from Azotus to Caesarea [Ca city further north up the coast].

**SAUL IS
CONVERTED**

9 In Jerusalem [L:But; Meanwhile] Saul was still threatening [L:breathing threats against] the followers [disciples] of the Lord by saying he would kill them. So he went to the high priest [C:probably Caiaphas; 4:6] and asked him to write letters to the synagogues in the city of Damascus [C:in Syria, 135 miles north of Jerusalem]. Then if Saul found any followers of Christ's Way [or who belonged to the Way; Ca name for the Christian movement], men or women, he would arrest [take them prisoner; L:bind] them and bring them back to Jerusalem.

³So Saul headed toward Damascus. As he came near the city, a bright light from heaven suddenly flashed around him [C:in the OT lightning sometimes signaled the appearance of God; Ex. 19:16]. ⁴Saul fell to the ground and heard a voice saying to him, "Saul, Saul! Why are you persecuting me?"

⁵Saul said, "Who are you, Lord [or sir]?"

The voice answered, "I am Jesus, whom you are persecuting. ⁶Get up now and go into the city. Someone there will tell you [L:You will be told] what you must do."

⁷The people [men] traveling with Saul stood there but said nothing [speechless; or unable to speak]. They heard the voice, but they saw no one. ⁸Saul got up from the ground and opened his eyes, but he could not see. So those with Saul took his hand and led him into Damascus. ⁹For three days Saul could not see and did not eat or drink.

¹⁰There was a follower of Jesus [L:disciple] in Damascus named Ananias [22:12]. The Lord spoke to Ananias in a vision, "Ananias!"

Ananias answered, "Here I am, Lord."

¹¹The Lord said to him, "Get up and go to Straight Street [C:the main east-west street of the city]. Find the house of Judas [C:not either of Jesus' disciples by that name; Judas was a common name], and ask for a man named Saul from the city of Tarsus [Ca town in Cilicia, a Roman province in south-eastern Asia Minor (present-day Turkey)]. He is there now, praying. ¹²Saul has seen a vision in which a man named Ananias comes to him and lays [places] his hands on him. Then he is able to see again."

¹³But Ananias answered, “Lord, many people have told me about this man and the terrible [evil; harmful] things he did to your holy people [saints] in Jerusalem. ¹⁴Now he has come here to Damascus, and the leading [^Tchief] priests have given him the power [authority] to arrest [bind] everyone who worships you [^Lcalls on your name].”

¹⁵But the Lord said to Ananias, “Go! I have chosen Saul for an important work [^LFor he is my chosen instrument/vessel]. He must tell about me [^L...to take/carry my name] to the Gentiles [nations], to kings, and to the people of Israel.

¹⁶[^LFor] I will show him how much he must suffer for my name.”

¹⁷So Ananias went to the house of Judas. He laid [placed] his hands on Saul and said, “Brother Saul, the Lord Jesus sent me. He is the one you saw [^Lwho appeared to you] on the road on your way here. He sent me so that you can see again and be filled with the Holy Spirit.” ¹⁸Immediately, something that looked like fish scales [*or* flakes] fell from Saul’s eyes, and he was able to see again! Then Saul got up and was baptized. ¹⁹After he ate some food, his strength returned.

Saul stayed with the followers of Jesus [disciples] in Damascus for a few [several; some] days. ²⁰Soon [Immediately; At once] he began to preach about [proclaim] Jesus in the synagogues, saying, “Jesus [^LThis one; He] is the Son of God.”

²¹All the people who heard him were amazed. They said, “This is [^LIsn’t this...?] the man who was in Jerusalem trying to destroy [raising havoc for; attacking] those who trust in [*or* worship; ^Lcall on] this name [^Cthe name of Jesus; the name represents the person]! He came here to arrest [bind] them and take them back to the leading [^Tchief] priests.”

²²But Saul grew more powerful [capable; effective]. His proofs that Jesus is the Christ were so strong that his own people [^Lthe Jews who lived] in Damascus could not argue with [were baffled/confounded by] him.

²³After many days [*or* Some time later], they [^Lthe Jews] made plans [plotted] to kill Saul. ²⁴They were watching the city gates day and night [^Lin order to kill him], but Saul learned about their plan [plot]. ²⁵One night some followers [disciples] of Saul helped him leave the city by lowering him in a basket through an opening in the city wall [2 Cor. 11:32–33].

²⁶When Saul went to Jerusalem [Gal. 1:18], he tried to join [associate with] the group of followers [disciples], but they were all afraid of him. They did not believe he was really a follower [disciple]. ²⁷But Barnabas accepted [*or* took hold of] Saul and took him to the apostles. Barnabas explained to them that Saul had seen the Lord on the road and the Lord

**SAUL PREACHES
IN DAMASCUS**

**SAUL PREACHES
IN JERUSALEM**

had spoken to Saul. Then he told them how **boldly** [fearlessly] Saul had preached in the name of Jesus in Damascus.

²⁸And so Saul stayed with the **followers** [disciples], **going everywhere** [*or* going around openly with them; ^Lgoing in and going out] in Jerusalem, preaching **boldly** [fearlessly] in the name of the Lord. ²⁹He would often talk and **argue** [debate] with the **Jewish people** who spoke Greek [^LHellenists; ^CJews who spoke Greek and had returned to Israel after living abroad], but they were trying to kill him. ³⁰When the **followers** [^Lbrothers] learned about this, they took Saul to Caesarea [^Ccity on the Mediterranean coast] and from there sent him to Tarsus [9:11].

³¹[Then; *or* Therefore] The church everywhere in Judea, Galilee, and Samaria [^Careas that comprise ancient Israel] had a time of peace and **became stronger** [^Lwas built up/edified]. **Respecting the Lord** by the way they lived [^LWalking in the fear of the Lord], and being **encouraged** [comforted; exhorted] by the Holy Spirit, **the group of believers** [^Lit] continued to grow.

**PETER HEALS
AENEAS**

³²As Peter was traveling through all the area, he **visited** [^Lcame down also to] **God's people** [the saints] who lived in Lydda [^COT Lod, 25 miles northwest of Jerusalem; 1 Chr. 8:12–13]. ³³There he **met** [^Lfound] a man named Aeneas, who was paralyzed and had not been able to leave his **bed** [cot; mat] for the past eight years. ³⁴Peter said to him, “Aeneas, Jesus **Christ** [*or* the Messiah] heals you. Stand up and **make your bed** [roll up your mat; *or* prepare yourself a meal; ^Cthe idiom “spread for yourself” probably refers to his bed, but could refer to food].” Aeneas stood up immediately. ³⁵All the people living in Lydda and on **the Plain of Sharon** [^LSharon; ^Cthe coastal plain] saw him and turned to the Lord.

**PETER HEALS
TABITHA**

³⁶In the city of Joppa [^Con the Mediterranean coast, 35 miles northwest of Jerusalem; present-day Jaffa] there was a **follower** [disciple] named Tabitha (whose Greek name was Dorcas [^Cboth mean “gazelle”]). She was always doing good deeds and **kind acts** [acts of charity; ^Lgiving alms]. ³⁷While Peter was in Lydda [^LIn those days], Tabitha became sick and died. Her body was washed [^Ca custom of preparation for burial] and put in a room upstairs. ³⁸Since Lydda is near Joppa and the **followers** [disciples] in Joppa heard that Peter was in Lydda, they sent two **messengers** [^Lmen] to Peter. They begged him, “Hurry, please come to us!” ³⁹So Peter got **ready** [^Lup] and went with them. When he arrived, they took him to the upstairs room where all the widows stood around Peter, crying. They showed him the **shirts** [tunics] and coats [clothing; garments; robes] **Tabitha** [^LDorcas] had made when

she was still alive [with them]. ⁴⁰Peter sent everyone out of the room and knelt and prayed. Then he turned to the body and said, “Tabitha, stand up.” She opened her eyes, and when she saw Peter, she sat up. ⁴¹He gave her his hand and helped her up. Then he called the believers and the widows into the room and showed them that Tabitha was alive. ⁴²People everywhere in Joppa learned about this, and many believed in the Lord. ⁴³Peter stayed in Joppa for many days with a man named Simon who was a tanner [or Simon Byrseus; ^c*Byrseus* means “tanner” (someone who works with animal skins), but could be a name or an occupation; the occupation was considered unclean by Jews since it involved the bodies of dead animals].

**PETER TEACHES
CORNELIUS**

10 At Caesarea [^{Ca} coastal city, 25 miles south of Mount Carmel; a center of Roman government for Palestine] there was a man named Cornelius, an officer [a centurion; ^can officer in charge of about a hundred soldiers] in the Italian group of the Roman army [a cohort; regiment; ^{Ca} cohort was about six hundred soldiers]. ²Cornelius was a religious [pious; godly] man. He and all the other people who lived in his house [his household] worshiped the true God [feared God; ^c“God-fearers” were Gentiles who worshiped the one true God of Israel]. He gave much of his money to the poor [or the Jewish people; the people] and prayed to God often. ³One afternoon about three o’clock [About the ninth hour of the day], Cornelius clearly saw a vision. An angel of God came to him and said, “Cornelius!”

⁴Cornelius stared at the angel. He became afraid [was terrified] and said, “What do you want, Lord [or sir]?”

The angel said, “God has heard your prayers. He has seen that you give to the poor, and he remembers you [Your prayers and your alms have gone up to God as a memorial/memorial offering]. ⁵Send some men now to Joppa [9:36] to bring back a man named Simon who is also called Peter. ⁶He is staying [as a guest] with a man, also named Simon, who is a tanner [or named Simon Byrseus; 9:43] and has a house beside the sea.” ⁷When the angel who spoke to Cornelius left, Cornelius called two of his servants [household slaves/servants] and a soldier, a religious [devout; pious; godly] man who worked for him [or was on his staff; or was loyal to him]. ⁸Cornelius explained everything to them and sent them to Joppa.

⁹About noon [the sixth hour] the next day as they came near Joppa [journeyed and drew near the city], Peter was going up to the roof [^cin ancient Israel flat roofs were used as living spaces and for storage] to pray. ¹⁰He was hungry and

wanted to eat, but while the food was being prepared, he had a vision [*or* fell into a trance]. ¹¹He saw heaven opened and something [an object] coming down that looked like a big sheet being lowered to earth by its four corners. ¹²In it were all kinds of animals [^Lfour-footed creatures], reptiles, and birds [^Lof the air/sky]. ¹³Then a voice said to Peter, “Get up, Peter; kill and eat.”

¹⁴But Peter said, “No [Absolutely not], Lord! I have never eaten food that is unholy [profane; common] or unclean [ritually defiled; ^cthe OT food laws differentiated Israelites from Gentiles; Lev. 11; Ezek. 4:13–15].”

¹⁵But the voice said to him again, “God has made these things clean, so don’t call them ‘unholy’ [‘profane’; ‘common’]!” ¹⁶This happened three times, and at once the sheet [^Lobject; thing] was taken back to heaven.

¹⁷While Peter was wondering [perplexed about] what this vision meant, [^Llook; ^Tbehold] the men Cornelius sent had found Simon’s house and were standing at the gate. ¹⁸They asked, “Is Simon Peter [^LSimon who is called Peter] staying [as a guest] here?”

¹⁹While Peter was still thinking about the vision, the Spirit said to him, “Listen [^LLook; ^TBehold], three men are looking for you. ²⁰[So; ^LBut] Get up and go downstairs. Go with them without doubting [*or* hesitation], because I have sent them to you.”

²¹So Peter went down to the men and said, “I am the one you are looking [searching] for. Why did you come here?”

²²They said, “A holy angel spoke to Cornelius, an army officer [^La centurion] and a good [righteous] man; he worships [^Lfears] God. All the people [^LThe whole Jewish nation] respect [speak well of; ^Ltestify to] him. The angel told Cornelius to ask you to come to his house so that he can hear what you have to say.” ²³So Peter asked [invited] the men to come in and spend the night [^Lentertained them as guests; ^can unusual gesture, since Jews would not normally invite Gentiles into their homes].

The next day Peter got ready [up] and went with them, and some of the followers [Jewish believers; ^Lbrothers] from Joppa joined him. ²⁴On the following day they came to Caesarea [10:1]. Cornelius was waiting for [expecting] them and had called together his relatives and close friends. ²⁵When Peter entered, Cornelius met him, fell at his feet, and worshiped him. ²⁶But Peter helped him up, saying, “Stand up. I too am only a human [mortal].” ²⁷As he talked with Cornelius, Peter went inside where he saw [^Lfound] many people gathered. ²⁸He said, “You people understand that it is against our law for Jewish people to associate with or visit

anyone who is a **foreigner** [Gentile]. But God has shown me that I should not call any person **unholy** [profane; common] or **unclean** [defiled]. ²⁹That is why I did not **argue** [object] when I was asked to come here. Now, please tell me why you sent for me.”

³⁰Cornelius said, “Four days ago [10:3], I was praying in my house at this same time—three o’clock in the afternoon [¹at the ninth hour]. Suddenly, there was a man standing before me wearing **shining** [dazzling] clothes. ³¹He said, ‘Cornelius, God has heard your prayer and **has seen** that you give to the poor and remembers you [¹your alms have been remembered by/before God]. ³²So send some men to Joppa and ask Simon [¹who is called] Peter to come. Peter is staying [as a guest] in the house of a man, **also named Simon**, who is a tanner [*or* named Simon Byrseus; 9:43] and has a house beside the sea [see 10:5–6].’ ³³So I sent for you immediately, and it was **very good** [kind] of you to come. Now we are all here **before** [in the presence of; *or* available to] God to hear everything the Lord has commanded you to tell us.”

³⁴Peter **began to speak** [¹opened his mouth]: “I **really** [truly] understand now that **to God every person is the same** [God does not show favoritism/partiality]. ³⁵[¹But] In every **country** [nation] God accepts anyone who **worships** [¹fears] him and **does what is right** [practices righteousness]. ³⁶You know the **message** [word] that God has sent to the people of Israel **is the Good News** that peace [announcing/proclaiming the Gospel of peace that] **has come through Jesus Christ**. Jesus is the Lord of all people [^cboth Jews and Gentiles]! ³⁷You know what has happened all over Judea, beginning in Galilee after John [^cthe Baptist] preached to the people about baptism [Luke 3]. ³⁸You know about Jesus from Nazareth, that God **gave him** [¹anointed him with] the Holy Spirit and power. You know how Jesus went everywhere doing good and healing those who were **ruled** [oppressed] by the devil, because God was with him. ³⁹We **saw** [witnessed] what Jesus did in [¹the region/country of] Judea and in Jerusalem, but **the Jews in Jerusalem** [¹they] killed him by hanging him on a **cross** [¹tree]. ⁴⁰Yet, on the third day, God raised Jesus **to life** [*or* from the dead] and caused him to be seen, ⁴¹not by all the people, but only by the witnesses God had already chosen. And we are those witnesses who ate and drank with him after he was raised from the dead. ⁴²He **told** [commanded] us to preach to the people and to **tell them** [testify; bear witness] that he is the one whom God **chose** [appointed; determined] to be the judge of the living and the dead. ⁴³All the prophets **say** it is true [witnessed; testified] that all who believe in Jesus will be forgiven of their sins through Jesus’ name.”

⁴⁴While Peter was still saying *this* [¹these words], the Holy Spirit *came down* [¹fell] on all those who *were listening* [¹heard the word/message]. ⁴⁵The *Jewish* [¹circumcised] believers who came with Peter were *amazed* [astonished] that the gift of the Holy Spirit had been *given* [¹poured out] even to the *nations* [Gentiles]. ⁴⁶[¹For] *These* believers [¹They] heard them speaking in different languages [¹tongues; ^ceither other languages or ecstatic utterance] and *praising* [magnifying] God. Then Peter said, ⁴⁷“Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we did!” ⁴⁸So Peter ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

**PETER RETURNS
TO JERUSALEM**

11 The apostles and the *believers* [¹brothers] in Judea heard that some Gentiles had accepted *God’s teaching* [¹the word of God] too. ²But when Peter *came* [went up] to Jerusalem, *some* people [¹the circumcised; ^cJewish Christians who believed that they should continue to obey certain Jewish regulations] *argued with* [criticized] him. ³They said, “You went into the homes of people who are not circumcised and ate with them!”

⁴So Peter *started from the beginning* [*or began speaking*] and explained *the whole story* [it in order/step by step] to them. ⁵He said, “I was in the city of Joppa [9:36], and as I was praying, I had a vision while in a trance [10:10]. I saw *something* [¹an object] that looked like a big sheet being lowered from heaven by its four corners. It came very close to me. ⁶I looked [intently] inside it and saw *animals* [¹four-footed creatures], wild beasts, reptiles, and birds [¹of the sky/air]. ⁷I heard a voice say to me, ‘Get up, Peter. Kill and eat.’ ⁸But I said, ‘No [Absolutely not], Lord! I have never eaten anything that is *unholy* [profane; common] or *unclean* [ritually defiled; 10:14].’ ⁹But the voice from heaven spoke again, ‘God has made these things clean, so don’t call them *unholy* [profane; common].’ ¹⁰This happened three times. Then the whole thing was *taken back* [*or pulled up*] to heaven. ¹¹Right then [¹look; ¹behold] three men who were sent to me from Caesarea came to the house where I was staying [10:17–19]. ¹²The Spirit told me to go with them without *doubting* [*or hesitation*]. These six *believers* [¹brothers] here also *went with* [accompanied] me, and we entered the house of *Cornelius* [¹the man]. ¹³He told us about the angel he saw standing in his house. The angel said to him, ‘Send some men to Joppa and *invite* [summon; send for] Simon [¹who is also called] Peter to come. ¹⁴By the *words* [message] he will say to you, you and all your *family* [*or household*]

will be saved.’ ¹⁵When I began ·my speech [^Lto speak], the Holy Spirit ·came [^Lfell] on them just as he came on us at the beginning. ¹⁶Then I remembered the words of the Lord. He said, ‘John baptized ·with [*or in*] water, but you will be baptized ·with [*or in; or by*] the Holy Spirit [1:5; Matt. 3:11; Mark 1:8; Luke 3:16].’ ¹⁷[^LTherefore] Since God gave them the same gift he gave us who believed in the Lord Jesus Christ, how could I ·stop [prevent; hinder] the work of God?”

¹⁸When ·the believers [^Lthey] heard this, they ·stopped arguing [ceased their objections; remained silent]. They ·praised [glorified] God and said, “So God ·is allowing [has given] even ·other nations [the Gentiles] ·to turn to him and live [^Lrepentance (leading) to life].”

¹⁹Many of the believers were scattered when they were persecuted after Stephen was killed. Some of them went as far as Phoenicia [^Cnorthwest of Israel on the coast], Cyprus [^Can island to the west of the coast of Syria], and Antioch [^Can important city in Syria] telling the message to others, but only to Jews. ²⁰Some of these believers were people from Cyprus and Cyrene [^Ca city in North Africa]. When they came to Antioch, they spoke also to ·Greeksⁿ [*or Hellenists* (see textual note); ^Cin 6:1 and 9:29 the word refers to Greek-speaking Jews; here it refers to Greek-speaking Gentiles], telling them the ·Good News [Gospel] about the Lord Jesus. ²¹·The Lord was helping the believers [^LThe hand of the Lord was with them], and a large group of people believed and turned to the Lord.

²²The church in Jerusalem heard about all of this, so they sent Barnabas [4:36; 9:26–27] to Antioch. ^{23–24}Barnabas was a good man, full of the Holy Spirit and full of faith. When he reached Antioch and saw ·how God had blessed the people [^Lthe grace of God], he ·was glad [rejoiced]. He ·encouraged [exhorted; urged] all the believers in Antioch always to ·obey [*or remain true to*] the Lord with ·all their hearts [resolved/resolute hearts], and many people ·became followers of [^Lwere added to] the Lord.

²⁵Then Barnabas went to the city of Tarsus [^CPaul’s hometown in Cilicia; 9:11] to look for Saul, ²⁶and when he found Saul, he brought him to Antioch. For a whole year Saul and Barnabas met with the church and taught many people there. In Antioch the ·followers [disciples] were called Christians for the first time [^Chighlighting that they were followers of Christ, and perhaps that they were no longer viewed as merely a sect within Judaism].

**THE GOOD
NEWS COMES
TO ANTIOCH**

11:20 Greeks Some Greek copies read “Hellenists,” non-Greeks who spoke Greek.

27·About that time [¹In those days] some prophets came [¹down] from Jerusalem to Antioch. 28One of them, named Agabus [21:10], stood up and spoke ·with the help of [by the power of; through] the Holy Spirit. He said, “A severe famine is coming to the whole ·world [*or* inhabited world; ^cprobably meaning the Roman empire].” (This happened when Claudius [^cRoman emperor from AD 41–54] ruled.) 29The ·followers [disciples] all decided to ·help [send relief to; ¹send (something) as a ministry for] the ·believers [brothers] who lived in Judea, as much as each one could. 30They ·gathered the money [¹did this] and ·gave it to Barnabas and Saul, who brought it to the elders in Judea [¹sent it to the elders through the hand of Barnabas and Saul].

**HEROD AGRIPPA
HURTS THE
CHURCH**

12 During that same time King Herod [^cAgrippa I, who lived 10 BC–AD 44] ·began to mistreat [¹laid hands on to harm/do evil to] some who belonged to the church. 2He ordered James, the brother of John, to be killed by the sword [^cexecution by beheading]. 3Herod saw that ·some of the people liked this [¹this pleased the Jews/Jewish leaders], so he decided to arrest Peter, too. (This happened during the time of the Feast of Unleavened Bread.)

4After Herod ·arrested [seized] Peter, he put him in ·jail [prison] and handed him over to be guarded by ·sixteen [¹four squads of four] soldiers. Herod planned to bring Peter ·before the people for trial [¹to the people; ^can idiom for a public trial] after the Passover Feast. 5So Peter was kept in ·jail [prison], but the church prayed earnestly to God for him.

**PETER RELEASED
BY AN ANGEL**

6The night before Herod was to bring him ·to trial [¹out; ^ceither for trial or for execution], Peter was sleeping between two soldiers, bound with two chains. Other soldiers were guarding the door of the jail. 7Suddenly, an angel of the Lord stood there, and a light shined in the cell. The angel ·struck [tapped; poked] Peter on the side and woke him up. “Hurry! Get up!” the angel said. And the chains fell off Peter’s ·hands [wrists]. 8Then the angel told him, “·Get dressed [*or* Put on your belt] and put on your sandals.” And Peter did. Then the angel said, “·Put on your coat [¹Wrap your coat/cloak around you] and follow me.” 9So Peter followed him out, but he did not know if what the angel was doing was real; he thought he might be seeing a vision. 10They went past the first and second guards and came to the iron gate that ·separated them from [¹led to] the city. The gate opened by itself for them, and they went through it. When they had walked down one street, the angel suddenly left him.

11Then Peter ·realized what had happened [came to himself]. He thought, “Now I know that the Lord really sent his

angel to me. He rescued me from [Lfrom the hands of] Herod and from all the things the [LJewish] people thought would happen.”

¹²When he considered [realized] this, he went to the home of Mary, the mother of John [Lwho was also called] Mark [12:25; 13:5; 15:37; Col. 4:10; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13]. Many people were gathered there, praying. ¹³Peter knocked on the outside door [or courtyard gate], and a servant girl named Rhoda came to answer it. ¹⁴When she recognized Peter’s voice, she was so happy she forgot to open the door [gate]. Instead, she ran inside and told the group, “Peter is at the door [gate]!”

¹⁵They said to her, “You are crazy [insane; mad]!” But she kept on saying [insisting] it was true, so they said, “It must be Peter’s angel.”

¹⁶[LBut; Meanwhile] Peter continued to knock, and when they opened the door, they saw him and were amazed [astonished]. ¹⁷Peter made a sign [motioned] with his hand to tell them to be quiet. He explained [recounted] how the Lord led him out of the jail [prison], and he said, “Tell James [Cnot the son of Zebedee (who had been executed, 12:2), but the half-brother of Jesus, who would become the senior leader in the Jerusalem church; 15:13–21; 21:18] and the other believers [Lbrothers] what happened.” Then he left to go to another place.

¹⁸The next day [or morning] the soldiers were very upset [Lthere was no small commotion among the soldiers; Csoldiers who allowed a prisoner to escape would suffer the prisoner’s punishment] and wondered what had happened to Peter.

¹⁹Herod looked [searched] everywhere for him but could not find him. So he questioned the guards and ordered that they be killed [Lled away; Cpresumably to be executed].

Later Herod moved [or took a trip] from Judea and went to the city of Caesarea, where he stayed. ²⁰Herod was very angry with the people of Tyre and Sidon [Cmajor cities on the Phoenician coast north of Israel], but the people of those cities all came in a group [or agreed together to come] to him. After convincing Blastus, the king’s personal servant [chamberlain; Lone in charge of his bedroom], to be on their side [or support their position], they asked Herod for peace, because their country got its food from his country.

²¹On a chosen [an appointed] day Herod put on his royal robes, sat on his throne [judgment seat; rostrum; platform], and made a speech to the people. ²²They shouted, “This is the voice of a god, not a human!” ²³Because Herod did not give the glory to God, an angel of the Lord immediately caused him to become sick [Lstruck him down], and he was

**THE DEATH OF
HEROD AGRIPPA**

·eaten [*or* infected] by worms [*c*perhaps intestinal round-worms] and died.

²⁴God's ·message [word] continued to spread and reach people.

²⁵After Barnabas and Saul finished their ·task in Jerusalem [mission], they returned to Antioch,ⁿ taking John [*l*also called] Mark with them.

BARNABAS AND SAUL ARE CHOSEN

13 In the church at Antioch there were these prophets and teachers: Barnabas [4:36], Simeon (also called Niger [*c*meaning “Black”; Luke 23:26]), Lucius (from the city of Cyrene [*c*a city in North Africa]), Manaen (who ·had grown up with Herod [*or* was a close friend of Herod; *or* was a member of Herod's court], the ·ruler [*l*tetrarch; *c*a Roman political title; see Luke 3:1]), and Saul. ²They were all ·worshiping [*or* serving] the Lord and fasting [*c*giving up eating for spiritual purposes]. During this time the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do ·a special [*l*the] work for which I have ·chosen [called] them.”

³So after they fasted and prayed, they laid their hands on [*c*a ritual of blessing and/or conferring of authority] Barnabas and Saul and sent them out.

BARNABAS AND SAUL IN CYPRUS

⁴Barnabas and Saul, sent out by the Holy Spirit, went to the city of Seleucia [*c*a Syrian city 15 miles from Antioch]. From there they sailed to the island of Cyprus [*c*an island off the coast of Syria, and Barnabas' homeland; 4:36]. ⁵When they came to Salamis [*c*the main city of Cyprus], they preached the ·Good News [Gospel; *l*word] of God in the synagogues [*l*of the Jews]. John Mark was ·with them to help [their assistant].

⁶They went across the whole island to Paphos [*c*the capital city of Cyprus, on the southwest coast] where they met a ·magician [sorcerer] named Bar-Jesus [*c*meaning “son of Jesus/Joshua”]. He was a Jewish false prophet ⁷who ·always stayed close to [*l*was with; *c*perhaps an assistant or advisor] Sergius Paulus, the ·governor [proconsul] and a ·smart [intelligent; discerning] man. He asked Barnabas and Saul to come to him, because he wanted to hear the ·message [*l*word] of God. ⁸But Elymas, the magician (that is what his name means), was against them [*c*Elymas probably comes either from an Arabic word meaning “wise man” or an Aramaic word meaning “interpreter of dreams”—hence a “magician”]. He tried to ·stop [turn away] the ·governor [proconsul] from ·believing in Jesus [*l*the faith]. ⁹But Saul, who was also called Paul [*c*Saul was his Jewish name; Paul his Roman name (both

12:25 to Antioch Some early Greek copies read “from Jerusalem.” Others read “to Jerusalem.”

probably given at birth)), was filled with the Holy Spirit. He looked straight [intently] at Elymas ¹⁰and said, “You son of the devil! You are an enemy of everything that is right [all righteousness]! You are full of lies [deceit] and evil tricks [fraud; evil schemes], always trying to change the Lord’s truths into lies [Lwill you never stop making crooked/ perverting the straight paths of the Lord?]. ¹¹Now [Llook; Tbehold] the [Lhand of the] Lord will touch you, and you will be blind. For a time you will not be able to see anything—not even the light from the sun.”

Then everything became dark for [Lmist and darkness fell upon] Elymas, and he walked around, trying to find someone to lead him by the hand. ¹²When the governor [proconsul] saw this, he believed because he was amazed at the teaching about the Lord.

¹³Paul and those with him [his companions] sailed from Paphos [v. 6] and came to Perga, in Pamphylia [ca Roman province in southern Turkey; Perga was a major city]. There John Mark left them to return to Jerusalem [15:38]. ¹⁴They continued their trip from Perga and went to Antioch, a city in Pisidia [ca Roman province in southcentral Turkey; this Antioch should not be confused with Antioch in Syria (11:19–20)]. On the Sabbath day they went into the synagogue and sat down. ¹⁵After the law of Moses and the writings of the prophets were read [Cpart of the traditional synagogue service], the leaders of the synagogue sent a message to Paul and Barnabas: “Brothers, if you have any message that will encourage the people [Lword of encouragement/exhortation; Cthey are invited to give the homily, or sermon], please speak.”

¹⁶Paul stood up, raised [or motioned with] his hand, and said, “You Israelites [Men, Israelites] and you who worship [Lfear] God [CGentiles who worshiped the God of Israel; 10:2], please listen! ¹⁷The God of the Israelites chose our ancestors [Lfathers; CAbraham, Isaac, and Jacob; Gen. 12–36]. He made the people great during the time they lived [as foreigners/ aliens] in Egypt, and he brought them out of that country with great power [La raised/uplifted arm]. ¹⁸And he was patient with [put up with] themⁿ for forty years in the desert [wilderness; Ex. 16–Deut. 34]. ¹⁹God destroyed seven nations in the land of Canaan and gave the land to his people [Las an inheritance]. ²⁰All this happened in about four hundred fifty years [ca round number of the time Israel was in Egypt, wandering in the wilderness, and conquering the land].

“After this, God gave them judges [Judg. 1–21] until the time of Samuel the prophet [1 Sam. 1:1—25:1; 28]. ²¹Then

**PAUL AND
BARNABAS
LEAVE CYPRUS**

the people asked for a king, so God gave them Saul son of Kish. Saul was from the tribe of Benjamin and was king for forty years [1 Sam. 8–2 Sam. 1]. ²²After God ·took him away [removed/deposed him], God ·made David [^Lraised up David as] their king [2 Sam. 2–7]. God ·said [witnessed; testified] about him: ‘I have found in David son of Jesse ·the kind of man I want [a man whose heart is like mine; ^Ta man after my own heart; 1 Sam. 13:14; Ps. 89:20]. He will ·do [*or* accomplish] all ·I want him to do [^Lmy will].’ ²³So God has brought Jesus, one of David’s ·descendants [^Lseed], to Israel to be its Savior, as he promised [2 Sam. 7:12–16; Is. 11:1–16]. ²⁴Before Jesus came, John [^Cthe Baptist] preached to all the people of Israel about a baptism of ·changed hearts and lives [^Lrepentance; Matt. 3; Mark 1:2–8; Luke 3]. ²⁵When he was finishing his ·work [race; course; mission], he said, ‘Who do you think I am? I am not ·the Christ [the Messiah; ^Lhe; ^Cthe anointed king from David’s line]. He is coming later, and I am not worthy to untie his sandals [^Ca gesture of subservience fit for a slave].’

²⁶‘·Brothers, [^LMen, brothers] ·sons [*or* descendants] of the family of Abraham, and others who ·worship [fear; 13:16] God, listen! The ·news [word; message] about this salvation has been sent to us. ²⁷Those who live in Jerusalem and their leaders ·did not realize that Jesus was the Savior [^Lwere ignorant of this; *or* did not recognize him]. They did not understand the ·words that the prophets wrote [^Lvoices of the prophets], which are read every Sabbath day. But they ·made them come true [^Lfulfilled them] when they ·said Jesus was guilty [^Lcondemned him]. ²⁸They could not find any real ·reason [cause; basis] for Jesus to be put to death, but they asked Pilate to have him ·killed [executed]. ²⁹When they had done to him all that ·the Scriptures had said [^Lwas written about him], they took him down from the ·cross [^Ltree; 5:30; 10:39; Deut. 21:23; Gal. 3:13] and laid him in a tomb. ³⁰But God raised him up from the dead! ³¹After this, for many days, ·those who had gone with Jesus from Galilee to Jerusalem saw him [*or* he appeared to those...Jerusalem]. They are now his witnesses to the people. ³²We tell you the ·Good News [Gospel] about the promise God made to our ·ancestors [forefathers; fathers; Gen. 12:1–3; 2 Sam. 7:12–16]. ³³·God has made this promise come true [He has fulfilled this promise] for us, their ·children [descendants], by raising Jesus from the dead. We read about this also in the second psalm:

‘You are my Son.

Today I have ·become your Father [fathered you;

^Tbegotten you; Ps. 2:7].’

³⁴God raised Jesus from the dead, and he will never go back to the grave and become dust [^Lcorruption; decay]. So God said:

‘I will give you the holy and sure blessings [^Lfaithful things] that I promised to David [Is. 55:3].’

³⁵But in another place God says:

‘You will not let your Holy One experience [^Lsee] decay [corruption; Ps. 16:10].’

³⁶[^LFor; Now] David did God’s will [served God’s purpose] during his lifetime [^Lgeneration]. Then he died [^Lslept; Ca euphemism for death] and was buried [^Lplaced] beside his ancestors [^Lfathers], and his body experienced [^Lsaw] decay [corruption] in the grave. ³⁷But the One God raised from the dead did not experience [^Lsee] decay [corruption].

³⁸[^LTherefore] Brothers [^LMen, brothers], understand what we are telling you [know this]: You can have forgiveness of your sins [^LForgiveness of sins is announced to you] through Jesus [^Lthis man]. ³⁹The law of Moses could not free you from your sins [justify you; make you righteous]. But through Jesus everyone who believes is free from all sins [justified; made/declared righteous]. ⁴⁰[^LSo; Therefore] Be careful [Watch out]! Don’t let what the prophets said happen to you:

⁴¹Listen [^LLook; ^TBehold], you people who doubt [scoffers; mockers]!

You can wonder [Be amazed], and then die [^Lperish; vanish].

I will do something [^Lam working a work] in your lifetime [^Ldays]

that you won’t believe even when you are told about it [Hab. 1:5]!”

⁴²While Paul and Barnabas [^Lthey] were leaving the synagogue, the people asked [urged; encouraged] them to tell them more about these things on the next Sabbath. ⁴³When the meeting was over, many of the Jews and devout converts to Judaism [^Lproselytes] followed Paul and Barnabas from that place. Paul and Barnabas were persuading them to continue trusting in God’s grace.

⁴⁴On the next Sabbath day, almost everyone in the city came [gathered] to hear the word of the Lord. ⁴⁵Seeing the crowd, the Jewish people became very jealous and said insulting [blasphemous] things and argued against [contradicted] what Paul said. ⁴⁶But Paul and Barnabas spoke very boldly [fearlessly; courageously], saying, “We must [It was necessary for us to] speak the message [word] of God to you first. But [^Lsince] you refuse to listen [or reject it]. You are judging yourselves not worthy of having eternal life! So we will now go [^Lturn] to the people of other nations [Gentiles].

47^[LFor] This is what the Lord told us to do [commanded us], saying:

‘I have made [appointed] you a light for the nations [Gentiles];

·you will show people all over the world the way to be saved ^{[Lto bring salvation to the ends of the earth; Is. 42:6; 49:6; Acts 1:8].}”

48When the Gentiles heard Paul say this, they were happy [rejoiced] and gave honor to [praised] the message [word] of the Lord. And the people who were chosen [destined; appointed] to have life forever believed the message ^[Lbelieved].

49So the message [word] of the Lord was spreading through the whole country [area; region]. 50But the Jewish people stirred up [incited] some of the important religious women [devout/God-fearing women of high social status] and the leaders [*or* prominent men] of the city. They started trouble [stirred up persecution] against Paul and Barnabas and forced them out of their area [region]. 51So Paul and Barnabas shook the dust off their feet [^{ca} a sign of rejection and protest] and went to Iconium [^{ca} a city in the interior of south central Asia Minor, present-day Turkey].

52But the followers [disciples] were filled with joy and the Holy Spirit.

**PAUL AND
BARNABAS
IN ICONIUM**

14 In Iconium [13:51], Paul and Barnabas ^[Lthey] went as usual to the Jewish synagogue [^{cthey} typically appealed to their fellow Jews first]. They spoke so well ^[Lin such a way] that a great many Jews and Greeks believed. 2But the Jews who did not believe excited [stirred up] the Gentiles and turned them [poisoned their minds; ^Lharmed/did evil to their souls] against the believers [^Lbrothers (and sisters)]. 3^[LSo; Therefore] Paul and Barnabas [^LThey] stayed in Iconium a long time and spoke bravely [*or* boldly] for the Lord. He showed [testified; confirmed] that their message [word] about his grace was true by giving them the power to work [miraculous] signs and miracles [wonders]. 4But ^[Lthe people/population of] the city was divided. Some of the people agreed with the Jews, and others believed ^[Lwere with] the apostles.

5Some Gentiles, some Jews, and some of their rulers wanted [intended; plotted] to mistreat Paul and Barnabas and to stone them to death. 6When Paul and Barnabas ^[Lthey] learned about this, they ran away [fled; escaped] to Lystra [^{ce}eighteen miles south of Iconium] and Derbe [^{cs}sixty miles southeast from Lystra], cities in Lycaonia [^{cthe} administrative district], and to the areas around those cities. 7They announced the Good News [preached the Gospel] there, too.

**PAUL IN LYSTRA
AND DERBE**

⁸In Lystra [v. 6] there sat a man who had been ·born crippled [^Llame from the womb of his mother]; he had never walked. ⁹As this man was listening to Paul speak, Paul looked straight at him and saw that he ·believed [had faith that] God could heal him. ¹⁰So he ·cried out [^Lsaid with a loud voice], “Stand up on your feet!” The man jumped up and began walking around. ¹¹When the crowds saw what Paul did, they shouted in the Lycaonian language, “The gods have ·become like humans [*or* taken on human form] and have come down to us!” ¹²Then the people began to call Barnabas “Zeus” [^Cmain god of the Greek pantheon] and Paul “Hermes,” [^Cthe Greek god who delivered messages] because he was the main speaker. ¹³The priest in the temple of Zeus, which was ·near [*or* beside; at the entrance of] the city, brought some ·bulls [*or* oxen] and ·flowers [garlands; wreaths] to the ·gates [temple gates; *or* city gates; ^Cbut it is doubtful that Lystra had city walls at this time]. He and the people wanted to offer a sacrifice to Paul and Barnabas. ¹⁴But when the apostles, Barnabas and Paul, heard about it, they tore their clothes [^Cindicating outrage or sorrow]. They ran in among the people, shouting, ¹⁵“Friends [^LMen], why are you doing these things? We are only human beings ·like [of the same nature as] you. We are bringing you the ·Good News [Gospel] and are telling you to turn away from these worthless things and turn to the living God. He is the One who made the sky, the earth, the sea, and everything in them [Ex. 20:11; Ps. 146:6]. ¹⁶In the past [^Lgenerations], God let all the nations ·do what they wanted [^Lgo their own way]. ¹⁷Yet he ·proved he is real [^Lhas not left himself without a witness] by ·showing kindness [doing good], by giving you rain from heaven and crops at the right ·times [seasons], by ·giving you [satisfying/filling you with] food and filling your hearts with joy [Ps. 104:13–15].” ¹⁸Even with these words, they were barely able to keep the crowd from offering sacrifices to them.

¹⁹Then some Jews [^Cthose who had opposed them earlier; 13:50–51; 14:2, 5] came from Antioch and Iconium and persuaded the people to turn against Paul. So they threw stones at him [2 Cor. 11:25; ^Cstoning was the main Jewish method of execution] and dragged him out of town, thinking they had killed him. ²⁰But the ·followers [disciples] ·gathered around him [*or* surrounded him; ^Ceither to protect from further attack or to check on his condition], and he got up and went back into the town [^Cperhaps a miracle; certainly evidence of Paul’s perseverance]. The next day he and Barnabas left and went to the city of Derbe [v. 6].

²¹·Paul and Barnabas [^LThey] ·told the Good News [preached the Gospel] in Derbe, and many became ·followers [disciples].

**THE RETURN TO
ANTIOCH IN SYRIA**

·Paul and Barnabas [^LThey] returned to Lystra [14:6], Iconium, and Antioch, ²²making the followers of Jesus stronger [^Lstrengthening the souls/lives of the disciples] and ·helping them stay [^Lencouraging/exhorting them to remain/persevere] in the faith. They said, “We must ·suffer many things [endure/pass through many trials/persecutions] to enter God’s kingdom.” ²³They ·chose [appointed; *or* elected] elders [1 Tim. 5:17–20; Titus 1:5–9] for each church, ·by [after; ^Lwith] praying and fasting [^Cgiving up eating for spiritual purposes]. These elders had ·trusted [believed in] the Lord, so Paul and Barnabas ·put them in [committed them to] the Lord’s care.

²⁴Then they went through Pisidia [13:14] and came to Pamphylia [13:13]. ²⁵When they had ·preached the message [^Lspoken the word] in Perga [13:13], they went down to Attalia [^Ceight miles southwest of Perga]. ²⁶And from there they sailed away to Antioch [^Cin Syria about 400 miles away] where ·the believers had put them into God’s care [^Lthey had been delivered over to God’s grace] to do the work that they had now ·finished [completed; fulfilled].

²⁷When they arrived in Antioch, ·Paul and Barnabas [^Lthey] gathered the church together. They ·told [reported/recounted to] the church all about what God had done with them and how God had ·made it possible for the Gentiles to believe [^Lopened a door of faith to the Gentiles]. ²⁸And they stayed there ·a long [a considerable; ^Lno little] time with the ·followers [disciples].

**THE MEETING
AT JERUSALEM**

15 Then some people came to Antioch from Judea and began teaching the Gentile believers [^Lbrothers (and sisters)]: “You cannot be saved if you are not circumcised ·as Moses taught us [^Laccording to the custom of Moses; compare Gen. 17:9–14].” ²Paul and Barnabas ·were against this teaching and argued [^Lhad no small argument and debate] with them about it. So the church ·decided to send [commissioned; appointed] Paul, Barnabas, and some others to Jerusalem where they could talk more about this disagreement with the apostles and elders.

³The church ·helped them leave [sent them] on the trip, and they went through the countries of Phoenicia and Samaria, telling all about ·how the other nations had turned to God [^Lthe conversion of the Gentiles]. This made all the ·believers [^Lbrothers (and sisters)] very ·happy [joyful]. ⁴When they arrived in Jerusalem, they were welcomed by the apostles, the elders, and the church. They told about everything God had done with them. ⁵But some of the believers who belonged to the Pharisee ·group [sect; party; faction] ·came forward [^Lstood up] and said, “·The Gentile believers [^LThey]

must be circumcised. They must be ·told to obey [ordered to keep] the law of Moses.”

⁶The apostles and the elders gathered to consider this ·problem [matter]. ⁷After a long debate, Peter stood up and said to them, “[LMen,] Brothers, you know that in the early days God chose me from among you to preach the ·Good News [Gospel] to the ·nations [Gentiles]. They heard the ·Good News [Gospel] from ·me [Lmy mouth], and they believed. ⁸God, who knows the ·thoughts of everyone [Lheart], ·accepted [showed his approval of; Ltestified for] them. He showed this to us by giving them the Holy Spirit, just as he did to us. ⁹To God, those people are not different from us. When they believed, he made their hearts ·pure [clean]. ¹⁰So now why are you testing God by putting a ·heavy load around [Lyoke on] the necks of the ·Gentile believers [Ldisciples]? It is a ·load [yoke] that neither we nor our ·ancestors [forefathers; fathers] were ·able [strong enough] to ·carry [bear]. ¹¹But we believe that we are saved by the grace of the Lord Jesus, just as they are.”

¹²Then the whole ·group [assembly] became quiet. They listened to Paul and Barnabas tell about all the [miraculous] signs and ·miracles [wonders] that God did through them among the Gentiles. ¹³After they finished speaking, James said, “[LMen,] Brothers, listen to me. ¹⁴·Simon [cPeter; v. 7] has told us how God ·showed his love for [cared for; intervened with; visited] the Gentiles [Acts 10–11]. For the first time he is ·accepting [taking; selecting] from among them a people ·to be his own [Lfor his name]. ¹⁵The words of the prophets agree with this too [Las it is written]:

¹⁶After these things I will return.

And I will rebuild the tent of David, which has fallen [ceither the Davidic dynasty of kings (the “house of David”), or the nation Israel generally].

But I will rebuild its ruins,
and I will ·set it up [restore it].

¹⁷Then ·those people who are left alive [the remnant; Lthe rest of the people] may ·ask the Lord for help [Lseek the Lord],

and the ·other nations [Gentiles] ·that belong to me [Lwho are called by my name],

says the Lord,
who will make it happen.

¹⁸And these things have been known ·for a long time [from long ago; Amos 9:11–12; ca reference to God’s promise that he would restore the “remnant” of Israel and save the Gentiles].’

¹⁹“So I think [conclude; judge] we should not bother [trouble; cause trouble for] the Gentiles who are turning to God. ²⁰Instead, we should write a letter to them telling them these things: Stay away from food that has been offered to idols (which makes it unclean) [¹polluted by idols], any kind of sexual sin [or prohibited marriages; ^cthe Greek word could mean any sexual sin, or marriages viewed as incestuous by OT law], eating animals that have been strangled [^ccleaving the blood inside, which the OT law prohibited; Gen. 9:4], and blood [^cconsuming blood was forbidden in the OT law; Lev. 17:10–12]. ²¹They should do these things, because for a long time in every city the law of Moses has been taught [¹Moses has been preached/proclaimed; ^creferring to the Torah (the Law)]. And it is still read in the synagogue every Sabbath day.” [^cThese guidelines were to keep from offending pious Jews in the community and so promote unity in the Church.]

**LETTER TO
GENTILE BELIEVERS**

²²The apostles, the elders, and the whole church decided to send some of their men with Paul and Barnabas to Antioch. They chose Judas [¹called] Barsabbas [1:23] and Silas [15:40; 1 Thess. 1:1], who were respected by [or leaders among] the believers [¹brothers (and sisters)]. ²³They sent the following letter with them [¹Writing by their hand; ^can idiom for composing and sending a letter]:

From the apostles and elders, your brothers.

To all the Gentile believers [¹brothers (and sisters)] in Antioch, Syria, and Cilicia:

Greetings!

²⁴We have heard that some of our group have come to you and said things that trouble and upset you [unsettle your minds/souls]. But we did not tell [instruct; authorize; order] them to do this. ²⁵We have all [unanimously; with one accord] agreed to choose some messengers [¹men] and send them to you with our dear friends [beloved] Barnabas and Paul— ²⁶people who have given [dedicated; or risked] their lives to serve [¹for the name of] our Lord Jesus Christ. ²⁷So we are sending Judas and Silas, who will tell you the same things [in person; ¹through word]. ²⁸It has pleased the Holy Spirit that you should not have a heavy load [burden] to carry, and we agree. You need to do only these things: ²⁹Stay away from any food that has been offered [sacrificed] to idols, eating any animals that have been strangled, and blood, and any kind of sexual sin [see v. 20]. If you stay away from these things, you will do well.

·Good-bye [Best wishes; May you fare well].

³⁰So they ·left Jerusalem [were sent off/dissmised] and went to Antioch where they gathered the ·church [congregation; assembly] and ·gave them [delivered] the letter.

³¹When they read it, they ·were very happy [rejoiced] because of the encouraging message. ³²Judas and Silas, who were ·also [themselves] prophets, said many things to encourage the ·believers [¹brothers (and sisters)] and make them stronger. ³³After some time ·Judas and Silas [¹they] were sent off in peace by the ·believers [¹brothers (and sisters)], and they went back to those who had sent them!, ³⁴but Silas decided to remain there!."n

³⁵But Paul and Barnabas stayed in Antioch and, along with many others, preached the ·Good News [Gospel] and taught the people the ·message [¹word] of the Lord.

³⁶After some ·time [days], Paul said to Barnabas, “·We should [Let’s] go back to visit the ·believers [¹brothers (and sisters)] in all those ·towns [*or* cities] where we preached the ·message [¹word] of the Lord [chs. 13–14] and see how they are doing.”

³⁷Barnabas wanted to take John [¹who is called] Mark with them [^cJohn Mark was a cousin of Barnabas; Col. 4:10]. ³⁸But Paul ·did not think it was a good idea to [*or* insisted that they should not] take him, since Mark had ·left [deserted] them at Pamphylia and had not continued with them in the work [13:13]. ³⁹Paul and Barnabas had such a ·serious argument [sharp disagreement] about this that they ·separated and went different ways [parted company; ¹separated from one another]. Barnabas took Mark and sailed to Cyprus [^can island off the coast of Syria, and the homeland of Barnabas; 4:36; 13:4], ⁴⁰but Paul chose Silas [v. 32; 16:37; 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1] and left. The ·believers [¹brothers (and sisters)] in Antioch ·put [commended; entrusted] Paul ·into the Lord’s care [¹to the grace of the Lord], ⁴¹and he went through Syria and Cilicia, ·giving strength to [building up; encouraging] the churches.

PAUL AND
BARNABAS
SEPARATE

16 Paul came to Derbe and Lystra [14:6], where a ·follower [disciple] named Timothy lived. Timothy’s mother was Jewish [^cher name was Eunice (2 Tim. 1:5; 3:15)] and a believer, but his father was a Greek.

²The ·believers [¹brothers (and sisters)] in Lystra and Iconium [13:51] ·respected Timothy and ·said good things about [spoke well of; ¹testified about] him. ³Paul wanted Timothy to travel with him, but all the people living in that

TIMOTHY GOES
WITH PAUL

area knew that Timothy's father was Greek. So Paul circumcised Timothy to please his mother's people [^Lbecause of the Jews in those places]. 4. Paul and those with him [^LThey] traveled from town to town and gave [delivered; passed on] the decisions [decrees] made by the apostles and elders in Jerusalem for the people to obey. 5. So the churches became stronger in the faith and grew larger every day.

**PAUL IS CALLED
TO MACEDONIA**

6. Paul and those with him [^LThey] went through the areas of Phrygia [^{Ca} region in north central Asia Minor; 18:23] and Galatia [^Ceither the Roman province of Galatia or the old kingdom of Galatia in its north] since the Holy Spirit did not let them [prohibited them to; ^Ceither through circumstances or divine revelation] preach the Good News [^Lspeak the word] in Asia [^{Ca} Roman province, in present-day Turkey]. 7. When they came near [*or* opposite] the country of Mysia [^Cthe northwest section of Asia Minor, present-day Turkey], they tried to go into Bithynia [^Cnorthern Asia Minor further east than Mysia], but the Spirit of Jesus did not let them. 8. So they passed by Mysia and went to Troas [^{Ca} city in northwest Asia Minor]. 9. That night Paul saw in a vision a man from Macedonia [^{Ca} an area across the Aegean Sea in mainland Greece]. The man stood and begged [urged; encouraged], "Come over to Macedonia and help us." 10. After Paul had seen the vision, we [^Cthe switch to first person plural ("we") indicates that the author, Luke, joined them (see also 20:5—21:18; 27:1—28:16)] immediately prepared [made plans; attempted] to leave for Macedonia, understanding [*or* convinced] that God had called us to tell the Good News [preach the Gospel] to those people.

**LYDIA BECOMES
A CHRISTIAN**

11. We left [embarked/put out to sea from] Troas and sailed straight to the island of Samothrace [^{Ca} a mountainous island in the north Aegean]. The next day we sailed to Neapolis [^Ccity in Macedonia, the first city Paul visited on the continent of Europe]. 12. Then we went by land to Philippi, a Roman colony [^{Ca} a town begun by Romans with Roman laws, customs, and privileges] and the leading city in that part [*or* one of the leading cities in that district; *or* a city in the first district] of Macedonia. We stayed there for several days.

13. On the Sabbath day we went outside the city gate to the river where we thought [expected] we would find a special place for prayer [^CPhilippi evidently had no synagogue because of its small Jewish population]. Some women had gathered there, so we sat down and talked with them. 14. One of the listeners was a woman named Lydia from the city of Thyatira [^Cin western Asia Minor] whose job was selling [who was a dealer/merchant in] purple cloth [^Cthe most

expensive type of material]. She was a worshiper of God [Ca God-fearing Gentile; 10:2], and the Lord opened her ·mind [Lheart] to pay attention to what Paul was saying. ¹⁵She and ·all the people in her house [her household] were baptized. Then she ·invited us to her home [Lurged us], saying, “If you ·think I am truly [Lhave judged me to be] ·a believer in [or faithful to] the Lord, then come stay in my house.” And she ·persuaded us [urged us strongly] to stay with her.

¹⁶Once, while we were going to the place for prayer, a ·servant [slave] girl met us. She had a ·special spirit [spirit/demon of divination/prediction; LPython spirit; CPython was the serpent god that guarded the Delphic oracle; the term came to be used of the ability to predict the future] in her, and she earned a lot of money for her owners by telling fortunes. ¹⁷This girl followed Paul and us, shouting, “These men are ·servants [slaves] of the Most High God. They are telling you ·how you can be saved [Lthe way/path of salvation].”

¹⁸She kept this up for many days. This ·bothered [annoyed; exasperated] Paul, so he turned and said to the spirit, “By the ·power [Lname] of Jesus Christ, I command you to come out of her!” ·Immediately, [LThat very hour] the spirit came out.

¹⁹When the owners of the ·servant [slave] girl saw that their ·source for making money [hope of profit] was gone, they grabbed Paul and Silas and dragged them before the ·city rulers [leaders; authorities] in the marketplace. ²⁰They brought Paul and Silas to the ·Roman rulers [magistrates] and said, “These men are Jews and are ·making trouble in [disturbing] our city. ²¹They are ·teaching things [advocating customs] that are not ·right [permitted; lawful] for us as Romans to [Ladopt/accept or to] do.”

²²The crowd joined the attack against them. The ·Roman officers [magistrates] ·tore [stripped off] the clothes of Paul and Silas and ·had [ordered] them beaten with rods [2 Cor. 11:25]. ²³After ·being severely beaten [Lmany blows were laid on them], ·Paul and Silas [Lthey] were thrown into ·jail [prison], and the jailer was ordered to guard them ·carefully [securely]. ²⁴When he heard this order, he put them far inside the ·jail [prison] and ·pinned [secured; fastened] their feet ·down between large blocks of wood [in stocks; L in wood].

²⁵About midnight Paul and Silas were praying and singing ·songs [hymns; praise songs] to God as the other prisoners listened. ²⁶Suddenly, there was a ·strong [great; violent] earthquake that shook the foundation of the ·jail [prison]. Then all the doors of the ·jail [prison] broke open, and all the prisoners were freed from their chains. ²⁷The jailer woke up and saw that the ·jail [prison] doors were open. Thinking that the prisoners had already escaped, he got his sword and was

PAUL AND SILAS
IN JAIL

about to kill himself [^cbeing responsible, he would suffer punishment and shame for their escape]. ²⁸But [^Lwith a great/loud voice] Paul shouted, “Don’t hurt yourself! We are all here.”

²⁹The jailer told someone to bring a light [^Lasked for lights]. Then he ran [rushed] inside and, shaking with fear, fell down before Paul and Silas. ³⁰He brought them outside and said, “Men [^LLords; Sirs], what must I do to be saved?”

³¹They said to him, “Believe in the Lord Jesus and you will be saved—you and all the people in your house [your household].” ³²So Paul and Silas [^Lthey] told the message [word] of the Lord to the jailer and all the people in his house [household]. ³³At that hour of the night the jailer took Paul and Silas and washed their wounds. Then he and all his people [*or* family; household] were baptized immediately. ³⁴After this the jailer took Paul and Silas home and gave them food. He and his family [^Lhousehold] were very happy [rejoiced; celebrated] because they now believed in God.

³⁵The next morning, the Roman officers [magistrates] sent the police to tell the jailer, “Let these men go free.”

³⁶The jailer said [^Lreported these words] to Paul, “The officers [magistrates] have sent an order to let you go free. You can leave now. Go in peace.”

³⁷But Paul said to the police [^Lthem], “They beat us in public without a trial [^Luncondemned], even though we are Roman citizens [^cRoman law stated that citizens could not be beaten without a trial]. And they threw us in jail [prison]. Now they want to make us go away [get rid of us; throw us out] quietly [in secret]. No! Let them come themselves and bring us out.”

³⁸The police told [reported to] the Roman officers [magistrates] what Paul said. When the officers [^Lthey] heard that Paul and Silas [^Lthey] were Roman citizens, they were afraid. ³⁹So they came and told Paul and Silas they were sorry [apologized to them; appeased them] and took them out of jail [prison] and asked them to leave the city. ⁴⁰So when they came out of the jail [prison], they went to Lydia’s house where they saw some of the believers [^Lbrothers (and sisters)] and encouraged them. Then they left.

**PAUL AND SILAS
IN THESSALONICA**

17 Paul and Silas [^LThey] traveled through Amphipolis and Apollonia and came to Thessalonica [^ca city on the Via Egnatia, the major road on the northern Aegean coast] where there was a synagogue. ²Paul went into the synagogue as he always [customarily] did [^cspeaking to the Jews first], and on each Sabbath day for three weeks, he talked [discussed; *or* argued; reasoned] with his fellow Jews [^Lthem] about the Scriptures. ³He explained and proved that

the **·Christ** [Messiah; ^cChrist in Greek and Messiah in Hebrew mean “anointed one”] **·must ·die** [^lsuffer] **and then rise from the dead** [3:18]. He said, “This Jesus I am **·telling** you about [proclaiming to you] is the **·Christ** [Messiah].” ⁴Some of them were **·convinced** [persuaded] **and joined Paul and Silas, along with many of the Greeks who ·worshiped God** [were devout; ^csometimes called “God-fearers,” these were Gentiles who worshiped the one true God of Israel; 10:2; 13:43] **and ·many** [^lnot a few] **of the important women** [13:50].

⁵But **·some others** [^lthe Jews] **became jealous. So they got some evil men ·from the marketplace** [*or* loitering in the streets; from the marketplace rabble], **formed a mob, and ·started a riot** [put the city in an uproar]. They ran to Jason’s house, looking for **·Paul and Silas** [^lthem], wanting to bring them out to the **·people** [assembly; crowd]. ⁶But when they did not find them, they dragged Jason and some other **·believers** [^lbrothers] to the **·leaders of the city** [city authorities; ^lpolitarchs]. The people were yelling, “These people have **·made trouble** [agitated; stirred up rebellion] everywhere in the world, and now they have come here too! ⁷Jason **·is keeping** [has welcomed/received/harbored] them in his house. All of them **·do things against** [defy; oppose] the **·laws** [decrees] of Caesar, saying there is another king, called Jesus.”

⁸When the **·people** [crowd] and the **·leaders of the city** [city authorities; ^lpolitarchs] **heard these things, they ·became very upset** [were disturbed]. ⁹They made Jason and the others **·put up a sum of money** [pay bail; post a bond]. Then they let **·the believers** [^lthem] go free.

¹⁰That same night the **·believers** [^lbrothers] sent Paul and Silas to **·Berea** [ca Macedonian city to the south] where [^lupon arriving] they went to the **synagogue** [^lof the Jews]. ¹¹These people were more **·willing to listen** [open-minded; fair-minded; noble in character] than the people in Thessalonica. The Bereans **·were eager to hear what Paul and Silas said** [^leagerly received the word/message] and **·studied** [examined] the Scriptures every day to find out if these things were true [^cto confirm Paul’s teaching was in line with Scripture]. ¹²So, many of them believed, as well as **·many** [^lnot a few] **·important** [prominent; socially high-standing] Greek women and men [17:4]. ¹³But the Jews [^cwho had opposed Paul earlier] in Thessalonica learned that Paul was preaching the word of God in Berea, too. So they came there, **·upsetting** [stirring up] the **·people** [crowd] and **·making trouble** [causing a disturbance]. ¹⁴The **·believers** [^lbrothers (and sisters)] **·quickly** [immediately] sent Paul away to the **·coast** [^lsea], but Silas and Timothy stayed **·in Berea** [behind; ^lthere]. ¹⁵The people **·leading** [escorting; accompanying] Paul went with

**PAUL AND SILAS
GO TO BEREA**

him to Athens [^cthe leading city in Greece]. Then they carried a message [instructions; an order] from Paul back to Silas and Timothy for them to come to [rejoin] him as soon as they could.

**PAUL PREACHES
IN ATHENS**

¹⁶While Paul was waiting for Silas and Timothy [^Lthem] in Athens, he [^Lthis spirit] was troubled [very distressed] because he saw that the city was full of idols. ¹⁷In the synagogue, he talked [*or* argued; reasoned] with the Jews and the Greeks who worshiped God [God-fearing Gentiles; ^Lpious/devout ones; see 17:4]. He also talked [*or* argued; reasoned] every day with people [^Lthose who happened to be present] in the marketplace [*or* public square].

¹⁸Some of the Epicurean [^cwho believed the goal of life was pleasure and did not believe the soul survived death] and Stoic philosophers [^cwho believed life should be lived with indifference to pleasure and pain, and did not believe the soul was immortal] argued [conversed; debated] with him, saying, “What is this babbler [*or* charlatan; *or* ignorant show-off; ^Lword-scatterer] trying to say?” Others said, “He seems to be telling us about some other gods [foreign gods; strange deities],” because Paul was telling them [preaching the Good News/Gospel] about Jesus and his rising from the dead [the resurrection]. ¹⁹They got Paul and took him to a meeting of the Areopagus [*or* the Hill of Ares; *or* Mars Hill; ^cAres (Greek name) or Mars (Roman name) was the god of thunder and war; the council of Areopagus was the oldest and most prestigious court for intellectual and moral matters], where they said, “Please explain to us this new idea you have been teaching. ²⁰[^LFor; Because] The things you are saying are new [*or* sound strange] to us, and we want to know what this teaching means [^Lthese things mean].” ²¹(All the people of Athens and those from other countries [foreigners] who lived there spent all their time talking about and listening to the newest ideas.)

²²Then Paul stood before the meeting [^Lin the midst] of the Areopagus and said, “People of Athens [^LMen, Athenians], I can see you are very religious in all things [every way].

²³[^LFor; Because] As I was going through your city, I saw [observed closely] the objects you worship. I found an altar that had these words written on it: TO A GOD WHO IS NOT KNOWN [^TAN UNKNOWN GOD]. You worship a god that you don’t know, and this is the God I am telling you about [^LWhat therefore you worship as unknown, this I proclaim to you]!

²⁴The God who made the whole world and everything in it [Deut. 4:39; Ps. 146:6] is the Lord of the sky and the land [*or* heaven and earth]. He does not live in temples [shrines] built by human hands. ²⁵This God is the One who gives life,

breath, and everything else to ·people [^Lall; everyone; Gen. 1:29; 2:7]. He ·does not need any help from them [^Lis not served by human hands]; he has everything he needs. ²⁶·God began by making one person, and from him came all the different people [^LFrom one, God made every nation of people] ·who live everywhere in the world [*or* in order to inhabit the whole earth]. God ·decided exactly [determined; *or* allotted] ·when [*or* their appointed time in history; *or* the seasons of their year] and ·where they must live [*or* the boundaries of their lands]. ²⁷God wanted them to ·look for [seek] him and perhaps ·search all around for [grope for; reach out to; feel their way towards] him and find him, though he is not far from any of us: ²⁸[^LFor] ·By his power [*or* In him] we live and move and ·exist [have our being; ^ca quotation from the Cretan philosopher Epimenides, from about 600 BC]. [^LAs] Some of your own poets have said: ‘For we are his ·children [offspring; ^ca quotation from Aratus, a Stoic philosopher from Cilicia, who lived about 315–240 BC].’ ²⁹Since we are God’s ·children [offspring], you must not think that ·God [the deity; *or* the divine nature] is like ·something [an image/ likeness] ·that people imagine or make [^Lmade by human skill and imagination] from gold, silver, or rock. ³⁰In the past, people did not understand God, and he ignored this [*or* God overlooked such times of ignorance]. But now, God ·tells [commands] all people in the world to ·change their hearts and lives [repent]. ³¹[^LBecause] God has ·set [fixed; established] a day that he will judge all the world with ·fairness [righteousness], by the man he ·chose [appointed] long ago. And God has ·proved [*or* given assurance of] this to everyone by raising that man from the dead!”

³²When the people heard about ·Jesus being raised [^Lthe resurrection] from the dead, some of them ·laughed [mocked; scoffed]. But others said, “We will hear more about this from you ·later [^Lagain].” ³³So Paul went away from them. ³⁴But some of the ·people [^Lmen] ·believed Paul [became believers] and joined him. Among those who believed was Dionysius, a member of the Areopagus, a woman named Damaris, and some others.

18 ·Later [^LAfter this] Paul left Athens and went to Corinth [^ca city about thirty miles southwest of Athens]. ²Here he ·met [^Lfound] a Jew named Aquila ·who had been born in [*or* whose family was from; a native of] the country of Pontus [^ca province just south of the Black Sea in northeast Asia Minor]. But Aquila and his wife, Priscilla, had recently moved to Corinth from Italy, because Claudius [^cRoman emperor from AD 41–54] commanded that all Jews must leave Rome [^can edict issued in AD 49 because

of rioting, perhaps between Jews and Jewish Christians]. Paul went to visit [*or* came in contact with; *or* approached] Aquila and Priscilla. ³[¹And] Because they were tentmakers [*or* leatherworkers], just as he was, he stayed with them and worked with them. ⁴Every Sabbath day he talked [*reasoned*; *argued*] with the Jews and Greeks in the synagogue, trying to persuade them to believe in Jesus [*to* persuade them].

⁵Silas and Timothy came from Macedonia [*c*the northern region of Greece] and joined Paul in Corinth. After this, Paul spent all his time telling people the Good News [*to* devoted himself to (*preaching*) the word], showing [*testifying to*] the Jews that Jesus is the Christ [*Messiah*; 17:3]. ⁶But they would not accept Paul's teaching [*to* opposed/resisted him] and said some evil things [*or* reviled him; *or* blasphemed; 13:45]. So he shook off the dust from his clothes [*c*a sign of protest and that he was done with them, leaving them to God's judgment; 13:51] and said to them, "If you are not saved, it will be your own fault [*to* Your blood is on your heads!] I have done all I can do [*or* My conscience is clear; *I* am innocent/pure!] After this [*From now on*], I will go to other nations [*the* Gentiles]." ⁷Paul left the synagogue [*to* there] and moved into the home of a man named Titius Justus, next to the synagogue. This man worshiped God [*c*a Gentile "God-fearer," who worshiped the true God of Israel; 10:2; 13:43; 17:4]. ⁸Crispus was the leader [*official*] of that synagogue, and he and all the people living in his house [*of* his household] believed in the Lord. Many others in Corinth also listened to Paul and believed and were baptized.

⁹During the night, the Lord told Paul in a vision [10:9–16; 16:9–10]: "Don't be afraid. Continue talking to people [*Speak out*] and don't be quiet [*silent*]. ¹⁰[¹For] I am with you, and no one will [*to* lay a hand on you to] hurt [*or* do evil to] you because many of my people are in this city [*Deut.* 31:6; *Josh.* 1:5; *Is.* 41:10; 43:5; *Jer.* 1:7–9]." ¹¹Paul stayed there [*c*in Corinth] for a year and a half, teaching God's word to the people.

**PAUL IS BROUGHT
BEFORE GALLIO**

¹²When Gallio was the governor [*to* proconsul; *c*from AD 51 to 52] of Achaia [*c*a Roman province in present-day southern Greece], some people [*to* the Jews] came together [*made* a united attack] against Paul and took him to the court [*tribunal*; *judgment seat*]. ¹³They said, "This man is teaching [*to* persuading] people to worship God in a way that is against our law."

¹⁴Paul was about to say something [*to* open his mouth], but Gallio spoke [*to* the Jews], saying, "I would [*reasonably*; *justifiably*] listen to you [*to*, O Jews,] if you were complaining about a crime or some wrong [*evil wrongdoing*; *moral evil*].

¹⁵But the things you are saying are only questions about words and names [^cthe debate over whether Jesus is the Messiah]—arguments about your own law. So you must solve this problem [^LSee to it] yourselves. I don't want to be a judge of these things.” ¹⁶And Gallio [^Lhe] made them leave [threw them out of] the court [tribunal; judgment seat].

¹⁷Then theyⁿ [^cprobably Greeks, using the opportunity to vent their dislike for the Jewish population; less likely, the Jews, angry at Sosthenes for losing the case] all grabbed Sosthenes [^cperhaps the person mentioned in 1 Cor. 1:1], the leader [official] of the synagogue, and beat him there before the court [tribunal; judgment seat]. But this did not bother [was of no concern to; was ignored by] Gallio.

¹⁸Paul stayed with the believers [^Lbrothers (and sisters)] for many more days. Then he left [said farewell] and sailed for Syria, with Priscilla and Aquila. At Cenchrea [^ca port city east of Corinth] Paul cut off his hair [^ca ritual sometimes performed when a promise was accomplished; perhaps this was a Nazirite vow; Num. 6:1–21], because he had made a promise to God [^Lvow]. ¹⁹Then they went to Ephesus [^ca major city across the Aegean Sea in western Asia Minor], where Paul left Priscilla and Aquila [^Lthem]. While Paul was there, he went into the synagogue and talked [*or* argued; reasoned] with the people [^LJews]. ²⁰When they asked him to stay with them longer, he refused [declined]. ²¹But as he left [said farewell], he said, “I will come back to you again if God wants me to [wills].” And so he sailed away from Ephesus.

²²When Paul landed at Caesarea [^ca port city to the west of Jerusalem on the Mediterranean], he went [^Lup] and gave greetings to the church in Jerusalem [^Lthe church; ^cthe Greek does not mention Jerusalem, but going “up” implies the church in Jerusalem; less likely, it could be the church in Caesarea]. After that, Paul went [^Ldown] to Antioch [^cin Syria; the church that sent Paul out]. ²³He stayed there for a while and then left and went through the regions of Galatia and Phrygia [^cregions in north central Asia Minor; 16:6]. He traveled from town to town in these regions [...traveling from place to place; ^L...passing through sequentially], giving strength to [building up; encouraging; 15:41] all the followers [disciples].

²⁴[^LNow; Meanwhile] A Jew named Apollos came to Ephesus. He was born in the city [a native] of Alexandria and was a good speaker [*or* a learned man] who knew the Scriptures well [^Lwas powerful/competent in the Scriptures]. ²⁵He

**PAUL RETURNS
TO ANTIOCH**

**APOLLOS IN
EPHESUS AND
CORINTH**

had been taught about the *·way* [*or Way*; 9:2] of the Lord and was always *·very excited* [enthusiastic; ¹fervent in spirit] when he spoke and taught *·the truth* [¹accurately the things] about Jesus. But the only baptism Apollos knew about was the baptism that John [^cthe Baptist] taught [^cbaptism of repentance before the ministry of Jesus began; Luke 3]. ²⁶Apollos began to speak *·very boldly* [confidently; fearlessly] in the synagogue, and when Priscilla and Aquila heard him, they *·took him to their home* [*or took him aside*; ¹received/took him] and *·helped him better understand* [explained more accurately/precisely] the *·way* [*or Way*; 9:2] of God. ²⁷Now Apollos wanted to *·go* [cross over] to Achaia [v. 12]. So the *·believers* [¹brothers (and sisters)] *·helped* [encouraged] him and wrote a letter to the *·followers* [disciples] there, asking them to *·accept* [welcome] him. *·When Apollos arrived, he was a great help to those who, by God's grace, had believed in Jesus* [*or When Apollos arrived, by God's grace he was a great help...*]. ²⁸[¹For] He *·argued very strongly with* [vigorously refuted] the Jews *·before all the people* [¹in public (debate)], clearly *·proving* [*or showing*] with the Scriptures that Jesus is the *·Christ* [Messiah; 17:3; 18:5].

PAUL IN EPHESUS

19 While Apollos was in Corinth, Paul traveled through the interior regions [^cthe mountainous northern route through the interior of Phrygia; 18:23] to Ephesus [^ca major city in western Asia Minor; 18:23]. There he found some *·followers* [disciples] ²and asked them, “Did you receive the Holy Spirit *·when* [*or after*] you believed?”

They said, “We have never even heard *·of* [*or that there is*] a Holy Spirit.”

³So he asked, “*·What kind of baptism did you have* [¹Into what were you baptized]?”

They said, “*·It was the baptism that John taught* [¹Into John's baptism].” [^cThese followers of John the Baptist either (1) knew only of John's ministry but had not heard that Jesus was the Messiah, or less likely, (2) believed in Jesus as Messiah, but had not been baptized in his name to receive the Holy Spirit.]

⁴Paul said, “John's baptism was a baptism of *·changed hearts and lives* [repentance; ^cin preparation for the Messiah]. He told people to believe in the one who would come after him, and that one is Jesus.”

⁵When they heard this, they were baptized *·in* [*or into*] the name of the Lord Jesus. ⁶Then Paul *·laid* [placed] his hands on them [^ca ritual of blessing and/or conferring of authority], and the Holy Spirit came upon them. They began speaking *·different languages* [*or in tongues*; ecstatic utterance] and prophesying. ⁷There were about twelve people in this group.

⁸Paul went into the synagogue and spoke out boldly [confidently; fearlessly] for three months. He talked [reasoned; argued] with the people and persuaded them to accept the things he said about [concerning] the kingdom of God. ⁹But some of them became stubborn [hardened]. They refused to believe and said evil things about [slandered; cursed] the Way of Jesus [the Way; another name for the Christian movement; 9:2; 18:25; 22:4] before all the people [the crowd]. So Paul left them, and taking the followers [disciples] with him, he went to the school [lecture hall] of a man named Tyrannus. There Paul talked [discussed; reasoned; debated] with people every day ¹⁰for two years. Because of his work, everyone who lived in [the whole population of] the province of Asia, both Jews and Greeks, heard the word of the Lord.

¹¹God used Paul to do [through the hands of Paul did] some very special [extraordinary] miracles. ¹²Some people took handkerchiefs [face cloths] and clothes [work aprons; or hand towels] that Paul had used [that had touched Paul; from his skin] and put them on the sick. When they did this, the sick were healed [the diseases left them] and evil spirits left [came out of] them.

¹³But some people also were traveling around and making evil spirits go out of people [traveling/itinerant Jewish exorcists...]. They tried to use [invoke; name] the name of the Lord Jesus to force the evil spirits out. They would say, “By the same Jesus that Paul talks about [preaches; proclaims], I order [command; adjure] you to come out!” ¹⁴Seven sons of Sceva, a leading [Jewish chief] priest, were doing this.

¹⁵But one time an [the] evil spirit said to them, “I know Jesus, and I know about [recognize] Paul, but who are you?”

¹⁶Then the man who had the evil spirit jumped on [leaped on; attacked] them. Because he was so much stronger than all of them [violently overpowered them], they ran away from the house naked and hurt [wounded]. ¹⁷All the people [who lived] in Ephesus—Jews and Greeks—learned about this and were filled with fear and gave great honor to [praised/magnified the name of] the Lord Jesus. ¹⁸Many of the believers [those who now believed] began to confess openly and tell all the evil things they had done [disclose their (evil/magical) practices]. ¹⁹Some [or A significant number] of them who had used magic [practiced sorcery/witchcraft] brought their magic books [or scrolls] and burned them before everyone. Those books were worth about fifty thousand silver coins [probably drachmas, each worth a day’s wages].

THE SONS
OF SCEVA

²⁰So in a powerful way [^LIn this way; Thus] the word of the Lord kept spreading and ·growing [*or* grew strong; prevailed].

²¹After these things [^Lhad been fulfilled/accomplished], Paul decided [^Lin his spirit; *or* in the Spirit] to go to Jerusalem, planning to go through Macedonia [^Cnorthern Greece] and Achaia [^Csouthern Greece] and then on to Jerusalem. He said, “After I have been ·to Jerusalem [^Lthere], I must also ·visit [^Lsee] Rome.” ²²Paul sent Timothy and Erastus, two of his ·helpers [assistants], ahead to Macedonia, but he himself stayed in [^Cthe province of] Asia for a while.

**TROUBLE IN
EPHESUS**

²³And during [*or* about; at] that time, there was ·some serious trouble [^Lno small disturbance] in Ephesus about ·the Way of Jesus [^Lthe Way; ^Canother name for the Christian movement; 9:2; 18:25; 22:4]. ²⁴A man named Demetrius, who worked with silver, made little silver ·models that looked like the temple [^Lshrines; ^Cprobably reliefs depicting the goddess in her temple] of the goddess Artemis [^CGreek goddess of fertility, worshiped particularly in Ephesus]. ·Those who did this work [The artisans/craftsmen] made much money [^Lhad no little business]. ²⁵Demetrius [^LHe] had a meeting with them and ·some others [^Lworkers] who did ·the same kind of work [*or* similar trades]. He told them, “Men, you know that ·we make a lot of money [our wealth/livelihood comes] from this business. ²⁶But ·look at [^Lyou have seen and heard] what this man Paul is doing. He has ·convinced [persuaded] and ·turned away [*or* led astray] many people, not only in Ephesus, but in almost all of [^Cthe province of] Asia! He says the gods made by human hands are not ·real [^Lgods (at all); Is. 44:9–20; 46:1–7; 1 Cor. 8:4–6]. ²⁷There is a danger that our business will ·lose its good name [be discredited], but there is also another danger: People will begin to think that the temple of the great goddess Artemis is not important, and the goddess herself, whom everyone in [^Cthe province of] Asia and the whole world worships, will ·lose [be deposed of/ stripped of] her majesty [magnificence; greatness].

²⁸When the others heard this, they became ·very angry [enraged; furious] and shouted, “Great is Artemis of the Ephesians!” ²⁹The whole city ·became confused [was filled with confusion; was in an uproar]. The people grabbed Gaius and Aristarchus [20:4; 27:2; Col. 4:10; Philem. 24], who were from Macedonia and were traveling with Paul, and ·ran [rushed together] to the theater. ³⁰Paul wanted to ·go in and talk to the crowd [appear before the assembly], but the ·followers [disciples] did not let him. ³¹Also, some ·leaders of Asia [provincial authorities; ^Lof the Asiarchs; ^Ca group of wealthy political leaders who had religious functions] who

were friends of Paul sent him a message, **·begging** [urging; encouraging] him not to **·go** [venture; take the risk of going] into the theater. ³²Some people were shouting one thing, and some were shouting another. The **·meeting** [assembly] was completely confused; most of them did not know why they had come together. ³³The Jews **·pushed forward** [put in front] a man named Alexander, and some of them [either the crowd or the Jews] **·told him to explain** [*or* gave him advice on what to say; *or* assumed he was responsible for the trouble]. Alexander **·waved** [gestured with] his hand [for silence] so he could **·explain things to** [*or* make a defense before] the **·people** [crowd]. ³⁴But when they **·saw** [recognized] that Alexander was a Jew [Jews opposed idol worship, so the crowd was suspicious of him], they all shouted **·the same thing** [in unison; ^Lwith one voice] for two hours: “Great is Artemis of the Ephesians!”

³⁵Then the city clerk [the head of the assembly and the senior local official] **quieted** [calmed down] the crowd. He said, “**·People of Ephesus** [^LMen, Ephesians], **·everyone knows** [^Lwho does not know...?] that Ephesus is the city that **·keeps [guards] the temple of the great goddess Artemis and her ·holy stone** [*or* image; *or* statue] that fell from heaven [probably a meteorite that resembled the many-breasted image of Artemis]. ³⁶Since no one can say this is not true, you should **·be quiet** [keep calm]. **·Stop and think before you do anything** [Do nothing reckless/rash]. ³⁷You brought these men here, but they have not **·said anything evil against** [^Lblasphemed] our goddess or **·stolen anything from** [*or* committed sacrilege against] her temple. ³⁸If Demetrius and **·those who work** [^Lthe artisans/craftmen] with him have a **·charge** [complaint; grievance; ^Lword] against anyone, **·they should go to the courts and judges** [^Lthe courts are open/in session and there are proconsuls] where they can **·argue with** [*or* bring charges against] each other. ³⁹If there is something else you want to talk about, it **·can** [*or* must] be decided at the **·regular town meeting of the people** [legal assembly; ^Cwhich met three times a month]. ⁴⁰I say this because [^Lwe are in danger that] some people might see this trouble today and **·say that we are** [accuse us of; charge us with] rioting. We could not explain this, because there is no real reason for this **·meeting** [*or* uproar; commotion].” ⁴¹After the city clerk said these things, he **·told the people to go home** [^Ldismissed the assembly].

20 When the **·trouble stopped** [uproar ended], Paul sent for the **·followers** [disciples] to come to him. After he encouraged them and then told them good-bye, he left and went to Macedonia [^Cnorthern Greece; 16:9]. ²He **·said many things to strengthen the followers** [^Lencouraged

**PAUL IN
MACEDONIA
AND GREECE**

them with many words] in the different places on his way through Macedonia. Then he went to [arrived in] Greece [probably Achaia (southern Greece)], ³where he stayed for three months [^cprobably in Corinth; at this time he wrote his letter to the Romans]. He was ready to sail for Syria, but some of the Jews were planning [plotting] something against him. So Paul decided to go back through Macedonia to Syria. ⁴The men who went with him were Sopater [Rom. 16:21] son of Pyrrhus, from the city of Berea [17:10–15]; Aristarchus [19:29; Col. 4:10; Philem. 24] and Secundus, from the city of Thessalonica [17:1–9]; Gaius [19:29], from Derbe [14:20–21]; Timothy [Rom. 16:21]; and Tychicus [Eph. 6:21; Col. 4:7; 2 Tim. 4:12] and Trophimus [21:29; 2 Tim. 4:20], two men from Asia [^call representatives of the Gentile churches delivering a financial gift to the church in Jerusalem]. ⁵These men went on ahead and waited for us at Troas [^chere begins the second “we” section in Acts, indicating that the author, Luke, has rejoined Paul (16:10–17; 20:5—21:18; 27:1—28:16)]. ⁶We sailed from Philippi after the Feast of Unleavened Bread [^canother name for Passover; Ex. 12:14–20]. Five days later we met them in Troas [16:8], where we stayed for seven days.

**EUTYCHUS
RAISED FROM THE
DEAD AT TROAS**

⁷On the first day of the week [^cSunday; or perhaps Saturday night since the Jewish day began in the evening (Greeks reckoned from the morning)], we all met together to break bread [^cprobably a reference to the Lord’s Supper; Luke 22:14–20], and Paul spoke to [*or* was having a discussion with] the group. Because he was planning to leave the next day, he kept on talking until midnight. ⁸We were all together in a room upstairs, and there were many lamps in the room [^cusing up oxygen and causing drowsiness]. ⁹A young man named Eutychus was sitting in the window. As Paul continued talking, Eutychus was falling into a deep sleep. Finally, he went sound asleep and fell to the ground from the third floor. When they picked him up, he was dead. ¹⁰Paul went down to Eutychus, knelt down [*or* threw himself on him; *c*like Elisha; 2 Kin. 4:32–35], and put his arms around [embraced] him. He said, “Don’t worry [fear]. He is alive now [^lFor his life/soul is in him].” ¹¹Then Paul went upstairs again, broke bread, and ate. He spoke to them a long time, until it was early morning [dawn], and then he left. ¹²They took the young man home alive and were greatly [^lnot in a small measure] comforted.

**THE TRIP FROM
TROAS TO MILETUS**

¹³We went on ahead of Paul and sailed for the city of Assos [^con the east coast of the Aegean in the Gulf of Adramyttium], where we intended [planned] to take Paul on board. Paul planned [arranged] it this way because he wanted to go to

Assos by land. ¹⁴When he met us there, we took him aboard and went to Mitylene [^cthe main city on the island of Lesbos in the Aegean]. ¹⁵We sailed from Mitylene [^lthere] and the next day came to a place near [opposite; across from] Kios [^can island five miles off the coast in the Aegean]. The following day we sailed to Samos [^canother island off the coast in the Aegean], and the next day we reached Miletus [^ca city on the western coast of Asia Minor]. ¹⁶[^lFor] Paul had already decided not to stop at [^lto sail past] Ephesus [18:19], because he did not want to stay too long in [^cthe province of] Asia [^cwith so many friends in Ephesus (ch. 19), a short stop would be impossible]. He was hurrying to be in Jerusalem on the day of Pentecost [^cone of three great Jewish festivals, celebrated 50 days after Passover], if that were possible.

¹⁷Now from Miletus [20:15] Paul sent to Ephesus [18:19; 19:1–41] and called for the elders [14:23; 1 Tim. 5:17] of the church. ¹⁸When they came to him, he said, “You know about my life from the first day I came to Asia [18:19]. You know the way I lived all the time I was with you [19:1–41]. ¹⁹Some Jewish opponents [^lThe Jews] made plans [plotted] against me, which troubled me very much [severely tested/tried me]. But you know I always served the Lord unselfishly [^lwith humility], and I often cried [in sorrowful times; ^lwith tears]. ²⁰You know I preached to you and did not hold back anything that would help you. You know that I taught you in public and in your homes [from house to house]. ²¹I warned [witnessed/testified to] both Jews and Greeks to change their lives and turn to God [repent] and believe in our Lord Jesus. ²²But now [^lindeed; ^tbehold] I must obey the Holy Spirit and [^lbound/compelled by the Spirit, I must] go to Jerusalem. I don’t know what will happen to me there. ²³I know only that in every city the Holy Spirit tells [warns; testifies to] me that troubles and even jail [^lchains and persecutions/afflictions] wait for me. ²⁴[^lBut] I don’t care about my own life [consider my life worth anything]. The most important thing [*or* My only goal] is that I complete [finish] my mission [task; course; ^lrace; 2 Tim. 4:7; Heb. 12:1], the work [ministry; service] that the Lord Jesus gave me [^lI received from the Lord Jesus]—to tell people [testify/witness to] the Good News [Gospel] about God’s grace.

²⁵“And now [^llook; ^tbehold], I know that none of you among whom I was preaching [proclaiming] the kingdom of God [^lkingdom] will ever see me [^lmy face] again. ²⁶So today I tell [testify/witness to] you that if any of you should be lost, I am not responsible [^lI am innocent/clean of the blood of everyone; Ezek. 33:9], ²⁷because I have told [^lhave not held back from telling] you everything God wants you

**THE ELDERS
FROM EPHEBUS**

to know [or the whole purpose/plan/will of God]. 28·Be careful for [Keep watch over] yourselves and for all the ·people [Lflock] the Holy Spirit has ·given to you to oversee [Lmade you overseers/guardians; John 21:16]. You must be like shepherds to the church of God,ⁿ which he ·bought [or obtained] with the ·death of his own Son [Lwith the blood of his own (Son); or with his own blood]. 29I know that after ·I leave [my departure; I am gone], ·some people will come like wild wolves [Lwild/savage wolves will come in among you] and ·try to destroy [will not spare] the flock. 30·Also, [or Even] some from your own group will rise up and ·twist the truth [Lspeak perversions/distortions] and will ·lead away [lure; entice] ·followers [disciples] after them. 31So ·be careful [keep watch]! Always remember that for three years, day and night, I never stopped warning [admonishing; instructing] each of you, ·and I often cried over you [Lwith tears].

32“Now I ·am putting you in the care of [commend/commit/entrust you to] God and the ·message [word] about his grace. It is able to ·give you strength [edify you; build you up], and it will give you the ·blessings God has [Linheritance] ·for [or among] all ·his holy people [those who are sanctified; those set apart for himself]. 33When I was with you, I never ·wanted [coveted] anyone’s ·money [Lsilver or gold] or fine clothes [Ex. 20:17; Deut. 5:21; 1 Sam. 12:3]. 34You [Lyourselves] know I always worked [Lwith my own hands] to take care of my own needs and the needs of those who were with me. 35I ·showed [provided an example to] you ·in all things [in everything I did] that you should work as I did and help the weak. I taught you to remember the words Jesus said: ‘It is more blessed to give than to receive [Ca saying of Jesus not recorded elsewhere in Scripture].’”

36·When [After] Paul had said this, he knelt down with all of them and prayed. 37-38And they all ·cried [wept loudly/a great deal] because Paul had said they would never see ·him [Lthis face] again. They ·put their arms around him [embraced/hugged him] and kissed him. Then they ·went with [escorted; accompanied] him to the ship.

**PAUL GOES
TO JERUSALEM**

21 After we ·all said good-bye to [tore ourselves away from] them, we sailed ·straight [a straight course] to the island of Cos [cbetween Ephesus and Rhodes]. The next day we reached Rhodes [Can island off the southwest Coast of Asia Minor], and from there we went to Patara [Ca seaport on the southwest coast of Asia Minor]. 2There we found a ship ·going [crossing over] to Phoenicia [Ca coastal region north of Israel; present-day Lebanon], so we went

aboard and sailed away. ³We sailed near the island of Cyprus [11:19], ·seeing [¹leaving] it to the ·north [¹left], but we sailed on to Syria. We ·stopped [landed] at Tyre [12:20] because the ship needed to unload its cargo there. ⁴We ·found [sought out] some ·followers [disciples] in Tyre and stayed with them for seven days. Through the ·Holy Spirit [¹Spirit] they ·warned [*or* kept warning] Paul not to go to Jerusalem. ⁵When ·we finished our visit [¹our days there were finished], we left and continued our trip. All ·the followers [¹of them], even the women and children, came outside the city with us. After we all knelt on the beach and prayed, ⁶we said good-bye and got on the ship, and ·the followers [¹they] went back home.

⁷We ·continued [*or* finished] our trip from Tyre and arrived at Ptolemais [^{Ca} town on the Mediterranean coast about half way between Tyre and Caesarea, also known as Acco], where we greeted the ·believers [¹brothers (and sisters)] and stayed with them for a day. ⁸The next day we left Ptolemais and went to the city of Caesarea [10:1]. There we went into the home of Philip the ·preacher [*or* evangelist], one of the ·seven helpers [¹Seven; 6:1–6; 8:4–40], and stayed with him. ⁹He had four ·unmarried [¹virgin] daughters who ·had the gift of prophesying [¹prophesied]. ¹⁰After we had been there for ·some time [¹many days], a prophet named Agabus [11:27–28] ·arrived [¹came down] from Judea. ¹¹He came to us and ·borrowed [took] Paul's belt and used it to tie his own hands and feet. He said, "The Holy Spirit says, "This is how the Jews in Jerusalem will ·tie up [*or* bind (in chains)] the man ·who wears this belt [¹whose belt this is]. Then they will ·give [deliver; hand over; betray] him to the Gentiles."

¹²When we all heard this, we and the people there ·begged [encouraged; urged; pleaded with] Paul not to go to Jerusalem. ¹³But he ·said [¹responded], "Why are you crying and ·making me so sad [¹breaking my heart]? I am not only ready to be ·tied up [*or* bound; imprisoned] in Jerusalem, I am ready to die for the [¹name of the] Lord Jesus!"

¹⁴We could not ·persuade him to stay away from Jerusalem [¹persuade/convince him]. So we ·stopped begging him [¹remained silent] and said, "·We pray that what the Lord wants will [¹Let the Lord's will] be done."

¹⁵After ·this [¹these days], we ·got ready [made preparations; packed our bags] and ·started on our way [¹went up] to Jerusalem. ¹⁶Some of the ·followers [disciples] from Caesarea went with us and took us to the home of Mnason, where we would stay. He was from Cyprus and was one of the ·first [*or* early; *or* original] ·followers [disciples].

¹⁷[¹Arriving] In Jerusalem the ·believers [¹brothers (and sisters)] ·were glad to see us [welcomed us warmly]. ¹⁸The

next day Paul went with us to visit James, and all the elders [14:23] were there. ¹⁹Paul greeted them and ·told [recounted for] them ·everything [or in detail what; or one by one the things] God had done among the ·other nations [Gentiles] through ·him [^Lthis ministry/service]. ²⁰When they heard this, they ·praised [gave glory to] God. Then they said to ·Paul [^Lhim], “Brother, you can see that many thousands of ·our people [^Lthe Jews] have become believers [2:41, 47; 4:4]. And they ·think it is very important to obey [^Lare passionate about; are zealots for] ·the law of Moses [^Lthe Law]. ²¹They have ·heard [been informed] about your teaching, that you tell ·our people [^Lthe Jews] who live among the ·nations [Gentiles] to ·leave the law of Moses [^Lforsake/abandon Moses]. They have heard that you tell them not to circumcise their children and not to ·obey [observe; ^Lwalk in] our ·customs [or traditional way of life]. ²²What [^Lthen; therefore] should we do? They will [^Lsurely] ·learn [hear] that you have come. ²³So ·we will tell you what to do [^Ldo what we say]: Four of our men have made a ·promise to God [^Lvow]. ²⁴Take these men with you and share in their ·cleansing ceremony [ritual purification]. Pay their expenses so they can shave their heads [^Ca ritual that indicates the end of a Nazirite’s vows; Num. 6:13–20]. Then ·it will prove to everyone [^Leveryone will know] that what they have heard about you is not true and that you ·follow [^Lindeed keep/observe] the law of Moses in your own life. ²⁵We have already sent a letter [^Lwith our judgment/decision] to the Gentile believers [^Cthe decision of the council of Jerusalem; 15:6–21]. The letter said: ‘Do not eat food that has been offered to idols, or blood, or animals that have been strangled. Do not take part in sexual sin [15:20].’”

²⁶The next day Paul took the four men and shared in the ·cleansing ceremony [ritual purification] with them. Then he went to the Temple and announced the time when the days of the ·cleansing ceremony [ritual purification] would be finished and an ·offering [sacrifice] would be ·given [offered] for each of the men.

²⁷When the seven days were almost over [^Cthe period of time for purification; Num. 19:12], some of ·his people [^Lthe Jews] from [^Cthe province of] Asia saw Paul at the Temple. They ·caused all the people to be upset [stirred up/incited the whole crowd] and grabbed Paul. ²⁸They shouted, “·People of Israel [^LMen, Israelites], help us! This is the man who goes everywhere teaching against our people [^CIsrael], against ·the law of Moses [^Lthe Law], and against this ·Temple [^Lplace]. Now he has brought some Greeks into the Temple and has ·made this holy place unclean [defiled this holy place]!” ²⁹(They said this because they had seen Trophimus

[20:4; 2 Tim. 4:20], **·a man from Ephesus** [¹the Ephesian], **with Paul in ·Jerusalem** [¹the city]. They **·thought** [supposed; assumed] **that Paul had brought him into the Temple** [^cGod-fearing Gentiles were only allowed in the outer courtyard, known as the “court of the Gentiles”).

³⁰**All the people in Jerusalem** [¹The whole city] **became ·upset** [aroused]. **Together they ·ran** [*or* rushed together; came running], **took Paul, and dragged him out of the Temple.** The Temple doors were closed immediately. ³¹**While they were trying to kill ·Paul** [¹him], the **·commander of the Roman army in Jerusalem** [¹tribune/commander of the regiment; ^ca tribune (Greek: *chiliarch*) oversaw about a thousand soldiers] **·learned** [received the report] **that ·there was trouble in the whole city** [¹all Jerusalem was in confusion/an uproar]. ³²**Immediately he took some ·officers and soldiers** [¹soldiers and centurions; ^ccenturions oversaw about a hundred soldiers] **and ran to the place where the crowd was gathered.** When the people saw **·them** [¹the tribune and the soldiers], **they stopped beating Paul.** ³³**The ·commander** [tribune] **went to Paul and arrested him.** He told his soldiers to **·bind** [shackle] Paul with two chains. Then he **·asked** [inquired about] **who he was and what he had done wrong.** ³⁴**Some in the crowd were yelling one thing, and some were yelling another.** Because of all this **·confusion and shouting** [uproar; noise; tumult], **the commander could not learn ·what had happened** [the truth/facts]. So he ordered the soldiers to take Paul to the **·army building** [barracks; ^cprobably the Roman garrison known as the Antonia fortress, overlooking the temple from the north]. ³⁵**When ·Paul** [¹he] **came to the steps** [^cleading up to the Antonia fortress], **the soldiers had to carry him because ·the people were ready to hurt him** [¹of the violence of the mob/crowd]. ³⁶[¹For] **The whole mob was following them, shouting, “·Kill [*or* Away with] him!”**

³⁷**As ·the soldiers** [¹they] **were about to take Paul into the ·army building** [barracks], he spoke to the **·commander** [tribune], **“May I say something to you?”**

·The commander [¹He] **said, “Do you speak Greek? ³⁸·I thought you were** [¹Are you not...?] **the Egyptian who started ·some trouble against the government** [a revolt; an insurrection] **·not long ago** [*or* some time ago; ^caccording to the Jewish historian Josephus, the event occurred about three years prior to this] **and led four thousand ·killers** [terrorists; cut-throats; ¹of the sicarii; ^cJosephus identifies sicarii (“dagger-men”) as assassins who mingled with crowds and used daggers to murder Romans and their collaborators] **out to the desert.”**

³⁹**Paul said, “No, I am a Jew from Tarsus [9:11] in the ·country** [province] **of Cilicia [6:9]. I am a citizen of that**

·important [^Lnot insignificant] city. ·Please [^LI beg/urge you], let me speak to the people.”

⁴⁰The commander [^LHe] gave permission, so Paul stood on the steps and ·waved [signaled/gestured with] ·his hand to quiet the people [^Lhis hand]. When there was silence, he spoke to them in the Hebrew language [^Cprobably Aramaic; the biblical writers do not distinguish between these related languages, calling both “Hebrew”].

**PAUL SPEAKS
TO THE PEOPLE**

22 Paul said, “[^LMen,] Brothers and fathers, listen to my defense to you.” ²When they heard him ·speaking [addressing them in] the Hebrew [*or* Aramaic; 21:40] language, they became ·very [even more] quiet. Paul said, ³“I am a Jew, born in Tarsus [9:11] in the ·country [province] of Cilicia [6:9], but I ·grew up [was brought up; *or* was educated] in this city [^CJerusalem]. I was ·a student of [^Linstructed at the feet of; ^Cidiom indicating the role of a disciple] Gamaliel [^Ca famous teacher of the Pharisees; 5:34], who ·carefully [*or* strictly] taught me everything about the law of our ·ancestors [forefathers; fathers]. I was ·very serious about serving [^Lzealous/passionate for] God, just as are all of you here today. ⁴I persecuted the people who followed ·the Way of Jesus [^Lthis Way; ^Canother name for the Christian movement; 9:2; 18:25; 19:23], ·and some of them were even killed [^Lup to the point of death; 7:60]. I ·arrested [^Lbound] men and women and put them in jail. ⁵The high priest and the whole council of elders can ·tell you this is true [testify about me]. They gave me letters to the brothers [^Ctheir fellow Jewish leaders] in Damascus. So I was going there to ·arrest [^Lbind] these people and bring them back to Jerusalem to be punished.

⁶“About noon when I came near Damascus, a bright light from heaven suddenly ·flashed [shone] all around me. ⁷I fell to the ground and heard a voice saying, ‘Saul, Saul, why are you persecuting me?’ ⁸I asked, ‘Who are you, Lord?’ ·The voice [^LHe] said, ‘I am Jesus ·of Nazareth [*or* the Nazarene] whom you are persecuting.’ ⁹Those who were with me did not ·understand [*or* hear; ^Cthe word can mean either “hear” or “understand,” but 9:7 suggests the latter] the voice [^Lthat was speaking to me], but they saw the light. ¹⁰I said, ‘What shall I do, Lord?’ The Lord answered, ‘Get up and go to Damascus. There you will be told about all the things ·I have planned [*or* assigned; appointed] for you to do.’ ¹¹I could not see, because ·the bright light had made me blind [^Lof the glory/brilliance of that light]. So ·my companions [^Lthose with me] led me [^Lby the hand] into Damascus.

¹²“There a man named Ananias came to me. He was a ·religious [devout; God-fearing] man; ·he obeyed the law of

Moses [^L...according to the law], and all the Jews who lived there ·respected [spoke well of] him. ¹³He [^Lcame to me and] stood by me and said, ‘Brother Saul, ·see again [^Llook up; can idiom for regaining sight]!’ ·Immediately [^LAt that hour] I ·was able to see [^Llooked up at] him. ¹⁴He said, ‘The God of our ·ancestors [forefathers; fathers] ·chose [appointed] you long ago to know his ·plan [will; purpose], to see the Righteous One [cJesus], and to hear ·words [a divine message; ^La voice] from ·him [^Lhis mouth]. ¹⁵You will be his witness to all people, telling them about what you have seen and heard. ¹⁶Now, ·why wait any longer [what are you waiting for]? Get up, be baptized, and wash your sins away, ·trusting in him to save you [^Lcalling on his name].’

¹⁷‘Later, when I returned to Jerusalem, I was praying in the Temple, and I ·saw a vision [*or* fell into a trance]. ¹⁸I saw ·the Lord [^Lhim] saying to me, ‘Hurry! Leave Jerusalem ·now [*or* quickly]! The people here will not accept ·the truth [^Lyour testimony/witness] about me.’ ¹⁹But I said, ‘Lord, they [^Lthemselves; very well] know that in every synagogue I put ·the believers [^Lthose who believe in you] in jail and beat them. ²⁰They also know I was there when Stephen, your ·witness [*or* martyr], ·was killed [^Lhad his blood shed]. I [myself; indeed] stood there agreeing and ·holding [guarding; keeping] the coats of those who were killing him!’ ²¹But the Lord said to me, ‘Leave now [Go!]. I will send you far away to the ·other nations [Gentiles].’”

²²·The crowd [^LThey] listened to ·Paul [him] until he said ·this [^Lthis word]. Then they ·began shouting [^Lraised their voice saying], “·Get rid of him [Kill him; ^LRemove this one from the earth]! He doesn’t deserve to live!” ²³They ·shouted [yelled; screamed], threw off their coats, and threw dust into the air [c demonstrations of anger and disgust].

²⁴Then the ·commander [tribune] ordered the soldiers to take ·Paul [^Lhim] into the ·army building [barracks] and ·beat him [^Lquestion him by whipping/flogging]. ·He wanted [^L...in order] to make Paul tell why the people were shouting against him like this [c flogging was commonly used to gain information]. ²⁵But as the soldiers were ·tying him up [*or* stretching him out (on the posts)], preparing to ·beat [whip; flog] him, Paul said to an officer nearby, “Do you have the right to ·beat [whip; flog] a Roman citizen who ·has not been proven guilty [^Lis uncondemned; c this was against Roman law]?”

²⁶When the ·officer [^Lcenturion; 21:32] heard this, he went to the ·commander [tribune] and reported it. The officer said, “·Do you know what you are doing [*or* What are you about to do]? This man is a Roman citizen.”

²⁷The **commander** [tribune] came to **Paul** [¹him] and said, “Tell me, are you really a Roman citizen?”

He answered, “Yes.”

²⁸The **commander** [tribune] **said** [¹responded], “I paid a lot of money to become a Roman citizen.”

But Paul said, “I was born a citizen.”

²⁹[¹Therefore] The men who were preparing to question Paul **moved away from him** [withdrew] immediately. The **commander** [tribune] was frightened because he had already **tied** [bound] **Paul** [¹him], and Paul was a Roman citizen.

**PAUL SPEAKS
TO THE JEWISH
COUNCIL**

³⁰The next day **the commander** [¹he] **decided** [desired] to learn [with certainty; the true reason] why the Jews were accusing **Paul** [¹him]. So he ordered the **leading** [¹chief] priests and the **council** [Sanhedrin; ^cJewish high court comprised of 70 Jewish leaders; 4:15] to meet. **The commander** [¹He] **took Paul’s chains off** [¹released him]. Then he brought Paul out and stood him before their meeting.

23 Paul looked [¹intently] at the **council** [Sanhedrin; 22:30] and said, “[¹Men,] **Brothers**, I have **lived** my life [conducted myself; ¹lived as a citizen] **without guilt feelings** [¹with a good/clear conscience] **before God up to this day.**” ²**Ananias**, the **high priest** [^chigh priest from AD 47 to 58; not the man named in 22:12], **heard this and told the men who were standing near Paul to hit** [strike] **him on the mouth.** ³Paul said to **Ananias** [¹him], “**God will** [*or is about to*] **hit** [strike] **you, too!** You **are like a wall that has been painted white** [whitewashed wall!; ^ca wall with many flaws covered only by a coat of paint]. **You sit** [¹Do you sit...?] there and **judge me, using the law of Moses** [¹law], but you are telling them to hit me, and that is against the law.”

⁴The men standing near Paul said to him, “**You cannot insult** [*or How dare you insult; ¹Are you insulting...?*] **God’s high priest like that!**”

⁵Paul said, “**Brothers**, I did not know this man was the **high priest** [^cperhaps because of poor eyesight (Gal. 4:15; 6:11), or because the high priest was not in his formal vestments, or Paul is speaking ironically]. It is written in the Scriptures, ‘**You must not curse** [¹speak evil of] **a leader of your people** [Ex. 22:28].’” ⁶**Some of the men in the meeting were Sadducees** [^cJewish religious party with most influence in the Jewish high court (Sanhedrin) and among the Temple leadership; 4:1], **and others were Pharisees** [^creligious party that strictly observed OT laws and added traditions; 5:34]. **Knowing** [*or Realizing*] **this, Paul shouted** [called out] **to them** [¹in the council/Sanhedrin], “**My brothers**, I am a **Pharisee**, **and my father was a Pharisee** [*or descended from Pharisees; ¹a son of*]

Pharisees]. I am on trial here because I believe that people will rise from the dead [of the hope and the resurrection].”

⁷When Paul said this, there was an argument between the Pharisees and the Sadducees, and the group [assembly] was divided. ⁸([For] The Sadducees do not believe that people will rise from the dead [say there is no resurrection] nor do they believe in angels or spirits. But the Pharisees believe in them all.) ⁹So there was a great uproar [commotion; outcry]. Some of the teachers of the law [scribes], who were Pharisees, stood up and argued [protested violently/vehemently], “We find nothing wrong [no fault; nothing evil] with this man. Maybe [What if...?] an angel or a spirit did speak to him.”

¹⁰The argument was beginning to turn into such a fight [becoming so great] that the commander [tribune] was afraid they would tear Paul to pieces. So he told the soldiers to go down and take Paul away and put him in [bring him to] the army building [barracks].

¹¹The next night the Lord came and stood by Paul. He said, “Be brave [or Don’t be afraid; Rest assured]! [For just as] You have told [testified to] people in Jerusalem about me. You must do the same [testify to me] in Rome.”

¹²In the morning some of Paul’s Jewish opponents [the Jews] made a plan [entered a conspiracy] to kill Paul, and they took an oath not to eat or drink anything until they had killed him. ¹³There were more than forty men who made this plan [formed this conspiracy]. ¹⁴They went to the leading [chief] priests and the elders and said, “We have taken [sworn] an oath not to eat or drink [taste anything] until we have killed Paul. ¹⁵So [now] this is what we want you [together with the Sanhedrin] to do: Send a message to the commander [tribune] to bring Paul out to you as though you want to ask him more questions [determine more accurately the facts of his case]. We will be waiting to kill him while he is on the way [before he arrives] here.”

¹⁶But Paul’s nephew [the son of Paul’s sister] heard about this plan [plot; ambush plan] and went to the army building [barracks] and told Paul. ¹⁷Then Paul called one of the officers [centurions] and said, “Take this young man to the commander [tribune]. [For] He has a message for him [something to report to him].”

¹⁸So the officer [he] brought Paul’s nephew [him] to the commander [tribune] and said, “The prisoner, Paul, [called me over and] asked me to bring this young man to you. He wants to tell you something.”

¹⁹The commander [tribune] took the young man’s hand and led him to a place where they could be alone. He asked, “What do you want to tell [have to report to] me?”

20.The young man [¹He] said, “The Jews have ·decided [conspired; agreed] to ask you to bring Paul down to ·their council meeting [the Sanhedrin] tomorrow. They want you to think they are going to ·ask him more questions [¹inquire more accurately concerning him]. 21But don’t ·believe [be persuaded by] them! [¹Because] More than forty men are ·hiding and waiting to kill Paul [¹waiting in ambush for him]. They have all taken an oath not to eat or drink until they have killed him. Now they are [¹ready,] waiting for you to agree.”

22[¹The] Therefore The ·commander [tribune] sent the young man away, ordering him, “Don’t tell anyone that you have ·told [revealed to] me ·about their plan [¹these things].”

**PAUL IS SENT
TO CAESAREA**

23Then ·the commander [¹he] called two ·officers [centurions] and said, “Prepare two hundred soldiers, seventy horsemen, and two hundred men with spears to leave for Caesarea at ·nine o’clock tonight [¹at the third hour of the night; ^cnight begins about 6 PM]. 24Get ·some horses [mounts; ¹animals] for Paul to ride so he can be taken to Governor Felix [^cheld office from AD 52–59] safely.” 25And he wrote a letter ·that said [of this kind; to this effect; ¹possessing this type/pattern]:

26From Claudius Lysias.

To the Most Excellent Governor Felix:

Greetings.

27Some of the Jews had ·taken [seized] this man and ·planned [were about] to kill him. But I learned that he is a Roman citizen, so I went with my soldiers and ·saved [rescued] him. 28I wanted to know ·why [¹the charge/reason] they were accusing him, so I brought him before their ·council meeting [Sanhedrin]. 29I ·learned [¹found; discovered] that the accusation had to do with ·questions [debates; disputed matters] about their own law [^cthe law of Moses], but no charge was worthy of death or ·jail [chains]. 30When I was ·told [informed] that ·some of them were planning to kill Paul [¹there was a plot against the man], I sent him to you at once. I also ·told [ordered] ·them [¹his accusers] to tell you what they have against him.

31So the soldiers ·did what they were told [followed orders] and took Paul and brought him to the city of Antipatris [^ccity 40 miles from Jerusalem and 25 miles from Caesarea] that night. 32The next day the horsemen ·went [were sent] with ·Paul to Caesarea [¹him], but the other soldiers went back to the ·army building in Jerusalem [¹barracks]. 33When ·the horsemen [¹they] came to Caesarea and ·gave [delivered] the letter to the governor, they turned Paul over to him. 34The

governor read the letter and asked Paul, “What area [province] are you from?” When he learned that Paul was from Cilicia [9:11], ³⁵he said, “I will hear your case when those who are against you [your accusers] come here, too.” Then the governor gave orders for Paul to be kept under guard in Herod’s palace [headquarters; Praetorium].

PAUL IS ACCUSED

24 Five days later Ananias, the high priest [23:1], went to the city of Caesarea [Lcame down] with some of the elders and a lawyer [orator; COne who speaks in court] named Tertullus. They had come to make charges against Paul before the governor. ²Paul was called into the meeting, and Tertullus began to accuse him, saying, “Most Excellent Felix! Our people enjoy much [or a long period of] peace because of you, and many wrong things in our country are being made right [or improvements/reforms have been made] through your wise help [or foresight]. ³We accept [acknowledge] these things always and in every place, and we are thankful for them [or ...with much gratitude/thanksgiving]. ⁴But not wanting to take any more of your time [detain you; or bore you], I beg [encourage; urge] you to be kind and [or because you are kind/patient to] listen to our few words. ⁵We have found this man to be a troublemaker [pest; plague], stirring up [or instigating riots among] his people [LJews] everywhere in the world. He is a leader [ringleader] of the Nazarene group [party; faction; sect]. ⁶Also, he was trying to make the Temple unclean [defile/profane/desecrate the Temple], but we stopped [or grabbed; arrested] him. And we wanted to judge him by our own law. ⁷ But the officer [tribune] Lysias came and used much force to take him from us. ⁸And Lysias commanded those who wanted to accuse Paul [his accusers] to come to you. By asking him questions [cross-examining him] yourself, you can decide [learn; come to know] if all these things are true [or the nature of our accusations].” ⁹The others [LJews] agreed [or joined in the attack] and said that all of this was true.

¹⁰When the governor made a sign [motioned; gestured] for Paul [Lhim] to speak, Paul said [responded], “I know you have been a judge over this nation for a long time [Lmany years]. So I am happy to [gladly; confidently] defend myself before you. ¹¹You can learn [find out; verify] for yourself that I went to worship in Jerusalem only [Lno more than] twelve days ago. ¹²Those who are accusing me [LThey] did not find me arguing with anyone in the Temple or stirring up the people [crowd] in the synagogues or in the city. ¹³They

cannot prove the things they are saying [charges; accusations] against me now. ¹⁴But I will tell you this [admit/confess this to you]: I worship the God of our ancestors [forefathers; fathers] as a follower of the Way of Jesus [the Way; 22:4], which they call a sect [faction; cult]. But I believe everything that is taught in [or in agreement with; according to] the law of Moses and that is written in the books of the Prophets. ¹⁵I have the same hope in God that they have [accept]—the hope that all people, good and bad [righteous and unrighteous], will surely be raised from the dead [resurrected; the righteous to salvation, the wicked for judgment; Is. 26:19; Dan. 12:2]. ¹⁶This is why I always try to do what I believe is right [I have a clear conscience] before God and people.

¹⁷“After being away from Jerusalem for several [many] years, I went back to bring money [alms; gifts for the poor] to my people [nation; Rom. 15:26; 1 Cor. 16:1; 2 Cor. 8:4; 9:1, 13] and to offer sacrifices [present offerings]. ¹⁸I was doing this when they found me in the Temple. I had finished the cleansing ceremony [or I was ritually pure; 21:20–29] and had not made any trouble; no people were gathering around me [with neither crowd nor trouble]. ¹⁹But there were some people [Jews] from Asia who should be here, standing before you. If I have really done anything wrong [they have anything against me], they are the ones who should accuse me. ²⁰Or ask these people here [let these people themselves state] if they found any wrong [crime; unrighteousness] in me when I stood before the council in Jerusalem [Sanhedrin]. ²¹But I did shout one thing when I stood before them: ‘You are judging me [or I am on trial before you] today because I believe that people will rise from [or with respect to the issue of the resurrection of] the dead!’”

²²Felix already understood much about [knew accurately the facts about] the Way of Jesus [Way; 22:4]. He stopped the trial [adjourned the hearing] and said, “When commander [tribune] Lysias comes here [down], I will decide your case.” ²³Felix told [ordered] the officer [centurion] to keep Paul [him] guarded but to give him some freedom and to let his friends [own people] bring what he needed [meet his needs; serve him].

**PAUL SPEAKS
TO FELIX
AND HIS WIFE**

²⁴After some days Felix came with his wife, Drusilla, who was Jewish, and asked for Paul to be brought to him. He listened to Paul talk about believing [faith] in Christ Jesus. ²⁵But Felix became afraid when Paul spoke about living right [righteousness; justice], self-control, and the time when God will judge the world [coming judgment]. He said, “Go away [or That’s enough for] now. When I have more time

[another opportunity], I will call for you.”²⁶At the same time Felix hoped that Paul [he] would give him some money [or a bribe], so he often sent for Paul and talked with him.

²⁷But after two years, Felix was replaced [succeeded] by Porcius Festus as governor [from AD 59–62]. But Felix had left Paul in prison to please the Jews.

**PAUL ASKS
TO SEE CAESAR**

25 Three days after Festus became governor [arrived in the province], he went [up] from Caesarea to Jerusalem. ²There the leading [chief] priests and the important leaders [of the Jews] made charges against Paul before Festus. ³They asked [urged] Festus to do them a favor. They wanted him to send Paul back to Jerusalem, because they had a plan [planned an ambush] to kill him on the way. ⁴But Festus answered that Paul would be kept in Caesarea and that he himself was returning there soon. ⁵He said, “[Therefore,] Some of your leaders [authorities] should go with me. They can accuse the man there in Caesarea, if he has really done something wrong.”

⁶Festus [He] stayed in Jerusalem [among them] another eight or ten days and then went back [down] to Caesarea. The next day he told the soldiers to bring Paul [ordered Paul to be brought] before him. Festus was seated on the judge’s seat [tribunal] ⁷when Paul came into the room. The people [Jews] who had come [down] from Jerusalem stood around him, making serious charges against him, which they could not prove. ⁸This is what Paul said to defend himself: “I have done nothing wrong [committed no offense/sin/crime] against the law [of the Jews], against the Temple, or against Caesar.”

⁹But Festus wanted to please [curry favor with; or do a favor for] the people [Jews]. So he asked Paul, “Do you want [or Are you willing] to go [up] to Jerusalem for me to judge [try] you there on these charges?”

¹⁰Paul said, “I am standing at Caesar’s judgment seat [or court; tribunal] now, where I should be judged [tried]. I have done nothing wrong to them [the Jews]; you know this is true [clearly recognize this]. ¹¹If I have done something wrong and the law says I must die [worthy of death], I do not ask to be saved from death. But if these charges are not true [baseless], then no one can give me [hand me over; or make me a gift; Paul detects Festus’ desire to gain favor with the Jews] to them. I want Caesar to hear my case [appeal to Caesar/the emperor; the right of a Roman citizen for a capital offense]!”

¹²Festus talked about this with his advisers [council]. Then he said, “You have asked to see [appealed to] Caesar, so you will go to Caesar!”

**PAUL BEFORE
KING AGRIPPA**

¹³A few days later King Agrippa [^cAgrippa II, the Jewish king who ruled parts of Palestine from AD 52 to 92] and Bernice [^cAgrippa's sister and probably his lover] came to Caesarea to visit [*or* welcome; pay their respects to] Festus. ¹⁴They stayed there for some time [^Lmany days], and Festus told the king about Paul's case. Festus said, "There is a man that Felix left in prison. ¹⁵When I went to Jerusalem, the leading [^Tchief] priests and the elders there made charges against him, asking me to sentence him to death [^Lsentence/condemn him]. ¹⁶But I answered, 'When a man is accused of a crime, Romans do not [^Lit is not a custom for Romans to] hand him over until he has been allowed to face his accusers and defend himself against their charges.' ¹⁷So when these people came here to Caesarea for the trial [^Lwith me], I did not waste time [*postpone/delay the case*]. The next day I sat on the judge's seat [*tribunal*] and commanded that the man be brought in. ¹⁸They stood up and accused him [^LThe accusers stood up (to speak)], but not of any serious crime [*evil deeds*] as I thought they would [*expected*]. ¹⁹The things they said [*disputed*] were about their own religion [*or superstition*] and about a man named Jesus who died. But Paul said [*claimed*] that he is still alive. ²⁰Not knowing [*At a loss*] how to find out about [*investigate*] these questions, I asked Paul, 'Do you want [*or Are you willing*] to go to Jerusalem and be judged [*tried*] there [^Lconcerning these things]?' ²¹But he asked to be kept in Caesarea [*held in custody*]. He wants a decision from the emperor [*or His Majesty; the Revered/August One; ^cA title for Caesar, the ruler of the Roman world, first given to Caesar "Augustus"; here it refers to Nero*]. So I ordered that he be held [*in custody*] until I could send him to Caesar."

²²Agrippa said to Festus, "I would also like to hear this man myself."

Festus said, "Tomorrow you will hear him."

²³ [^LTherefore] The next day Agrippa and Bernice appeared [*entered*] with great show [*pomp; fanfare*]. They went into the judgment room [*audience hall*] with the army leaders [*tribunes*] and the important men of Caesarea [^Lthe city]. Then Festus ordered the soldiers [^Lgave the order] to bring Paul in. ²⁴Festus said, "King Agrippa and all who are gathered [*or present*] here with us, you see this man. All the people [*The Jewish community; ^LAll the multitude of the Jews*], here and in Jerusalem, have complained to [*or petitioned*] me about him, shouting that he should not live any longer. ²⁵But I found no reason to order his [^Lhe had done nothing deserving] death. But since he asked to be judged by Caesar [*appealed to the emperor*], I decided to send him. ²⁶But I

have nothing definite to write the emperor [Llord; sovereign] about him. So I have brought him before all of you—especially you, King Agrippa. I hope you can question him and give me [L...so that from this examination, I might have] something to write. ²⁷[LFor] I think it is foolish [unreasonable] to send a prisoner to Caesar without telling what charges are against him.”

26 Agrippa said to Paul, “You may now speak for yourself.”

**PAUL DEFENDS
HIMSELF**

Then Paul raised [stretched out] his hand and began to defend himself. ²He said, “King Agrippa, I am very blessed [or fortunate] to stand before you and will answer [Ldefend myself against] all the charges the Jews make against me. ³You know so much [You especially know; or I am especially blessed because you know] about all the customs and the things they argue about [controversies of the Jews], so please [I urge/beg you to] listen to me patiently.

⁴All my people [Lthe Jews] know about my whole life [Lmanner of life from youth], how I lived from the beginning in my own country and later [or among my own people and] in Jerusalem. ⁵They have known me for a long time. If they want [are willing] to, they can tell [testify to] you that I was a good [Llived as a] Pharisee. And the Pharisees obey the laws of my tradition more carefully than any other group [L...the strictest sect/party of our religion]. ⁶Now I am [stand here] on trial because I hope for the promise that God made to our ancestors [forefathers; fathers; either the hope of the Messiah or the resurrection from the dead]. ⁷This is the promise that the twelve tribes of our people hope to receive as they serve [or worship] God day and night. My king, they [Lthe Jews] have accused me because I hope for this same promise [Lof this hope]! ⁸Why do any of you people think it is impossible [unbelievable] for God to raise people from the dead?

⁹I, too, thought I ought [it was necessary] to do many things against [Lthe name of] Jesus from Nazareth [or the Nazarene]. ¹⁰And that is what I did in Jerusalem. The leading [Tchief] priests gave me the power [authority] to put many of God’s people [God’s holy people; the saints] in jail [prison], and when they were being killed [or condemned to die], I agreed it was a good thing [Lcast my vote against them]. ¹¹In every synagogue, I often punished them and tried to make them speak against [blaspheme; curse] Jesus. I was so angry [enraged] against them I even went to other [or foreign] cities to find them and punish [pursue; or persecute] them.

¹²“One time the leading [Tchief] priests gave me permission [commission] and the power [authority] to go to

Damascus. ¹³On the way [road] there, at noon, [^LO king,] I saw a light from heaven. It was brighter than the sun and flashed [shone] all around me and those who were traveling with me. ¹⁴We all fell to the ground. Then I heard a voice speaking to me in the Hebrew language [^Cprobably Aramaic, the common language of the people in that area; 21:40], saying, ‘Saul, Saul, why are you persecuting me? You are only hurting yourself by fighting me [^LIt is hard for you to kick against the goads; Eccl. 12:11; ^Ca goad was a sharp instrument to herd cattle].’ ¹⁵I said, ‘Who are you, Lord?’ The Lord said, ‘I am Jesus, the one you are persecuting. ¹⁶Stand up [^LGet up and stand on your feet]! This is why I have come [appeared] to you today: I have chosen [appointed] you to be my servant and my witness—you will tell people the things that you have seen and the things that I will show you. ¹⁷I will keep you safe [rescue you] from your own people and also from the Gentiles [nations]. I am sending you to them ¹⁸to open their eyes so that they may turn away from darkness to the light, away from the power [^{or} authority] of Satan and to God. Then [^{or} ...so that] their sins can be forgiven, and they can have a place with those people who have been made holy [sanctified] by believing [faith] in me.’

¹⁹[^LSo; Therefore] King Agrippa, after I had this vision from heaven, I obeyed [^Lwas not disobedient to] it. ²⁰[Indeed; ^{or} On the contrary] I began telling people that they should change their hearts and lives and turn to God [repent] and do things [works] to show they really had changed [^Lworthy of repentance]. I told this first to those in Damascus, then in Jerusalem, and in every part [all throughout the countryside] of Judea, and also to people everywhere [^Lthe Gentiles; the nations]. ²¹This is why the Jews took [seized] me and were trying to kill me in the Temple [^Ccourts; 2:46]. ²²But God has helped me [from that day until now; ^Luntil this day], and so I stand here today, telling [testifying/witnessing to] all people, small and great, what I have seen. But I am saying only what the prophets and Moses [^Cmeaning the whole OT] said would happen— ²³that the Christ [Messiah; ^Cthe promised king and Savior] would die [^Lsuffer; 3:17; 17:3], and as the first to rise from the dead, he would bring [^Lproclaim] light to his own people [^Cthe Jews] and to the Gentiles [the nations; people everywhere].”

**PAUL TRIES
TO PERSUADE
AGRIPPA**

²⁴While Paul was saying these things to defend himself, Festus said loudly, “Paul, you are out of your mind [insane]! Too much study [learning] has driven you crazy [insane; mad]!”

²⁵Paul said, “Most excellent Festus, I am not crazy. My words are true and sensible [sober; rational]. ²⁶[^LFor] King

Agrippa [^LThe king] knows about these things, and I can speak ·freely [boldly] to him. [^LFor] I ·know [^Lam convinced/persuaded] ·he has heard about all of these things [^Lnone of these things were hidden from him], because they did not happen off in a corner. ²⁷King Agrippa, do you believe ·what the prophets wrote [^Lthe prophets]? I know you believe.”

²⁸King Agrippa said to Paul, “Do you think you can persuade me to become a Christian in such a short time? [*or* In a short time you will persuade me to become a Christian!]”

²⁹Paul said, “Whether it is a short or a long time, I pray to God that not only you but every person listening to me today ·would be saved and be [^Lmight become] like me—except for these chains I have.”

³⁰Then ·King Agrippa [^Lthe king], ·Governor Festus [^Lthe governor], Bernice, and all the people sitting with them stood up ³¹and left the room. Talking to each other, they said, “This man has done nothing ·that deserves [worthy of] death or ·imprisonment [chains].” ³²And Agrippa said to Festus, “We could let this man go free, ·but he has [^Lif he had not] ·asked Caesar to hear his case [^Lappealed to Caesar].”

27 It was decided that we would sail for Italy. An ·of-
ficer [centurion] named Julius, who served in the
·emperor’s army [Imperial/Augustan regiment; ^ca military
unit directly under Caesar], ·guarded [took charge of] Paul
and some other prisoners. ²We got on a ship that was from
the city of Adramyttium [^ca seaport on the northwest coast
of Asia Minor] and was about to sail to different ports in Asia
[^ca Roman province, in present-day Turkey]. Aristarchus
[19:29; 20:4; Col. 4:10; Philem. 24], a man from the city of
Thessalonica [17:1] in Macedonia [16:9], went with us. ³The
next day we ·came to [landed at] Sidon [12:20]. Julius was
very ·good [kind; considerate] to Paul and gave him freedom
to go visit his friends, who took care of his needs. ⁴We left
Sidon and sailed ·close to [to the north of; ^Lunder the lee/
shelter of] the island of Cyprus [11:19], because the wind
was blowing against us. ⁵We ·went [^Lsailed] across the sea by
Cilicia [6:9; 9:11] and Pamphylia [13:13] and landed at the
city of Myra [^ca significant city on the Andracus River] in
Lycia [^ca province in southeastern Asia Minor]. ⁶There the
·officer [centurion] found a ship from Alexandria [^ca major
city in Egypt] that was going to Italy, so he put us on it.

⁷We sailed slowly for many days. We had a hard time
reaching Cnidus [^ca port on the southwest side of Asia Minor]
because the wind was blowing against us, and we could not
go any farther. So we sailed ·by the south side [^Lunder the
shelter/lee] of the island of Crete [^ca large island off the south-
ern coast of Asia Minor] near Salmone [^ca promontory on

**PAUL SAILS
FOR ROME**

the eastern coast of Crete, present-day Cape Sidero]. ⁸Sailing past it was hard. Then we came to a place called Fair Havens [ca bay on the southern coast of Crete], near the city [town] of Lasea [ca nearby Cretan city].

⁹We had lost much time, and it was now dangerous to sail, because it was already after the Day of Cleansing [the Fast; the Day of Atonement; Yom Kippur in Hebrew; Lev. 16; either late September or early October]. So Paul warned [advised] them, ¹⁰“Men, I can see there will be a lot of trouble [disaster and heavy loss] on this trip. The ship, the cargo, and even our lives may be lost.” ¹¹But the centurion was more persuaded by the captain [pilot] and the owner of the ship than by what Paul said. ¹²Since that harbor was not a good [suitable; safe] place for the ship to stay for the winter, most of the men [the majority] decided that the ship should leave [put to sea]. They hoped we could go to Phoenix and stay there for the winter. Phoenix, a city [or port; or harbor] on the island of Crete, had a harbor which faced southwest and northwest.

THE STORM

¹³When a good [moderate; gentle] wind began to blow from the south, the men on the ship thought they could reach their goal [or had achieved their objective; or had the opportunity they were waiting for]. So they pulled up the anchor, and we sailed very close to the island of Crete. ¹⁴But then [not long after this] a very strong [violent; hurricane-like] wind named the “northeaster” came from the island [it]. ¹⁵The ship was caught in it and could not sail against it. So we stopped trying and let the wind carry us [were driven along]. ¹⁶When we went below [under the lee/shelter of] a small island named Cauda [c23 miles off the south coast of Crete], we were barely able to bring in the lifeboat. ¹⁷After the men took the lifeboat in, they tied ropes [or cables] around [or under] the ship to hold it together. The men were afraid that the ship would hit [run aground on] the sandbanks of Syrtis [off the coast of North Africa], so they lowered the sail [or sea anchor; gear] and let the wind carry the ship. ¹⁸The next day the storm was blowing us so hard that the men threw out some of the cargo. ¹⁹A day later [On the third day] with their own hands they threw out the ship’s equipment [rigging; tackle; gear]. ²⁰When we could not see the sun or the stars for many days, and the storm was very bad [no small storm raged], we lost all hope of being saved.

²¹After the men [many] had gone without food [or lost their appetite] for a long time, Paul stood up before them and said, “Men, you should have listened to me [obeyed me; taken my advice]. You should not have sailed from Crete. Then you would not have all this trouble and loss. ²²But now I tell

[urge; advise] you to ·cheer up [keep up your courage] because none of you will ·die [be lost]. Only the ship will be lost. ²³Last [^LThis] night an angel ·came to [^Lstood by] me from the God I belong to and worship. ²⁴The angel said, ‘Paul, do not be afraid. You must stand before Caesar. And God has ·promised you that he will save the lives of [graciously granted safety to] everyone sailing with you.’ ²⁵So men, have courage. [^LFor] I trust in God that everything will happen as ·his angel told me [^LI have been told]. ²⁶But we will ·crash [run aground] on ·an [^Lsome/a certain] island.”

²⁷On the fourteenth night we were still ·being carried [drifting; *or* being driven] around in the Adriatic Sea [^Cthe sea between Greece and Italy including the central Mediterranean]. About ·midnight [^Lthe middle of the night] the sailors thought we were close to land, ²⁸so they ·lowered a rope with a weight on the end of it into the water [took a sounding]. They found that the water was one hundred twenty feet deep [^Ltwenty fathoms]. They went a little farther and ·lowered the rope again [took a sounding]. It was ninety feet [^Lfifteen fathoms] deep. ²⁹The sailors [^LThey] were afraid that we would ·hit the rocks [run aground], so they threw four anchors ·into the water [^Lfrom the stern] and prayed for daylight to come. ³⁰Some of the sailors wanted to leave the ship, and they lowered the lifeboat, pretending they were throwing more anchors from the ·front of the ship [bow]. ³¹But Paul told the ·officer [centurion] and the other soldiers, “If these men do not stay in the ship, your lives cannot be saved.” ³²So the soldiers cut the ropes and let the lifeboat fall into the water.

³³Just before dawn Paul ·began persuading [begged; encouraged; urged] all the people to ·eat something [^Ltake food]. He said, “For the past fourteen days [^LToday is the fourteenth day] you have been ·waiting and watching [in suspense] and ·not eating [^Lgoing without food, taking nothing]. ³⁴Now I ·beg [urge; encourage] you to ·eat something [^Ltake food]. You need it to ·stay alive [survive]. None of you will lose even one hair off your heads.” ³⁵After he said this, Paul took some bread and thanked God for it before all of them. He broke off a piece and began eating [^Creflecting language associated with the Lord’s Supper]. ³⁶They all felt ·better [encouraged] and ·started eating [^Ltook bread], too. ³⁷There were [^LWe were in all] two hundred seventy-six people on the ship. ³⁸When they had eaten all they wanted, they began making the ship lighter by throwing the ·grain [wheat] into the sea.

³⁹When daylight came, they did not recognize the land, but they saw a bay with a beach and wanted to sail the ship

·to [up on] the beach if they could. ⁴⁰So they ·cut the ropes to [Lcast off] the anchors and left ·the anchors [Lthem] in the sea. At the same time, they untied the ropes that were holding the rudders. Then they raised the front sail into the wind and sailed toward the beach. ⁴¹But the ship hit a ·sandbank [reef; shoal; *or* cross-current; Lplace of two seas]. The front of the ship stuck there and could not move, but the ·back of the ship [stern] began to break up from the big waves.

⁴²The soldiers ·decided [made a decision] to kill the prisoners so none of them could swim away and escape. ⁴³But ·Julius, the officer, [Lthe centurion] wanted to ·let Paul live [Lsave Paul] and ·did not allow the soldiers to kill the prisoners [Lstopped them from their plan]. Instead he ordered everyone who could swim to jump into the water first and swim to land. ⁴⁴The rest were to follow using wooden boards or pieces of the ship. And this is how all the people made it safely to land.

PAUL ON THE
ISLAND OF MALTA

28 When we ·were safe on land [reached safety], we learned that the island was called Malta [c⁵⁸ miles southwest of Sicily]. ²The ·people who lived there [native people; Lbarbarians; ^ca term referring to non-Greek speakers] were very ·good [kind] to us. Because it was raining and very cold, they made a fire and welcomed all of us. ³Paul gathered a pile of ·sticks [brushwood] and was putting them on the fire when a ·poisonous snake [viper] came out because of the heat and ·bit [Lfastened itself to] him on the hand. ⁴The ·people living on the island [native people; 28:2] saw the ·snake [Lcreature; animal] hanging from Paul's hand and said to each other, "This man must be a murderer! He ·did not die in [Lescaped from] the sea, but Justice [LDikē; ^cthe goddess of justice] ·does not want [has not allowed] him to live." ⁵But Paul shook the ·snake [Lcreature; animal] off into the fire and ·was not hurt [suffered no harm]. ⁶The people [LThey] thought that ·Paul [Lhe] would swell up or fall down dead. They waited and watched him for a long time, but nothing ·bad [Lunusual] happened to him. So they changed their minds and said, "He is a god!"

⁷There ·were some fields [*or* was an estate] around there owned by Publius, ·an important man [*or* the chief official; governor] on the island. He ·welcomed [received] us into his home and ·was very good to us [provided generous hospitality; treated us as honored guests] for three days. ⁸Publius' father was sick in bed with a fever and dysentery [^ca serious illness that includes cramping and severe diarrhea]. Paul went to him, prayed, and ·put [*or* laid] his hands on the man and ·healed him. ⁹After this, ·all the other [Lthe rest of the] sick

people on the island came to Paul, and he healed them, too.
 10-11The people on the island gave us many honors. When we were ready to leave, they gave us the things [provisions] we needed.

After three months we got on a ship from Alexandria [27:6] that had stayed on the island during the winter. On the front of the ship was the sign of the twin gods [Castor and Pollux, the twin sons of Zeus; protectors of sailors]. 12We stopped [put in] at Syracuse [a major city on the island of Sicily] for three days. 13From there we sailed to [set sail and arrived at] Rhegium [a port city on the Italian mainland across from Sicily]. The next day a wind began to blow from the south, and a day later [on the second day] we came to Puteoli [a bit further north on the southwestern coast of Italy]. 14We found some believers [brothers (and sisters)] there who asked [invited] us to stay with them for a week [seven days]. Finally [And so in this way], we came to Rome. 15The believers [brothers (and sisters)] in Rome heard that we were there and came out as far as the Market [Forum] of Appius [about 40 miles from Rome] and the Three Inns [eight miles toward Rome from the Market of Appius] to meet us. When Paul saw them, he thanked God and was encouraged [took courage].

**PAUL GOES
TO ROME**

16When we arrived at Rome, Paul was allowed to live alone, with the soldier who guarded him.

PAUL IN ROME

17Three days later Paul [he] sent for the leaders of the Jewish community [Jews] there. When they came together, he said, “[Men,] Brothers, I have done nothing against our people or the customs of our ancestors [forefathers; fathers]. But I was arrested [made a prisoner] in Jerusalem and given to [into the hands of] the Romans. 18After they asked me many questions [examined me; tried my case], they wanted to let me go free because they could find no reason why I should be killed [given the death penalty]. 19But the Jews there argued against that [objected], so I had to ask to come to Rome to have my trial before [appeal to] Caesar. But I have no charge [accusation] to bring against my own people [nation]. 20That is why I wanted to see you and talk with you. I am bound with this chain because I believe in [of] the hope of Israel.”

21They answered [said to] Paul, “We have received no letters from Judea about you. None of our Jewish brothers who have come from there brought news or told us anything bad about you. 22But we want to hear [consider it worth hearing] your ideas, because we know that people everywhere are speaking against this religious group [sect].”

²³Paul and the people ·chose [arranged; appointed] a day for a meeting and on that day ·many more of the Jews [¹a great number] met with Paul at the place he was staying. He spoke to them ·all day long [¹from morning until evening]. Using the law of Moses and the prophets' writings [^cthe whole Old Testament], he explained [¹by testifying/bearing witness about] the kingdom of God, and he tried to persuade them to believe these things about Jesus. ²⁴Some ·believed [¹were persuaded by] what Paul said, but others ·did [were] not. ²⁵So they ·argued [disagreed with each other] and began leaving after Paul said one more thing to them: “The Holy Spirit spoke the truth to your ·ancestors [fathers] through Isaiah the prophet, saying,

²⁶Go to this people and say:

You will ·listen and listen [*or* certainly listen], but you will not understand.

You will ·look and look [*or* certainly look], but you will not ·learn [perceive],

²⁷because [¹the heart of] these people have become ·stubborn [dull].

They ·don't hear with their ears [*or* hardly hear with their ears; are hard of hearing], and they have closed their eyes.

Otherwise, they might see with their eyes and hear with their ears.

They might really understand in their ·minds [hearts] and come back to me and ·be healed [¹I would heal them; Is. 6:9–10].²

²⁸“[¹Therefore,] I want you to know that God has also sent his salvation to ·all nations [the Gentiles], and they will listen!” ²⁹After [*or* When] ·Paul [¹he] said this, the Jews left. They were arguing very much with each other.¹ⁿ

³⁰Paul stayed two full years ·in his own rented house [*or* at his own expense] and welcomed all people who came to visit him. ³¹He ·boldly [confidently] ·preached about [proclaimed] the kingdom of God and taught about the Lord Jesus Christ, ·and no one stopped him [freely; without hindrance].

28:29 After . . . other. Some Greek copies do not contain the bracketed text.

Romans

1 From Paul, a ·servant [slave; bondservant] of Christ Jesus. ·God called me [^L...called] to be an ·apostle [messenger] and ·chose me [set me apart; appointed me] to tell the ·Good News [Gospel].

²God promised this ·Good News [Gospel] ·long ago [beforehand; previously] through his prophets, as it is written in the Holy Scriptures. ³The Good News is about God's Son. ·As a man [*or* With reference to his earthly life; ^LAccording to the flesh], he was born ·from the family [a descendant; ^Lof the seed] of David [2 Sam. 7:11–14]. ⁴But through the Spirit of holiness [^{Ca} Jewish way of referring to the Holy Spirit] he was ·declared [*or* designated; appointed] to be God's Son with great power by rising from the dead [^Cthough eternally the Son of God, Jesus was appointed such “with power” at his resurrection; see Ps. 2:7; 110:1–2]. He is Jesus Christ our Lord. ⁵Through ·Christ [^Lwhom], ·God gave me the special work of an apostle [^Lwe have received apostleship; ^C“we” could be a formal way of saying “I,” or could refer to Paul and the other apostles], which was to lead ·people of all nations [the Gentiles] to ·believe and obey [*or* the obedience that comes from faith; *or* the obedience that is faith]. I do this work for ·him [^Lhis name]. ⁶And you who are in Rome are also among those [^CGentiles] called to belong to Jesus Christ.

⁷To all of you in Rome whom God loves and has called to be ·his holy people [^Tsaints]:

Grace and peace to you from God our Father and the Lord Jesus Christ.

⁸First I want to say that I thank my God through Jesus Christ for all of you, because people everywhere in the world are talking about your faith. ⁹God, whom I serve ·with my whole heart [in/with my spirit] ·by telling [*or* for the sake of; ^Lin] the ·Good News [Gospel] about his Son, ·knows [^Lis my witness] that I ·always [continually; never cease to] mention

A PRAYER OF
THANKS

you ¹⁰every time I pray. I pray that now at last ·if God wants it [by God's will] I will ·be allowed to come [succeed in coming] to you. ¹¹I ·want very much [long] to see you, to ·give [impart to; *or* share with] you some spiritual gift to make you strong. ¹²I mean that I want us to ·help each other [be mutually encouraged/comforted] ·with the faith we have [by each other's faith]. ·Your faith will help me, and my faith will help you [L...both yours and mine]. ¹³Brothers and sisters, I want you to know that I ·planned [intended] many times to come to you, but ·this has not been possible [Lhave been hindered/ unsuccessful until now]. I wanted to come so that I could ·help you grow spiritually [Lharvest some fruit among you] as I have ·helped the other [Lamong the rest of the] Gentiles.

¹⁴I have a ·duty [obligation; debt] to all people—Greeks and ·those who are not Greeks [*or* barbarians; ^cthis pairing could mean (1) ethnic Greeks and other Gentiles; (2) Greek speakers (people in the Roman empire) and non-Greek speakers (those outside the Roman empire); or (3) cultured people and uncultured people], the wise and the foolish [^cperhaps contrasting educated with uneducated, or philosophically sophisticated (1 Cor. 1:18–31) with simple-minded]. ¹⁵That is why I ·want so much [am so eager] to preach the ·Good News [Gospel] to you in Rome.

¹⁶[LFor] I am not ashamed of the ·Good News [Gospel], because it is the power God uses to save everyone who believes—to save the Jews first, and then to save ·Gentiles [Lthe Greeks; ^chere meaning anyone who is not Jewish; contrast v. 14]. ¹⁷The ·Good News [Gospel] shows ·how God makes people right with himself [*or* God's righteous character; Lthe righteousness of/from God]—that it begins and ends with faith [*or* that advances from one believing person to the next; *or* that begins with God's faithfulness and results in people's faith; Lfrom faith to faith]. As the Scripture says, “But ·those who are right with God will live by faith [*or* those made righteous through faith will live (eternally); Hab. 2:4].”

**ALL PEOPLE
HAVE SINNED**

¹⁸[LFor] God's ·anger [wrath; retribution] is ·shown [being revealed] from heaven against all the ·evil [ungodly] and ·wrong [wicked; unrighteous] things people do. By their ·own evil lives [wickedness; unrighteousness] they ·hide [suppress] the truth. ¹⁹God ·shows [reveals] his ·anger [wrath; retribution] because ·some knowledge of [what can be known about] him has been made ·clear [plain; evident] to them. Yes, God has ·shown himself [revealed/disclosed it] to them. ²⁰For since the creation of the world, God's invisible qualities—his eternal power and ·all the things that make him God [his divine nature]—have been clearly ·seen [perceived], understood through what God has made. So

people have no excuse. ²¹They knew God, but they did not give glory to God or thank him. Their thinking became ·useless [futile; pointless]. Their ·foolish [ignorant; uncomprehending] ·minds [^Lhearts] were ·filled with darkness [darkened]. ²²They claimed to be wise, but they became fools. ²³They ·traded [exchanged] the glory of ·God who lives forever [the immortal/imperishable God] for the worship of ·idols [images] made to look like ·earthly [mortal; perishable] people, birds, animals, and reptiles.

²⁴Because they did these things, God ·abandoned them to [allowed them to pursue; gave them over to] ·their sinful desires [^Lthe desires of their hearts], resulting in ·sexual impurity [^Luncleanness; impurity] and the dishonoring of their bodies with one another. ²⁵They ·traded [exchanged] the truth of God for ·a lie [or the lie; see Gen. 3:4–5] and worshiped and served ·the creation [or the creature; or created things] instead of the Creator, who ·should be praised [or is blessed] forever. Amen.

²⁶Because people did those things, God ·abandoned them to [allowed them to pursue; gave them over to] ·shameful [dishonorable; degrading] ·lusts [passions]. [^LTheir] Women ·stopped having natural sex and started having sex with other women [^Lexchanged natural (heterosexual) relations for unnatural ones]. ²⁷In the same way, men ·stopped having [abandoned] natural ·sex [^Lrelations with women] and ·began wanting [^Lwere inflamed in their lust for] each other. Men did shameful things with other men, and in ·their bodies [^Lthemselves] they received the ·punishment [recompense; due penalty] for ·those wrongs [their error].

²⁸[^LAnd since/just as] People did not ·think it was important [consider it worthwhile; see fit] to ·have a true knowledge of [or acknowledge] God. So God ·abandoned them to [allowed them to pursue; gave them over to] ·their own worthless thinking [a depraved/corrupted mind] to do things they should not do. ²⁹They are filled with every kind of ·sin [unrighteousness; injustice], ·evil [wickedness], ·selfishness [greed], and ·hatred [evil; malice; depravity]. They are full of ·jealousy [envy], murder, ·fighting [strife; quarreling], ·lying [deceit; treachery], and ·thinking the worst about each other [spite; maliciousness]. They are gossips ³⁰and ·say evil things about each other [slanderers; backstabbers]. They hate God. They are ·rude [insolent; haughty] and ·conceited [proud; arrogant] and ·brag about themselves [boastful]. They invent ways of doing evil. They do not ·obey [respect] their parents. ³¹They are ·foolish [senseless; undiscerning], they ·do not keep their promises [or are covenant-breakers], and they show no ·kindness [love; affection] or ·mercy [pity]

to others. ³²They know God's law says [righteous decree; just requirement] that those who live like this should die. But they themselves not only continue to do these evil things, they applaud [approve of; encourage] others who do them.

**YOU PEOPLE ALSO
ARE SINFUL**

2 [LTherefore] If you think you can judge others, [L O man,] you are wrong [Lwithout excuse]. [LFor] When you judge them, you are really judging yourself guilty, because you [Lwho are judging] do the same things they do. ²God judges those who do wrong [Lsuch] things, and we know that his judging is right [just; justified; Lbased on truth]. ³You judge those who do wrong [Lsuch things], but you do wrong [Lthe same things] yourselves. Do you think [L O man,] you will be able to escape the judgment of God? ⁴You [LDo you...?] think nothing of [despise; have contempt for; disregard] his kindness, tolerance [Lforbearance] and patience. Perhaps you do not understand that God is kind to you so you will change your hearts and lives [repent]. ⁵But because you are stubborn and refuse to change [Lhave an unrepentant heart], you are making your own punishment even greater [Lstoring up wrath for yourself] on the day he shows his anger [of (God's) wrath]. On that day everyone will see [L...and the day of the revelation of] God's right [righteous; just] judgments. ⁶God will reward or punish [give back to; repay] every person for what that person has done. ⁷Some people, by always continuing [persevering] to do good, live for [seek after; aim for] God's glory [Lglory], for honor, and for life that has no end [immortality]. God will give them life forever [eternal life]. ⁸But other people are selfish [self-seeking], refusing to follow [disobeying; or disbelieving] truth and instead following [obeying; or believing] evil. God will give them his punishment [wrath] and anger. ⁹He will give [or There will be] trouble [affliction; tribulation] and suffering [distress] to everyone who does evil—to the Jews first and also to those who are not Jews [Lthe Greek; here meaning all Gentiles; see 1:13, 14, 16]. ¹⁰But he will give [or there will be] glory, honor, and peace to everyone who does good—to the Jews first and also to those who are not Jews [Lthe Greek; v. 9]. ¹¹For God judges all people in the same way [Lthere is no partiality with God].

¹²People [or For all those] who do not have the law [cGentiles without the written law of Moses] and who are sinners will be lost [perish], although they do not have the law. And, in the same way, those who have the law [cJews who have the law of Moses] and are sinners will be judged by the law. ¹³Hearing the law does not make people right with

[righteous/justified before] God. It is those who obey the law who will be ·right with [justified/declared righteous before] him. ¹⁴(·Those who are not Jews [Gentiles] do not have the law, but when they ·freely [by nature; instinctively] do what the law commands, they ·are the law for themselves [*or* reveal their awareness of God's law]). This is true even though they do not have the law [^cthe written law of Moses]. ¹⁵They show that ·in their hearts they know what is right and wrong, just as the law commands [^lthe requirements of the law are written on their hearts]. And they show this by their consciences [^lbearing witness]. Sometimes their thoughts ·tell them they did wrong [^laccuse them], and sometimes their thoughts ·tell them they did right [defend them].) ¹⁶All these things [*or* This] will happen on the day when, according to ·my Gospel [the Good News I preach], God, through Christ Jesus, will judge people's secret thoughts.

**THE JEWS AND
THE LAW**

¹⁷What about you? You call yourself a Jew. You ·trust in [rely on] the ·law of Moses [^llaw] and ·brag that you are close to God [^lboast in God]. ¹⁸You know ·what he wants you to do [his will] and ·what is important [can discern/test what is best/superior], because you have ·learned [been instructed in] the law. ¹⁹You ·think [are convinced/confident that] you are a guide for the blind and a light for those who are in darkness. ²⁰You think you ·can show foolish people what is right [^lare an instructor to the foolish] and ·teach [^la teacher for] ·those who know nothing [the immature/ignorant; *or* children/infants]. You have the law; so you think you ·know everything and have all truth [^lhave the embodiment/formulation of knowledge and truth]. ²¹You teach others, so why don't you teach yourself? You ·tell [preach to] others not to steal, but do you steal? ²²You say that others must not commit adultery, but do you commit adultery? You ·hate [abhor; detest] idols, but do you steal from temples [^cperhaps (1) profiting by selling stolen idols to Gentiles; or (2) withholding what is due to God and so "robbing" his temple]? ²³You ·brag [boast] about ·having God's law [^lthe law], but do you ·bring shame to [dishonor] God by breaking his law? ²⁴It is just as the Scriptures say: "God's name is blasphemed among the Gentiles because of you [Is. 52:5; Ezek. 36:20]."

²⁵If you follow the law, your circumcision [^ca key distinctive of Jewish identity; Gen. 17] has ·meaning [value; benefit]. But if you ·break [transgress; disobey] the law, it is as if you were never circumcised. ²⁶If those who are not circumcised ·do [keep; obey] ·what the law says [*or* the law's righteous requirements], it is as if they were circumcised.

27Those who are not circumcised in their bodies, but still ·obey [fulfill; carry out] the law, will ·pass judgment on [condemn] you who, though having the written law and circumcision, ·break [transgress; disobey] the law. 28They can do this because a person is not a true Jew if he is only a Jew ·in his physical body [¹by (physical) appearance]; true circumcision is not ·only on the outside of the body [¹the appearance of the flesh]. 29A person is a Jew only if he is a Jew ·inside [inwardly]; true circumcision is done in the heart by the Spirit, not by the written law. Such a person gets praise from God rather than from people.

3 So what advantage does a Jew have? [¹Or] Is there ·anything special [any benefit/advantage] about being circumcised? 2Yes, there are great benefits in ·every way [or all different ways]. ·The most important thing is this [¹First]: God ·trusted [entrusted] the Jews with his ·teachings [revelation; oracles]. 3·If [¹What if] some Jews were not faithful to him, will their unfaithfulness ·stop God from doing what he promised [¹nullify God's faithfulness]? 4·No [Absolutely not; May it never be]! ·God will continue to be true even when every person is false [¹Let God be true and every person a liar]. As the Scriptures say:

“So you will be ·shown to be right [justified] ·when you speak [¹in your words],
and you will ·win your case in court [¹prevail when you are judged; or prevail when you judge (sin); Ps. 51:4].”

5But if ·what we do wrong [our unrighteousness] ·shows more clearly [highlights] ·that God is right [God's righteousness], ·how can we say [¹what shall we say?] that God is ·wrong [unrighteous; unjust] to ·punish [¹inflict wrath on] us? (I am talking ·as people might talk [or in limited human terms].) 6·No [Absolutely not; May it never be; v. 4]! If God could not punish us, ·he could not [¹how could he...?] judge the world.

7A person might say, “When I lie, it really ·gives him [¹increases his] glory, because my lie shows God's truth. So why am I ·judged [condemned as] a sinner?” 8It would be the same to say, “We should do evil so that good will come.” Some people ·find fault with [slander] us and say we teach this, but ·they are wrong and deserve the punishment they will receive [¹their condemnation is just].

**ALL PEOPLE
ARE GUILTY**

9·So [¹What then?] ·are we Jews [or are we Christians; ¹are we] ·better than others [or making excuses for ourselves]? ·No [¹Not at all]! We have already ·said [charged; made the accusation] that Jews and Gentiles alike are all ·guilty of [or under the power of; ¹under] sin. 10As the Scriptures say:

“There is no one who ·always does what is right
[^Lis righteous],
not even one.

¹¹There is no one who understands.

There is no one who ·looks to God for help [^Lseeks God].

¹²All have turned away.

Together, everyone has become ·useless [worthless].

There is no one who ·does anything good [*or* shows
kindness];

there is not even one [Ps. 14:1–3].”

¹³“Their throats are like open graves [^Ceither their words are
like rotting corpses, or their speech is murderous];

they use their tongues ·for telling lies [to deceive;
Ps. 5:9].”

“Their words are like snake poison [^LAsp/Viper venom
is on their lips; Ps. 140:3].”

¹⁴ “Their mouths are full of cursing and ·hate
[bitterness; Ps. 10:7].”

¹⁵“They [^LTheir feet] are ·always ready [eager; quick] to ·kill
people [^Lshed blood].

¹⁶ ·Everywhere they go [^LAlong their paths/ways] they
cause ·ruin [destruction; havoc] and misery.

¹⁷They don’t know ·how to live in [^Lthe way of] peace
[Is. 59:7–8].”

¹⁸ “They have no fear of God [Ps. 36:1].”

¹⁹We know that ·the law’s commands [^Lwhat the law says]
are for those who ·have [are under/subject to; ^Lare in] the law.
This ·stops all excuses [^Lsilences every mouth] and brings the
whole world under God’s judgment, ²⁰because no one can be
·made right [justified; declared righteous] with God [Ps. 143:2]
·by following [^Lthrough the works of] the law. [^LFor] The law
only ·shows us our [brings awareness of] sin.

²¹But now ·God’s way to make people right with him
[^Lthe righteousness of God] ·without [apart from] the law
has been ·shown to us [revealed; made known], a way ·told
to us [testified to; attested] by the law and the prophets.

²²·God makes people right with himself [^LThis righteousness
comes] through ·their faith in [*or* the faithfulness of] Jesus
Christ. This is true for all who believe in Christ, because ·all
people are the same [there is no distinction/difference; ^Cbe-
tween Jews and Gentiles]; ²³[^LFor; Because] Everyone has
sinned and ·fallen short [*or* is not worthy of] of God’s ·glori-
ous standard [*or* glorious presence; ^Lglory], ²⁴and all need to
be ·made right with God [justified; declared righteous] as a
free gift by his grace, ·by being set free from sin [^Lthrough
the redemption that is] ·through [*or* in] Jesus Christ. ²⁵God
·sent [*or* appointed; *or* presented] him ·to die in our place to

**HOW GOD MAKES
PEOPLE RIGHT**

take away our sins [as a sacrifice of atonement; *or* as the mercy seat; ^Tas a propitiation; ^Cthe Greek term could mean the place where sacrificial blood was dripped (the mercy seat) or the sacrifice itself; it implies an atoning sacrifice that turns away divine wrath]. **We receive forgiveness through faith in ·the blood of Jesus' death** [^Lhis blood]. **This showed ·that God always does what is right and fair** [^Lhis righteousness], as in the past when he was patient and **·did not punish people for their sins** [^Lpassed over/delayed punishment for previously committed sins]. **26And God gave Jesus to show ·today** [*or* at this present time (of salvation)] **·that he does what is right** [^Lhis righteousness/justice]. **God did this so he could ·judge rightly** [*or* be shown to be just/righteous] **and so he could ·make right** [declare righteous; justify] **any person ·who has faith in Jesus** [*or* on the basis of Jesus' faithfulness; see v. 22]. [^CChrist's sacrificial death shows that God is both just (sin is justly punished) and merciful (God saves undeserving sinners).]

27·So do we have a reason to brag about ourselves? No! [^LWhere, then, is boasting? It is excluded.] **·And why not** [^LBy what law/principle]? **It is the ·way** [law; principle] **of faith that stops all ·bragging** [boasting], **not the ·way** [law; principle] **of ·trying to obey the law** [^Lworks]. **28For we ·conclude** [maintain; assert] **a person is ·made right with God** [justified; declared righteous] **through faith, not through ·obeying** [^Lthe works of] **the law.** **29**[^LOr] **Is God only the God of the Jews? Is he not also the God of the Gentiles?** **30Of course he is, because ·there is only one God** [*or* God is one; Deut. 6:4]. **He will ·make Jews right with him** [^Ljustify/make righteous the circumcised] **by their faith, and he will also ·make Gentiles right with him** [^Ljustify/declare righteous the uncircumcised] **through their faith.** **31So do we ·destroy** [nullify; annul] **the law by ·following the way of faith** [^Lfaith]? **·No** [Absolutely not; May it never be; v. 6]! **·Faith causes us to be what the law truly wants** [^LWe uphold/establish/support the law; ^Cliving by faith captures the true spirit and purpose of the law; the law pointed out sin and the need for grace, thereby pointing to Christ].

**THE EXAMPLE OF
ABRAHAM**

4 **So what can we say that Abraham, ·the father of our people** [^Lour forefather according to the flesh; Gen. 12–25], **·learned about faith** [discovered in this regard; ^Lhas found]? **2If Abraham was ·made right** [justified; declared righteous] **by ·the things he did** [^Lthe works of the law], **he had a reason to ·brag** [boast]. **·But this is not God's view** [*or* ...but he could not boast before God.], **3because the Scripture says, “Abraham believed God, and ·God accepted Abraham's faith, and that faith made him right with God** [^Lit was credited/counted to him for righteousness; Gen. 15:6].”

4When people work, their ·pay [wage] is not ·given [credited; counted] as ·a gift [grace], but as something ·earned [due to them]. 5But people cannot do any work that will make them right with God. So they must trust in him [^LBut for the one who does not work, but trusts in God], who ·makes even evil people right in his sight [justifies/makes righteous the ungodly]. Then God ·accepts their faith, and that makes them right with him [^Lcredits/countes their faith for righteousness]. 6David said the same thing. He said that people are ·truly blessed [happy; spiritually fulfilled] when God, ·without paying attention to their deeds [apart from works], ·makes people right with himself [^Lcredits/countes righteousness to them].

7“·Blessed [Happy; Spiritually fulfilled] are they whose ·sins [lawless deeds] are forgiven, whose ·wrongs [sins] are ·pardoned [covered; blotted out].

8·Blessed [Happy; Spiritually fulfilled] is the person whom the Lord does not ·consider guilty [^Lcount sin against; Ps. 32:1–2].”

9Is this ·blessing [happiness; spiritual fulfillment] only for those who are circumcised or also for those who are not circumcised? We have already said that ·God accepted Abraham’s faith and that faith made him right with God [^Lfaith was credited/counted to Abraham for righteousness; v. 3].

10So how did this happen? Did God accept Abraham before or after he was circumcised? It was not after, but before his circumcision. 11Abraham ·was circumcised [^Lreceived the sign of circumcision; Gen. 17:9–14] ·to show that he was right with God [^Las a seal/guarantee of the righteousness he had] through faith before he was circumcised. So Abraham is the father of all those who believe but are not circumcised, so that ·they too may be accepted as being right with God [righteousness may be credited/counted to them also].

12And Abraham is also the father of those who have been circumcised and who ·live following [^Lwalk in the footsteps of] the faith that our father Abraham had before he was circumcised.

13[^LFor] The promise Abraham and his ·descendants [seed] received that they would inherit the ·whole world [^Lworld] ·did not come through [was not based on his obedience to] the law, but through ·being right with God by his faith [the righteousness that comes by faith]. 14[^LFor] If people ·could receive what God promised [^Lare heirs] by following the law, then faith is worthless. And ·God’s promise to Abraham [^Lthe promise] is ·worthless [nullified; canceled],

**GOD KEEPS HIS
PROMISE**

¹⁵because the law can only bring God's anger [wrath]. But if there is no law, there is nothing to disobey [no transgression/violation; ^cthe law points out sin (5:13), but it cannot save from sin].

¹⁶So people receive God's promise by having faith. This happens so the promise can be a free gift [by grace]. Then all of Abraham's children [descendants; offspring; ^lseed] can have [be guaranteed; be certain to have] that promise. It is not only for those who live under the law of Moses but for anyone who lives with faith like that of Abraham, who is the father of us all. ¹⁷As it is written in the Scriptures: "I am making [^lhave made] you a father of many nations [Gen. 17:5]." This is true before [in the presence of] God, the God Abraham believed, the God who gives life to the dead and who creates something out of nothing [^lcalls things that did not exist into existence].

¹⁸Though there was no hope that Abraham would have children [*or* When all seemed hopeless; ^lAgainst hope...], Abraham believed God and continued hoping, and so he became the father of many nations [Gen. 17:5]. As God told him, "Your descendants also will be too many to count [^lSo shall your seed/offspring be; Gen. 15:5]." ¹⁹Abraham was almost a hundred years old, much past the age for having children [^lhis own body (as good as) dead], and Sarah could not have children [^lSarah's womb was dead]. Abraham thought about all [considered; *or* acknowledged] this, but his faith in God did not become weak. ²⁰He never doubted or stopped believing [*or* wavered through unbelief] that God would keep his promise. He grew stronger in his faith and gave praise [glory] to God. ²¹Abraham felt sure [was fully convinced] that God was able to do what he had promised. ²²So, "God accepted Abraham's faith, and that faith made him right with God [^lit was credited/counted to him for righteousness; Gen. 15:6]." ²³Those words ("God accepted Abraham's faith [^lit was credited/counted to him]") were written not only for Abraham ²⁴but also for us. God will accept us also [^l...to whom it will be credited/counted] because we believe in the One who raised Jesus our Lord from the dead. ²⁵Jesus was given to die [handed/delivered over; 8:32] for [because of] our sins [violations; transgressions], and he was raised from the dead to make us right with God [for our justification; *or* to confirm our justification].

RIGHT WITH GOD

5 [^lTherefore,] Since we have been made right with God [declared righteous; justified] by our faith, we haveⁿ peace with God. This happened through our Lord

5:1 we have Some Greek copies read "let us have."

Jesus Christ, ²who through our faithⁿ has brought us into that blessing of [^Lthrough whom we have access by faith to] God's grace that we now enjoy [^Lin which we stand/live]. And we are happy [rejoice; boast] because of the hope we have of sharing [or of experiencing; ^Lof] God's glory. ³[^LNot only this, but] We also have joy [rejoice; boast] with our troubles [through suffering/trials/persecution], because we know that these troubles [suffering; trials; persecution] produce patience [endurance]. ⁴And patience [endurance] produces [tested and proven] character, and [tested and proven] character produces hope. ⁵And this hope will never disappoint us [let us down; or put us to shame; dishonor us; ^Chonor and shame were among the most important values in first century culture], because God has poured out his love to fill our hearts [or flooded our hearts with his love]. He gave us his love through the Holy Spirit, whom God has given to us.

⁶[^LFor] When we were unable to help ourselves [^Lstill helpless/weak], at the right [or appointed] time, Christ died for us sinners [^Lthe ungodly/wicked]. ⁷Very few people will [or Rarely/Scarcely will anyone] die for a righteous [just; pious] person. Although perhaps for a good [truly good; noble] person someone might possibly die [^Cthe "righteous" person may be someone who is outwardly religious, while the "good" person is genuinely generous and loving]. ⁸But God shows [demonstrates; proves] his great [^Lown] love for us in this way: Christ died for us while we were still sinners.

⁹And since we have now been made right with God [declared righteous; justified] by the blood of Christ's death [^Lhis blood], we will surely also [^Lhow much more shall we...!] be saved through Christ from God's anger [final punishment; ^Lthe wrath]. ¹⁰[^LFor if] While we were God's enemies, he made us his friends [^Lwe were reconciled to God] through the death of his Son. Surely [^LHow much more...?], now that we are his friends [^Lhaving been reconciled], he will save us through his Son's life. ¹¹And not only that, but now we are also very happy [also rejoice/boast] in God through our Lord Jesus Christ. Through him we are now God's friends again [have now received reconciliation].

¹²[^LTherefore, just as] Sin came into the world because of what one man did [^Lthrough one man], and with sin came death. This is why [^L...and so; or and in this way] everyone must die [death spread/passed to all people]—because everyone sinned. ¹³Sin was in the world before the law of Moses [^Lthe law], but sin is not counted against us as breaking a command [charged to one's account; recorded as sin]

**ADAM AND CHRIST
COMPARED**

when there is no law [4:15]. ¹⁴But from the time of Adam to the time of Moses, everyone had to die [death reigned/ruled], even those who had not sinned by breaking a command, as Adam had [in the likeness of Adam's disobedience/transgression].

Adam was like [a type/pattern/figure of] the One who was coming in the future. ¹⁵But God's free gift [the gift] is not like Adam's sin [violation; transgression]. [For if] Many people died because of the sin [violation; transgression] of that one man. But the grace from God was much greater, since many people received God's gift of life [how much more did God's grace and gift abound/multiply to the many] by the grace of the one man, Jesus Christ [the death of the "one" saved the "many"; see v. 19; Is. 53:11]. ¹⁶But the gift of God is different from Adam's [the one man's] sin. After Adam sinned once, he was judged guilty [his judgment brought condemnation]. [But] God's free gift came after many sins [violations; transgressions], and it makes people right with God [brought justification]. ¹⁷[For if] One man's sin [violation; transgression] caused death to rule over all people [reign; rule] because of that one man. How much more, then, will those people who accept [receive] God's full grace [the abundance of grace] and the great gift of being made right with him [righteousness] have true life and rule [or rule in the future life; reign/rule in life] through the one man, Jesus Christ. [Just as death "ruled" in Adam, so believers "rule" over death through Christ.]

¹⁸So as one sin of Adam [violation; transgression] brought the punishment of death [condemnation] to all people, so too one good act that Christ did [righteous act/deed] makes all people right with God, bringing them true life [brings justification of life to all people]. ¹⁹[For just as...] One man disobeyed God, and many became sinners. In the same way, [so also] one man obeyed God, and many will be made right [righteous]. ²⁰The law came to make sin worse [or to reveal the true extent of sin; to increase the violation/transgression]. But when sin grew worse [increased; multiplied], God's grace increased [multiplied/abounded all the more]. ²¹Sin once used death to rule us [Just as sin reigned in death...], but God gave people more of his grace so that grace could rule [so grace will reign] by making people right with him [through justification/righteousness]. And this brings life forever [eternal life] through Jesus Christ our Lord.

DEAD TO SIN BUT
ALIVE IN CHRIST

6 So [What then shall we say?] do you think we should [shall we] continue sinning so that God will give us even more grace [grace may increase/abound]?

2.No [Absolutely not; May it never be; 3:31]! We died to ·our old sinful lives [^Lsin], so how can we continue living ·with [or in] sin? 3.Did you forget [or Don't you know] that all of us who ·became part of Christ Jesus when we were baptized [^Lwere baptized into Christ Jesus] ·shared his death in that baptism [or participated in his death through that baptism; ^Lwere baptized into his death]. 4[^LTherefore] When we were baptized, we were buried with Christ ·and shared his [and participated in his; ^Linto] death. So, just as Christ was raised from the dead by the ·wonderful power [glorious power; ^Lglory] of the Father, we also can live a new life.

5Christ died, and we have been ·joined with [united with; grafted into] him ·by dying too [or by participating in his death; ^Lin the likeness of his death]. So we will also be ·joined with [united with; grafted into] him by rising from the dead as he did. 6We know that our old ·life [self; ^Lperson] died with Christ on the cross so that our ·sinful selves [or body controlled by sin; ^Lbody of sin] would have no power over us and we would not be slaves to sin. 7Anyone who has died is ·made free [justified; declared righteous] from ·sin's control [^Lsin].

8[^LNow; But] If we died with Christ, we ·know [have confidence; believe] we will also live with him. 9Christ was raised from the dead, and we know that he cannot die again. Death has no ·power [mastery; dominion] over him now.

10.Yes [^LFor; Because], when Christ died, he died ·to defeat the power of sin [to take away sin; or with reference to sin] ·one time—enough for all time [once for all; Heb. 7:27]. [^LBut] He now has a new life, and his new life is ·with [or for the glory of; or with reference to] God. 11In the same way, you should ·see [count; consider] yourselves as being dead to ·the power of sin [^Lsin] and alive ·with [to; with reference to] God ·through [or in; in union with] Christ Jesus.

12So, do not let sin ·control your life [^Lreign; rule over you] ·here on earth [^Lin your mortal body] so that you ·do what your sinful self wants to do [^Lobey/submit to its (evil/sinful) desires]. 13Do not offer ·the parts of your body [or any part of yourself; ^Lyour parts/members] to serve sin, as ·things to be used in doing [^Linstruments/weapons of] ·evil [unrighteousness; injustice]. Instead, offer yourselves to God as people who have died and now live. Offer ·the parts of your body [or every part of yourself; ^Lyour parts/members] to God ·to be used in doing good [^Las instruments/weapons of righteousness/justice]. 14[^LFor] Sin will not ·be your master [exercise dominion/power over you], because you are not under law but under God's grace.

15·So what should we do [^LWhat then; 3:9]? Should we sin because we are under grace and not under law? ·No

[Absolutely not; May it never be; v. 2]! **16** Surely you know [¹Don't you know...?] that when you submit yourselves to someone as obedient slaves, the person you obey is your master [¹you are slaves to the one you obey]. [¹Either] You can follow [be slaves to] sin, which brings spiritual death [death], or you can obey God [¹(be slaves) to obedience], which makes you right with him [leads to righteousness]. **17** In the past sin controlled you [¹you were slaves to sin]. But thank God, you fully obeyed [¹obeyed from the heart] the things [accepted/orthodox teaching; ¹example/pattern of teaching] that you were taught [*or* that have claimed your allegiance; ¹to which you were delivered/entrusted]. **18** You were set free from sin, and now you are slaves to goodness [righteousness]. **19** I use this example [*or* an analogy from everyday life; *or* an inadequate human illustration (like slavery)] because this is hard for you to understand [¹of the limitations/weakness of your human nature/flesh]. In the past you offered the parts of your body [*or* yourselves; ¹your parts/members] to be slaves to sin [impurity; defilement] and evil [lawlessness; wickedness]; you lived only for evil [*or* ...leading to even more lawlessness/wickedness]. In the same way now you must offer yourselves [¹your parts/members] to be slaves of goodness [righteousness]. Then you will live only for God [¹...leading to holiness/sanctification].

20 [¹For] When you were slaves to sin, goodness did not control you [¹you were free (from obligation) to righteousness]. **21** And what was the result of [benefit/fruit did you reap from] doing those things that now make you ashamed? [¹For] Those things only bring [¹The end/result of those things is] death. **22** But now you are free from sin and have become slaves of God. This brings you [reaps the benefit/fruit of] a life that is only for God [holiness; sanctification], and this gives you life forever [¹the end/result is eternal life]. **23** [¹For; Because] The payment [wages] for sin is death. But God gives us the free gift of life forever [eternal life] in Christ Jesus our Lord.

**AN EXAMPLE
FROM MARRIAGE**

7 Brothers and sisters, all of you understand the law of Moses [¹law]. So surely you know that the law rules [has authority] over people only while they are alive. **2** For example, a woman must stay married [¹married woman is bound by law] to her husband as long as he is alive. But if her husband dies, she is free from the law of marriage. **3** But if she marries [*or* lives with] another man while her husband is still alive, the law says she is guilty of adultery [¹she will be called/labeled an adulteress]. But if her

husband dies, she is free from the law of marriage [law]. Then if she marries another man, she is not guilty of adultery [an adulteress].

⁴In the same way, my brothers and sisters, your old selves died, and you became free from the law [you died to the law] through the body of Christ. This happened so that you might belong to someone else—the One who was raised from the dead—and so that we might be used in service to [bear fruit for] God. ⁵[For] When we were ruled by [controlled by; living in; in] our sinful selves [our sinful nature; the flesh], sinful desires [passions] stirred up by the law were at work in our bodies [or within us; in our members/parts], so the things we did were bringing us [produced fruit leading to] death. ⁶But now we have been freed from the law, since we have died to that which held us like prisoners [controlled us; held us]. So now we serve God in a new way with [by means of; in the power of] the Spirit, and not in the old way with written rules [or of the written law; of the letter].

⁷You might think I am saying that sin and the law are the same thing [What, then, shall we say? Is the law sin?]. That is not true [Absolutely not!; May it never be!; 6:15]. But the law was the only way I could learn what sin meant. I would never have known what it means to want to take something belonging to someone else [selfishly desire; covet] if the law had not said, “You must not want to take your neighbor’s things [selfishly desire; covet; Ex. 20:17; Deut. 5:21].” ⁸And sin found a way [seized the occasion/opportunity] to use that command and cause me to want all kinds of things I should not want [produce in me all kinds of desires/coveting]. But without the law, sin has no power [is dead]. ⁹I was alive before I knew [or before I recognized the demands of; apart from] the law [Paul thought he was righteous; see Phil. 3:6]. But when the law’s command came to me [or came to my attention; came], then sin began to live [sprang to life], and I died [the law revealed Paul’s sinfulness and confirmed he was spiritually dead]. ¹⁰The command was meant to bring life, but for me it brought death. ¹¹Sin found a way [seized the occasion/opportunity; v. 8] to fool [deceive] me by using the command to make me die.

¹²So the law is holy, and the command is holy and right [righteous] and good. ¹³Does this mean that something that is good brought [or became] death to me? No [Absolutely not; May it never be; v. 7]! Sin used something that is good to bring death to me. This happened so that I could see what sin is really like [sin might be shown as sin]; the

**OUR FIGHT
AGAINST SIN**

command was used to show that sin is ·very evil [exceedingly/terribly sinful].

**THE WAR
WITHIN US**

¹⁴[^LFor] We know that the law is spiritual, but I am ·not spiritual [fleshly; carnal] ·since sin rules me as if I were its slave [^Lsold to sin; ^Cas a slave]. ¹⁵[^LFor] I do not understand the things I do. [^LFor] I do not do what I want to do, and I do the things I hate. ¹⁶And if I do what I do not want to do, that means I agree that the law is good [^CPaul's acknowledgement that his behavior is wrong confirms the law's righteous standards]. ¹⁷But [^Lnow] I am not really the one who is doing these hated things; it is sin living in me that does them. ¹⁸·Yes [^LFor...], I know that nothing good lives in me—I mean nothing good lives in ·the part of me that is earthly and sinful [my sinful self; my sinful nature; ^Tmy flesh]. [^LFor] I want to do the things that are good, but I ·do not [*or* cannot] do them. ¹⁹[^LFor] I do not do the good things I want to do, but I do the ·bad [evil] things I do not want to do. ²⁰So if I do things I do not want to do, then I am not the one doing them. It is sin living in me that does those things.

²¹So I ·have learned this rule [*or* find this principle/law at work]: When I want to do good, evil is ·there with me [present within me; close at hand]. ²²[^LFor] In ·my mind [my inmost self; ^Lthe person within], I ·am happy with [delight in] God's law. ²³But I see ·another law [a different standard; *or* another power] working in my ·body [*or* outward actions; ^Lmembers; parts], which makes war against the ·law [standards] that my mind accepts. That other ·law [standard; *or* power] working in my ·body [*or* outward actions; ^Lmembers; parts] is the law of sin, and it makes me its prisoner. ²⁴What a ·miserable [wretched] man I am! Who will ·save [free; rescue; deliver] me from this ·body that brings me death [body doomed to die; *or* burden of death]? ²⁵·I thank God for saving me [^LThanks be to God!] through Jesus Christ our Lord!

So [^Lthen] in my mind I am a slave to God's law, but in my ·sinful self [sinful nature; ^Tflesh] I am a slave to the ·law [principle; *or* power] of sin.

**BE RULED BY
THE SPIRIT**

8 So now, those who are in Christ Jesus are not ·judged guiltyⁿ [condemned; punished for their sins]. ²[^LFor] ·Through [*or* In] Christ Jesus the ·law [principle; *or* power] of the Spirit that brings life set youⁿ free from the ·law [principle; *or* power] that brings sin and death. ³The law [^Cof Moses] was without power, because the law was made weak by our ·sinful selves [sinful nature; ^Tflesh]. But God did what

8:1 guilty Some Greek copies continue, "those who do not live in the power of their sinful selves, but in the power of the Spirit." **8:2 you** Some Greek copies read "me."

the law could not do. He sent his own Son to earth ·with the same human life that others use for sin [*or* in a body like ours, prone to sin; ^Lin the likeness of sinful flesh]. By sending his Son ·to be an offering for sin [^Lconcerning sin], God ·used a human life to destroy sin [^Lcondemned sin in the flesh]. ⁴He did this so that ·we could be the kind of people that the law demands that we be [^Lthe law's righteous/just requirements would be fulfilled in us]. Now we do not ·live [walk; ^Clife's journey] following our ·sinful selves [sinful nature; ^Tflesh], but following the Spirit.

⁵Those who live following their ·sinful selves [sinful nature; ^Tflesh] ·think only about [have their minds set on; *or* have their outlook shaped by] things that their ·sinful selves [sinful nature; ^Tflesh] want. But those who live following the Spirit ·are thinking about [have their minds set on; *or* have their outlook shaped by] the things ·the Spirit wants them to do [^Lof the Spirit]. ⁶If people's ·thinking is controlled by [*or* outlook/mind is set on] the ·sinful self [sinful nature; ^Tflesh], ·there is [the result is] death. But if their ·thinking is controlled by [*or* outlook/mind is set on] the Spirit, ·there is [the result is] life and peace. ⁷When people's ·thinking is controlled by [*or* outlook/mind is set on] the ·sinful self [sinful nature; ^Tflesh], they are ·against [hostile to] God, because they refuse to ·obey [submit to] God's law and really are not even able to ·obey [submit to] God's law. ⁸Those people who are ·ruled by [*or* under the control of; ^Lin] ·their sinful selves [their sinful nature; ^Tthe flesh] cannot please God.

⁹But you are not ·ruled by [controlled by; *or* in] ·your sinful selves [your sinful nature; ^Tthe flesh], but ·by [*or* in] the Spirit, if that Spirit of God really lives in you. But the person who does not have the Spirit of Christ does not belong to Christ. ¹⁰Your body ·will always be [^Lis] dead because of sin. But if Christ is in you, then the Spirit ·gives you [^Lis] life, because ·Christ made you right with God [^Lof righteousness]. ¹¹God raised Jesus from the dead, and if God's Spirit is living in you, the One who raised Christ from the dead will also give life to your mortal bodies that die, throughⁿ his Spirit who lives in you.

¹²So, my brothers and sisters, we ·must not be ruled by [^Lare not obligated to] ·our sinful selves [our sinful nature; ^Tthe flesh] or live ·the way our sinful selves want [according to the sinful nature/^Tflesh]. ¹³[^LFor] If you ·use your lives to do the wrong things your sinful selves want [^Llive according to the flesh], you will ·die spiritually [^Ldie]. But if you ·use the Spirit's help to [^Lby the Spirit] ·stop doing the wrong

things you do with [^Lput to death the deeds of] your body, you will ·have true life [^Llive].

¹⁴For all those who are led by the Spirit of God are the ·children [*or* sons] of God. ¹⁵The Spirit you received does not make you slaves again to fear [*or* You did not receive the spirit of slavery, leading to fear]; instead, you received the Spirit ·who adopts you as God’s children [^Lof adoption]. ·With [Through] that Spirit we cry out, “Abba [^CAramaic for “Father”; Mark 14:36], Father.” ¹⁶And the Spirit himself ·joins with [*or* testifies to] our spirits to say we are God’s children. ¹⁷If we are God’s children, we ·will receive blessings from God together with Christ [^Lare heirs—heirs of God and co-heirs with Christ]. ·But we must [^L...if indeed we] ·suffer as Christ suffered [share in his sufferings] so that we ·will have glory as Christ has glory [may share in his glory].

**OUR FUTURE
GLORY**

¹⁸[^LFor I consider that] The sufferings we have now are nothing compared to the great glory that will be ·shown [re-vealed] to us. ¹⁹Everything God made [^LThe creation] is wait- ing with ·excitement [eager expectation] for ·God to show his children’s glory completely [the revelation of the children/ sons of God]. ²⁰Everything God made [^LFor the creation] was ·changed to become useless [subjected to futility/ meaninglessness; Gen. 3; Eccl. 1:2], not by its own wish but be- cause God ·wanted [^Lsubjected] it ·and because all along there was this hope [yet with the hope...]: ²¹that ·everything God made [the creation itself] would be set free from ·ruin [in- evitable decay; ^Lthe slavery of decay] to have the ·freedom and glory [*or* glorious freedom] that belong to God’s children.

²²We know that ·everything God made [all creation] has been ·waiting until now in pain, like a woman ready to give birth [^Lgroaning with labor pains until now]. ²³Not only the world, but we also ·have been waiting with pain inside us [^Lgroan within ourselves]. We have the Spirit as the ·first part of God’s promise [^Lfirstfruits; ^Cas the first crops confirmed the future harvest, so the Spirit’s presence confirms believers’ final salvation]. So we are [eagerly] waiting for ·God to finish making us his own children [^Lour adoption], which means ·our bodies will be made free [^Lthe redemption of our bod- ies]. ²⁴We were saved, ·and we have this hope [*or* ...by this hope; ^Lin hope]. If we see what we are waiting for, that is not really hope. ·People do not hope [^LFor who hopes...?] for something they already have. ²⁵But we are hoping for some- thing we do not have yet, and we are waiting for it ·patiently [with perseverance].

²⁶·Also [*or* In the same way], the Spirit helps us ·with [*or* in] our weakness. We do not know ·how to pray as we should [*or* what we ought to pray for]. But the Spirit himself ·speaks

to God for us [intercedes] with ·deep feelings [^Lgroanings] ·that words cannot explain [or that are inexpressible; or that are unspoken; or too deep for words]. ²⁷·God can see what is in people's hearts and [^LThe one who searches hearts] knows what is in the mind of the Spirit, because the Spirit ·speaks to God [intercedes; appeals] for ·his people [or his holy people; ^Tthe saints] ·in the way God wants [or in harmony with God; ^Laccording to God].

²⁸We know that ·in everything God works [or God works everything together; or everything works together (*see text note*)] for the good of those who love him.ⁿ They are the people he called, ·because that was his plan [^L...according to his purpose]. ²⁹·God knew them before he made the world [^LFor those whom he foreknew...], ·and he chose them [...he also predestined/chose beforehand] to be ·like [molded to the pattern of; conformed to the image of] his Son so that Jesus would be the firstborn [^Cthe preeminent one, but also indicating others will follow] of many brothers and sisters [^CJesus' resurrection confirms that his followers will also share in God's glory]. ³⁰And those God ·chose to be like his Son [predestined; chose beforehand], he also called; and those he called, he also ·made right with him [declared righteous; justified]; and those he ·made right [declared righteous; justified], he also glorified [^Cboth a past act in Christ, and a future transformation].

³¹So what should we say ·about this [in response to these things]? If God is for us, ·no one can defeat us [^Lwho is against us?]. ³²He did not spare his own Son but ·gave him [or delivered him over; ^Cto death] for us all. So with Jesus, ·God will surely [how could he not...?] give us all things. ³³Who can ·accuse [bring an accusation/charge against] the people God has chosen? No one, because God is the One who ·makes them right [declares them righteous; justifies them]. ³⁴Who can ·say God's people are guilty [condemn; pronounce punishment]? No one, because Christ Jesus died, but he was also raised from the dead, and now he is on God's right ·side [hand; Ps. 110:1], ·appealing to God [interceding; pleading] for us. ³⁵·Can anything [or Who can] separate us from the love Christ has for us? Can ·troubles [trials; tribulations] or ·problems [distress; hardship] or ·sufferings [persecution] or ·hunger [famine] or ·nakedness [destitution] or danger or ·violent death [^Lsword]? ³⁶As it is written in the Scriptures:

“For ·you [your sake] we are ·in danger of death [^Lbeing put to death] all the time.

**GOD'S LOVE IN
CHRIST JESUS**

8:28 We . . . him. Some Greek copies read “We know that everything works together for good for those who love God.”

·People think we are worth no more than [^LWe were considered like] sheep ·to be killed [about to be slaughtered; Ps. 44:22].”

³⁷But in all these things we are completely victorious through ·God [*or* Christ; ^Lthe One] who showed his love for us. ³⁸Yes, I am ·sure [convinced] that neither death, nor life, nor angels, nor ·ruling spirits [*or* heavenly rulers; *or* demons; ^Lrulers; ^Tprincipalities], nothing ·now [in the present], nothing in the future, no ·powers [*or* spiritual powers/authorities], ³⁹nothing above us [*or* no powers in the sky], ·nothing below us [*or* nor powers in the depths], nor ·anything else in the whole world [any created thing] will ever be able to separate us from the love of God that is in Christ Jesus our Lord.

**GOD AND THE
JEWISH PEOPLE**

9 I am telling you the truth ·as a follower of Christ [*or* with Christ as my witness; ^Lin Christ]; I do not lie. My conscience is ·ruled by [*or* guided by] the Holy Spirit, and it ·tells [testifies to] me I am not lying. ²I have great sorrow and ·always feel much sadness [unceasing/constant anguish]. ³[^LFor] I would even wish that I were cursed and cut off from ·Christ [*or* the Messiah] ·if that would help [for the sake of] my Jewish brothers and sisters, my ·people [countrymen; ^Lrelatives according to the flesh]. ⁴They are the people of Israel, God’s ·chosen [^Ladopted] children. They ·have seen [*or* have] the glory of God, and they have the ·agreements that God made between himself and his people [^Lcovenants]. God gave them the law of Moses and the ·right way of worship [*or* temple worship] and his promises. ⁵They are the descendants of our great ancestors [^LThey have the fathers/patriarchs], and ·they are the earthly family into which Christ was born [*or* from their descendants the Messiah came], ·who is God over all. Praise him forever [*or* May God, who is over all, be praised forever]! Amen.

⁶It is not that ·God failed to keep his promise to them [^LGod’s word failed]. ·But only some of the people of Israel are truly God’s people [^LBecause not all those (descended) from Israel are Israel], ⁷·and only some of Abraham’s descendants are true children of Abraham [^Lnor are all of Abraham’s seed/descendants (true) children]. But God said to Abraham: “·The descendants I promised you will be from Isaac [*or* Through Isaac your descendants will carry on your name; Gen. 21:12].” ⁸This means that ·not all of Abraham’s descendants [^Lit is not the children of the flesh who] are God’s true children. [^LBut; Rather] ·Abraham’s true children [^LThose counted as Abraham’s descendants/seed] are ·those who become God’s children because of the promise God

made to Abraham [^Lthe children of the promise]. ⁹God's promise to Abraham was this: "At the right time [At the appointed time; *or* About this time next year] I will return, and Sarah will have a son [Gen. 18:10, 14]." ¹⁰And that is not all. Rebekah's sons had the same father, [*or* were conceived at the same time by] our father [ancestor; forefather] Isaac. ¹¹⁻¹²But before the two boys were born, God told Rebekah, "The older will serve the younger [Gen. 25:23]." This was before the boys had done anything good or bad. God said this so that the one chosen would be chosen because of God's own plan [*or* the plan/purpose God had chosen would continue/prevail]. Jacob was chosen [*or* God's plan continued] not because of anything Jacob did [^Lworks], but because he was the one God wanted to call [*or* of the One who called him]. ¹³As the Scripture says, "I loved Jacob, but I hated Esau [Mal. 1:2-3]."

¹⁴So what should we say about this? Is God unfair [unjust]? In no way [Absolutely not!; May it never be!; 7:13]. ¹⁵[^LFor] God said to Moses, "I will show kindness [mercy] to anyone to whom I want to show kindness [mercy], and I will show compassion [pity] to anyone to whom I want to show compassion [pity; Ex. 33:19]." ¹⁶So God's choice does not depend on what people want [human desire; *or* human will] or try to do [effort; exertion], but on God's mercy [kindness]. ¹⁷The Scripture says to the king of Egypt [^LPharaoh]: "I made you king [^Lraised you up] for this reason: to show my power in you so that my name will be talked about [proclaimed] in all the earth [Ex. 9:16]." ¹⁸So God shows mercy where he wants to show mercy, and he makes stubborn [hardens] the people he wants to make stubborn [harden].

¹⁹So one of you will ask me: "Then why does God blame us for our sins [^Lblame; find fault]? Who can fight [resist; oppose] his will?" ²⁰You are only human, and human beings have no right to question God [^LWho are you, a mere human being, to talk back to God?]. An object [*or* A thing molded] should not ask the person who made it [molder], "Why did you make me like this? [Is. 29:16; 45:9]" ²¹The potter can make anything he wants to make [^LDoesn't the potter have authority over the clay?]. He can use the same clay [^Llump] to make one thing [vessel; pot] for special [honorable] use and another thing for daily [common; dishonorable] use.

²²It is the same way with God. He [^LWhat if he...?] wanted to show his anger [wrath] and to let people see his power. But he patiently stayed with [endured with great patience] those people he was angry with [^Lvessels/objects

of wrath]—people who were ·made ready [prepared] to be destroyed. ²³He waited with patience so that he could make known ·his rich glory [the riches of his glory] to the ·people who receive his [^Lvessels/objects of] mercy. He has prepared these people ·to have his glory [to experience his glory; ^Lfor glory], ²⁴and we are those people whom God called. He called us not from the Jews only but also from the Gentiles. ²⁵As ·the Scripture [*or* God] says in Hosea:

“I will ·say, ‘You are my people’ [call them ‘my people’] to those who were not my people.

And I will ·show my love [call her ‘beloved’]

to ·those people [her] I did not love [Hos. 2:1, 23; *cin* Hosea, a reference to apostate Israel; here applied to the Gentiles].”

²⁶“And in the same place where they were called,

‘You are not my people,’

there they will be called

‘children of the living God [Hos. 1:10].”

²⁷And Isaiah cries out about Israel:

“[^LThough] The ·people [^Lchildren; sons] of Israel are numbered

like the grains of sand ·by [*or* of] the sea.

But only ·a few of them [the remnant] will be saved,

²⁸ because the Lord will quickly and completely ·punish the people [carry out/execute his sentence; settle his account] on the earth [Is. 10:22–23].”

²⁹It is as Isaiah said:

“If the Lord ·All-Powerful [of Hosts; of Heaven’s Armies] had not ·allowed a few of our descendants to live [left us offspring/seed],

We would have become like Sodom

and would resemble Gomorrah [Is. 1:9; ^{COT} cities destroyed by God because of their wickedness; Gen. 19].”

³⁰So what does all this mean [^LWhat, then, shall we say]?

Those who are Gentiles ·were not trying to make themselves right with God [^Ldid not pursue righteousness], but they ·were made right with God [obtained righteousness] ·because of their faith [^L—that is, a righteousness that is by faith]. ³¹The people of Israel tried to ·follow [pursue] a law ·to make themselves right with God [^Lof righteousness]. But they did not ·succeed [reach/attain it], ³²[^LWhy?] because they tried to make themselves right by ·the things they did [works] instead of ·trusting in God to make them right [^Lby faith]. They stumbled over the stone that causes people to stumble. ³³As it is written in the Scripture:

“^{[L]ook; ^TBehold} I will put in **·Jerusalem** [^LZion; ^{Ca} poetic term for Jerusalem and symbolizing the nation Israel] a stone that causes people to stumble, a rock that makes them fall [Is. 8:14]. Anyone who **·trusts** [believes; has faith] in him will never be **·disappointed** [put to shame; disgraced [Is. 28:16]].”

10 Brothers and sisters, the **·thing** I want most [pleasure/desire of my heart] and my prayer to God is for **·all the Jews to be saved** [^Ltheir salvation]. ²**I can say this about them** [^LFor I testify about them that...]: They **·really try to follow God** [^Lhave a zeal for God], but **·they do not know the right way** [their zeal is misguided/uninformed/undiscerning; ^Lnot according to knowledge]. ³**Because they ·did not know** [*or ignored*] the **·way that God makes people right with him** [righteousness of God], they **·tried to make themselves right in their own way** [^Lsought to establish their own righteousness]. So they did not **·accept God’s way of making people right** [^Lsubmit to God’s righteousness]. ⁴[^LFor] Christ **·ended** [is the end/culmination/ fulfillment of] the law so that everyone who believes in him may **·be right with God** [have righteousness].

⁵[^LFor] Moses writes about **·being made right** [the righteousness attained] by following the law. He says, “A person who **·obeys** [^Ldoes] these things will live **·because of** [*or by means of*] them [Lev. 18:5].” ⁶But **·this is what the Scripture says about being made right through faith** [^Lthe righteousness by faith says; ^Crighteousness is personified as speaking]: “Don’t say **·to yourself** [^Lin your heart; Deut. 9:4], **‘Who will go up** [ascend] **into heaven** [Deut. 30:12]?” (That means, “Who will go up to heaven and bring Christ down to earth [^{Ca} reference to the Incarnation, Christ coming to earth as a human being?]”) ⁷“And do not say, **‘Who will go down into the ·world below** [*or depths; or place of the dead; abyss; Deut. 30:13; Ps. 107:26*]?” (That means, “Who will go down and bring Christ up from the dead?”) [^CSuch impossible tasks are not needed for our salvation, since Christ already did them for us.] ⁸**This is what the Scripture says** [^LBut what does it say?]: “The word is near you; it is in your mouth and in your heart [Deut. 30:14; ^CGod’s salvation has been brought near through Christ and is received by faith].” That is the **·teaching** [message; word] of faith that we **·are telling** [preach; proclaim]. ⁹If you **·declare** [confess] with your mouth, “Jesus is Lord,” and if you believe in your heart that God raised Jesus from the dead, you will be saved. ¹⁰[^LFor] We believe with our hearts, and so we **·are made right with God** [are justified; receive righteousness]. And we **·declare**

[^Lconfess] with our mouths, and so we are saved [leading to salvation]. ¹¹As the Scripture says, “Anyone who trusts [believes] in him will never be disappointed [*or* put to shame; Is. 28:16].” ¹²That Scripture says “anyone” because [^LFor] there is no difference between Jews and Gentiles. [^LFor; Because] The same Lord is the Lord of all and gives many blessings [generously; (spiritual) riches] to all who trust in him, ¹³as the Scripture says, “Anyone who calls on the Lord will be saved [Joel 2:32].”

¹⁴But before people can ask the Lord for help, they must believe in him [^LHow, then, can they call on one in whom they have not believed?]; and before they can believe in him, they must hear about him [^Lhow can they believe in one of whom they have not heard?]; and for them to hear about the Lord, someone must tell them [^Lhow can they hear without someone preaching to them?]; ¹⁵and before someone can go and tell them, that person must be sent [^Lhow can they preach unless they are sent?]. [^LAs] It is written, “How beautiful [*or* welcome; *or* timely] is the person [^Lare the feet of those] who comes to bring [proclaiming; preaching] good news [Is. 52:7].” ¹⁶But not all the Jews [^Leveryone] accepted [heeded; obeyed] the good news. [^LFor] Isaiah said, “Lord, who believed what we told them [our message/report; Is. 53:1]?” ¹⁷So [Thus; Consequently] faith comes from hearing the Good News [^Lhearing], and people hear the Good News [hearing comes; *or* the message/report arrives] when someone tells them [through the word/message] about [*or* proclaimed by; ^Lof] Christ.

¹⁸But I ask: Didn't people [^Lthey; ^CIsrael] hear the Good News [^Lhear]? Yes, they heard—as the Scripture says:

“Their message [voice] went out to all the earth;
their words go everywhere on [^Lto the ends of] the world [Ps. 19:4].”

¹⁹Again I ask: Didn't the people of Israel [^LIsrael] understand? Yes, they did understand [^Cthis sentence is implied, but not stated, in the Greek]. First, Moses says:

“I will use those who are not a nation [^Cthe Gentiles] to make you jealous.

I will use a nation that does not understand [is foolish/senseless] to make you angry [Deut. 32:21].”

²⁰Then Isaiah is bold enough to say:

“I was found by those who were not asking me for help [seeking/looking for me].

I made myself known [revealed myself] to people who were not looking for [asking about/for] me [Is. 65:1].”

²¹But about Israel God [*or* Isaiah; ^Lhe] says,

“All day long I ·stood ready to accept [¹held out my hands to]
 people who ·disobey [disbelieve] and are ·stubborn
 [defiant; rebellious; Is. 65:2].”

**GOD SHOWS
 MERCY TO ALL
 PEOPLE**

11 So I ask: Did God ·throw out [cast away; reject] his people? ·No [Absolutely not; May it never be; 9:14]! I myself am an Israelite from the ·family [descendants; ¹seed] of Abraham, from the tribe of Benjamin. ²God has not ·thrown out [cast away; rejected] his people, whom he ·chose [*or* knew] ·long ago [from the beginning; ¹before-hand]. ·Surely you know [¹Do you not know...?] what the Scripture says about Elijah, how he ·prayed [appealed; complained] to God against the people of Israel. ³“Lord,” he said, “they have killed your prophets, and they have ·de-destroyed [torn/burned down] your altars. I am the only one left, and now they are ·trying to kill me, too [seeking my life; 1 Kin. 19:10, 14].” ⁴But what ·answer did God give Elijah [¹was the divine response]? He said, “But I have ·left [kept for myself] seven thousand ·people [*or* men] in Israel who have not bowed ·down [the knee] before Baal [1 Kin. 19:18].” ⁵It is the same now. There ·are a few people [is a remnant] that God has chosen by his grace. ⁶And if he chose them by grace, it is not ·for the things they have done [by works]. If they could be made God’s people by ·what they did [works], God’s gift of grace would ·not really [*or* no longer] be a gift.

⁷·So this is what has happened [What follows from this? ¹What then?]: ·The people of Israel [¹Israel] did not ·succeed in [attain; obtain; find] what they were ·striving [looking; seeking] for, but the ·ones God chose [elect] did ·succeed [at-tain/obtain/find it]. The ·others [rest] were ·made stubborn and refused to listen to God [¹hardened]. ⁸As it is written in the Scriptures:

“God gave the people a ·dull mind [¹spirit of stupor/insensitivity] so they could not understand [Is. 29:10].”

“He ·closed their eyes so they [*or* gave them eyes that] could not see
 and ·their ears so they [*or* gave them ears that] could not hear.

This continues until today [Deut. 29:4].”

⁹And David says:

“Let their ·own feasts [¹table] ·trap them and cause their ruin [¹become a snare and a trap],
 becoming a ·stumbling block [pitfall] and ·paying them back [their retribution].”

¹⁰Let their eyes be ·closed [^Ldarkened] so they cannot see and their backs be ·forever [*or* continually] ·weak from troubles [^Lbent over; Ps. 69:22–23].”

¹¹So I ask: When ·the Jews [^Lthey] fell, did ·that fall destroy them [*or* they fall beyond recovery]? ·No [Absolutely not; May it never be; 11:1]! But their ·failure [transgression; violation] brought salvation to the Gentiles, in order to make ·the Jews [^Lthem] jealous. ¹²[^LBut if...] Their ·failure [transgression/violation] brought ·rich blessings [^Lriches] for the world, and their ·loss [defeat; failure] brought ·rich blessings [^Lriches] for the Gentiles. ·So surely the world will receive much richer blessings [^LHow much more...!] ·when enough Jews become the kind of people God wants [*or* when the appointed number of Jews is saved; *or* when the nation as a whole is restored; ^Lat their fullness].

¹³Now I am speaking to you Gentiles. ·Since [*or* As long as] I am an apostle to the Gentiles [Acts 9:15; 22:21; Gal. 2:8], I ·will make the most of [glory in; take pride in; magnify] my ministry. ¹⁴·I hope [...if somehow] I can make my own ·people [flesh] jealous and, in that way, help some of them to be saved. ¹⁵[^LFor] If ·God’s rejection of Israel [^Ltheir loss/rejection] meant he ·became friends with [was reconciled to] the world, what will Israel’s acceptance mean? It will be like ·bringing the dead back to life [life from the dead].

¹⁶If the ·first piece of bread is offered to God [^Lfirstfruits are holy; ^Cthe dough made from the first crops harvested], then the whole ·loaf [batch; ^Llump of dough] is made holy. If the roots of a tree are holy, then the tree’s branches are holy too [^Csince Abraham and the patriarchs were God’s chosen people, so were their Jewish descendants].

¹⁷It is as if some of the branches from an olive tree [^Csymbolizing Israel] have been broken off. You Gentiles are like the branch of a wild olive tree that has been ·joined [grafted] to that first tree. You now share the ·strength and life [nourishment; ^Lrich/fat root] of the first tree [^Cthe Gentiles now share in the rich blessings promised to Israel through their “root,” Abraham and the patriarchs]. ¹⁸So do not ·brag about [boast over; consider yourselves superior to] those branches that were broken off. If you ·brag [boast], remember that you do not support the root, but the root supports you. ¹⁹[^LThen] You will say, “Branches were broken off so that I could be ·joined to their tree [grafted in].” ²⁰That is true. But those branches were broken off because they ·did not believe [were unfaithful], and you ·continue to be part of the tree only because you believe [^Lstand by faith]. Do not be ·proud [arrogant], but be ·afraid [in awe]. ²¹[^LFor] If God did not spare the natural branches, then he will not spare you either.

22·So you see [Notice; Consider] that God is kind and also ·very strict [stern; severe; harsh]. He ·punishes [is strict/severe/harsh toward] those who ·stop following him [have fallen]. But God is kind to you, if you continue ·following in [trusting in; ^Lin] his kindness. If you do not, you will also be cut off from the tree. ²³And if ·the Jews [^Lthey] ·will believe in God again [^Ldo not continue in unbelief], ·he will accept them back [^Lthey will be grafted in]. [^LFor] God is able to ·put them back where they were [graft them in again].

²⁴[^LFor] If ·you Gentiles [you] were cut off from a wild olive tree and, contrary to nature, ·joined to [grafted into] a ·good [cultivated] olive tree, how much more will these natural branches [^CJews presently rejecting the gospel] be ·joined to [grafted into] their own olive tree again.

²⁵I ·want you to understand [^Ldo not want you to be ignorant of] this ·secret [mystery; ^Csomething God had not previously disclosed; Eph. 1:9], brothers and sisters, so you will ·understand that you do not know everything [not become conceited/arrogant/superior-minded]: ·Part of Israel has been made stubborn [*or* A partial hardening has happened to Israel], ·but that will change when [^Luntil] the ·complete number [*or* appointed number; ^Lfullness] of the Gentiles have come ·to God [*or* into the kingdom; ^Lin]. ²⁶And ·that is how [in this way; *or* so it will be that; *or* so in the end] all Israel will be saved. [^LAs; Just as] It is written in the Scriptures:

“The ·Savior [Rescuer; Deliverer] will come from

·Jerusalem [^LZion; ^Ca poetic term for Jerusalem symbolizing the nation Israel];

he will take away ·all evil [wickedness; godlessness] from ·the family of Jacob [^LJacob; ^CAbraham’s grandson (renamed “Israel”), whose sons became the twelve tribes of Israel; Is. 59:20–21].

²⁷And I will make this ·agreement [covenant] with those people

when I take away their sins [Is. 27:9].”

²⁸·The Jews refuse to accept the Good News, so [^LWith regard to the Gospel,] they are God’s enemies. ·This has happened to help you who are not Jews [^L...for your sake; ^CIsrael’s rejection resulted in the proclamation of the Good News to the Gentiles; vv. 11, 12]. But ·the Jews are still God’s chosen people, and he loves them very much [^Lwith regard to election, they are beloved] because of ·the promises he made to their ancestors [^Lthe ancestors/fathers/patriarchs].

²⁹·God never changes his mind about the people he calls and the things he gives them [^LFor God’s gifts and calling are irrevocable]. ³⁰[^LFor] At one time you refused to obey God. But now you have received mercy, because those people

refused to obey. ³¹And now the Jews refuse to obey, because God showed mercy to you. But this happened so that they also canⁿ receive mercy from him [*or* but this happened so that they also canⁿ receive mercy from him, because of the mercy God showed to you]. ³²God has given [imprisoned] all people over to their stubborn ways [¹to/in disobedience] so that he can show mercy to all.

PRAISE TO GOD

³³Yes [¹O], how great are [¹the depth of] God's riches and wisdom and knowledge [*or* the riches of God's wisdom and knowledge]! No one can explain [¹How unsearchable are...] the things God decides [God's judgments] or understand [¹...and untraceable...!] his ways [paths]. ³⁴As the Scripture says,

“¹For Who has known the mind of the Lord, or who has been able to give him advice [his counselor; Is. 40:13]?”

³⁵“No one [¹Or who...?] has ever given God anything that he must pay back [Job 41:11].”

³⁶Yes, God made all things, and everything continues through him and for him [¹Because all things come from him, through him and for him]. To him be the glory forever! Amen.

**GIVE YOUR LIVES
TO GOD**

12 So [Therefore] brothers and sisters, since God has shown us great mercy, I beg [urge; appeal to] you to offer your lives [selves; ¹bodies] as a living sacrifice to him. Your offering must be only for God [holy] and pleasing to him, which is the spiritual [*or* authentic; true; *or* appropriate; fitting; *or* rational; reasonable] way for you to worship. ²Do not be shaped by [conformed to; pressed into a mold by] this world [age]; instead be changed within [transformed] by a new way of thinking [*or* changing the way you think; ¹the renewing of your mind]. Then you will be able to decide [discern; test and approve] what God wants for you [is God's will]; you will know what is good and pleasing to him and what is perfect. ³Because God has given me a special gift [his grace], I have something to say to everyone among you. Do not think you are better than you are. [Instead] You must decide what you really are [think sensibly; think with sober discernment] by [based on; in accordance with] the amount of faith God has given you. ⁴[¹For just as] Each one of us has a [¹one] body with many parts, and these parts all have different uses [functions]. ⁵In the same way, we are many, but in Christ we are all one body, and each part belongs to all the other parts [¹members]. ⁶We all have different gifts, each of which came because of

the grace God gave us. The person who has the gift of prophecy should use that gift ·in agreement with the faith [*or* in proportion to their faith]. ⁷Anyone who has the gift of serving should serve. Anyone who has the gift of teaching should teach. ⁸Whoever has the gift of ·encouraging [*exhorting*] others should ·encourage [*exhort*]. Whoever has the gift of giving to others should give ·freely [*generously*]. Anyone who has the gift of being a leader should ·try hard when he leads [*lead diligently/enthusiastically*]. Whoever has the gift of showing mercy to others should do so with ·joy [*cheerfulness*].

⁹Your love must be ·real [*sincere; unhypocritical*]. ·Hate [*Abhor; Despise*] what is evil, and ·hold on [*cling*] to what is good. ¹⁰·Love [*Be devoted to*] each other ·like brothers and sisters [*with family/brotherly affection*]. ·Give each other more honor than you want for yourselves [*or* Outdo one another in showing honor; *or* Be eager to show honor to one another]. ¹¹Do not be ·lazy but work hard [*lacking in zeal*], serving the Lord with ·all your heart [*La fervent/eager/enthusiastic spirit*]. ¹²·Be joyful because you have hope [*Rejoice in hope*]. ·Be patient [*Endure*] ·when trouble comes [*in suffering/tribulation*], and pray ·at all times [*faithfully; with persistence/perseverance*]. ¹³Share with ·God's people [*the saints*] who need help. ·Bring strangers in need into your homes [*Pursue/Be eager to show hospitality*].

¹⁴·Wish good for [*Bless*] those who ·harm [*persecute*] you; ·wish them well [*bless*] and do not curse them. ¹⁵·Be happy [*Rejoice*] with those who ·are happy [*rejoice*], and ·be sad [*weep*] with those who ·are sad [*weep*]. ¹⁶Live in ·peace [*harmony*] with each other. Do not be ·proud [*arrogant; haughty*], but ·make friends with those who seem unimportant [*associate with the humble/those of low social status; or be willing to do lowly tasks*]. Do not think how ·smart [*wise; superior*] you are.

¹⁷·If someone does wrong to you, do not pay him back by doing wrong to him [*Repay no one evil for evil*]. ·Try to do [*or* Consider carefully] what ·everyone thinks is right [*others view as good/honorable; Lis good/noble before all people*].

¹⁸·Do your best to [*Li* if possible, from your part,] live in peace with everyone. ¹⁹My friends, do not ·try to punish others when they wrong you [*take revenge; avenge yourselves*], but ·wait for God to punish them with his anger [*leave room for (God's) wrath*]. [*Li* For] It is written: “I will punish those who do wrong [*Li* Vengeance is mine]; I will repay them [*Deut. 32:35*],” says the Lord. ²⁰But you should do this:

“If your enemy is hungry, feed him;
if he is thirsty, give him a drink.

Doing this will be like pouring [heaping] burning coals on his head [Prov. 25:21–22].”

²¹Do not let evil defeat [conquer; overcome] you, but defeat [conquer; overcome] evil by doing good.

**CHRISTIANS
SHOULD OBEY
THE LAW**

13 All of you must yield [obey; submit; be subject] to the government rulers [authorities]. [¹Because; For] No one rules [¹There is no authority] unless God has given him the power to rule [¹except by/through God], and no one rules now without that power from God [¹those that exist are appointed/established by God]. ²So those who are against the government [rebel/resist the authority] are really against [resisting; opposing] what God has commanded [ordained; instituted]. And they will bring punishment [judgment] on themselves. ³[¹For] Those who do right [good] do not have to fear the rulers; only those who do wrong [evil] fear them. Do you want to be unafraid of the rulers [¹authority]? Then do what is right [good], and they will praise [commend] you. ⁴The ruler is God’s servant to help you [for your good]. But if you do wrong, then be afraid. He has the power to punish [¹For he does not bear the sword in vain]; he is God’s servant to punish [an avenger for (God’s) wrath to] those who do wrong. ⁵So you must yield [submit; be subject] to the government, not only because you might be punished [¹of wrath], but because you know it is right [of (your) conscience].

⁶This is also why you pay taxes. [¹Because] Rulers are working for God [God’s servants/ministers] and give their time to [devoting themselves to] their work. ⁷Pay everyone what you owe them: taxes to those you owe taxes, fees [tolls] to those you owe fees [tolls], respect [reverence; fear] to those you owe respect [reverence; fear], and honor to those you owe honor.

LOVING OTHERS

⁸Do not owe people [¹anyone] anything, except always owe love to each other, because the person who loves others has obeyed all [fulfilled] the law. ⁹[¹For] The law says, “You must not be guilty of adultery. You must not murder anyone. You must not steal. You must not want to take your neighbor’s things [covet; Ex. 20:13–15, 17; Deut. 5:17–21].” All these commands and all others are really summed up in this one rule [command; word]: “Love your neighbor as you love yourself [Lev. 19:18].” ¹⁰Love never hurts [does wrong/evil to] a neighbor, so loving is obeying all [fulfilling] the law.

¹¹Do this because you know the times in which we live [¹knowing the time/season]. It is now [or already the] time [hour] for you to wake up from your sleep, because our

salvation is nearer now than when we first believed. ¹²The night [^ca metaphor for the present evil age] is **·almost finished** [advancing], and the day [^cthe time of final judgment and reward] is **·almost here** [near; *or* at hand]. So we should **·stop doing** [put aside; cast off] **·things that belong to** [the deeds/works of] **darkness** and **·take up the weapons** [*or* put on the armor] **·used for fighting in** [*or* that belong to; ^lof] **the light**. ¹³Let us **·live** [walk] **·in a right way** [properly; decently], like people who belong to the day. We should not have wild parties or get drunk. There should be no **·sexual sins of any kind** [^lsexual immorality or debauchery/sensuality], no **·fighting** [strife; quarrels] or jealousy. ¹⁴But clothe yourselves with the Lord Jesus Christ and **·forget about satisfying** [*or* give no opportunity to the desires of; *or* don't think about ways to gratify] **·your sinful self** [the sinful nature; ^tthe flesh].

14 **·Accept into your group** [^lWelcome; Receive] someone who is **·weak in ·faith** [*or* convictions; ^con debatable issues], and do not argue about **·opinions** [doubtful/debatable issues]. ²One person believes it is right to eat all kinds of food. But another, who is weak, believes it is right to eat only vegetables [^cpossibly the issue of whether to keep the OT dietary laws, and/or whether to avoid food sacrificed to idols (see 1 Cor. 8–10)]. ³The one who **·knows that it is right to eat any kind of food** [^leats; v. 14; see Mark 7:18–19] **must not ·reject** [despise; look down on] **the one who ·eats only vegetables** [^ldoes not eat]. And the person who **·eats only vegetables** [^ldoes not eat] **must not ·think that the one who eats all foods is wrong** [^ljudge the one who eats], because God has accepted that person. ⁴You cannot [^lWho are you to...?] **judge another person's servant**. **·The master decides if the servant is doing well or not** [^lBefore his own lord/master he stands or falls]. And the Lord's servant will **·do well** [stand] because the Lord **·helps him do well** [^lcan make him stand].

⁵Some **·think** [decide; judge] that one day is more **·important** [sacred; holy] than another, and others think that every day is the same [^cthe issue is whether to observe the Jewish Sabbath]. Let all be **·sure** [fully convinced] **·in their own mind** [according to their convictions/conscience].

⁶Those who **·think one day is more important than other days** [^lobserve the day] are doing that for the Lord. And those who **·eat all kinds of food** [^leat] are doing that for the Lord, and [^ssince; for] they give thanks to God. Others who **·refuse to eat some foods** [^ldo not eat] do that for the Lord, and they give thanks to God. ⁷[^lFor] We do not live for ourselves, and we do not die for ourselves. ⁸If we live, we

**DO NOT CRITICIZE
OTHER PEOPLE**

are living for the Lord, and if we die, we are dying for the Lord. So living or dying, we belong to the Lord.

⁹The reason Christ died and rose from the dead to live again [^Llived] was so he would be Lord over both the dead and the living. ¹⁰So why do you judge your brothers or sisters in Christ? And why do you think you are better than they are [^Ldespise/look down on your brother or sister]?

[^LFor] We will all stand before God to be judged [the judgment seat of God], ¹¹because it is written in the Scriptures:

“As surely as I live,” says the Lord,

‘Everyone [^LEvery knee] will bow before me;

everyone [^Levery tongue] will say that I am [confess; acknowledge; or praise] God [Is. 45:23].”

¹²So each of us will have to answer [give an account of ourselves] to God.

**DO NOT CAUSE
OTHERS TO SIN**

¹³For that reason we should [*or* let us] stop judging each other. We must make up our minds not to do anything that will make another Christian sin [^Lplace a stumbling block or obstacle before a brother or sister]. ¹⁴I am in the Lord Jesus, and I know [^LI know and am persuaded in the Lord Jesus] that there is no food that is wrong to eat [^Lnothing impure/unclean/defiling in itself]. But if a person believes [considers; regards] something is wrong [impure; unclean; defiling], that thing is wrong [impure; unclean; defiling] for him.

¹⁵If you hurt your brother’s or sister’s faith [your brother or sister is distressed/grieved] because of something you eat, you are not really following the way of [^Lno longer walking/living in] love. Do not destroy someone’s faith by eating food he thinks is wrong, because Christ died for him [^LBy your eating do not destroy that one for whom Christ died!; so trivial a matter as food must not negate the tremendous sacrifice Christ made]. ¹⁶Do not allow what you think is good to become what others say is evil [be criticized/regarded as evil; ^Lbe slandered/blasphemed].

¹⁷In the kingdom of God, eating and drinking are not important [^LFor the kingdom of God is not (about) eating and drinking]. The important things are living right with God [righteousness], peace, and joy in the Holy Spirit. ¹⁸Anyone who serves Christ by living this way is pleasing God and will be accepted [approved; respected] by other people.

¹⁹So let us try to do what makes peace and helps [builds up; edifies] one another. ²⁰Do not let the eating of food destroy [tear down] the work of God. All foods are all right to eat [clean; ritually undefiled], but it is wrong to eat food that causes someone else to sin [stumble; fall]. ²¹It is better [good] not to eat meat or drink wine or do anything that will cause your brother or sister to sin [stumble; fall].

²²Your beliefs about these things should be kept secret between you and God. •People are happy [Blessed are those] •if they can do what they think is right without feeling guilty [¹who do not condemn themselves concerning issues they have examined and approved]. ²³But those who eat something •without being sure it is right [while doubting; with misgivings] are •wrong [condemned] because they did not believe it was right. Anything that •is done without believing it is right [*or* does not come from faith] is sin.

15 We who are •strong in faith [¹strong] should •help [bear with; be patient with] the weak with their •weaknesses [failings; struggles], and not please only ourselves. ²Let each of us please our neighbors for their good, to •help them be stronger in faith [edify them; build them up]. ³[¹For] Even Christ did not live to please himself. It was as the Scriptures said: “•When people insult you, it hurts me [¹The insults of those who insulted you have fallen on me; Ps. 69:9].” ⁴[¹For] Everything that was written in the past was written to teach us. The Scriptures give us •patience [endurance] and encouragement so that we can have hope. ⁵May •the patience and encouragement that come from God [¹the God of patience and encouragement] •allow you to live in harmony with each other the way Christ Jesus wants [*or* grant you the same attitude with each other that Christ Jesus had]. ⁶•Then [¹...so that] •you will all be joined together and [¹together with one voice/mouth] you will give glory to God the Father of our Lord Jesus Christ. ⁷Accept each another, just as Christ accepted you. •This will bring glory to God [*or* In this way Christ brought glory to God; ¹...to the glory of God]. ⁸[¹For] I tell you that Christ became a servant of the •Jews [¹circumcised] to •show [confirm] that God’s promises to the •Jewish ancestors [patriarchs; fathers] are true. ⁹And he also did this so that the Gentiles could give glory to God for the mercy he gives to them. [¹Just as] It is written in the Scriptures:

“So I will •praise [confess] you among the •Gentiles [nations]. I will sing •praises [psalms] to your name [Ps. 18:49].”

¹⁰•The Scripture also [¹And again it] says,

“•Be happy [Rejoice; Celebrate], you •Gentiles [nations], together with his people [Deut. 32:43].”

¹¹•Again the Scripture says [¹And again],

“All you •Gentiles [nations], praise the Lord.

All you people, sing praises to him [Ps. 117:1].”

¹²And [¹again] Isaiah says,

“•A new king will come from the family of Jesse [The root of Jesse will come/sprout; ^cJesse was the father of King David].

He will ·come [rise up] to rule over the ·Gentiles [nations],
and they will ·have hope because of [put their hope in] him [Is. 11:10].”

13I pray that the God who gives hope will fill you with ·much [Lall] joy and peace ·while you trust [because you trust; through your faith] in him. Then your hope will overflow by the power of the Holy Spirit.

**PAUL TALKS ABOUT
HIS WORK**

14My brothers and sisters, I am ·sure [fully convinced] that you are [indeed] full of goodness. I know that you ·have all the knowledge you need [Lare filled with all knowledge] and that you are able to ·teach [instruct; admonish; warn] each other. 15But I have written to you very ·openly [boldly] about some ·things [points; Lparts] I wanted you to remember. I did this because ·God gave me this special gift [or of the grace God gave me]: 16to be a ·minister [servant] of Christ Jesus to the Gentiles. I ·served God [or perform priestly service] ·by teaching his Good News [for the Good News/Gospel of/about God], so that the Gentiles could be an offering that God would accept—an offering ·made holy [sanctified; purified] by the Holy Spirit.

17So I ·am proud [have a reason to boast] of what I have done for God in Christ Jesus. 18I will not [dare] talk about anything except what Christ has done through me in leading the Gentiles to obey God. They have obeyed God because of what I have said and done, 19because of the power of ·miracles [signs] and ·the great things they saw [wonders; marvels], ·and because of [or accomplished through] the power of the Spirit of God. I have ·finished my work of preaching [fulfilled my commission to preach; or fully preached] the ·Good News [Gospel] from Jerusalem all the way around to Illyricum [ca Roman province northwest of Macedonia; modern Albania, Serbia and Montenegro]. 20[So; In this way] I always ·want [or try; make it my ambition] to preach the ·Good News [Gospel] in places where ·people have never heard of Christ [LChrist has not been named], ·because I do not want [or in order not] to build on the ·work someone else has already started [Lfoundation of others]. 21But [Las; just as] it is written in the Scriptures:

“Those who were not told about him will see,
and those who have not heard about him will understand [Is. 52:15].”

**PAUL'S PLAN TO
VISIT ROME**

22This is the reason I was ·stopped [hindered; or delayed] many times from coming to you. 23[LBut] Now I have ·finished my work here [Lno more place (to work) in these regions]. Since for many years I have wanted to come to you, 24I hope to visit you [while passing through] on my way to

Spain. After I enjoy being with you for a while, I hope you can *·help* [assist; support] me on my trip. ²⁵Now I am going to Jerusalem to *·help* [minister to; provide a service for] *·God's people* [^Tthe saints]. ²⁶The believers in Macedonia [^Cnorthern Greece] and Achaia [^Csouthern Greece] were *·happy* [pleased; *or* resolved] to *·give their money to help* [make a contribution to; 1 Cor. 16:1–4; 2 Cor. 8–9] the poor among *·God's people* [^Tthe saints] at Jerusalem. ²⁷They were *·happy* [pleased; *or* resolved] to do this, and really they *·owe it* [^Lare debtors] to them. These Gentiles have shared in the Jews' spiritual blessings, so they should use their material *·possessions* [*or* blessings] to *·help the Jews* [^Lrender service to them]. ²⁸[^LTherefore] After I have completed this collection and *·delivered the money safely to them* [^Lsealed this fruit for them; ^Cuncertain idiom, likely indicating secure packaging or safe arrival of cargo], I will leave for Spain and stop and visit you. ²⁹I know that when I come to you *·I will bring Christ's full blessing* [*or* Christ will richly bless our time together; ^LI will come in the fullness of Christ's blessing].

³⁰Brothers and sisters, I *·beg* [urge; encourage] you to *·help* [join; strive together with] me in my work by praying to God for me. Do this because of our Lord Jesus and the love *·that the Holy Spirit gives us* [^Lof the Spirit]. ³¹Pray that I will be *·saved* [rescued; delivered] from the nonbelievers in Judea and that *·this help I bring* [my ministry/service] to Jerusalem will *·please* [be acceptable to; be well received by] *·God's people* [^Tthe saints] there. ³²Then, *·if God wants me to* [by God's will], I will come to you with joy, and together you and I will *·have a time of rest* [be refreshed]. ³³[Now may] The God who gives peace be with you all. Amen.

16 I *·recommend* [commend] to you our sister Phoebe, who is a *·helper* [*or* servant; *or* minister; *or* deacon; 1 Tim. 3:11] in the church in Cencrea [^CPhoebe may have been the messenger carrying this letter]. ²I ask you to *·accept* [welcome] her in the Lord in the way *·God's people should* [worthy of the saints]. Help her with anything she needs, because she has *·helped* [been a benefactor/patron to] many people, *·including* [*or* especially] me.

³Give my greetings to Priscilla and Aquila [Acts 18:2, 18, 26], *·who work together with me* [^Lmy coworkers] in Christ Jesus ⁴and who risked their own *·lives* [neck] *·to save* [^Lfor] my life. I am thankful to them, and [^Lnot only I, but] all the Gentile churches are thankful as well. ⁵Also, greet for me the church that meets at their house.

Greetings to my dear friend Epenetus, who was the *·first person in Asia to follow Christ* [^Lfirstfruit of Asia for Christ].

GREETINGS TO
THE CHRISTIANS

⁶Greetings to Mary, who worked very hard for you. ⁷Greetings to Andronicus and Junia [^cJunia is probably a woman's name, though not certainly], my ·relatives [*or* fellow Jews], ·who were in prison with me [and fellow prisoners]. They are ·very important [prominent; *or* well known to/among the] apostles. They were believers in Christ before I was. ⁸Greetings to Ampliatus, my ·dear [beloved] friend in the Lord. ⁹Greetings to Urbanus, a worker together with me for Christ. And greetings to my ·dear [beloved] friend Stachys. ¹⁰Greetings to Apelles, ·who was tested and proved that he truly loves Christ [*or* a proven servant of Christ; ^lapproved in Christ]. Greetings to all those who are in the family of Aristobulus. ¹¹Greetings to Herodion, my ·fellow citizen [*or* fellow Jew; *or* relative]. Greetings to all those in the family of Narcissus who ·belong to [^lare in] the Lord. ¹²Greetings to Tryphena and Tryphosa, ·women who work very hard for [^llaborers in] the Lord. Greetings to ·my dear friend [the beloved] Persis, who also has worked very hard ·for [^lin] the Lord. ¹³Greetings to Rufus, who is ·a special person [^lchosen] in the Lord, and to his mother, who has been like a mother to me also. ¹⁴Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and all the brothers and sisters who are with them. ¹⁵Greetings to Philologus and Julia, Nereus and his sister, and Olympas, and to all ·God's people [^tthe saints] with them. ¹⁶Greet each other with a holy kiss. All of Christ's churches send greetings to you.

¹⁷Brothers and sisters, I ·ask [urge; encourage] you to look out for those who cause ·divisions [dissension] and who ·upset other people's faith [create obstacles/stumbling blocks]. ·They [*or* Such things] are against the true teaching you learned, so stay away from them. ¹⁸Such people are not serving our Lord Christ but are ·only doing what pleases themselves [serving their own appetites/^lbellies]. They use ·fancy [smooth] talk and ·fine words [flattery] to ·fool [deceive] the ·minds of those who do not know about evil [^lhearts of the innocent/naive]. ¹⁹All the believers have heard ·that you obey [about your obedience/faithfulness], so I ·am very happy [rejoice] because of you. But I want you to be wise in what is good and innocent in what is evil.

²⁰The God ·who brings [^lof] peace will soon ·defeat Satan and give you power over him [crush Satan under your feet; Gen. 3:15].

The grace of our Lord Jesus be with you.

²¹Timothy [Acts 16:1–2; 1 Tim. 1:2; 2 Tim. 1:2], ·a worker together with me [my coworker], sends greetings, as well as Lucius, Jason, and Sosipater, my ·relatives [*or* fellow Jews].

22I am Tertius, and I am writing this letter from Paul [cTertius was the scribe, or amanuensis, to whom Paul was dictating the letter]. I send greetings to you in the Lord.

23Gaius [1 Cor. 1:14; Acts 19:29] is letting me and the whole church here use his home [lhost to me and to the whole church; cchurches met in homes at this time]. He also sends greetings to you, as do Erastus, the city treasurer, and our brother Quartus. l24The grace of our Lord Jesus Christ be with all of you. Amen.lⁿ

25Glory to God [lNow to the one] who can make you strong in faith by [or in accord with] the Good News that I tell people [lmy Gospel] and by [or in accord with] the message [preaching; proclamation] about Jesus Christ. The message about Christ is the secret [mystery; 11:25] that was hidden for long ages past but is now made known [revealed; disclosed]. 26It has been made clear [revealed; disclosed] through the writings of the prophets. And by the command of the eternal God it is made known [revealed; disclosed] to all nations [Gentiles] that they might believe and obey [or for the obedience that follows faith; lfor the obedience of faith].

27To the only wise God be glory forever through Jesus Christ! Amen.

16:24 The . . . Amen. Some Greek copies do not contain the bracketed text.

1 Corinthians

1 From Paul. ·God called me [^L...called] to be an ·apostle [messenger] of Christ Jesus ·because that is what God wanted [^Lby the will of God]. Also from Sosthenes [^{Ca} coworker; Paul may be dictating the letter to him; see 16:21; perhaps the synagogue leader mentioned in Acts 18:15–17], our ·brother in Christ [^Lbrother].

²To the church of God in Corinth [^{Ca}n important city in southern Greece; Paul started the church on his second missionary journey, around AD 52; Acts 18], to you who have been ·made holy [sanctified; dedicated/set apart to God] in Christ Jesus. You were called to be ·God’s holy people [^Tsaints] with all people everywhere who pray in the name of the Lord Jesus Christ—their Lord and ours [^Ltheirs and ours]:

³Grace and peace to you from God our Father and the Lord Jesus Christ.

PAUL GIVES THANKS TO GOD

⁴I always thank my God for you because of the ·grace [gift; favor] God has given you in Christ Jesus. ⁵I thank God because in Christ you have been ·made rich [enriched] in every way, in all your ·speaking [*or* spiritual gifts of speaking] and in all your ·knowledge [*or* gifts of spiritual knowledge]. ⁶Just as our ·witness [testimony; message] about Christ has been ·guaranteed to [*or* confirmed among] you, ⁷so you ·have every [^Ldo not lack any] ·gift from God [spiritual gift; ^Lgift] while you wait for the ·return [^Lrevelation] of our Lord Jesus Christ. ⁸Jesus [^L...who] will keep you strong until the end so that ·there will be no wrong in you [you will be blameless/faultless] on the day ·our Lord Jesus Christ comes again [^Lof our Lord Jesus Christ; ^Cthe final day of judgment, known in the OT as “the Day of the Lord”]. ⁹God, who has called you into ·fellowship [partnership; relationship] with his Son, Jesus Christ our Lord, is faithful.

PROBLEMS IN THE CHURCH

¹⁰I ·beg [urge; appeal to] you, brothers and sisters, ·by the name [*or* by the authority; *or* as followers] of our Lord Jesus Christ that all of you agree with each other and not be ·split

into groups [divided into factions]. I beg that you be completely joined together [fully united; *or* made complete] by having the same kind of thinking [^Lmind] and the same purpose [intention; conviction]. ¹¹My brothers and sisters, some people from Chloe's family [household; ^Cthese could be family members, servants, or business agents] have told me quite plainly [reported to me] that there are quarrels [conflicts; rivalries] among you. ¹²This is what I mean: One of you says, "I follow Paul"; another says, "I follow Apollos"; another says, "I follow Peter [^LCephas; ^CPeter's name in Aramaic; 3:22; 9:5; 15:5; Mark 1:30; John 1:42]"; and another says, "I follow Christ." ¹³Christ has been divided up into different groups! [*or* Is Christ divided?] Did Paul die on the cross for you? No! Were you baptized in the name of Paul? No! [^C"No!" is implied but not stated in the Greek.] ¹⁴I thank God I did not baptize any of you except Crispus and Gaius ¹⁵so that now no one can say you were baptized in my name. ¹⁶(I also baptized the family [household] of Stephanas, but I do not remember if I baptized anyone else.) ¹⁷[^LFor] Christ did not send me to baptize people but to preach the Good News [Gospel], and not using words of human wisdom [*or* eloquent language; clever speech] so that the cross of Christ [^Cthe message of Christ's sacrificial death on the cross] would not lose its power [*or* become meaningless; ¹be emptied].

¹⁸[^LFor] The teaching [message; word] about the cross is foolishness [folly] to those who are being lost [headed for destruction; perishing], but to us who are being saved it is the power of God. ¹⁹[^LFor] It is written in the Scriptures:

"I will destroy the wisdom of the wise;

And I will reject [thwart; bring to nothing] the intelligence [discernment; cleverness] of the intelligent [discerning; clever; Is. 29:14]."

²⁰Where is the wise person? Where is the educated person [scholar; *or* scribe; teacher of the law]? Where is the skilled talker [orator; debater; philosopher] of this world [age]? God has [^LHas not God...?] made the wisdom of the world foolish. ²¹In the wisdom of God the world did [*or* God wisely determined that the world would] not know God through its own wisdom. So God chose [was pleased] to use the message that sounds foolish [^Lfolly/foolishness of what was preached] to save those who believe. ²²[^LFor; Since] The Jews ask for [demand] miracles [^Lsigns], and the Greeks want [seek; look for] wisdom. ²³But we preach that Christ was crucified [Christ crucified; *or* a crucified Messiah]. This causes the Jews to stumble [is a stumbling block/offense/obstacle to Jews] and is foolishness [folly] to Gentiles.

²⁴But to those people God has called—both Jews and

**CHRIST IS GOD'S
POWER AND
WISDOM**

Greeks—Christ is the power of God and the wisdom of God.
 25^[1For] Even the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

26Brothers and sisters, look at what you were when God called you. Not many of you were wise ·in the way the world judges wisdom [by human standards; ^Laccording to the flesh]. Not many of you ·had great influence [were powerful/strong]. Not many of you ·came from important families [were well-born; were of high social status]. 27But God chose the foolish things of the world to shame the wise, and he chose the weak things of the world to shame the strong. 28He chose what the world thinks is ·unimportant [insignificant; lowly] and what the world ·looks down on [despises] and thinks is nothing in order to destroy what the world thinks is ·important [something special]. 29God did this so that no one can ·brag [boast] in his presence. 30Because of God you are ·in [united with; in relationship with] Christ Jesus, who has become for us wisdom from God. ·In Christ we are put right with God, and have been made holy, and have been set free from sin [^L...and became for us righteousness, holiness, and redemption]. 31So, as the Scripture says, “If people want to ·brag [boast], they should ·brag [boast] only about the Lord [Jer. 9:24].”

**THE MESSAGE OF
CHRIST'S DEATH**

2 Dear brothers and sisters, when I came to you, I did not come preaching God's ·secretⁿ [mystery; ^Csomething God had not previously disclosed; Eph. 1:9] with ·fancy [superior; eloquent] words or a show of human wisdom. 2^[1For] I ·decided [resolved] that while I was with you I would ·forget about everything [^Lnot know anything] except Jesus Christ and his death on the cross. 3So when I came to you, I was weak and fearful and trembling. 4My ·teaching [message; speech] and preaching were not with words of human wisdom that ·persuade [*or* entice] people but with ·proof of the power that the Spirit gives [*or* proof powerfully revealed by the Spirit; *or* demonstrations of the Spirit and of power]. 5This was so that your faith would be in God's power and not in human wisdom.

GOD'S WISDOM

6However, we speak wisdom to those who are mature. But this wisdom is not from this ·world [age] or from the rulers of this ·world [age], who ·are losing their power [will soon disappear; are passing away]. 7We speak God's ·secret wisdom [*or* wisdom in a mystery; 2:1], which he has kept hidden. Before the ·world began [ages], God ·planned [decreed;

destined] this wisdom for our glory. ⁸None of the rulers of this world [age] understood it. If they had, they would not have crucified the Lord of glory [glorious Lord]. ⁹But as it is written in the Scriptures:

“No one [eye] has ever seen this,
and no one [ear] has ever heard about it.
No one [human heart] has ever imagined
what God has prepared for those who love him [Is.
64:4].”

¹⁰But God has shown [revealed to] us these things through the Spirit.

[For] The Spirit searches out [examines; scrutinizes] all things, even the deep secrets [deep things; depths] of God.

¹¹Who knows the thoughts that another person has? Only a person's spirit that lives within him knows his thoughts. It is the same with God. No one knows the thoughts of God except the Spirit of God. ¹²Now we did not receive the spirit of the world, but we received the Spirit that is from God so that we can know all that God has [freely] given us. ¹³And we speak about these things, not with words taught us by human wisdom but with words taught us by the Spirit. And so we explain spiritual truths to spiritual people [or to those who have the Spirit; or with the Spirit's words]. ¹⁴A person who does not have the Spirit [or natural person] does not accept the truths [things] that come from the Spirit of God. That person thinks they are foolish and cannot understand them, because they can only be judged to be true [discerned; assessed] by the Spirit. ¹⁵The spiritual person [or person with the Spirit] is able to judge [discern; assess] all things, but no one can judge [discern; assess] him. The Scripture says [For]:

¹⁶“Who has known the mind of the Lord?

Who has been able to teach [advise; counsel] him [Is. 40:13]?”

But we have the mind of Christ [the Holy Spirit reveals God and his ways to us; Rom. 11:34].

3 Brothers and sisters, in the past I could not talk to you as I talk to spiritual people [or people who have the Spirit]. I had to talk to you as I would to people without the Spirit [unspiritual/carnal/fleshly people]—babies [infants] in Christ. ²The teaching I gave you was like milk [I gave you milk to drink], not solid food, because you were not yet able to take solid food [the comparison is between basic and advanced teaching]. And even now you are not ready. ³You are still not spiritual [carnal; fleshly; living by your sinful nature], because there is jealousy [envy] and

**FOLLOWING
PEOPLE IS WRONG**

·quarreling [conflict; rivalry] among you, and this shows that you are ·not spiritual [carnal; fleshly; living by your sinful nature]. You are ·acting [living; ^Lwalking] ·like people of the world [*or* like ordinary/unsaved people; *or* on a merely human level; ^Laccording to man]. ⁴One of you says, “I belong to Paul,” and another says, “I belong to Apollos.” When you say things like this, ·you are [^Lare you not...?] ·acting like people of the world [*or* living on a merely human level; ^Lpeople; human beings].

⁵·Is Apollos important? No! [^LWhat, then, is Apollos?] ·Is Paul important? No! [^LAnd what is Paul?] We are only servants of God who helped you believe. Each one of us did the work the Lord gave us to do. ⁶I planted the seed, and Apollos watered it. But God is the One who made it grow. ⁷So the one who plants is not ·important [^Lanything], and the one who waters is not ·important [^Lanything], but only God, who makes things grow. ⁸The one who plants and the one who waters ·have the same purpose [*or* are equal; ^Lare one], and each will ·be rewarded [receive wages] for his own work. ⁹We are ·God’s workers, working together [coworkers belonging to God; coworkers in God’s service]; you are God’s ·farm [field], God’s building.

¹⁰·Using [*or* Because of] the ·gift [grace] God gave me, I laid the foundation of that building like an ·expert [skilled; wise] builder. Others are building on that foundation, but ·all people [^Leach one] should be careful how they build on it. ¹¹The foundation that has already been laid is Jesus Christ, and no one can lay down any other foundation. ¹²But if ·people [anyone; someone] build on that foundation, using gold, silver, ·jewels [precious stones], wood, ·grass [*or* hay], or straw, ¹³their work will be ·clearly seen [*or* shown for what it is], because the ·day of judgment [^Lday] will make it ·visible [clear; obvious]. That day will ·appear [*or* reveal it; expose it] with fire, and the fire will test everyone’s work to show what sort of work it was. ¹⁴If the ·building that has been put on the foundation [^Lwork] still stands, the builder will get ·a reward [*or* wages]. ¹⁵But if the ·building [^Lwork] is burned up, the builder will ·suffer loss [*or* be fined; *or* be punished]. The builder will be saved, but it will be as one who escaped ·from a fire [^Lthrough fire].

¹⁶Don’t ·you [you all; ^Cthe verb is plural] know that you are God’s temple and that God’s Spirit lives in you [^Cjust as God’s presence filled the tabernacle; Ex. 40:34–38]? ¹⁷If anyone destroys God’s temple, God will destroy that person, because God’s temple is holy ·and you are that temple [*or* and you are holy; ^Lwhich is what you are].

¹⁸Do not ·fool [deceive] yourselves. If you think you are wise in this ·world [age], you should become a fool so that you can become truly wise, ¹⁹because the wisdom of this world is ·foolishness [folly] with God. [¹For] It is written in the Scriptures, “He catches those who are wise in their own ·clever traps [craftiness; cunning; Job 5:13].” ²⁰It is also written in the Scriptures [¹And again], “The Lord knows ·what wise people think [¹the thoughts/reasoning/machinations of the wise]. He knows their thoughts are ·worthless [pointless; useless; futile; Ps. 94:11].” ²¹So you should not ·brag [boast] about ·human leaders [¹people]. All things belong to you: ²²Paul, Apollos, and ·Peter [¹Cephas; ^cPeter’s name in Aramaic; see 1:12]; the world, life, death, the present, and the future—all these belong to you. ²³And you belong to Christ, and Christ belongs to God.

4 People should think of us as servants of Christ, ·the ones God has trusted with his [and stewards/household managers of God’s] ·secrets [mysteries]. ²Now in this way ·those who are trusted with something valuable [stewards; household managers] must ·show they are worthy of that trust [¹be found faithful]. ³As for myself, ·I do not care [*or* it is of no consequence; ¹it is a minor thing] if I am judged by you or by any human court. I do not even judge myself. ⁴I know of no wrong I have done, but this does not make me ·right before the Lord [innocent; acquitted; justified]. The Lord is the One who judges me. ⁵So do not judge before the ·right [appointed] time; wait until the Lord comes. He will bring to light things that are now hidden in darkness, and will make known the secret ·purposes [motives] of people’s hearts. Then God will ·praise [give appropriate commendation to] each one of them.

⁶Brothers and sisters, I have used Apollos and myself as examples so you could learn through us the meaning of the saying, “Follow only [¹Do not go beyond] ·what is written in the Scriptures [*or* what I have already written to you; ¹what is written].” Then you will not ·be more proud of one person than another [*or* arrogantly support one person over another]. ⁷[¹For] Who ·says you are better than others [made you so important; *or* sees anything different in you]? What do you have that was not given to you? And if it was given to you, why do you ·brag [boast] as if you did not ·receive it as a gift [¹receive it]?

⁸·You think you already have everything you need [¹Already you have been satisfied/filled up]; ^cthe Corinthians believed they had reached a higher spiritual status because of

**APOSTLES ARE
SERVANTS OF
CHRIST**

their wisdom]. **You think you are rich** [^LAlready you are rich!]. **You think you have become kings** [have begun to reign...!] **without us.** I wish you really were **kings** [reigning] so we could **be kings** [reign] **together with you.** ⁹**But it seems to me that God has put us apostles in last place** [*or on display at the end of the procession*], **like those sentenced to die** [^Cthe image is of prisoners of war being led through the city in disgrace, condemned to die in the arena]. **We are like a show** [spectacle; display] **for the whole world to see—angels and people.** ¹⁰**We are fools for Christ's sake, but you are very wise in Christ. We are weak, but you are strong. You receive honor, but we are shamed** [disgraced; dishonored]. ¹¹**Even to this very hour** [*or now*] **we do not have enough to eat or drink or to wear. We are often beaten, and we have no homes in which to live.** ¹²**We work hard with our own hands** [^CPaul earned his own living so as not to burden the church and to avoid accusations of profiting from the Gospel; 1 Thess. 2:9]. **When people curse** [insult; revile] **us, we bless them. When they hurt** [persecute] **us, we put up with it** [endure; persevere]. ¹³**When they tell evil lies about** [slander] **us, we speak nice words about them** [answer gently; *or* humbly appeal; entreat]. **Even today, we are treated as though we were the garbage of the world—the filth of the earth** [^Leveryone's scum/filth; *or* scum/filth in everyone's eyes].

¹⁴**I am not writing this to make you feel ashamed, but to warn** [admonish; correct] **you as my own dear** [beloved] **children.** ¹⁵**For though you may have ten thousand teachers** [guardians; tutors] **in Christ, you do not have many fathers.** [^LFor; Because] **Through the Good News** [Gospel] **I became your father in Christ Jesus,** ¹⁶**so I beg** [urge; encourage; exhort] **you, please follow my example** [^Lbe imitators of me]. ¹⁷**That is why I am sending to you Timothy, my dear** [beloved] **and faithful son in the Lord. He will help you remember** [remind you about] **my way of life in Christ Jesus, just as I teach it in all the churches everywhere.**

¹⁸**Some of you have become proud** [arrogant; puffed up], **thinking that I will not come to you again.** ¹⁹**But I will come to you very soon if the Lord wishes** [wills; allows]. **Then I will know** [find out; learn] **what the proud ones do, not what they say** [^Lnot just the talk/word of these arrogant people, but also their power], ²⁰**because the kingdom of God is present** [*or* consists] **not in talk but in power.** ²¹**Which do you want: that I come to you with punishment** [^La rod] **or with love and gentleness** [*or* a gentle spirit]?

5 It is actually being said [reported] that there is sexual sin among you. And it is a kind that does not happen [*or* is not tolerated] even among people who do not

know God [pagans; Gentiles]. A man there has [is living in sin with; is sleeping with] his father's wife [probably his stepmother; Lev. 18:7–8; 20:11]. ²And you are proud [arrogant; puffed up]! You should [¹Should you not...?] have been filled with sadness [grief; mourning] so that the man who did this should be put out of your group. ³I am not there with you in person, but I am with you in spirit. And I have already judged [pronounced judgment; condemned] the man who did that sin as if I were really there. ⁴When you meet together in the name of our Lord Jesus, and I meet with you in spirit with the power of our Lord Jesus, ⁵then hand this man over to Satan. So his sinful self will be destroyed [sinful nature purged; or body/flesh will be destroyed; or body will be beaten down by sin], and his spirit will be saved on the day of the Lord.

⁶Your bragging [boasting] is not good. You know the saying, “Just a little yeast [or leaven; leaven is a small lump of fermented dough used to make a loaf rise, as yeast is today] makes the whole batch of dough rise [yeast/leaven symbolizes the permeating influence of this man's sin within the community; Gal. 5:9].” ⁷Take out all [Cleanse; Purge] the old yeast [leaven] so that you will be a new batch of dough without yeast [leaven], which you really are. For Christ, our Passover lamb, has been sacrificed [Christ's sacrificial death rescued us from spiritual death, just as the blood of the first Passover lambs rescued the children of Israel; Ex. 11–12]. ⁸So let us celebrate this feast [a new kind of Passover feast], but not with the bread that has the old yeast [leaven]—the yeast [leaven] of sin [evil; malice] and wickedness [cunleavened bread was used in the Passover celebration; Ex. 12:15; Deut. 16:3]. Let us celebrate this feast with the bread that has no yeast [leaven]—the bread of goodness [sincerity] and truth.

⁹I wrote you in my earlier letter not to associate with those who sin sexually. ¹⁰But I did not [at all] mean you should not associate with those of this world who sin sexually, or with the greedy, or robbers [or swindlers], or those who worship idols. To get away from them you would have to leave this world. ¹¹I am writing to tell you that you must not associate with those who call themselves believers in Christ [a brother or sister] but who sin sexually, or are greedy, or worship idols, or abuse others with words [slander], or get drunk, or cheat [swindle] people. Do not even eat with people like that.

¹²⁻¹³It is not my business to judge those who are not part of the church [outside]. God will judge them. But you must judge the people who are part of the church [inside]. The Scripture says, “You must get rid of [expel; remove] the evil person among you [Deut. 17:7; 19:19; 22:21, 24; 24:7].”

**JUDGING
PROBLEMS AMONG
CHRISTIANS**

6 When you have something against [a legal dispute with; a grievance against] another Christian, how can you bring yourself [dare] to go before judges who are not right with God [or the pagan courts; ^Lthe unrighteous] instead of before God's people [^Tthe saints]? **2** Surely [^LDon't...?] you know that God's people [^Tthe saints] will judge the world. So if you are to judge the world, are you not able to judge small [trivial; the smallest of] cases as well? **3** You [^LDon't you...?] know that we will judge angels, so surely we can judge the ordinary things of [or matters pertaining to] this life. **4** If you have ordinary cases [cases/legal disputes of this life] that must be judged, are you going to appoint people as judges who mean nothing to the church? [will you appoint judges with no standing in/whose lifestyle is rejected by the church?; or go ahead and appoint the least members of the church to judge them! ^Cin the latter interpretation, Paul speaks sarcastically.] **5** I say this to shame you. Surely there is someone [^LIs there no one...?] among you wise enough to judge a complaint [dispute; conflict] between believers [^La brother]. **6** But now one believer [brother] goes to court against another believer [^Lbrother]—and you do this in front of unbelievers!

7 The fact that you have lawsuits against each other shows that you are already defeated. Why not let yourselves be wronged [suffer the injustice]? Why not let yourselves be cheated? **8** But you yourselves do wrong [act unjustly] and cheat, and you do this to other believers [^Lbrothers]!

9-10 Surely [^LDon't...?] you know that the people who do wrong [unrighteous; wicked; unjust] will not inherit God's kingdom. Do not be fooled [deceived]. Those who sin sexually, worship idols, take part in adultery, those who are male prostitutes [or passive homosexual partners], or men who have sexual relations with other men [or active homosexual partners], those who steal, are greedy, get drunk, lie about others [slander others; use abusive language], or rob [swindle]—these people will not inherit God's kingdom. **11** In the past, some of you were like that, but you were washed clean. You were made holy [sanctified], and you were made right with God [justified; declared righteous] in the name of the Lord Jesus Christ and in [or by; through] the Spirit of our God.

**USE YOUR BODIES
FOR GOD'S GLORY**

12 "I am allowed to do all things [^LAll things are lawful/permissible for me; ^Cprobably a slogan the Corinthians were using; see also 7:1; 8:1, 4; 10:23]," but not all things are good for me to do [profitable; beneficial]. "I am allowed to do all things [^LAll things are lawful/permissible for me]," but I will not let anything make me its slave. **13** "Food is for the stomach, and the stomach for food, but God will destroy

[do away with] **them both** [^cprobably another Corinthian slogan (v. 12), meaning only the spirit matters, not what we do with our physical bodies; Paul disagrees].” **The body is not for sexual sin but for the Lord, and the Lord is for the body.** ¹⁴By his power God has raised the Lord from the dead and will also raise us from the dead. ¹⁵Surely [Don’t...?] you know that your bodies are **·parts** [members] of Christ himself. Should I take the **·parts** [members] of Christ and join them to a prostitute? **·Never** [Absolutely not; May it never be]! ¹⁶Don’t you know that anyone who joins with a prostitute [^cin a sexual relationship] becomes one body with the prostitute? For it is written in the Scriptures, “The two will become one **·body** [flesh; Gen. 2:24].” ¹⁷But the one who joins with the Lord [^cin spiritual union] is one spirit with the Lord.

¹⁸So **·run away from** [flee; stay away from] sexual sin. Every other sin people do is outside their bodies, but those who sin sexually sin against their own bodies. ¹⁹You should [[Ⓛ]Don’t you...?] know that your body is a temple for the Holy Spirit who is in you and was given to you by God. So you do not belong to yourselves, ²⁰because you were **·bought by God** [[Ⓛ]bought] for a price. So honor God with your bodies.

7 Now **·I will discuss** [[Ⓛ]concerning] the things you wrote me about [^cin a letter from the Corinthians; see 8:1; 12:1; 16:1]. It is good for a man not to **·have sexual relations with** [[Ⓛ]touch; [ⓐ]a euphemism for sex] a woman [^cprobably another slogan (6:12; 8:1, 4; 10:23) asserting that a celibate lifestyle was spiritually superior]. ²But because **·sexual sin is a danger** [of sexual temptations; [Ⓛ]of sexual sins], each man should **·have** [*or* have sexual relations with] his own wife, and each woman should **·have** [*or* have sexual relations with] her own husband. ³The husband should give his wife all that he owes her as his wife [^cmeet her sexual needs]. And the wife should give her husband all that she owes him as her husband [^cmeet his sexual needs]. ⁴The wife does not have **·full rights** [[Ⓛ]authority] over her own body; her husband shares them. And the husband does not have **·full rights** [authority] over his own body; his wife shares them [^crevolutionary teaching in the first century, when wives were generally viewed as the possession of their husbands]. ⁵Do not **·refuse to give your bodies to** [refuse sex to; [Ⓛ]deprive] each other, unless you both agree to stay away from sexual relations for a time so you can **·give your time** [devote yourselves] to prayer. Then **·come together again** [resume your sexual relationship] so Satan cannot tempt you because of a lack of self-control. ⁶I say this **·to give you permission to stay away from sexual relations for a time** [[Ⓛ]as a concession/allowance]. It is not a command to do so. ⁷I wish

ABOUT MARRIAGE

that everyone were like me [^cunmarried], but each person has his own gift from God. One has one gift, another has another gift.

⁸Now for those who are not married and for the widows I say this: It is good for them to stay unmarried as I am. ⁹But if they cannot control themselves [exercise self-control], they should marry. It is better to marry than to burn with sexual desire [^lto burn].

¹⁰Now I give this command for the married people. (The command is not from me; it is from the Lord [^cJesus taught on divorce; Mark 10:5–12].) A wife should not leave [separate from; *or* divorce] her husband. ¹¹But if she does leave [*or* divorce], she must not marry again, or she should make up [reconcile] with her husband. Also the husband should not divorce [*or* leave] his wife.

¹²For all the others [the rest] I say this (I am saying this, not the Lord [^cJesus gave no instruction on this, but Paul still speaks with authority as an apostle]): If a Christian man [^lbrother] has a wife who is not a believer, and she is happy [content; willing] to live with him, he must not divorce [*or* leave] her. ¹³And if a Christian woman has a husband who is not a believer, and he is happy [content; willing] to live with her, she must not divorce [*or* leave] him. ¹⁴The husband who is not a believer is made holy [sanctified; touched by holiness] through his believing wife. And the wife who is not a believer is made holy [sanctified; touched by holiness] through her believing husband. If this were not true, your children would not be clean [be spiritually impure; *or* be without spiritual influence], but now your children are holy [^csome Corinthians said an unbeliever defiled a Christian marriage; Paul reverses this and says believers “sanctify” the marriage].

¹⁵But if those who are not believers decide to leave [*or* divorce], let them leave [*or* divorce]. When this happens, the Christian man [^lbrother] or woman [^lsister] is free [^lnot bound; ^cto the marriage covenant]. But God called usⁿ to live in peace [^lpeace]. ¹⁶Wife, you don’t know; maybe you will save your husband. And husband, you don’t know; maybe you will save your wife.

**LIVE AS GOD
CALLED YOU**

¹⁷But in any case each one of you should continue to live the way [or in the situation] God has given you to live—the way you were when God called you. This is a rule [instruction] I make in all the churches. ¹⁸If a man was already circumcised when he was called, he should not undo his circumcision. If a man was without circumcision when he was called, he should not be circumcised. ¹⁹It is not important if

a man is circumcised or not [¹Circumcision is nothing and uncircumcision is nothing]. The important thing is ·obeying [keeping] God's commands. ²⁰Each one of you should stay ·the way you were [in the situation you were in] when God called you. ²¹If you were a slave when God called you, do not let that bother you. But if you can ·be free [gain your freedom], ·then make good use of your freedom [*or* then take that opportunity; *or* instead remain and make use of your opportunities as a slave]. ²²[¹For] Those who were slaves when the Lord called them are free persons who belong to the Lord. In the same way, those who were free when they were called are now Christ's slaves. ²³You all were bought at a great price, so do not become slaves of people. ²⁴Brothers and sisters, each of you should stay as you were when you were called, ·and stay there with God [*or* with God at your side; ¹with God].

²⁵Now I write about ·people who are not married [*or* those never married; *or* betrothed women; ¹virgins]. I have no command from the Lord about this; I give my ·opinion [perspective; judgment]. But I can be trusted, because the Lord has shown me mercy. ²⁶Because ·the present time is a time of trouble [of the present crisis/distress/trouble], I think it is ·good [best] for you to stay the way you are. ²⁷If you ·have a wife [¹are bound to a wife; *or* are pledged to a woman], do not try to ·become free from [*or* divorce] her. If you are not married, do not try to find a wife. ²⁸But if you decide to marry, you have not sinned. And if a ·girl who has never married [*or* betrothed woman; ¹virgin] decides to marry, she has not sinned. But those who marry will have ·trouble [trials; tribulation] in ·this life [this world; ¹the flesh], and I want ·you to be free [to spare you] from trouble [^cduring times of persecution, those with family obligations suffer the most].

²⁹Brothers and sisters, this is what I mean: ·We do not have much time left [The time is short/limited/coming to an end]. So starting now, those who have wives should live as if they had no wives. ³⁰Those who are ·crying [weeping; mourning] should live as if they were not ·crying [weeping; mourning]. Those who ·are happy [rejoice] should live as if they were not ·happy [rejoicing]. Those who buy things should live as if they ·own [*or* could keep/hold on to] nothing. ³¹Those who use ·the things of the world [¹the world] should live as if they were not ·using [engrossed in; dependent upon] them, because this world in its present form ·will soon be gone [is passing away].

³²I want you to be free from ·worry [concern]. A man who is not married is ·busy [concerned] with the Lord's

**QUESTIONS ABOUT
GETTING MARRIED**

work, trying to please the Lord. ³³But a man who is married is ·busy [concerned] with things of the world, trying to please his wife. ³⁴He ·must think about two things—pleasing his wife and pleasing the Lord [¹is divided]. A woman who is not married or a ·girl who has never married [*or* betrothed woman; ¹virgin] is ·busy [concerned] with the ·Lord’s work [¹things of the Lord]. She wants to be holy in body and spirit. But a married woman is ·busy [concerned] with things of the world, as to how she can please her husband. ³⁵I am saying this to help you, not to ·limit [restrain] you. But I want you to live ·in the right way [*or* in a proper/orderly manner; *or* above criticism], to ·give yourselves fully [be devoted] to the Lord without ·concern for other things [distraction].

³⁶If a man thinks he is ·not doing the right thing with [*or* acting improperly toward] ·the girl he is engaged to [¹his virgin; ^cit is possible, but less likely, that the passage concerns a father’s decision to allow his virgin daughter to marry; a third option is that it is about a couple in a “spiritual” (celibate) marriage deciding whether to consummate it], if ·she is almost past the best age to marry [*or* his passions are too strong; ¹he/she is at the highest point] and ·he feels he should marry her [¹it ought to be so], he should do what he wants. They should get married. It is no sin. ³⁷But if a man is ·sure [resolved; firm] in his ·mind [conviction; heart] that there is no ·need for marriage [obligation; necessity], and has his own ·desires [*or* will] under control, and has decided ·not to marry the one to whom he is engaged [to keep her a virgin], he is doing the right thing. ³⁸So the man who marries his ·fi·cée [¹virgin] does right, but the man who does not marry will do better.

³⁹A woman ·must stay with [is bound to] her husband as long as he lives. But if her husband dies, she is free to marry any man she wants, but she must marry ·another believer [¹in the Lord]. ⁴⁰The woman is ·happier [better off; more blessed] if she ·does not marry again [¹remains as she is]. This is my ·opinion [perspective; judgment], but I believe I also have God’s Spirit [^cPaul affirms he is speaking for God].

**ABOUT FOOD
OFFERED TO IDOLS**

8 Now ·I will write about [*or* concerning your question about; ¹concerning; see 7:1; 12:1; 16:1] meat that is sacrificed to idols. We know that “we all have knowledge [^cprobably a slogan used by the Corinthians; see 6:12, 13; 7:1; 8:4; 10:23].” Knowledge puffs you up with pride, but love builds up. ²If you think you know something, you do not yet know as ·well as you should [¹you ought to know]. ³But if any person loves God, that person is known by God.

⁴So this is what I say about [¹concerning] eating meat sacrificed to idols: We know that an idol is really nothing in the world, and we know there is only one God [no God but one; Deut. 4:35, 39; ^cthese may be other slogans the church was using to justify their behavior; see v. 1]. ⁵Even though there are things called gods, in heaven or on earth (and there are many “gods” and “lords”), ⁶for us there is only one God—the Father. All things came from him, and we live for him. And there is only one Lord—Jesus Christ. All things were made through him, and we also were made [exist; live] through him.

⁷But not all people know this. Some people are still so used to idols that when they eat meat, they still think of it as being sacrificed to an idol. Because their conscience is weak, when they eat it, they feel guilty [¹their conscience is defiled]. ⁸But food will not bring us closer [make us acceptable] to God. Refusing to eat does not make us less pleasing to God [any worse; ¹lacking], and eating does not make us better in God’s sight [any better; ¹abounding].

⁹But be careful that your freedom [this right/authority of yours] does not cause those who are weak in faith to fall into sin [¹become a stumbling block to the weak]. ¹⁰Suppose one of you who has knowledge eats in an idol’s temple. Someone who is weak in faith [*or* has a weak conscience] might see you eating there and be encouraged [enboldened] to eat meat sacrificed to idols while thinking it is wrong to do so [*or* as a result of his weak conscience]. ¹¹This weak believer [¹brother] for whom Christ died is ruined [destroyed] because of your “knowledge.” ¹²When you sin against your brothers and sisters in Christ like this and cause them to do what they feel is wrong [¹wound their weak conscience], you are also sinning against Christ. ¹³So if the food I eat causes them to fall into sin, I will never eat meat again so that I will not cause any of them to sin [stumble; fall into sin].

9 I am a free man [¹Am I not free?]. I am [¹Am I not...?] an apostle. I have [Haven’t I...?] seen Jesus our Lord. You people are all an example of [¹Are you not...?] my work in the Lord. ²If others do not accept me as an apostle, surely you do, because you are proof that I am an apostle [¹the seal/verification of my apostleship] in the Lord.

³This is the answer I give people who want to judge me [examine me; question my credentials]: ⁴Do we not have the right to eat and drink [^creceive hospitality and support for their missionary work]? ⁵Do we not have the right to bring a believing wife with us when we travel [*or* be married to a believer; ¹take along a wife who is a sister] as do the other

PAUL IS LIKE THE OTHER APOSTLES

apostles and the Lord's brothers [Matt. 13:55; Acts 1:14] and ·Peter [¹Cephas; ^cPeter's name in Aramaic; see 1:12]? ⁶Are Barnabas [Acts 13–14] and I the only ones who ·must work to earn our living [¹don't have the authority/right not to work]? ⁷·No soldier [¹Who...?] ever serves in the army and pays his own salary. ·No one [¹Who...?] ever plants a vineyard without eating some of the grapes. ·No person [¹Who...?] takes care of a flock without drinking some of the milk.

⁸I do not say this ·by human authority [from human experience; ¹according to man]; God's law also says the same thing. ⁹[¹For] It is written in the law of Moses: "Do not muzzle an ox when it is ·working in [treading; threshing] the grain [Deut. 25:4]." When God said this, was he ·thinking only [concerned] about oxen? No. ¹⁰He was ·really [surely] talking ·about us [for our benefit]. Yes, that Scripture was written for us, because it goes on to say: "The one who plows and the one who ·works in the grain [threshes] should hope to get some of the grain for their work." ¹¹·Since [If] we ·planted [sowed] spiritual seed among you, is it too much if we should harvest material things from you [^creceive support for ministry]? ¹²If others have the right to get something from you, surely we have this right, ·too [*or even more so*]. But we ·do not use it [have not exercised this right]. No, we put up with everything ourselves so that we will not ·keep anyone from believing [¹put up a hindrance to] the ·Good News [Gospel] of Christ. ¹³·Surely [¹Don't...?] you know that those who ·work at the Temple [perform priestly temple service] get their food from the Temple, and those who serve at the altar get part of what is offered at the altar. ¹⁴In the same way, the Lord has commanded that those who ·tell the Good News [proclaim/preach the Gospel] should get their living from ·this work [¹the Gospel].

¹⁵But I have not used any of these rights. And I am not writing this now to get anything from you. I would rather die than to have my reason for ·bragging [boasting] taken away. ¹⁶·Telling the Good News [Preaching the Gospel] does not give me any reason for ·bragging [boasting]. Telling the Good News is my duty—something I must do. And ·how terrible it will be for [¹woe to] me if I do not ·tell the Good News [preach the Gospel]. ¹⁷If I preach ·because it is my own choice [voluntarily], I have a reward. But if I preach ·and it is not my choice to do so [without volunteering], I am ·only doing the duty that was given to me [¹entrusted with a stewardship/responsibility]. ¹⁸So what ·reward [payment; wages] do I get? Only this: that when I tell the ·Good News [Gospel] I can offer it ·freely [free of charge]. I do not ·use

[take advantage of; *or* misuse] my full rights in my work of preaching the Good News [the Gospel].

¹⁹I am free and belong to no one. But I make myself a slave to all people to win as many as I can. ²⁰To the Jews I became like a Jew to win the Jews. I myself am not ruled by [subject to; under] the law. But to those who are ruled by [subject to; under] the law I became like a person who is ruled by [subject to; under] the law. I did this to win those who are ruled by [subject to; under] the law. ²¹To those who are without the law [Gentiles] I became like a person who is without the law. I did this to win those people who are without the law. (But really, I am not without God's law—I am ruled by [under] Christ's law.) ²²To those who are weak [in faith; 8:7–13], I became weak so I could win the weak. I have become all things to all people so I could save some of them in any way possible. ²³I do all this because of the Good News [Gospel] and so I can share in its blessings [*or* be a participant in it].

²⁴You [Don't you...?] know that in a race [stadium] all the runners run, but only one gets the prize. So run to win! ²⁵All those who compete in the games use self-control [train with strict discipline] so they can win a crown [victor's wreath]. That crown [victor's wreath] is an earthly thing that lasts only a short time [perishable], but our crown will never be destroyed [is imperishable]. ²⁶So I do not run without a goal [aimlessly]. I fight like a boxer who is hitting something—not just the air. ²⁷I treat my body hard [discipline/subdue/pummel my body] and make it my slave [subdue it] so that I myself will not be disqualified after I have preached to others.

10 Brothers and sisters, I want you to know [don't want you to be ignorant of] what happened to our ancestors. They were all under the cloud [the Israelites were guided in the wilderness by a cloud, a symbol of God's presence; Ex. 13:21; Num. 9:15–23] and all went through the sea [the miraculous passage through the Red Sea; Ex. 14:22]. ²They were all baptized as followers of [into] Moses in the cloud and in the sea [just as believers are baptized "into Christ" (Rom. 6:3), so the Israelites were "baptized" into Moses, their leader-redeemer]. ³They all ate the same spiritual food [the manna God provided from heaven; Ex. 16:15, 35], ⁴and all drank the same spiritual drink [the water miraculously provided from a rock; Ex. 17:6; Num. 20:7–13]. They drank from that spiritual rock that followed them [in Jewish tradition, the rock travelled with the Israelites, providing continual refreshment], and that rock was

**WARNINGS FROM
ISRAEL'S PAST**

Christ [ca type of Christ, who provides spiritual sustenance].
 5But God was not pleased with most of them, so they ·died [or were struck down; or (their bodies) were scattered] in the desert [cas judgment for unbelief and refusing to enter the Promised Land; Num. 13–14].

6And these things happened as examples for us, to stop us from ·wanting [desiring; craving] evil things as those people did. 7Do not worship idols, as some of them did. Just as it is written in the Scriptures: “The people sat down to eat and drink, and then they got up and ·sinned sexually [Lplayed; ca euphemism for immoral revelry; Ex. 32:6].” 8We must not take part in sexual sins, as some of them did. In one day twenty-three thousand of them ·died because of their sins [Lfell; Num 25:1–9]. 9We must not test Christ as some of them did; they were ·killed [destroyed] by snakes. 10Do not ·complain [grumble] as some of them did; they were killed by the ·angel that destroys [Ldestroyer; Num. 16:41–50; Ex. 12:23].

11The things that happened to those people are examples. They were written down to ·teach [instruct; warn] us ·who live in the final days of this age [Lfor whom the end/climax/ culmination of the ages has come]. 12[LSo; Therefore] If you think you are ·strong [Lstanding (firm)], you should be careful not to fall. 13The only ·temptation [or trials] that has come to you is ·that which everyone has [L(common to) human life]. But ·you can trust God [God is faithful], who will not permit you to be tempted more than you can stand. But when you are tempted, he will also give you a way to escape so that you will be able to ·stand [endure] it.

14So, my ·dear friends [beloved], ·run away from [flee; stay away from] the worship of idols. 15I am speaking to you as to ·reasonable [sensible; discerning] people; ·judge [consider] for yourselves what I say. 16We give thanks for the cup of blessing [cused in the Lord’s Supper], ·which is [Lis this not...?] a ·sharing [participation; fellowship] in the blood of Christ. And the bread that we break ·is [Lis it not...?] a ·sharing [participation; fellowship] in the body of Christ. 17Because there is one loaf of bread, we who are many are one body, because we all share that one loaf.

18Think about ·the Israelites [LIsrael according to the flesh]: Do not those who eat the sacrifices ·share [participate] in the altar [cby eating the sacrificial food, priests in the Jerusalem temple participate in the worship of God]? 19I do not mean [LWhat, then, am I saying...?] that the food sacrificed to an idol is important or that an idol is anything at all. 20But I say that what is sacrificed to idols is offered to demons, not to God. And I do not want you to ·share anything [be participants;

share fellowship] with demons. ²¹You cannot drink the cup of the Lord and the cup of demons also. You cannot ·share in [partake of] the Lord's table and the table of demons. ²²Are we trying to make the Lord jealous? We are not stronger than he is, are we?

²³“We are allowed to do all things [^LAll things are lawful/permissible],” but not all things are ·good for us to do [profitable; beneficial]. “We are allowed to do all things [^LAll things are lawful/permissible],” but not all things ·help others grow stronger [^Lbuild up; ^Cthe quotations were probably slogans the Corinthians used; 6:12, 13; 7:1; 8:1, 4]. ²⁴Do not look out only for yourselves. Look out for the good of others.

²⁵Eat any meat that is sold in the meat market. Do not ask questions ·about it [^Lfor conscience's sake]. ²⁶You may eat it, “because the earth belongs to the Lord, and ·everything in it [its fullness/abundance/bounty; Ps. 24:1; 50:12; 89:11].”

²⁷Those who are not believers may invite you to eat with them. If you want to go, eat anything that is put before you. Do not ask questions ·about it [^Lfor conscience's sake]. ²⁸But if anyone says to you, “That food was offered to idols,” do not eat it. Do not eat it because of that person who told you and ·because eating it might be thought to be wrong [^Lfor conscience's sake]. ²⁹I don't mean ·you think it is wrong [your conscience], but the ·other person might [the conscience of the other person]. ·But why, you ask, [*or* For why] should my freedom be judged by someone else's conscience? ³⁰If I eat the meal with thankfulness, why am I criticized because of something for which I thank God?

³¹The answer is [*or* Therefore; In summary], if you eat or drink, or if you do anything, do it all for the glory of God.

³²Never do anything that might hurt others—Jews, Greeks, or God's church— ³³just as I, also, try to please everybody in every way. I am not trying to do what is ·good [advantageous] for me but what is ·good [advantageous] for most people so they can be saved.

11 ·Follow my example [Imitate me], as I ·follow the example of [imitate] Christ.

²I praise you because you ·remember me in everything [are always thinking of me], and you follow closely the ·teachings [traditions] just as I ·gave them [passed them on] to you. ³But I want you to understand this: The head of every man is Christ, the head of a woman is ·the man [*or* her husband], and the head of Christ is God. ⁴Every man who prays or prophesies ·with his head covered [*or* with long hair; ^Lhaving down the head; ^Cmost scholars think the passage concerns head coverings; others long or short hair (see v. 14)]

**HOW TO USE
CHRISTIAN
FREEDOM**

**BEING UNDER
AUTHORITY**

brings shame to his head [^cmeaning shame to Christ, who is the head of the man; v. 3]. ⁵But every woman who prays or prophesies with her head uncovered [*or* with no covering (of hair); v. 4] brings shame to her head. She is the same as a woman who has her head shaved. ⁶If a woman does not cover her head, she should have her hair cut off. But since it is shameful for a woman to cut off her hair or to shave her head, she should cover her head. ⁷But a man should not cover his head, because he is the likeness and glory of God. But woman is man's glory [^cGod's glory should be unveiled (revealed), while human glory should be veiled]. ⁸[^LFor] Man did not come from woman, but woman came from man. ⁹And man was not made for woman, but woman was made for man [Gen. 2:18]. ¹⁰So that is why a woman should have a symbol of authority on [*or* authority over] her head, because of the angels [^cthe significance of the angels is unclear; perhaps their presence at worship calls for reverence and propriety].

¹¹But in the Lord women are not independent of men, and men are not independent of women. ¹²This is true because woman came from man, but also man is born from woman. But everything comes from God. ¹³Decide [Judge] this for yourselves: Is it right [fitting; proper] for a woman to pray to God with her head uncovered? ¹⁴Even [^LDoes not...?] nature [*or* custom; culture] itself teaches you that wearing long hair is shameful for a man [Greco-Roman men normally wore their hair short]. ¹⁵But long hair is a woman's glory. Long hair is given to her as a covering. ¹⁶Some people [^LIf anyone] may still want to argue about this, but I would add that neither we nor the churches of God have any other practice [custom].

**THE LORD'S
SUPPER**

¹⁷In the things [instructions; commands] I tell you now I do not praise you, because when you come together you [your meetings as a congregation] do more harm than good. ¹⁸First, I hear that when you meet together as a church you are divided [there are divisions among you], and I believe some of this. ¹⁹(It is necessary to have differences [factions] among you so that it may be clear which of you really have God's approval [^ccontroversy is necessary because error must be opposed].) ²⁰When you come together [meet as a congregation], you are not really eating the Lord's Supper [^cthe worship meal Jesus told his followers to celebrate to remember his death; Luke 22:14–20]. ²¹This is because when you eat, each person eats without waiting for the others [^cthe wealthy church members were arriving early to avoid sharing with the poorer members; such social distinctions were common throughout the Greco-Roman world]. Some

people do not get enough to eat, while others have too much to drink [get drunk]. ²²Don't you have homes in which to eat and drink? Or do you despise [have contempt for; have no regard for] God's church and so embarrass [humiliate] those who are poor [have nothing]? What should I tell you? Should I praise you? I will not praise you for doing this [the Corinthians were turning a time meant for unity into one of discrimination].

²³[^LFor] The teaching I gave [passed on to] you is the same teaching I received from the Lord: On the night when the Lord Jesus was handed over to be killed [betrayed], he took bread ²⁴and gave thanks for it. Then he broke the bread and said, "This is my body; it is" for you. Do this to remember me." ²⁵In the same way, after they ate [the meal; supper], Jesus took the cup. He said, "This cup is the new agreement [covenant; Ex. 24:8; Jer. 31:31–34] that is sealed with the blood of my death [^Lin my blood]. When you drink this, do it to remember me [Matt. 26:26–28; Mark 14:22–24; Luke 22:19, 20]." ²⁶[^LFor] Every time you eat this bread and drink this cup you are telling others about [proclaim; announce] the Lord's death until he comes.

²⁷So a person who eats the bread or drinks the cup of the Lord in a way that is not worthy of it [*or* an inappropriate manner] will be guilty of sinning against [*or* held responsible for; liable for; ^Lguilty of] the body and the blood of the Lord. ²⁸Look into your own hearts [^LLet a person examine himself] before you eat the bread and drink the cup, ²⁹because all who eat the bread and drink the cup without recognizing [discerning; careful regard for] the body eat and drink judgment against themselves. ³⁰That is why many in your group are sick and weak, and some [a number] of you have died [^Lfallen asleep; ^Ca euphemism for death]. ³¹But if we judged ourselves in the right way [evaluated/examined ourselves], God would not judge us [^Lwe would not be judged/punished]. ³²But when the Lord judges us, he disciplines us so that we will not be destroyed [condemned] along with the world.

³³So my brothers and sisters, when you come together [gather as a congregation] to eat, wait for each other. ³⁴Anyone who is too hungry should eat at home so that in meeting together you will not bring God's judgment on yourselves. I will tell you what to do about the other things [additional matters] when I come.

12 Now, brothers and sisters, I don't want you to misunderstand [be uninformed] about [concerning;

**GIFTS FROM
THE HOLY SPIRIT**

or in regard to your question about; see 7:1; 8:1; 16:1] spiritual gifts. ²You know the way you lived ·before you were believers [¹when you were pagans/Gentiles]. You let yourselves be influenced and led away to worship idols—things that could not speak. ³So I want you to understand that no one who is speaking ·with the help of [by means of; in the power of] God's Spirit says, "Jesus be cursed." And no one can say, "Jesus is Lord," ·without the help of [¹except by means of/in the power of] the Holy Spirit.

⁴There are different kinds of gifts, but they are all from the same Spirit. ⁵There are different ·ways to serve [ministries] but the same Lord to serve. ⁶And there are different ·ways that God works through people [kinds of action; activities] but the same God works ·in all of us in everything we do [¹all things in all people]. ⁷Something from the Spirit can be seen in [¹The manifestation/disclosure of the Spirit is given to] each person, for the common good. ⁸The Spirit gives one person the ·ability to speak with wisdom [message/word of wisdom], and the same Spirit gives another the ·ability to speak with knowledge [message/word of knowledge]. ⁹The same Spirit gives faith to one person. And, to another, that one Spirit gives gifts of healing. ¹⁰The Spirit gives to another person ·the power to do miracles [works of power], to another ·the ability to prophesy [¹prophecy]. And he gives to another the ·ability to know the difference between good and evil [¹discernment/distinguishing of] spirits. The Spirit gives one person the ability to speak in different kinds of ·languages [*or* ecstatic utterance; ¹tongues] and to another the ·ability to interpret those languages [¹interpretation of tongues]. ¹¹One Spirit, the same Spirit, does all these things, and the Spirit ·decides what to give [¹distributes just as he wishes to] each person.

**THE BODY OF
CHRIST WORKS
TOGETHER**

¹²A person's body is ·one thing [a unity; ¹one], but it has many parts. Though there are many parts to a body, all those parts make only one body. Christ is like that also.

¹³Some of us are Jews, and some are Greeks. Some of us are slaves, and some are free. But we were all baptized into one body ·through [by; in] one Spirit. And we were all made to ·share in [¹drink of] the one Spirit.

¹⁴[¹For] The ·human body [¹body] is not made up of one part, but of many. ¹⁵The foot might say, "Because I am not a hand, I am not part of the body." But saying this would not stop the foot from being a part of the body. ¹⁶The ear might say, "Because I am not an eye, I am not part of the body." But saying this would not stop the ear from being a part of the body. ¹⁷If the whole body were an eye, ·it would not be able to [¹how would it...?] hear. If the whole body were an

ear, it would not be able to [¹how would it...?] smell. ¹⁸⁻¹⁹If each part of the body were the same part, there would be no body [¹where would the body be?]. But truly God put all the parts, each one of them, in the body as he wanted them.

²⁰So then there are many parts, but only one body.

²¹The eye cannot say to the hand, "I don't need you!" And the head cannot say to the foot, "I don't need you!" ²²No! [¹On the contrary,] Those parts of the body that seem to be the weaker are really necessary [essential; indispensable].

²³And the parts of the body we think are less deserving [honorable] are the parts to which we give the most [special; greater] honor. We give special respect to [or treat with special modesty] the parts we want to hide [that are shameful/unpresentable]. ²⁴The more respectable [presentable] parts of our body need no special care. But God put the body together and gave more [special] honor to the parts that need it ²⁵so our body would not be divided [or there would be no division in the body]. God wanted the different parts to care the same for each other. ²⁶If one part of the body suffers, all the other parts suffer with it. Or if one part of our body is honored [glorified], all the other parts share its honor [¹re-joyce with it].

²⁷Together you [¹You; ^cthe Greek is plural] are the body of Christ, and each one of you is a part of that body. ²⁸In the church God has given a place first to [appointed/placed first] apostles, second to prophets, and third to teachers, then those who do miracles [acts of powers], those who have gifts of healing, those who can help others, those who are able to govern [lead], and those who can speak in different languages [or with ecstatic utterance; ¹different kinds of tongues; v. 10]. ²⁹Not all are apostles [¹Not all are apostles, are they? ^cv. 29–30 are all rhetorical questions assuming a negative answer]. Not all are prophets. Not all are teachers. Not all do miracles. ³⁰Not all have gifts of healing. Not all speak in different languages [or with ecstatic utterance; ¹in tongues]. Not all interpret those languages [¹tongues]. ³¹But you should truly want to have [eagerly desire; be zealous for] the greater gifts.

And now I will show you the best way of all [a better/superior way].

13 I may speak in different languages [¹tongues; 12:10, 29, 30] of people or even angels. But if I do not have love, I am only a noisy [resounding] bell [gong] or a crashing [clanging] cymbal. ²I may have the gift of prophecy. I may understand all the secret things of God [¹mysteries] and have all knowledge, and I may have faith so great I can move mountains. But even with all these things,

**LOVE IS THE
GREATEST GIFT**

if I do not have love, then I am nothing. ³I may give away everything I have, and I may even give my body *as an offering to be burned* [^Lto be burned].ⁿ But I gain nothing if I do not have love.

⁴Love is patient and kind. Love is not *jealous* [envious], it does not brag, and it is not *proud* [arrogant; conceited; puffed up]. ⁵Love is not *rude* [disrespectful], is not *selfish* [self-serving], and *does not get upset with others* [is not easily provoked/angered]. Love does not *count up* [keep a record of] wrongs that have been done. ⁶Love *takes no pleasure* [does not rejoice] in *evil* [wrongdoing; injustice] but rejoices over the truth. ⁷Love *patiently accepts all things* [^Tbears all things; *or* always protects], *always trusts* [^Tbelieves all things], *always hopes* [^Thopes all things], and *always endures* [^Tendures all things].

⁸Love never *ends* [fails; falls short]. There are gifts of prophecy, but they will *be ended* [cease; pass away]. There are gifts of *speaking in different languages* [*or* ecstatic utterance; ^Ltongues], but those gifts will *stop* [cease; fall silent]. There is the gift of knowledge, but it will *come to an end* [pass away; be set aside]. ⁹The reason is that [For] *our knowledge and our ability to prophesy are not perfect* [^Lwe know in part/imperfectly and we prophecy in part/incompletely]. ¹⁰But when *perfection* [the perfect; completeness; wholeness] comes, the *things that are not perfect* [partial] will *end* [pass away; be set aside]. ¹¹When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I *stopped* [set aside] those childish ways. ¹²It is the same with us [^LFor...]. Now we see *a dim reflection* [obscurely; *or* indirectly], *as if we were looking into a mirror* [^Tthrough a glass darkly], but then we shall see *clearly* [^Lface to face]. Now I know only a part, but then I will know fully, as *God has known me* [^LI am fully known]. ¹³So these three things *continue forever* [endure; remain]: faith, hope, and love. And the greatest of these is love.

**DESIRE
SPIRITUAL GIFTS**

14 *You should seek after* [Pursue; Make your aim] love, and *you should truly want to have* [eagerly desire; be zealous for] the spiritual gifts, especially the gift of prophecy. ²*I will explain why.* [^LFor...] Those who *have the gift of speaking in different languages* [*or* speak with ecstatic utterance; ^Lspeak in a tongue; 12:10, 29, 30; 13:1] are not speaking to people; they are speaking to God. No one understands them; they are speaking *secret things* [mysteries] *through* [by; in; with] the Spirit. ³But those who prophesy

13:3 give ... burned Other Greek copies read "hand over my body in order that I may brag."

are speaking to people ·to give them strength [for edification/upbuilding], encouragement, and ·comfort [consolation].

⁴The ones who speak in different languages are ·helping [edifying; building up] only themselves, but those who prophesy are ·helping [edifying; building up] the whole church. ⁵I wish all of you ·had the gift of speaking in different kinds of languages [¹spoke in tongues; v. 2], but more, I wish you would prophesy. Those who prophesy are greater than those who ·can only speak in different languages [¹speak in tongues; v. 2]—unless someone ·is there who can explain what is said [¹interprets (the tongues)] so that the whole church can be ·helped [edified; built up].

⁶Brothers and sisters, how will it help you if I come to you speaking in ·different languages [¹tongues; v. 2], unless I bring you a ·new truth [revelation] or ·some new knowledge [¹knowledge], or prophecy, or teaching? ⁷It is the same as with lifeless things that make sounds—like a flute or a harp. If they do not make ·clear [distinct] musical notes, ·you will not [¹how will you...?] know what is being played. ⁸And in a war, if the trumpet does not give a clear sound, who will prepare for battle? ⁹It is the same with you. Unless you speak ·clearly [intelligible words] with your tongue, ·no one can [¹how will anyone...?] understand what you are saying. You will be talking into the air! ¹⁰It may be true that there are all kinds of sounds in the world, and none is without meaning. ¹¹But unless I understand the meaning of what someone says to me, we will be like ·foreigners [barbarians] to each other. ¹²It is the same with you. Since you ·eagerly desire [are zealous for] ·spiritual gifts [or manifestations of the Spirit], seek ·most of all to have [to excel in] the gifts that ·help the church grow stronger [build up/edify the church].

¹³[¹Therefore] The one who has the gift of ·speaking in a different language [or ecstatic utterance; ¹tongues] should pray for the gift to interpret what is spoken. ¹⁴If I pray ·in a different language [or with ecstatic utterance; ¹in a tongue], my spirit is praying, but my mind ·does nothing [¹is unfruitful]. ¹⁵So what should I do? I will pray with my spirit, but I will also pray with my mind. I will ·sing [sing praises/psalms] with my spirit, but I will also ·sing [sing praises/psalms] with my mind. ¹⁶[¹Otherwise] If you ·praise God [or pronounce a blessing] with your spirit, those persons there ·without understanding [or without the gift; or who are inquirers/seekers; vv. 23, 24] cannot say “Amen” [¹from a Hebrew term meaning “it is true”; 1 Chr. 16:36] to your prayer of thanks, because they do not know what you are saying. ¹⁷You may be thanking God ·in a good way [well enough], but the other person is not ·helped [edified; built up].

¹⁸I thank God that I speak **·in** different kinds of languages [*or* with ecstatic utterance; ^Lin tongues] more than all of you. ¹⁹But in the church meetings I would rather speak five words **·I** understand [^Lwith my mind] in order to teach others than thousands of words **·in** a different language [*or* with ecstatic utterance; ^Lin a tongue].

²⁰Brothers and sisters, do not think like children. In evil things be like **·babies** [infants], but in your thinking you should be **·like** adults [mature; grown-up]. ²¹It is written in the **·Scriptures** [^LLaw; ^Creferring here to all of Scripture]:

“With people who use **·strange** words [^Ldifferent tongues/languages] and **·foreign** languages [^Ldifferent lips]

I will speak to these people.

But even then they will not **·listen** to [*or* obey] me

[Is. 28:11–12; see also Deut. 28:49],”

says the Lord. [^CIsrael didn’t listen when God used foreign-speaking Assyrians to punish them; similarly people won’t benefit from hearing tongues they don’t understand.]

²²So **·the gift of speaking in different kinds of languages** [*or* ecstatic utterance; ^Ltongues] is a sign for believers, not for unbelievers [^Ctongues served as a warning of judgment and a call to repentance; see Acts 2:4, 21, 38–40]. And prophecy is for believers, not for unbelievers. ²³Suppose the whole church meets together and everyone speaks in **·different** languages [^Ltongues]. If some people come in who **·do not** understand [*or* are inquirers/seekers; v. 16] or are unbelievers, they will say you are **·crazy** [insane; ^Cunintelligible tongues sound like babbling]. ²⁴But suppose everyone is prophesying and unbelievers or **·those who does not** understand [*or* inquirers/seekers] come in. If everyone is prophesying, **·their sin will be shown to them** [^Lthey will be convicted by all], and they will be judged by **·all that they hear** [^Lall]. ²⁵The secret things in their hearts will be made known. So they will **·bow down** [^Lfall face down] and worship God saying, “Truly, God is **·with you** [among you; in your midst].” [^CThough prophecy is for believers (v. 22), it also convicts unbelievers better than uninterpreted (and so incoherent) tongues (see vv. 27–28), since it is a coherent message from God.]

**MEETINGS SHOULD
HELP THE CHURCH**

²⁶So, brothers and sisters, what should you do? When you meet together, one person has a **·song** [psalm; hymn], and another has a teaching. Another has a **·new truth from God** [^Lrevelation]. Another speaks **·in a different** language [*or* with ecstatic utterance; ^Ltongue], and another person **·interprets that language** [^Lan interpretation]. The purpose of all these things should be **·to help the church grow strong** [^Lfor edification/building up]. ²⁷When you meet together, if any-**one speaks ·in a different** language [*or* with ecstatic utterance;

in a tongue], it should be only two, or not more than three, who speak. They should speak one after the other, and someone should interpret. ²⁸But if there is no interpreter, then they should be quiet [remain silent] in the church meeting. They should speak only to themselves and to God.

²⁹Only two or three prophets should speak, and the others should judge [evaluate; consider; weigh] what they say. ³⁰If a message from God [revelation] comes to another person who is sitting, the first speaker should stop. ³¹[For] You can all prophesy one after the other. In this way all the people can be taught and encouraged. ³²The spirits of prophets are under the control of [subject to] the prophets themselves [unlike in pagan religions, where a spirit would seize control of a speaker, causing frenzy, mania or ecstasy]. ³³[For] God is not a God of confusion [disorder] but a God of peace.

As is true in all the churches [assemblies] of God's people [the saints; some commentators take this clause as part of the previous sentence], ³⁴women [or wives] should keep quiet in the church meetings [churches; assemblies; the context here may be the evaluation of prophecy (v. 29), rather than general worship (where women presumably could speak; see 11:2–16)]. [For] They are not allowed to speak, but they must yield to this rule [or be in submission; or keep their ordered place] as the law says [perhaps Gen. 3:16, or a non-biblical Jewish tradition]. ³⁵If they want to learn something [or ask questions], they should ask their own husbands at home. It is shameful [disgraceful; improper] for a woman to speak in the church meeting [the assembly; church]. ³⁶Did God's teaching [the word of God] come from [originate with] you? Or are you the only ones to whom it has come? [Apparently, some women were being disruptive during meetings.]

³⁷Those who think they are prophets or spiritual persons should understand [or acknowledge] that what I am writing to you is the Lord's command. ³⁸Those who ignore this will be ignored by God [or themselves be ignored].ⁿ

³⁹So my brothers and sisters, you should truly want [be eager] to prophesy. And do not stop people from using the gift of speaking in different kinds of languages [forbid/hinder speaking in tongues]. ⁴⁰But let everything be done in a right [proper; fitting] and orderly way.

15 Now, brothers and sisters, I want you to remember [or be clear about] the Good News [Gospel] I

**THE GOOD NEWS
ABOUT CHRIST**

14:38 Those . . . God. Some Greek copies read "Those who are ignorant of this will stay ignorant."

brought to you. You received this ·Good News [Gospel] ·and continue strong in it [*or* and have based your faith on it; ^Lin which you stand]. ²And you are being saved by it if you ·continue believing [^Lhold firm to] ·what I told you [^Lthe Gospel message I proclaimed to you], unless you believed ·for nothing [in vain; *or* superficially; *or* in something of no value].

³[^LFor] I passed on to you what I received, which is ·of greatest importance [*or* the first thing I told you]: that Christ died for our sins, ·as the Scriptures say [^Laccording to the Scripture; Is. 53:5–6]; ⁴that he was buried and was raised to life on the third day ·as the Scriptures say [^Laccording to the Scripture; Ps. 16:8–11]; ⁵and that he was seen by ·Peter [^LCephas; ^CPeter's name in Aramaic; see 1:12] and then by ·the twelve apostles [^Lthe Twelve; Luke 24:33–36]. ⁶After that, Jesus was seen by more than five hundred of the ·believers [^Lbrothers (and sisters)] at the same time. Most of them ·are still living today [^Lremain until now], but some have ·died [^Lfallen asleep; ^Ca euphemism for death]. ⁷Then he was seen by ·James [Jesus' brother; Mark 6:3; Acts 15:13; Gal. 1:19] and later by all the apostles [Acts 1:6–11]. ⁸Last of all he was seen by me [Acts 9]—as by a person ·not born at the normal time [prematurely/abnormally born; ^CChrist's appearance to Paul was unique, occurring after Jesus' ascension]. ⁹For I am the least of the apostles. I am not even ·good enough [worthy] to be called an apostle, because I persecuted the church of God. ¹⁰But God's grace has made me what I am, and his grace to me was not ·wasted [in vain; without effect]. [^LOn the contrary; Indeed] I worked harder than all ·the other apostles [of them]. (But it was not I really; it was God's grace that was with me.) ¹¹So whether I preached to you or ·the other apostles [^Lthey] preached to you, ·we all preach the same thing [this is what we preach; ^Cthe message of Christ's death and resurrection; vv. 3–8], and this is what you believed.

**WE WILL BE
RAISED FROM
THE DEAD**

¹²Now ·since we preached that Christ was [^Lif Christ is preached as] raised from the dead, why do some of you say that people will not be raised from the dead [^Csome Corinthians denied the resurrection of the body]? ¹³If ·no one is ever raised [^Lthere is no resurrection] from the dead, then Christ has not been raised. ¹⁴And if Christ has not been raised, then our preaching is ·worth nothing [futile; useless; empty], and your faith is ·worth nothing [futile; useless; empty]. ¹⁵And also, we are ·guilty of lying [^Lfound to be false witnesses] about God, because we testified ·of him [^Lagainst God] that he raised Christ from the dead. But if people are not raised from the dead, then God never raised Christ. ¹⁶If the dead are not raised, Christ has not been raised either. ¹⁷And

if Christ has not been raised, then your faith has nothing to it [is futile/useless/empty]; you are still guilty of [*or* a slave to; ¹in] your sins. ¹⁸And [Consequently; Therefore] those in Christ who have already died [¹fallen asleep; v. 6] are lost [have perished]. ¹⁹If our hope in Christ is for this life only, we should be pitied more than anyone else in the world [¹all people].

²⁰But Christ has truly been raised from the dead—the first one and proof that those who sleep in death will also be raised [¹firstfruits of those who have fallen asleep; ^cunlike others who had been raised to mortal life, Christ was the first to be raised to everlasting life]. ²¹Death has come because of what one man did [through a man/human being], but the rising from death also comes because of one man [through a man/human being]. ²²In Adam all of us die. In the same way, in Christ all of us will be made alive again [Rom. 5:12–21]. ²³But everyone [each] will be raised to life in the right order. Christ was first to be raised [¹the firstfruits]. When Christ comes again, those who belong to him will be raised to life, ²⁴and then the end will come. At that time Christ will destroy [abolish] all rulers, authorities, and powers, and he will hand over the kingdom to God the Father. ²⁵[¹For] Christ must rule [reign] until he puts all enemies under his control [¹feet; Ps. 110:1]. ²⁶The last enemy to be destroyed will be death. ²⁷The Scripture says that God put [¹For he has subjected] all things under his control [¹feet; Ps. 8:6]. When it says “all things” are under [subjected to] him, it is clear this does not include the One [^cGod the father] who put everything under his control. ²⁸After everything has been put under [subjected to] the Son, then he will put himself under [be subjected to] God [¹the One...], who had put all things under him. Then [*or* ...so that] God will be the complete ruler over everything [*or* supreme in every place and in every way; ¹all in all].

²⁹If the dead are never raised, what will people do who are being baptized for the dead [*cit is unclear what this practice was or whether Paul approves or disapproves*]? If the dead are not raised at all, why are people being baptized for them?

³⁰And what about us? Why do we put ourselves in danger every hour? ³¹I die [face death] every day. That is true, brothers and sisters, just as it is true that I brag about you [¹(I swear) by my boasting in you, brothers (and sisters), which I have] in Christ Jesus our Lord. ³²If I fought wild animals in Ephesus [^cprobably a metaphor for human opponents, though possibly beasts in the arena (Acts 19; 2 Cor. 1:8–11; 2 Tim. 4:16–18)] only with human hopes [*or* from a human point of view; ¹according to man], I have gained

nothing. If the dead are not raised, “Let us eat and drink, because tomorrow we will die [Is. 22:13; 56:12].”

³³Do not be ·fooled [deceived; misled]: “Bad ·friends [company] will ruin good ·habits [*or* character; morals; ^{Ca} quote from the Greek poet Menander (c. 342–291 BC)].”

³⁴Come back to your right way of thinking [Come to your senses; *or* Sober up as you should] and stop sinning. Some of you ·do not know [*or* are ignorant about] God—I say this to shame you.

**WHAT KIND OF
BODY WILL WE
HAVE?**

³⁵But someone may ask, “How are the dead raised? What kind of body will they have?” ³⁶Foolish person! When you sow a seed, it must die in the ground before it can ·live and grow [come to life]. ³⁷And when you sow it, it does not have the same “body” it will have later. [^LBut; On the contrary] What you sow is only a bare seed, maybe wheat or something else. ³⁸But God gives it a body that he ·has planned [wants; has chosen] for it, and God gives each kind of seed its own body. ³⁹All things made of flesh are not the same: People have one kind of flesh, animals have another, birds have another, and fish have another. ⁴⁰Also there are heavenly bodies and earthly bodies. But the ·beauty [splendor; glory] of the heavenly bodies is one kind, and the ·beauty [splendor; glory] of the earthly bodies is another. ⁴¹The sun has one kind of ·beauty [splendor; glory], the moon has another ·beauty [splendor; glory], and the stars have another. And each star is different in its ·beauty [splendor; glory].

⁴²It is the same with the dead who are raised to life. ·The body that is “planted” will ruin and decay [^LIt is sown/buried in corruption], but it is raised ·to a life that cannot be destroyed [imperishable; ^Lin incorruption]. ⁴³When the body is “planted,” it is without honor [^LIt is sown/buried in dishonor], but it is raised in glory. ·When the body is “planted,” it is weak [^LIt is sown/buried in weakness], but ·when it is raised, it is powerful [^Lit is raised in power]. ⁴⁴The body that is “planted” is a physical body [^LIt is sown/buried a natural/physical/soulsh body]. ·When it is raised, it is [^LIt is raised] a spiritual body.

There is a ·physical [natural; soulsh] body, and there is also a spiritual body. ⁴⁵[^LSo also] It is written in the Scriptures: “The first man, Adam, became a living ·person [soul; Gen. 2:7].” But the last Adam [^CChrist] became a spirit that gives life. ⁴⁶[^LBut] The spiritual did not come first, but the ·physical [natural; soulsh] and then the spiritual. ⁴⁷The first man came from the dust of the earth. The second man came from heaven. ⁴⁸People who ·belong to the earth [*or* are of dust] are like the first man of ·earth [dust]. But those people who belong to heaven are like the man of heaven. ⁴⁹Just as

we ·were made like [^Lhave borne the image of] the man of earth, so we willⁿ also ·be made like [bear the image of] the man of heaven.

⁵⁰I tell you this, brothers and sisters: Flesh and blood cannot ·have a part in [inherit] the kingdom of God. ·Something that will ruin cannot [...nor can the perishable/corruptible] ·have a part in something that never ruins [inherit the imperishable/incorruptible]. ⁵¹But look! I tell you ·this secret [a mystery; 2:1]: We will not all ·sleep in death [^Lsleep; Ca euphemism for death], but we will all be changed. ⁵²It will ·take only a second [happen in a flash]—as quickly as an eye ·blinks [*or* twinkles]—when the last trumpet sounds. The trumpet will sound, and those who have died will be raised ·to live forever [imperishable; incorruptible], and we will be changed [1 Thess. 4:13–17]. ⁵³[^LFor] This body that ·can be destroyed [is perishable/corruptible] must clothe itself with ·something that can never be destroyed [the imperishable/incorruptible]. And this ·body that dies [^Lmortal] must clothe itself with ·something that can never die [immortality]. ⁵⁴So when this body that ·can be destroyed [is perishable/corruptible] will clothe itself with that which ·can never be destroyed [is perishable/corruptible], and this ·body that dies [^Lmortal] will clothe itself with ·that which can never die [immortality], then this Scripture will ·be made true [come to pass]:

“Death is ·destroyed forever [^Lswallowed up] in victory [Is. 25:8]”

⁵⁵“[^LO] Death, where is your victory?

Death, where is your ·pain [^Lsting; Hos. 13:14]?”

⁵⁶Death’s ·power to hurt [^Lsting] is sin, and the power of sin is the law. ⁵⁷But we thank God! He gives us the victory through our Lord Jesus Christ.

⁵⁸So my ·dear [beloved] brothers and sisters, stand strong. Do not let anything move you. Always ·give yourselves fully to [excel in] the work of the Lord, because you know that your work in the Lord is ·never wasted [not useless/in vain].

16 Now ·I will write about [*or* concerning your question about; ^Lconcerning; 7:1; 8:1; 12:1] the collection of money for ·God’s people [^Tthe saints; 2 Cor. 8–9; Rom. 15:25–28]. Do the same thing I told the Galatian churches to do [^CGalatia was a Roman province in present-day central Turkey where Paul started churches on his first missionary journey (Acts 13–14)]; ²On the first day of every week [^CSunday], each one of you should put aside money ·as you have been blessed [*or* what you can afford; ^Lwhatever

THE GIFT FOR
OTHER BELIEVERS

one prospers]. Save it up so you will not have to collect money after I come. ³When I arrive, I will send ·with letters of introduction whomever you approve [*or whomever you authorize with your letters*] to take your gift to Jerusalem. ⁴And if it seems ·good [appropriate; advisable; *or worthwhile*] for me to go also, they will go along with me.

PAUL'S PLANS

⁵I will come to you after I go through Macedonia—for I am planning to go through Macedonia [^cthe northern part of present-day Greece; Acts 19:21; 20:1, 2; 2 Cor. 1:15–16]. ⁶Perhaps I will stay with you for a time or even all winter. Then you can help me on my trip, wherever I go. ⁷[^LFor] I do not want to see you now just in passing. I hope to stay a longer time with you if the Lord allows it. ⁸But I will stay at Ephesus [^{ca} prominent city in the Roman province of Asia, present-day western Turkey; Acts 19] until Pentecost [^cthe Jewish festival held on the fiftieth day after Passover (late spring)], ⁹because a ·good opportunity for a great and growing work has been given [^Lgreat and effective door (of opportunity) has opened up] to me now. And there are many ·people working against me [opponents; adversaries].

¹⁰If Timothy comes to you, see to it that ·he has nothing to fear with you [*or you put him at ease; you don't intimidate him*], because he is working for the Lord just as I am. ¹¹So none of you should treat Timothy ·as unimportant [*or with contempt*], but ·help [send] him on his trip in peace so that he can come back to me. I am expecting him to come with the ·brothers [other believers].

¹²Now about our brother Apollos: I strongly encouraged him to visit you with the other brothers. He did not at all want to come now; he will come when he has the opportunity.

**PAUL ENDS
HIS LETTER**

¹³Be ·alert [watchful; on your guard]. ·Continue strong [Stand firm] in the faith. ·Have courage [*or Act like men (ready for battle)*], and be strong. ¹⁴Do everything in love.

¹⁵You know that the ·family [household] of Stephanas were the ·first believers in [^Lfirstfruits of] Achaia [^csouthern Greece] and that they have given themselves to the service of ·God's people [^Tthe saints]. I ask you, brothers and sisters, ¹⁶to ·follow the leading of [*or submit to the authority of*] people like these and anyone else who ·works and serves with them [*or works hard in our common task*].

¹⁷I ·am happy [rejoice] that Stephanas, Fortunatus, and Achaicus have come. ·You are not here, but they have filled your place [*or They have supplied the help you could not*]. ¹⁸[^LFor] They have refreshed my spirit and yours. You should

·recognize the value of [*or* give recognition to] people like these.

¹⁹The churches in Asia [^cthe Roman province, in present-day Turkey] send greetings to you. Aquila and Priscilla [Acts 18:2–3, 18, 26] greet you in the Lord, as does the church that meets in their house. ²⁰All the brothers and sisters here send greetings. Greet each other with a holy kiss.

²¹I, Paul, am writing this greeting with my own hand [^cthe rest of the letter was evidently dictated to a scribe, called an amanuensis; see Rom. 16:22].

²²If anyone does not love the Lord, let him be ·separated from God—lost forever [^Lanathema]!

·Come, O Lord [^LMaranatha; ^cAramaic phrase meaning either “Our Lord, Come!” or “Our Lord has come”]!

²³The grace of the Lord Jesus be with you.

²⁴My love be with all of you in Christ Jesus.”

16:24 My . . . Jesus. Some Greek copies add “Amen.”

2 Corinthians

1 From Paul, an ·apostle [messenger] of Christ Jesus. **1**·I am an apostle because that is what God wanted [L...by the will of God]. Also from Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24; 1–2 Timothy] our ·brother in Christ [Lbrother].

To the church of God in Corinth, and to all ·of God’s people [Tthe saints] everywhere in Achaia [Cthe Roman province where the city of Corinth was located, present day southern Greece]:

2Grace and peace to you from God our Father and the Lord Jesus Christ.

**PAUL GIVES
THANKS TO GOD**

3·Praise be to [Blessed is/be] the God and Father of our Lord Jesus Christ, the Father who is full of ·mercy [compassion] and all ·comfort [encouragement]. **4**He ·comforts [encourages] us ·every time we have [Lin all our] ·troubles [trials; tribulation], so when others have ·trouble [any trials/tribulation], we can ·comfort [encourage] them with the same ·comfort [encouragement] God gives us. **5**[LFor just as] ·We share in the many sufferings of Christ [LChrist’s sufferings abound in us]. In the same way, ·much comfort comes to us [Lour comfort abounds] through Christ. **6**If we have ·troubles [trials; tribulation], it is for your ·comfort [encouragement] and salvation, and if we ·have comfort [are encouraged], ·you also have comfort [or it is for your comfort/encouragement]. This helps you to accept patiently the same sufferings we have. **7**Our hope for you is ·strong [unshaken; firm], knowing that as you share in our sufferings, you will also share in the ·comfort [encouragement] we receive.

8Brothers and sisters, we want you to know about the ·trouble [trial; tribulation] we suffered in Asia [Ca Roman province in present-day western Turkey]. We had great burdens there that were beyond our own strength, so that we even ·gave up hope of living [Ldespaired of life]. **9**Truly, in our own hearts we believed we ·would die [Lhad been sentenced to death]. But this happened so we would not trust

in ourselves but in God, who raises people from the dead. ¹⁰God saved [rescued; delivered] us from these great dangers of death, and he will continue to save [rescue; deliver] us. We have put our hope in him, and he will save [rescue; deliver] us again. ¹¹And you can [or ...as you] help us with your prayers. Then many people will give thanks for us—that God blessed [for the gift/favor given to] us because of their many prayers.

¹²This is what we are proud of [our boast], and I can say it with a clear conscience [¹the testimony/witness of our conscience]: In everything we have done in the world, and especially with you, we have had an honestⁿ [or generous] and sincere heart from God. We did this by God's grace, not by the kind of wisdom the world has [worldly/fleshly wisdom]. ¹³⁻¹⁴We write to you only what you can read and understand [or in a clear and straightforward manner]. And I hope that as you have understood some things [part of the situation; ¹in part] about us, you may come to know everything [understand fully] about us [^csome of Paul's previous contacts and correspondence had produced misunderstanding or conflict; 2:1]. Then you can be proud [boast] of us, as we will be proud [boast] of you on the day our Lord Jesus Christ comes again [¹of our Lord Jesus Christ; ^cjudgment day].

¹⁵I was so sure of all this that I made plans to visit you first so you could be blessed twice [¹have a second grace]. ¹⁶I planned to visit you on my way to Macedonia [^cthe northern part of present-day Greece; Acts 19:21; 20:1, 2] and again on my way back [^cthe visit anticipated in 1 Cor. 16:5]. I wanted to get help from you for my trip [¹be sent by you] to Judea. ¹⁷[¹So; Therefore] Do you think that I made these plans without really meaning it [lightly; with vacillation]? Or maybe you think I make plans as the world does [or using only human standards/reason; ¹according to the flesh], so that I say yes, yes and at the same time no, no.

¹⁸But since you can believe God [¹God is trustworthy/faithful], you can believe that what we tell you is never both yes and no. ¹⁹[¹For] The Son of God, Jesus Christ, that Silas and Timothy and I preached to you, was not yes and no. [¹But; Rather] In Christ [¹him] it has always been yes. ²⁰The yes to all of God's promises is in Christ [¹him], and through Christ we say yes [¹amen; ^cfrom a Hebrew term meaning "yes," or "it is true"] to the glory of God. ²¹Remember, God is the One who makes you and us strong [stand firm; established] in Christ. God made us his chosen people [or commissioned us; ¹anointed us]. ²²He put his mark on us to

**THE CHANGE IN
PAUL'S PLANS**

show that we are his [^Lseal on us; ^Cof ownership], and he put his Spirit in our hearts ·to be a guarantee for all he has promised [^Las a pledge/deposit/downpayment].

²³Now I ·ask [call on; appeal to] God to be my witness ·that this is true [*or* staking my life on it; ^Lagainst my soul/life; ^Ca very serious vow or oath]: The reason I did not come back to Corinth was to ·keep you from being punished or hurt [^Lspare you]. ²⁴We are not trying to ·control [rule; lord it over] your faith. You ·are strong [stand firm; are well established] in faith. But we are workers with you for your own joy.

2 So I decided that my next visit to you would not be another ·one to make you sad [painful/sorrowful one; ^CPaul's first visit (1:16; 1 Cor. 16:5) had resulted in conflict, rejection, and hurt feelings]. ²If I ·make you sad [cause you pain/sorrow], who will make me glad? Only you can make me glad—particularly the person [*or* those] whom I made sad [^Ceither the church generally, or a particular opponent (vv. 5–10)]. ³I wrote you a letter for this reason: that when I came to you I would not be made ·sad [sorrowful] by the people who should ·make me happy [bring me joy; ^CPaul wrote a severe letter (now lost) after his painful visit (v. 1) to call the church to repentance]. I felt sure of all of you, that you would share my joy. ⁴When I wrote to you before [v. 3], I was very ·troubled [distressed] and ·unhappy [anguished] in my heart, and I wrote with many tears. I did not write to make you ·sad [sorrowful], but to let you know how much I love you.

**FORGIVE THE
SINNER**

⁵·Someone [^LIf someone...; ^Cevidently the ringleader who opposed Paul on his previous visit (v. 1)] there among you has caused sadness, ·not [^L...it is not] to me, but to all of you. I mean he caused sadness to all ·in some way [*or* to some extent]. (I do not want to ·make it sound worse than it really is [exaggerate; put it too severely].) ⁶The punishment that ·most of you [the majority] gave him is enough for him [^Cthe church as a whole has now sided with Paul and disciplined this individual]. ⁷But now you should forgive him and ·comfort [encourage] him to keep him from ·having too much sadness and giving up completely [being overwhelmed/swallowed up by excessive sorrow/grief]. ⁸So I ·beg [urge; encourage] you to ·show [reaffirm] that you love him. ⁹I wrote you to test you and to see if you obey in everything [^CPaul's "severe" letter (vv. 1, 3) evidently called the church to submit again to his authority]. ¹⁰If you forgive someone, I also forgive him. And what I have forgiven—if I had anything to forgive—I forgave it for you, ·as if Christ were with me [*or* in the presence of Christ]. ¹¹I did this so that Satan would

not win anything from [outwit; take advantage of] us, because we know very well [¹are not ignorant of] what Satan's plans [schemes; intentions] are.

¹²When I came to Troas [^ca city in northwest Asia Minor; Acts 16:8, 11; 20:5–6; 2 Tim. 4:13] to preach the Good News of Christ, the Lord gave me a good opportunity there [^{1a}door opened for me by/in the Lord]. ¹³But I had no peace [¹rest in my spirit], because I did not find my brother Titus [Gal. 2:1–3; Titus 1:4–5]. So I said good-bye to them at Troas and went to Macedonia [1:16; Acts 20:1–3]. [^cPaul evidently sent his severe letter (vv. 1, 3, 9) with Titus, and now awaited the church's response. Starting in v. 14 he digresses into a long expression of joy because of their favorable reaction (2:14—7:1). He picks up the story again in 7:5.]

**PAUL'S CONCERN
IN TROAS**

¹⁴But thanks be to God, who always leads us as captives in Christ's victory parade [procession; ^cthe image is of a victorious Roman general leading his army and his captives through the streets]. God uses us to spread his knowledge everywhere like a sweet-smelling perfume [¹the aroma/fragrance of the knowledge of him; ^cincense or spices were burned during such victory parades]. ¹⁵Our offering to God is this: [*or* For God's sake; *or* To God] We are the sweet smell [aroma; fragrance] of Christ among those who are being saved and among those who are being lost [perishing; headed for destruction]. ¹⁶To those who are lost [perishing; headed for destruction], we are the smell [aroma] of death that brings death, but to those who are being saved, we are the smell [aroma] of life that brings life. So who is able [qualified; adequate] to do this work? ¹⁷We do not sell [peddle] the word of God for a profit as many other people do. But in Christ we speak the truth before [in the presence of] God, as messengers of [envoys of; ¹from] God.

**VICTORY
THROUGH
CHRIST**

3 Are we starting to brag about [praise; commend] ourselves again? Do we need letters of introduction [recommendation] to you or from you, like some other people [^cPaul's opponents evidently carried letters of reference (perhaps from Jerusalem)]? ²You yourselves are our letter, written on our hearts, known and read by everyone [^cthe changed lives of the Corinthians prove Paul's credibility as an apostle of Jesus Christ]. ³You show that you are a letter from Christ sent through us [delivered by us; *or* produced by us; the result of our ministry]. This letter is not written with ink but with [by] the Spirit of the living God. It is not written on stone tablets [^cthe law of Moses was written on stone tablets; Ex. 24:12; 32:16] but on human hearts [¹hearts of flesh; Jer. 31:33; Ezek. 11:19; 36:26].

**SERVANTS OF THE
NEW AGREEMENT**

⁴We can say this, because through Christ we ·feel certain before God [have confidence in God's presence; *or* can trust in God]. ⁵We are not saying that we ·can do this work ourselves [^Lare able/competent/adequate to consider anything as from ourselves]. ·It is God who makes us able to do all that we do [^LBut our ability/competence/adequacy is from God]. ⁶He made us ·able [adequate; competent] to be servants of a new ·agreement from himself to his people [covenant; Jer. 31:31–34; Luke 22:20]. This new ·agreement [covenant] is not ·a written law [^Lof the letter], but it is of the Spirit. The ·written law [^Lletter] brings death, but the Spirit gives life.

⁷The ·law [*or* old system; ^Lministry] that brought death was ·written in words [^Lengraved with letters] on stone. It came with ·God's glory [^Lglory], which made Moses' face so ·bright [glorious] that the ·Israelites [^Lchildren of Israel] could not ·continue to look [gaze] at it. But that glory ·later disappeared [was fading; *or* was made ineffective (by the veil on his face)]. ⁸So ·surely [^Lwill not...?] the ·new way that brings [^Lministry of] the Spirit has even more glory. ⁹[^LFor] If the ·law that judged people guilty of sin [^Lministry of condemnation] had glory, surely the ·new way that makes people right with God [^Lministry of righteousness] has much greater glory. ¹⁰For that which had glory [^Cthe law] ·really loses its glory [^Lhas no glory] when it is compared to the much greater glory [^Cthe new way through the Spirit]. ¹¹[^LFor] If that which ·disappeared [faded; was made ineffective; ^Cthe law; v. 7] came with glory, then that which ·continues forever [remains; abides; ^Cthe new way through the Spirit] has much greater glory.

¹²We have this hope, so we ·are very bold [*or* speak with boldness/confidence]. ¹³We are not like Moses, who put a ·covering [veil] over his face so the ·Israelites [^Lchildren of Israel] would not see it [Ex. 34:29–35]. The glory was ·disappearing [fading; *or* made ineffective], and Moses did not want them to see it end. ¹⁴But their minds were ·closed [stubborn; hardened], and even today that same ·covering [veil] ·hides the meaning [^Lremains] when they read the old ·agreement [covenant]. That covering is ·taken away [^Lnot lifted, because it is removed] only through Christ. ¹⁵Even today, when they read ·the law of Moses [^LMoses], there is a ·covering over [^Lveil laying upon] their ·minds [hearts]. ¹⁶But when a person ·changes and follows [^Lturns to] the Lord, that ·covering [veil] is taken away [Ex. 34:34]. ¹⁷The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸Our faces, then, are not covered [^LWith an unveiled face...]. We all ·show [reflect; *or* behold; *or* contemplate] the Lord's glory, and we are being ·changed [transformed] ·to be

like him [¹into the same image]. This change in us brings ever greater glory [*or* is from one degree of glory to another; ¹is from glory to glory], which comes from the Lord, who is the Spirit.

4 [¹Therefore,] Since God in his mercy gave us this work to do [ministry], we don't give up [lose heart; become discouraged]. ²But we have turned away from [rejected; renounced] secret [underhanded] and shameful ways. We use no trickery [¹do not walk in deception], and we do not change [distort] the teaching [word] of God. We teach the truth plainly [fully/openly disclose the truth], showing everyone who we are so that they can know in their hearts what kind of people we are [¹commending ourselves to every person's conscience] in God's sight. ³If the Good News [Gospel] that we preach is hidden [veiled], it is hidden [veiled] only to those who are lost [perishing]. ⁴The devil who rules this world [¹god of this age] has blinded the minds of those who do not believe [unbelievers]. [¹...so that] They cannot see the light of the Good News—the Good News about [that reveals] the glory of Christ, who is exactly like [¹the image of] God. ⁵[¹For] We do not preach about ourselves, but we preach that Jesus Christ is Lord and that we are your servants [slaves; bondservants] for Jesus. ⁶[¹For; Because] God who said, "Let the light shine out of the darkness [Gen. 1:3; Is. 9:2]," is the same God who made his light shine in our hearts by letting us know [*or* to give us the knowledge of] the glory of God that is in the face of Christ.

⁷[¹But] We have this treasure from God, but we are like clay jars that hold the treasure [¹in clay jars]. This shows that the great [extraordinary; transcendent] power is from God, not from us. ⁸We have troubles all around us [*or* all kinds of troubles/trials], but we are not defeated [crushed]. We do not know what to do [are perplexed/bewildered], but we do not give up the hope of living [despair]. ⁹We are persecuted [pursued], but God does not leave us [not abandoned/left behind]. We are hurt [¹struck down; knocked over] sometimes, but we are not destroyed. ¹⁰We always carry the death of Jesus in our own bodies [¹Paul was in constant danger of the kind of violent death Jesus experienced] so that the life of Jesus [¹resurrection life] can also be seen [revealed; manifested] in our bodies. ¹¹[¹For] We are alive, but for Jesus we are always in danger of [¹being handed over to] death so that the life of Jesus can be seen [revealed; manifested] in our bodies that die [mortal flesh]. ¹²So death is working in us, but life is working in you.

PREACHING THE
GOOD NEWS

SPIRITUAL
TREASURE IN
CLAY JARS

¹³It is written in the Scriptures, “I believed, so I spoke [Ps. 116:10].” ·Our faith is like this, too [^LHaving the same spirit of faith,...]. We also believe, and so we speak. ¹⁴We know that ·God [^Lthe one] who raised the Lord Jesus from the dead will also raise us with Jesus and will ·bring us together with you into his presence [^Lpresent (us) with you]. ¹⁵All these things are for ·you [your benefit], so that the grace of God that is ·being given [expanding; increasing] to more and more people will bring increasing thanks to God for his glory.

LIVING BY FAITH

¹⁶So we do not ·give up [despair; lose heart]. Though our ·physical body [^Louter person] is ·becoming older and weaker [decaying; being destroyed], our ·spirit inside us [^Linner (person)] is ·made new [being renewed] every day. ¹⁷We have small troubles for a while now, but they [^LFor our brief and insignificant trials/tribulations] are ·helping us gain [*or* producing in us] an eternal ·glory [^Lburden/weight of glory] that ·is much greater than [overwhelmingly exceeds] the troubles. ¹⁸We set our eyes not on what we see but on what we cannot see. [^LFor; Because] What we see ·will last only a short time [^Lis temporary/transitory], but what we cannot see ·will last forever [^Lis eternal].

5 [^LFor] We know that ·when [if] our ·body [^Learthly house]—the tent we live in here on earth—is destroyed, ·God will have a house for us [^Lwe have a building from God]. It will not be made by human hands, but will be an eternal home ·in heaven [*or* in the heavens]. ²But now we ·groan [sigh] in this ·tent [*or* body; ^Lone], longing to be clothed in our heavenly ·home [dwelling place], ³because it will clothe us so we will not be naked. ⁴While we live in this ·body [^Ltent], we ·have burdens [are weighed down], and we ·groan [sigh]. We do not want to be ·naked [stripped; unclothed], but we want to be clothed with our heavenly home. Then ·this body that dies [^Lthe mortal] will be ·fully covered with [^Lswallowed up by] life [Is. 25:8; 1 Cor. 15:54]. ⁵This is what God ·made [designed; prepared] us for, and he has given us the Spirit to be a ·guarantee for this new life [deposit; down payment; 1:22].

⁶So we always have courage. We know that while we ·live [^Lare at home] in this body, we are ·away [absent; *or* exiles] from the Lord. ⁷We ·live [walk] by ·what we believe [faith], not by ·what we can see [sight]. ⁸So I say that we ·have courage [*or* are confident]. We really ·want [would prefer] to be ·away [absent; *or* exiled] from this body and be at home with the Lord. ⁹Our only ·goal [aim; ambition] is to please ·God [^Lhim] whether we ·live here [are at home] or ·there [are absent/exiled], ¹⁰because we must all stand before ·Christ

to be judged [^Lthe Bema/judgment seat of Christ; ^Cthe Bema was a raised platform from which civic leaders made pronouncements and rendered judgment]. [^L...so that] Each of us will receive what we should get—good or bad—for the things we did in the earthly body.

¹¹[^LTherefore] Since we know what it means to fear the Lord, we try to persuade people [^Ceither about the truth of the Gospel or about Paul's good motives]. God knows what we really are, and I hope that in your hearts [^Cconsciences] you know, too. ¹²We are not trying to prove [^Ccommend] ourselves to you again, but we are giving you a reason [^opportunity] to be proud of [^Cboast about] us. Then you will have an answer for those who are proud [^Cboast] about things that can be seen [^Coutward appearance] rather than what is in the heart. ¹³If we are out of our minds, it is for God. If we have our right minds, it is for you. ¹⁴[^LFor] The love of Christ controls [^Ccompels; drives] us, because we know [^Care convinced; have concluded] that One died for all, so all have died [^Cwe died spiritually with Christ, the penalty for our sins]. ¹⁵Christ died for all so that those who live would not continue to [^Cno longer] live for themselves, but for him who died for them and was raised from the dead.

¹⁶[^LSo; As a result] From this time [^Cnow] on we do not think of anyone as the world does [^or from a merely human perspective; ^Laccording to the flesh]. [^LAlthough] In the past we thought of Christ as the world thinks [^or as nothing more than a man; ^Laccording to the flesh], but we no longer think of him in that way. ¹⁷If anyone belongs to Christ, there is a new creation [^Cthe new creation has arrived; ^or that person has become a new creation]. The old things have gone; [^Llook; ^Tbehold] everything is made new [^Cthe new has come]! ¹⁸All this is from God, who through Christ made peace between us and [^Creconciled us to] himself, and gave us the work of telling everyone about the peace we can have with him [^Lministry/service of reconciliation]. ¹⁹[^LFor] God was in Christ, making peace between the world and [^Creconciling the world to] himself. In Christ, God did not hold the world guilty of its sins [^Lcount their trespasses against them]. And he gave [^Ccommitted/entrusted to] us this message of peace [^Creconciliation]. ²⁰So we have been sent to speak [^Lare ambassadors] for Christ. It is as if God is calling to [^Curging; exhorting; encouraging] you through us. We speak for Christ when we beg [^Cimplore; urge] you to be at peace with [^Creconciled to] God. ²¹God made Christ [^Cthe one] who had no sin [^or never sinned; ^Ldid not know sin] to become sin for us, so that in Christ [^Chim] we could become right with [^Lthe righteousness of] God.

**BECOMING
FRIENDS
WITH GOD**

6 We are working together [^cwith fellow believers, or with God, or with Christ], so we ·beg [urge; appeal to; encourage] you: Do not ·let the grace that you received from God be for nothing [^lreceive God's grace in vain].

²[^lFor] God says,

“At the ·right [favorable; acceptable] time I heard your prayers.

On the day of salvation I helped you [Is. 49:8].”
·I tell you that [^tBehold; ^lLook] the “·right [favorable; acceptable] time” is now, ·and [^tbehold; ^llook] the “day of salvation” is now.

³We try not to ·be a problem [cause offense; place an obstacle/stumbling block] for anyone in any way, so that no one will find fault with our ·work [ministry]. ⁴But in every way ·we show we are servants of God [*or as God's servants/ministers, we commend ourselves*]: ·in accepting many hard things [in/with great endurance], in ·troubles [trials; tribulation], in ·difficulties [hardships; times of need], ·and in great problems [in distress/calamities/^ltight spots]. ⁵We are beaten [^l...in beatings/floggings] ·and thrown into prison [^lin imprisonments]. ·We meet those who become upset with us and start riots [^l...in riots/rebellions]. ·We work hard [^l...in hard labors], ·and sometimes we get no sleep [^l...in sleepless nights] ·or food [^l...in hunger]. ⁶We show we are servants of God by our pure lives [^l...in/by purity; ^cPaul continues the same list, but moves to positive character traits], ·our understanding [^l...in/by knowledge], patience, and kindness, by the Holy Spirit, by ·true [sincere; unhypocritical] love, ⁷by ·speaking the truth [*or the message/word of truth; ^cthe Gospel*], and by God's power. ·We use our right living [^l...with weapons of righteousness] ·to defend ourselves against everything [*or both to attack (with a sword) and defend (with a shield); ^lin our right hands and in our left*]. ⁸Some people honor us, but others blame us [^l...through honor/glory and dishonor/disgrace...]. ·Some people say evil things about us, but others say good things [^l...through slander and praise...]. ·Some people say we are liars, but we speak the truth [^l...(treated) as deceivers, yet true...]. ⁹We are not known, but we are well known [^l...as unknown, yet known...]. ·We seem to be dying, but we continue to live [^l...as dying, yet look/behold we live!]. ·We are punished [^l...as punished/scourged], but we are not killed. ¹⁰We have much sadness [^l...as sorrowful/grieving], but we are always rejoicing. ·We are poor [^l...as poor], but we are making many people ·rich in faith [^lrich]. ·We have [^l...as having] nothing, but really we have everything.

¹¹We have spoken **·freely** [openly; frankly] to you, **·Corinthian friends** [^LCorinthians], and have opened our hearts to you. ¹²Our feelings of love for you have not stopped [We have not withheld our affection from you; ^LYou are not constrained/held back by us], **but you have ·stopped your feelings of love** [^Lconstrained/held back your affection] for us. ¹³I speak to you **·as if you were** [^Las] **my children**. **·Do to us as we have done** [As a fair exchange]—**open your hearts to us** [v. 11].

¹⁴Do not **·join yourselves to** [become partners with; ^Lbe mismatched/unevenly yoked with] **unbelievers**. **·Good and bad do not belong together** [^LFor what partnership has righteousness and wickedness/lawlessness?]. **·Light and darkness cannot share together** [Or what fellowship/partnership can light have with darkness?]. ¹⁵How can Christ and Belial [^Cthe devil; Satan] have any **·agreement** [harmony; accord]? **What can a believer ·have together** [share in common] with a nonbeliever? ¹⁶What **·agreement** [union] can the temple of God have with idols? For we are the temple of the living God [1 Cor. 3:16]. As God said: “I will live with them and walk with them. And I will be their God, and they will be my people [Lev. 26:11–12; Jer. 32:38; Ezek. 37:27].”

¹⁷“^LTherefore] **·Leave those people** [^LCome out from their midst],

and be separate, says the Lord.

Touch nothing that is **·unclean** [polluted, defiled],

and I will **·accept** [receive; welcome] you [Is. 52:11; Ezek. 20:41].”

¹⁸“I will be your father,

and you will be my sons and daughters,

says the Lord Almighty [2 Sam. 7:14].”

7 [^LTherefore] **·Dear friends** [Beloved], we have these promises from God, so we should make ourselves pure—free from **·anything that makes body or soul unclean** [^Levery defilement of flesh and spirit]. **·We should try to become holy in the way we live** [*or* ...and in this way bring our holiness to completion/perfection], **·because we respect** [out of reverence for; in the fear of] God.

²Open your hearts to [^LMake room for] us. We have not done wrong to anyone, we have not **·ruined the faith of** [^Lruined; corrupted] anyone, and we have not **·cheated** [exploited] anyone. ³I do not say this to **·blame** [condemn] you. [^LFor] I told you before that **·we love you so much** [^Lyou are in our hearts so that] we would live or die with you. ⁴I **·feel very sure of you** [am very confident in you; *or* have spoken very

**WARNING ABOUT
NON-CHRISTIANS**

PAUL'S JOY

boldly/frankly to you] and am very proud of you. You give me much ·comfort [encouragement], and in all of our ·troubles [trials; tribulation] I ·have great [overflow with] joy.

⁵[^LFor] When we came into Macedonia [1:16], ·we [our body/flesh] had no rest [^CHere Paul picks up his account where he left off at 2:13]. We found ·trouble [trial; tribulation] all around us. We had ·fighting [battles; conflicts] on the outside and fear on the inside. ⁶But God, who ·comforts [encourages] those who are ·troubled [downcast; discouraged], ·comforted [encouraged] us when Titus [2:13] came. ⁷We were ·comforted [encouraged], not only by his ·coming [arrival; presence] but also by the comfort you gave him. Titus told us about your ·wish to see me [^Llonging] and ·that you are very sorry for what you did [^Lyour sorrow/mourning; ^Cregret for their treatment of Paul during his previous visit; 1:23; 2:1]. He also told me about your great ·care [*or* loyalty; ^Lzeal] for me, and when I heard this, I ·was much happier [rejoiced even more].

⁸[^LFor] Even if my letter [^CPaul's "severe" letter that he wrote after his painful visit; see 2:3–4, 9] made you ·sad [grieve], I am not sorry I wrote it. At first I was sorry, because it made you ·sad [grieve], but you ·were sad [grieved] only for a short time. ⁹Now I ·am happy [rejoice], not because you were ·made sad [grieved], but because your sorrow ·made you change your lives [led to repentance]. You ·became sad [grieved] in the way God wanted you to, so you were not ·hurt by [*or* punished because of] us in any way [^Cthe Corinthians' repentance prevented further sorrow as well as discipline from God]. ¹⁰[^LFor] The kind of sorrow God wants makes people ·change their hearts and lives [repent], leading to salvation, and ·you cannot be sorry for that [*or* there can be no regret for that kind of sorrow; ^Lwithout regret]. But the kind of sorrow the world has ·brings [leads to; results in] death. ¹¹[^LFor] See what this sorrow—the sorrow God wanted you to have—has ·done to [led to/produced in] you: It has made you very ·serious [eager; earnest; zealous]. It made you want to ·restore [vindicate; defend] yourselves. It made you ·angry [indignant] and afraid. It made you ·want to see me [long for reconciliation]. It made you ·care [zealous]. It made you want to ·do the right thing [see justice done]. In every way you have ·regained your innocence [*or* proved yourselves innocent]. ¹²I wrote that letter, not because of the one who did the wrong or because of the person who was ·hurt [wronged]. I wrote the letter so you could see, before God, the great ·care [eagerness; zeal] you have for us. ¹³That is why we were ·comforted [encouraged].

Not only were we very ·comforted [encouraged], we ·were even happier [rejoiced even more] to see that Titus [2:13]

was so ·happy [joyful], because all of you ·made him feel much better [^Lrefreshed his spirit]. ¹⁴[^LFor] I ·bragged [boasted] to Titus about you, and ·you showed that I was right [^LI was not put to shame]. Everything we said to you was true, and you have proved that what we ·bragged [boasted] about to Titus is true. ¹⁵And his ·love [affection; feeling] for you is ·stronger [greater still] when he remembers that you were all ready to obey. You ·welcomed [received] him with ·respect and fear [^Lfear and trembling]. ¹⁶I ·am very happy [rejoice] that I can ·trust you fully [have complete confidence in you].

CHRISTIAN GIVING

8 And now, brothers and sisters, we want you to know about the grace God gave the churches in Macedonia [1:16]. ²Although they have been tested by great ·troubles [trials; tribulation] ·and are very poor, they gave much because of their great joy [^Ltheir deep poverty and abundant joy overflowed into rich generosity]. ³I can ·tell you [testify] that they gave as much as they were able and even more than they could afford. No one told them to do it. ⁴But they begged and pleaded with us ·to let them [^Lfor the privilege/grace to] share in this service for ·God's people [^Tthe saints]. ⁵And they gave in a way we did not expect: They first gave themselves to the Lord and to us. ·This is what God wants [...by the will of God]. ⁶So we ·asked [urged; encouraged] Titus [2:13] to help you finish this special work of grace since he is the one who started it. ⁷You ·are rich [excel] in everything—in faith, in speaking, in knowledge, in ·truly wanting to help [eagerness; zeal], and in the love ·you learned [^Lthat is in you] from us.ⁿ In the same way, ·be strong [excel] also in the grace of giving.

⁸I am not commanding you to give. But I want to ·see [test; prove] if your love is true by comparing you with ·others that really want to help [^Lthe zeal/eagerness of others]. ⁹[^LFor] You know the ·grace [gift] of our Lord Jesus Christ. Though he was rich, for your sake he became poor so that by his becoming poor you might become rich.

¹⁰This is ·what I think you should do [^Lmy opinion on this matter for your benefit]: Last year you were the first to want to give, and you were the first who gave. ¹¹So now finish the work you started. Then your “doing” [^Lcompletion] will be equal to your “wanting to do” [eager desire]. Give from what you have. ¹²If you ·want [are eager/willing] to give, your gift will be accepted. It will be judged by what you have, not by what you do not have. ¹³[^LFor] We do not want you to have ·troubles [hardships; trials] while other people ·are at ease

[have relief], but we want everything to be equal [c giving is not intended to impoverish the giver, but to distribute God's resources]. ¹⁴At this time you have plenty and what you have [^Lyour abundance] can help others who are in need. Then later, when they have plenty, they [*or* In the same way, their abundance] can help you when you are in need, and all will be equal [c Paul may be saying, (1) that the Jerusalem church may one day reciprocate by helping the Corinthians financially; or, (2) that the Corinthians' *financial* gift will be reciprocated through Jerusalem's *spiritual* gifts]. ¹⁵As it is written in the Scriptures, "The person who gathered more did not have too much, nor did the person who gathered less have too little [Ex. 16:18]."

**TITUS AND HIS
COMPANIONS HELP**

¹⁶I thank [^LThanks be to] God because he gave [^Lput into the heart of] Titus [2:13] the same love [^Leagerness; zeal] for you that I have. ¹⁷[^LFor] Titus accepted what we asked him to do. He wanted very much [was eager] to go to you, and this was his own idea [of his own accord]. ¹⁸We are sending with him the brother who is praised by all the churches because of his service in preaching the Good News [^Lin the Gospel; c unknown person, possibly Luke]. ¹⁹Also, this brother was chosen [appointed] by the churches to go with us when we deliver this gift of money [*or* in this ministry/administration of grace]. We are doing this service [ministry] to bring glory to the Lord and to show that we really want [our eagerness/willingness] to help.

²⁰We are being careful so that no one will criticize [blame] us for the way we are handling this large [abundant; generous] gift. ²¹[^LFor] We are trying hard to do what is right, not only before the Lord but also before people [Prov. 3:4].

²²Also, we are sending with them our brother, who has proved to us in many ways that he is always ready [eager; zealous] to help. He wants to help even more now, because he has much faith [confidence] in you.

²³Now [*or* If there is any question] about Titus [2:13]—he is my partner who is working with me [and coworker] to help you. And [*or* If there is any question] about the other brothers—they are sent [messengers] from the churches, and they bring glory to [*or* they are the glory of] Christ. ²⁴So show these men the proof of your love and the reason we are proud [boast] of you. Then [*or* ...so that] all the churches can see it.

**HELP FOR FELLOW
CHRISTIANS**

9 I really do not need to write you about this help [service; ministry] for God's people [^Tthe saints]. ²[^LFor; Because] I know you want [your eagerness/willingness] to help. I have been bragging [boasting] about this to the

·believers in Macedonia [^LMacedonians; 8:1], telling them that you in Achaia [^Csouthern Greece; 1:1] have been ready to give since last year. And your ·desire to give [^Lzeal; enthusiasm] has ·made most of them ready to give also [^Laroused/provoked the majority]. ³But I am sending the brothers to you so that our ·bragging [boasting] about you in this matter will not be empty words. I want you to be ready, as I said you would be. ⁴If any of the ·believers from Macedonia [^LMacedonians] come with me and find that you are not ready, we will be ·ashamed [embarrassed; dishonored] that we were so sure of you. (And you will be ·ashamed [embarrassed; dishonored], too!) ⁵So I thought I should ·ask [urge; encourage] these brothers to go to you before we do. They will finish getting in order the ·generous gift [blessing] you promised so it will be ready when we come. And it will be a ·generous gift [blessing]—not one ·that you did not want to give [required from you; grudgingly given].

⁶Remember this: The person who ·plants a little [sows sparingly] will ·have a small harvest [also reap sparingly], but the person who ·plants a lot [sows generously/bountifully] will ·have a big harvest [also reap generously/bountifully]. ⁷Each of you should give as you have decided in your heart to give. You should not ·be sad when you give [*or* give reluctantly], and you should not give ·because you feel forced to give [out of compulsion]. [^LFor] God loves the person who gives ·happily [cheerfully]. ⁸And God can ·give you more blessings than you need [^Loverflow/abound all grace to you]. Then ·you will always have plenty of everything [^Lin all things at all times you will have all you need]—enough to give to [abounding/overflowing in] every good work. ⁹[^LJust as] It is written in the Scriptures:

“He ·gives [^Lscatters (seed) and gives] freely to the poor.

·The things he does are right and will continue forever [*or* His righteousness endures forever; Ps. 112:9].”

¹⁰[^LFor] God is the One who gives seed to the farmer and bread for food. He will ·give you all the seed you need and make it grow [^Lsupply and multiply your seed] so there will be a great harvest ·from your goodness [of your righteousness]. ¹¹He will make you rich in every way so that you can always give ·freely [generously]. And your giving through us will ·cause many to give thanks [^Lproduce thanksgiving] to God. ¹²This ·service you do [^Lministry of service] not only helps the needs of ·God’s people [^Tthe saints], it also brings many more thanks to God. ¹³It is a proof of your faith. Many people will ·praise [glorify] God because you ·obey [submit to] the ·Good News [Gospel] of Christ—the gospel you ·say you believe [confess]—and because you ·freely

[generously] share with them and with all others. ¹⁴And when they pray for you, they will wish they could be with [long for] you because of the great grace that God has given you. ¹⁵Thanks be to God for his gift that is too wonderful for words [indescribable/inexpressible gift].

**PAUL DEFENDS
HIS MINISTRY**

10 I, Paul, am begging [urge; appeal to] you with the gentleness and the kindness of Christ. Some people say that I am [I...—I who am; ^cPaul is answering an accusation; see v. 10] easy on you [lenient; *or* timid] when I am with you and bold when I am away [^cPaul here confronts those still resisting his authority]. ²I beg [ask] you that when I come [am present] I will not need to use that same boldness with you that I expect to use with those who think [*or* claim] we live [walk] in a worldly way [by the world's standards; ^laccording to the flesh]. ³[^lFor] Although we live in the world [^lwalk in the flesh], we do not fight [wage war] in the same way the world fights [^laccording to the flesh]. ⁴We fight with weapons that are different from those the world uses [not merely human weapons; ^lnot of the flesh]. Our weapons have power from God that can destroy the enemy's strong places [^lstrongholds; fortresses]. We destroy people's arguments [human reasoning; sophistries] and every proud thing [pretension; exalted opinion; ^lhigh thing] that raises itself against the knowledge of God. We capture every thought and make it obey Christ. ⁶We are ready to punish [avenge] anyone there who does not obey [^levery disobedience], but first we want you to obey fully [^lonce/after your obedience is fulfilled; ^conce the church as a whole repents, Paul will discipline those who refuse].

⁷You must look at the facts before you [*or* are looking only at outward appearances]. If you feel sure [are confident] that you belong to Christ, you must remember [consider again] that we belong to Christ just as you do. ⁸It is true that we brag freely [^lIf I boast too much...] about the authority the Lord gave us. But this authority is to build you up, not to tear you down. So I will not be ashamed. ⁹I do not want you to think I am trying to scare you with my letters. ¹⁰Some people say [v. 1], "Paul's letters are powerful [forceful] and sound important [weighty; *or* demanding], but when he is with us, he [his physical presence] is weak. And his speaking is nothing [speaking skills are deplorable; *or* speeches are worthless; ^cGreek culture highly valued rhetorical skill]." ¹¹They should know [consider] this: The authority we show by letter [^lWhat we are in word] while we are away [absent], we will demonstrate in our actions [^lbe in deed] when we come to you [^lare present].

¹²[^LFor] We do not dare to classify or compare ourselves with those who ·think they are very important [commend/promote themselves; 3:1]. They use themselves to measure themselves, and they judge themselves by what they themselves are. ·This shows that they know nothing [*or* What ignorance!; *or* What fools!]. ¹³But we will not ·brag [boast] ·about things outside the work that was given us to do [^Lbeyond the limits]. We will limit our ·bragging [boasting] to the ·work [sphere of ministry] that God gave us, ·and this includes our work with you [^Lwhich reaches even to you].

¹⁴[^LFor] We are not ·bragging too much [*or* going beyond our commission; ^Loverreaching/overextending ourselves], as we would be if we had not already come to you. But we have come to you with the Good News of Christ [^CPaul's opponents claimed the Corinthians were their sphere of ministry; Paul counters that he first brought the Gospel to Corinth (Acts 18)]. ¹⁵We limit our ·bragging [boasting] to the work that is ours, not what others have done. We hope that as your faith continues to grow, ·the scope of our work among you will greatly increase [*or* our work among you will greatly increase within the sphere/limits God has given us]. ¹⁶We want to [^L...so that we may] ·tell the Good News [preach the Gospel] in the areas beyond ·your city [^Lyou]. We do not want to ·brag [boast] about work that has already been done in another person's area. ¹⁷But, “If people want to brag, they should brag only [^LLet the one who boasts, boast] about the Lord [Jer. 9:24; 1 Cor. 1:31].” ¹⁸[^LFor] It is not those who ·say they are good [^Lcommend/promote themselves; v. 12] who are ·accepted [approved] but those the Lord ·thinks are good [commends].

11 I wish you would be patient with me even ·when I am a little foolish [in a little foolishness], but you are already doing that. ²[^LFor] I am jealous over you with a ·jealousy that comes from God [*or* godly jealousy]. I promised to give you to Christ, as your only husband. I want to give you as his pure ·bride [^Lvirgin]. ³But I am afraid that your minds will be ·led away [*or* corrupted] from your ·true [sincere] and pure following of Christ just as Eve was ·tricked [deceived] by the ·snake [serpent] with his ·evil ways [cunning; craftiness; Gen. 3:1–6]. ⁴You ·are very patient with [willingly put up with; gladly tolerate] anyone who comes to you and preaches a different Jesus from the one we preached. You are very willing to accept a spirit that is different from the Spirit you received, or a gospel that is different from the one you ·accepted [*or* received from us].

⁵I do not think that those “·great [super-] apostles” are any better than I am. ⁶I may not be a trained speaker, but I

PAUL AND THE
FALSE APOSTLES

do have knowledge. We have shown this to you clearly in every way.

⁷Was it ·wrong [a sin] for me to ·humble [lower] myself and ·honor [exalt; lift up] you by preaching God's ·Good News [Gospel] to you without pay? ⁸I accepted pay from other churches, ·taking their money [¹“robbing” them] so I could serve you. ⁹If I needed something when I was with you, I did not ·trouble [burden] any of you. The brothers who came from Macedonia gave me all that I needed. I did not allow myself to ·depend on [become a burden to] you in any way, and I will ·never depend on you [¹keep doing this]. ¹⁰No one in Achaia [^csouthern Greece; 1:1] will stop me from ·bragging [boasting] about that. ·I say this with the truth of Christ in me [*or* By Christ's truth in me! ^ca strong vow or oath]. ¹¹·And why do I not depend on you [¹Why]? Do you think it is because I do not love you? ·God knows that I love you [¹God knows!].

¹²And I will continue doing what I am doing now, because I want to stop those people from having a reason to ·brag [boast]. They ·would like [are looking for an opportunity] to say that the work they ·brag [boast] about is ·the same as [equal to] ours. ¹³Such men are ·not true apostles [false apostles; pseudo-apostles] but are ·workers who lie [deceitful workers]. ·They change themselves to look like [...disguising themselves as; ...masquerading as] apostles of Christ. ¹⁴·This does not surprise us [And no wonder, since...]. Even Satan ·changes himself to look like [disguises himself as; masquerades as] an ·angel [messenger] of light [^ctrying to fool people into thinking he is from God, who is pure light]. ¹⁵So it does not surprise us if Satan's servants also ·make themselves look like [masquerade as] servants ·who work for what is right [of righteousness]. But ·in the end they will be punished for what they do [¹their end will match their deeds].

**PAUL TELLS ABOUT
HIS SUFFERINGS**

¹⁶I tell you again: No one should think I am a fool. But if you think so, accept me as you would accept a fool. Then I can ·brag [boast] a little, too. ¹⁷·When I brag because I feel sure of myself [By boasting so ·confidently], I am not talking ·as the Lord would talk [*or* with the Lord's authority; ¹according to the Lord] but as a fool. ¹⁸Many people are ·bragging [boasting] ·about their lives in the world [*or* as the world does; *or* by human standards; ¹according to the flesh]. So I will ·brag [boast] too. ¹⁹You are wise, so you will gladly be patient with fools! [^cPaul sarcastically suggests that the “wise” Corinthians, who listened to the false apostles, would surely listen to his “foolishness.”] ²⁰You ·are even patient [bear; put up] with those who ·order you around [¹enslave

you], or **·use you** [exploit you; ^Ldevour (your possessions)], or **·trick** [take advantage of] you, or **·think they are better than you** [act arrogantly; put on airs], or **·hit** [slap] you in the face. ²¹It is shameful to me to say this, but we were too “weak” to do those things to you!

But if anyone else **·is brave enough** [dares] to **·brag** [boast], then I also will **·be brave and brag** [dare to boast]. (I am talking as a fool.) ²²Are they Hebrews? So am I. Are they Israelites? So am I. Are they from Abraham’s **·family** [descendants; ^Lseed]? So am I. ²³Are they servants of Christ? I am serving him more. (I am crazy to talk like this.) I have worked much harder than they. I have been in prison more often [Acts 16:23–40]. I have been **·hurt more in beatings** [flogged more severely; Acts 16:22]. I have been near death many times. ²⁴Five times the Jews have given me **·their punishment of thirty-nine lashes with a whip** [^Lforty minus one; ^{Ca} a short-hand phrase for the standard Jewish punishment; Deut. 25:1–3 allowed a maximum of forty lashes; the Jews gave thirty-nine to avoid breaking the law]. ²⁵Three different times I was beaten with rods [^{Ca} Roman punishment]. One time I was almost stoned to death [Acts 14:19]. Three times I was in ships that wrecked, and one of those times I spent a night and a day in the sea [^CPaul’s shipwreck in Acts 27 occurred after writing this (c. AD 60), so he experienced at least four shipwrecks]. ²⁶I have gone on many travels and have been in danger from rivers, from **·thieves** [bandits], from my own people [^Cthe Jews], and from the Gentiles. I have been in danger in cities, in **·places where no one lives** [the desert/wilderness], and on the sea. And I have been in danger with false **·Christians** [^Lbrothers]. ²⁷I have done hard and tiring work, and many times I did not sleep. I have been hungry and thirsty, and many times I have been without food. I have been cold and **·without clothes** [*or* destitute; ^Lnaked]. ²⁸Besides all this, there is on me every day the **·load** [pressure] of my **·concern** [anxiety] for all the churches. ²⁹I feel weak every time someone is weak [^LWho is weak, and I am not weak?], and **·I feel upset every time someone is led into sin** [^LWho is led into sin, and I am not indignant/^Lburning (with anger)?].

³⁰If I must **·brag** [boast], I will **·brag** [boast] about the things that show I am weak. ³¹The God and Father of the Lord Jesus Christ, who is to be praised forever, knows I am not lying. ³²When I was in Damascus, the **·governor** [^Lethnarch; ^{Ca} a title for a minor ruler] under King Aretas wanted to arrest me, so he put guards around the city. ³³But **·my friends lowered me** [^LI was lowered] in a basket through **·a hole** [*or* window] in the city wall. So I escaped from **·the governor** [^Lhis hands].

A SPECIAL
BLESSING IN
PAUL'S LIFE

12 I must continue to ·brag [boast]. It will do no good, but I will talk now about visions and revelations from the Lord. ²I know a man in Christ [^ca believer] who was ·taken up [caught up; snatched away] to the third heaven [^cthe presence of God] fourteen years ago [^cPaul is indirectly referring to himself]. I do not know whether the man was in his body or out of his body, but God knows. ³⁻⁴And I know that this man was ·taken up [caught up; snatched away] to paradise [^canother name for heaven; Luke 23:43; Rev. 2:7]. I don't know if he was in his body or away from his body, but God knows. He heard things ·he is not able to explain [inexpressible; ineffable], things that no human is allowed to tell. ⁵I will ·brag [boast] about a man like that, but I will not ·brag [boast] about myself, except about my weaknesses. ⁶But if I wanted to ·brag [boast] about myself, I would not be a fool, because I would be telling the truth. But I will ·not brag about myself [spare you; refrain from this] because I do not want people to think more of me than what they see me do or hear me ·say [*or say, or because of these extraordinary revelations; ^cthis phrase may go here or with the next sentence*].

⁷So that I would not become too proud ·of the wonderful things that were shown to me [*or because of these extraordinary revelations; ^cthis phrase may be part of the previous sentence*], a ·painful physical problem [^lthorn in the flesh] was given to me. This problem was a messenger from Satan, sent to ·beat [torment; harass; trouble] me and keep me from being too proud. ⁸I ·begged [pleaded with] the Lord three times ·to take this problem away from [^lthat it might leave] me. ⁹But he said to me, “My grace is ·enough for you [^sufficient for you; all you need]. ·When you are weak, my power is made perfect in you [^lFor (my) power is perfected in weakness].” So I am very happy to ·brag [boast] about my weaknesses. Then Christ's power can ·live [*reside; or rest*] in me. ¹⁰For this reason I am ·happy [pleased; content] when I have weaknesses, insults, ·hard times [times of need], ·sufferings [persecutions], and ·all kinds of troubles [*distress*] ·for [*for the sake of*] Christ. Because when I am weak, then I am truly strong.

PAUL'S LOVE FOR
THE CHRISTIANS

¹¹I have ·been talking like [^lbecome] a fool, but you ·made me [*compelled me to*] do it. You are the ones who should ·say good things about [*have commended*] me. Even if I am ·worth nothing [^lnothing], I am not at all inferior to those “·great [*super-*] apostles.”

¹²·When I was with you, I patiently did the things that prove I am an apostle [^lThe signs of an apostle were performed among you, with all patience/perseverance]—signs,

wonders, and ·miracles [powerful deeds]. ¹³In what way were you treated worse than the rest of the churches, except that I was not a burden to you? Forgive me for this ·wrong [injustice]!

¹⁴[^TBehold; ^LLook] I am now ready to visit you the third time [2:1, 3], and I will not be a burden to you. I want nothing from you, except you. [^LFor] Children should not have to save up to give to their parents. [^LRather,] Parents should save to give to their children. ¹⁵So I ·am happy to [most gladly] ·give everything I have for you, even myself [^Lspend and be spent for your lives/souls]. If I love you more, will you love me less?

¹⁶It is clear [Granting that; *or* Be that as it may] I was not a burden to you, but ·you think I was tricky and lied to catch you [^Lbeing so crafty, I took you by deceit!; ^CPaul is being sarcastic]. ¹⁷Did I ·cheat [take advantage of] you by using any of the messengers I sent to you? [^CThe Greek question assumes a negative answer.] ¹⁸I ·asked [urged; encouraged] Titus [2:13] to go to you, and I sent our brother with him [8:18, 22]. Titus did not cheat you, did he? ·No, you know that Titus and I did the same thing [^LDid we not walk in the same footsteps...?] and with the same spirit.

¹⁹Do you think we have been defending ourselves to you all this time [*or* All this time have you been thinking that we are defending ourselves to you]? We have been speaking in Christ and ·before [in the presence of] God, ·dear friends [beloved], and everything we do is to ·make you stronger [build you up]. ²⁰[^LFor] I am afraid that when I come, you will not be what I want you to be, and I will not be what you want me to be. I am afraid that among you there may be ·arguing [quarreling], jealousy, anger, selfish ·fighting [*or* ambition], ·evil talk [slander], gossip, ·pride [arrogance], and ·confusion [disorder]. ²¹I am afraid that when I come to you again, my God will ·make me ashamed [*or* humble/humiliate me] before you. I may ·be saddened by [*or* mourn/grieve over] many of those who have sinned because they have not ·changed their hearts or turned [repented] from their ·impurity [uncleanness], sexual sins and the ·shameful things [debauchery; licentiousness] they have done.

13 I will come to you for the third time [2:1, 3; 12:14]. “Every ·case [accusation; matter] must be ·proved [established] by two or three witnesses [Deut. 19:15].” ²When I was with you the second time [2:1–2], I gave a warning to those who had sinned. Now I am away from you, and I give a warning to all the others. When I come to you again, I will not ·be easy with [spare] them.

³·You want [*or ...since you are demanding*] proof that Christ is speaking through me. My proof is that he is not weak among you, but he is powerful. ⁴It is true that he was weak when he was ·killed on the cross [*crucified*], but he lives now by God's power. It is true that we are weak in Christ, but ·for you [*or when dealing with you; or in your presence*] we will be alive with Christ by God's power [^cChrist's resurrection turns weakness into strength].

⁵·Test [*Examine*] yourselves to see if you are ·living in [^lin] the faith. ·Look closely at [*Test; Examine*] yourselves. ·You [^lOr don't you...?] know that Jesus Christ is in you—unless [*or if not,*] you fail the test. ⁶But I hope you will see that we ourselves have not failed the test. ⁷We pray to God that you will not do anything ·wrong [*evil*]. It is not important ·to see [*that people see; or for it to appear*] that we have passed the test, but it is important that you do what is ·right [*good*], even if it seems we have failed. ⁸[^lFor] We cannot do anything against the truth, but only for the truth. ⁹We ·are happy to be [*rejoice whenever we are*] weak, if you are strong, and we pray that you will become ·complete [*mature; or fully equipped/restored*]. ¹⁰I am writing this while I am away from you so that when I come I will not have to be ·harsh [*severe*] in my use of authority. The Lord gave me this authority to build you up, not to tear you down.

¹¹·Now [*Finally*], brothers and sisters, ·I say good-bye [*or be joyful; rejoice; ca common greeting and farewell*]. ·Live in harmony [*Seek restoration; or Mend your ways*]. ·Do what I have asked you to do [*Follow my exhortation; or Encourage/ Exhort one another*]. ·Agree with each other [*Live in unity*], and live in peace. Then the God of love and peace will be with you.

¹²Greet each other with a holy kiss. ¹³All ·of God's holy people [^tthe saints] send greetings to you.

¹⁴The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

Galatians

1 From Paul, an ·apostle [messenger]. ·I was not chosen to be an apostle by human beings, nor was I sent from human beings [L...not from men/humans or by a man/human authority]. ·I was made an apostle [L...but] through Jesus Christ and God the Father who raised Jesus from the dead. **2**This letter is also from all ·those of God's family [Lthe brothers (and sisters)] who are with me.

To the churches in Galatia [ca Roman province in present-day central Turkey; Paul started churches in Galatia on his first missionary journey (Acts 13–14)]:

3Grace and peace to you from God our Father and the Lord Jesus Christ, **4**who gave himself for our sins to ·free [rescue; deliver] us from this ·evil world we live in [present evil age], as God the Father ·planned [willed; desired]. **5**·The glory belongs to God [L...to whom be glory] forever and ever. Amen.

6I am amazed that you are so quickly ·turning away from [deserting; forsaking] ·God [Lthe one] who called you by ·his grace given through Christ [Lthe grace of Christ], and are believing ·something different than the Good News [La different Gospel]. **7**·Really, there is no other Good News [L...which is not another]. But some people are ·confusing [troubling; disturbing] you; they want to ·change [distort] the ·Good News [Gospel] of Christ. **8**But even if we ourselves or an angel from heaven were to preach to you a different message than the Good News we preached, ·we should be [Llet him be] ·judged guilty [condemned; accused; Lanathema]! **9**I said this before, and now I say it again: If anyone is preaching a different message than the one you received, ·that person should be [Llet him be] ·judged guilty [condemned; accused; Lanathema]!

10Do you think I am now trying to ·make people accept me [seek human favor/acceptance]? ·No, God is the One I am

THE ONLY
GOOD NEWS

trying to please [¹...or (the favor of) God?]. Am I trying to please people? If I still wanted to please people, I would not be a ·servant [slave; bondservant] of Christ.

**PAUL'S AUTHORITY
IS FROM GOD**

¹¹Brothers and sisters, I want you to know that the ·Good News [Gospel] I preached to you was not ·made up by human beings [devised by man; of human origin]. ¹²I did not get it from ·humans [a human source; man], nor did anyone teach it to me, but ·Jesus Christ showed it to me [¹by a revelation of/from/about Jesus Christ; Acts 9].

¹³[¹For] You have heard about my past life in the Jewish religion. I ·attacked [intensely/severely persecuted] the church of God and tried to destroy it. ¹⁴I was ·becoming a leader in the Jewish religion [¹advancing/progressing in Judaism], doing better than most other Jews of my age. I ·tried harder than anyone else [was exceedingly zealous] to follow the ·teachings handed down by our [traditions of my] ·ancestors [forefathers].

¹⁵But God ·set me apart [*or* chose/appointed me] for his work ·even before I was born [¹from my mother's womb]. He called me through his grace ¹⁶and ·showed [revealed] his son to me so that I might ·tell the Good News [preach the Gospel] about him to the Gentiles [Acts 9:15; 22:21]. When God called me, I did not ·get advice or help from [confer/consult with] ·any person [¹flesh and blood]. ¹⁷I did not go up to Jerusalem to see those who were apostles before I was. ·But [Instead; Rather] I went away to Arabia [^cprobably the Nabatean kingdom south of Damascus] and later went back to Damascus.

¹⁸Then after three years I went up to Jerusalem to ·meet [get to know; *or* confer with; gain information from] ·Peter [¹Cephas, Peter's name in Aramaic; John 1:42] and stayed with him for fifteen days. ¹⁹I ·met [*or* saw] no other apostles, except James [Acts 12:17; 15:13–21; 21:18; James 1:1], the brother of the Lord. ²⁰·God knows that [*or* I swear before God that; ¹Before God,] these things I write are not lies. ²¹Later, I went to the areas of Syria [^{ca} Roman province north of Israel] and Cilicia [^{ca} Roman province in present-day southeastern Turkey; Paul's hometown Tarsus was in Cilicia].

²²In Judea the churches in Christ had never met me. ²³They had only heard it said, “This man who was ·attacking [persecuting] us is now preaching the same faith that he once tried to destroy.” ²⁴And these believers ·praised [glorified] God because of me.

11:22, 25, 30; 13:2–4; 15:36–39]. I also took Titus [2 Cor. 2:13; Titus 1:4–5] with me. ²I went because God showed me I should go [^Lof a revelation]. There I met in private with the leaders of the church [*or* those who seemed to be leaders; *or* the prominent/influential ones] and I told [presented to; set before] them the Good News [Gospel] that I preach to the Gentiles. I did not want my past work and the work I am now doing to be wasted [^L...to make sure I was not running or had run in vain]. ³Titus was with me, but he was not forced [compelled] to be circumcised [Gen. 17], even though he was a Greek. ⁴We talked about this problem [This issue arose] because some false believers [^Lbrothers] had come into our group secretly. They came in like spies to overturn [to sabotage; ^Lto spy on] the freedom we have in Christ Jesus. They wanted to make us slaves. ⁵But we did not give in to those false believers [^Lthem] for a minute, so that the truth of the Good News [Gospel] would continue [be preserved; not be compromised] for you.

⁶Those leaders who seemed to be important [*or* were prominent/influential] did not change the Good News that I preach [*or* add anything to my message]. (It doesn't matter to me if they were "important" [prominent; influential] or not. To God everyone is the same.) ⁷But these leaders saw that I had been given the work of telling the Good News [^Lentrusted with the Gospel] to the Gentiles [non-Jewish people; ^Luncircumcised], just as Peter had the work of telling the Jews [^Lto the circumcised]. ⁸[^LFor] God [^LThe one] who gave Peter the power to work as an apostle for the Jewish people [^Lcircumcised] also gave me the power to work as an apostle for the Gentiles. ⁹James, Peter, and John, who seemed to be the leaders [^Lpillars], understood [recognized; acknowledged] that God had given me this special grace, so they accepted [shook hands in partnership with; ^Lgave the right hand of fellowship/partnership to] Barnabas and me. They agreed that we should go to the Gentiles and they would go to the Jewish people [^Lcircumcised]. ¹⁰The only thing they asked us was to remember to help the poor [^Cmeaning especially the poor believers in Jerusalem; Acts 11:27–30]—something I really wanted [myself was eager/zealous] to do.

¹¹[^LBut] When Peter [^LCephas; ^CPeter's name in Aramaic; 1:18] came to Antioch, I challenged him to his face, because he was wrong [^Lstood condemned]. ¹²[^LFor; Because] Peter [^LHe] ate with the Gentiles until some Jewish people [^Lcertain people] sent from James [1:19] came to Antioch [^Ca major city in Syria]. When they arrived, Peter stopped eating with those who weren't Jewish [^Lbacked off; withdrew], and he separated himself from them. [...because] He was afraid of

**PAUL SHOWS
THAT PETER
WAS WRONG**

the ·Jews [circumcised; *or* the pro-circumcision group].

¹³Then the rest of the ·Jewish believers [^LJews] joined him in this hypocrisy. Even Barnabas was ·influenced [swept along; carried away] by their hypocrisy. ¹⁴[^LBut] When I saw they were not ·following [acting in line with] the truth of the ·Good News [Gospel], I spoke to ·Peter [^LCephas; v. 11] in front of them all. I said, “You are a Jew, but you are living like a Gentile and not a Jew. So how can you now try to force Gentiles to live like Jews?”

¹⁵We were not born as Gentile “sinners,” but as Jews. ¹⁶Yet we know that a person is ·made right with God [justified; declared righteous] not by ·following [^Lthe works of] the law, but by ·trusting in [faith in; *or* the faithfulness of] Jesus Christ. So we, too, have put our faith in Christ Jesus, that we might be ·made right with God [justified; declared righteous] ·because we trusted in [through faith in; *or* because of the faithfulness of] Christ. It is not ·because we followed [^Lby the works of] the law, because no ·one [human being; ^Lflesh] can be ·made right with God [justified; declared righteous] by ·following [^Lthe works of] the law.

¹⁷·We Jews came to Christ, trying to be made right with God, and it became clear that we are sinners, too [*or* But if we ourselves, also, by seeking to be justified in Christ, were found to be sinners...]. Does this mean that Christ ·encourages [^Lis a servant/minister of] sin? ·No [Absolutely not; May it never be!] ¹⁸But I would ·really be wrong [*or* prove myself to be a lawbreaker/sinner] ·to begin teaching again those things that I gave up [^Lif I rebuild those things I tore down; ^Cdependence on the law for salvation]. ¹⁹·It was the law that put me to death [*or* Trying to keep the law condemned me to death; ^LFor through the law I died to the law], and I died to the law so that I can now live for God [^Cno longer depending on the law for salvation, Paul now depends on God’s grace]. ²⁰I ·was put to death on the cross [^Lhave been crucified] with Christ, and I do not live anymore—it is Christ who lives in me. I still live in my ·body [flesh], but I live ·by faith in [*or* because of the faithfulness of] the Son of God who loved me and gave himself ·to save me [^Lfor me; on my behalf]. ²¹By saying these things I ·am not going against [^Ldo not set aside/nullify] God’s grace. ·Just the opposite [^LFor...], if the law could make us right with God, then Christ’s death would be ·useless [in vain; for nothing].

**BLESSING COMES
THROUGH FAITH**

3·You [^LO] ·foolish [stupid] Galatians! Who has ·tricked [*or* cast a spell on; bewitched] you? ·You were told very clearly about the death of Jesus Christ on the cross [^LBefore your eyes Jesus Christ was publicly portrayed/announced as crucified]. ²Tell me this one thing: How did

you receive the Holy Spirit? Did you receive the Spirit by following [^Lthe works of] the law? ·No, you received the Spirit [^L...or] ·because you heard the Good News and believed it [by believing what you heard]. ³·Are you so foolish [How can you be so stupid]? You began ·your life in Christ by [^Lby; or through] the Spirit. Now are you trying to ·make it complete [finish; or be perfected] by ·your own power [human effort; ^Lthe flesh]? ⁴·Were all your experiences wasted [or Have you suffered so much for nothing]? ·I hope not [or Surely it was not for nothing; ^L—if indeed for nothing!]. ⁵Does God give you the Spirit and work miracles among you ·because you follow [^Lby the works of] the law? ·No, he does these things [^L...or] ·because you heard the Good News and believed it [by your believing what you heard; v. 2].

⁶·The Scriptures say the same thing about Abraham [^LJust as (it says)]: “Abraham believed God, and ·God accepted Abraham’s faith, and that faith made him right with God [lit (Abraham’s faith) was credited to him as righteousness; Gen. 15:6; Rom. 4].” ⁷So you should know that the true children of Abraham are those who have faith. ⁸·The Scriptures, telling what would happen in the future, said [^LScripture foresaw; ^CScripture is personified as foreseeing and speaking] that God would ·make the Gentiles right [justify the Gentiles] through their faith. This ·Good News was told [Gospel was proclaimed] to Abraham beforehand, as the Scripture says: “All nations will be blessed through you [Gen. 12:3; 18:18].” ⁹So all who ·believe as Abraham believed [rely on faith; have faith; ^Lare of faith] are blessed ·just as Abraham was [^Lwith faithful Abraham; or with Abraham, the man of faith]. ¹⁰·But [^LFor] those who depend on ·following [^Lthe works of] the law to make them right are under a curse, because the Scriptures say, “·Anyone [All; Everyone] will be cursed who does not ·always obey what [keep doing everything that] is written in the Book of the Law [Deut. 27:26].” ¹¹Now it is clear that no one can be ·made right with [justified/declared righteous before] God by the law, because the Scriptures say, “·Those who are right with God will live by faith [The righteous will live by faith; or Those made righteous by faith will live; Gen. 15:6; Hab. 2:4].” ¹²The law is not based on faith. ·It says [^LRather; On the contrary], “A person who ·obeys [does; practices] these things will ·live because of [gain life by/in] them [Lev. 18:5].” ¹³Christ ·took away [redeemed us from; bought our freedom from] the curse ·the law put on us [^Lof the law]. ·He changed places with us and put himself under that curse [^L...by becoming a curse for us]. [^LFor; Because] It is written in the Scriptures, “Anyone ·whose body is displayed [^Lwho is hung] on a tree is cursed [Deut. 21:23; ^Can executed

man's body was hung on a stake or tree for humiliation and warning; Paul here applies it to Christ's crucifixion as the curse/judgment for our sin]." ¹⁴Christ did this so that God's blessing promised to Abraham [Gen. 12:2–3] might come through Jesus Christ to the Gentiles. Jesus died so that by our believing [...so that by faith] we could receive the Spirit that God promised.

**THE LAW AND
THE PROMISE**

¹⁵Brothers and sisters, let us think in human terms [*or of an example from everyday life; according to man*]: Even in the case of a human agreement [covenant; *or will and testament*], after it has been accepted [ratified; put into affect] no one can set it aside [annul it] or add anything to it. ¹⁶God made promises both to Abraham and to his descendant [seed]. God did not say, "and to your descendants [seeds]." That would mean many people. But God said, "and to your descendant [seed; Gen. 12:7; 13:15; 17:7; 24:7]." That means only one person; that person is Christ. ¹⁷This is what I mean: The law, which came four hundred thirty years later, cannot change [cancel; nullify] that agreement [covenant] previously made by God and so destroy [nullify; render invalid] God's promise to Abraham. ¹⁸If the law could give us Abraham's blessing [¹the inheritance], then the promise would not be necessary [*or it is not based on a promise*]. But that is not possible, because God freely gave his blessings [¹it] to Abraham through the promise he had made.

¹⁹So what was the law for? It was given to show that the wrong things people do are against God's will [¹added because of transgressions]. And it continued until the special descendant [seed], who had been promised, came. The law was given through angels [Acts 7:53; Heb. 2:2] who used Moses for a mediator to give the law to people [¹by the hand of a mediator/intermediary]. ²⁰But a mediator is not needed when there is only one side, and God is only one.

**THE PURPOSE
OF THE
LAW OF MOSES**

²¹Does this mean that the law is against God's promises? Never [Absolutely not; May it never be!] That would be true only if the law could make us right with God [righteous]. But God did not give a law that can bring life. ²²Instead, the Scriptures showed that the whole world is bound by sin [¹imprisoned all things under (the power of) sin; ²Scripture is personified as the jailer]. This was so the promise would be given through faith to people who believe in Jesus Christ [*or because of Christ's faithfulness, to all who believe*].

²³Before this faith came, we were all held prisoners by the law. We had no freedom [were locked up] until God showed us the way of faith that was coming [¹the coming faith would be revealed]. ²⁴In other words, the law was our guardian

[child-minder; tutor; ^can attendant slave who watched over a child in a wealthy Greco-Roman household] ·leading us to [or until] Christ so that we could be ·made right with God [declared righteous; justified] through faith. ²⁵Now ·the way of faith [^Lfaith] has come, and we no longer live under a ·guardian [child-minder; tutor; v. 24].

²⁶[^LFor] ·You are all children of God through faith in Christ Jesus [or In Christ Jesus you are all children/sons of God through faith]. ²⁷[^LFor] All of you who were baptized into Christ have clothed yourselves with Christ. ²⁸In Christ, there is ·no difference between Jew and Greek [^Lneither Jew nor Greek], slave and free person, male and female. You are all ·the same [or united; ^Lone] in Christ Jesus. ²⁹·You [^LIf you...] belong to Christ, so you are Abraham's ·descendants [seed]. ·You will inherit all of God's blessings because of the promise God made to Abraham [^L...heirs according to the promise].

4 ·I want to tell you this [or This is what I mean; ^LI am saying]: While those who will inherit their fathers' property are still children, they are no different from slaves. It does not matter that the children ·own everything [or are masters/lords over the whole estate]. ²They must obey ·those chosen to care for them [^Ltheir guardians and administrators/trustees] until the time set by their father. ³It is the same for us. We were once like children, slaves to the ·useless rules [or spiritual forces; or elementary principles/powers] of this world. ⁴But when the ·right [appropriate; or appointed; ^Lfullness of] time came, God sent his Son who was born of a woman and ·lived [^Lborn] under the law. ⁵God did this so he could ·buy freedom for [redeem] those who were under the law and so we could ·become his children [or receive adoption as heirs; ^ca Roman legal term for adopting an heir to carry on one's name].

⁶Since you are God's ·children [or sons], God sent the Spirit of his Son into your hearts, and the Spirit cries out, "Abba [^cAramaic for "Father," a term of intimacy], Father." ⁷So you are no longer a slave; you are God's ·child [or son], and ·because you are his child, God will give you the blessing he promised [^Lif a son/child, then also an heir through God].

⁸In the past you did not know God. You were slaves to gods that were not real. ⁹But now you know the true God. Really, it is God who knows you. So ·why do [^Lhow can] you turn back to those weak and ·useless [bankrupt; ^Lpoor] ·rules [or spiritual forces; or elementary principles/powers; v. 3] you followed before? Do you want to be slaves to those things again? ¹⁰You still ·follow teachings about [are observing/keeping] special days, months, seasons, and years [^cprobably

**PAUL'S LOVE FOR
THE CHRISTIANS**

Jewish Sabbaths and festivals, which Paul's opponents claimed must be observed to be saved]. ¹¹I am afraid for you, that my work for you has been wasted.

¹²Brothers and sisters, I became like you [^cliving like a Gentile to win them to Christ; 1 Cor. 9:21], so I beg you to become like me [^cdepending on God's grace, not the Jewish law, for salvation]. You were very good to me before [^ldid me no wrong]. ¹³You remember that it was because of an illness that I came to you the first time, preaching the Good News [Gospel]. ¹⁴Though my sickness was a trouble for you [trial for you; *or* test of your concern], you did not hate [^ddespise] me or make me leave [^rreject me]. Instead, you welcomed me as an angel from God, as if I were Christ Jesus himself! ¹⁵But where is that joy [happiness; blessedness] you had then? I am ready to testify that you would have taken out your eyes and given them to me if that were possible. ¹⁶Now am I your enemy because I tell you the truth?

¹⁷Those people [^cthe false teachers; 1:7] are working hard to persuade you [*or* show great interest in you; *or* are eager to win your favor; ^lare zealous for you], but this is not good for you [for no good purpose; *or* their intentions are not good]. They want to persuade you to turn against [^rreject; ^eexclude] us and follow only [^ccare only for; ^lbe zealous for] them. ¹⁸It is good for people to show interest in you [*or* to be passionate/enthusiastic; ^lto be zealous/the object of zeal], but only if their purpose [intention] is good. This is always true, not just when I am with you. ¹⁹My little children, again I feel the pain of childbirth for you until you truly become like Christ [^lChrist is formed in you]. ²⁰I wish I could be with you now and could change the way I am talking to you [*or* my tone of voice; ^lmy voice], because I do not know what to think about [*or* don't know how to help; *or* am perplexed/at wit's end about] you.

**THE EXAMPLE
OF HAGAR
AND SARAH**

²¹Some of you still want to be under the law. Tell me, do you know what the law says? ²²[^lFor] The Scriptures say that Abraham had two sons. The mother of one son was a slave woman, and the mother of the other son was a free woman. ²³Abraham's son from the slave woman was born in the normal human way [*or* through human effort/plan; ^laccording to the flesh; ^cIshmael; Gen. 16]. But the son from the free woman was born because of the promise God made to Abraham [^lthrough the promise; ^cIsaac; Gen. 17; 21].

²⁴This story teaches something else [*or* may be read allegorically/figuratively/as an illustration]: The two women are like the two agreements between God and his people [^ltwo covenants]. One is the law that God made on Mount Sinai [^lfrom Mount Sinai; ^cthe mountain in Arabia where

God delivered his law to Israel through Moses; Ex. 19–31], and the people who are under this agreement are like slaves [L...bearing children for slavery]. The mother named Hagar is like that agreement [LThis is Hagar]. 25She is like Mount Sinai in Arabia and is a picture of [corresponds to; represents] the earthly city of [Lpresent] Jerusalem. This city and its people [Lher children] are slaves to the law [Lslaves]. 26But the heavenly Jerusalem, which is above [LJerusalem above], is like the free woman. She is our mother. 27[LFor] It is written in the Scriptures:

“Be happy [Rejoice], barren one [CJerusalem].

You are like a woman who never gave birth to children.

Start singing [Burst out] and shout for joy [cry out].

You never felt the pain of giving birth [or went into labor],

but you who are childless [Ldesolate; or deserted] will have more children

than the woman who has a husband [Is. 54:1].”

28My brothers and sisters, you are God’s children because of his promise [Lchildren of the promise], as Isaac was then. 29[LFor just as] The son who was born in the normal way [or through human effort/plan; Laccording to the flesh] treated the other son badly. It is the same today [Ca reference to Jewish persecution of Christians]. 30But what does the Scripture say? “Throw out the slave woman and her son. The son of the slave woman will not share in the inheritance with the son of the free woman [Gen. 21:10].” 31So, my brothers and sisters, we are not children of the slave woman, but of the free woman.

5 Christ set us free so that we could live in freedom [to a place of freedom; or by means of freedom; 4:31].

So stand strong. Do not change and go back into the slavery of the law [Lsubmit/be fastened to a yoke of slavery]. 2Listen, I Paul tell you that if you go back to the law by being [Llet yourself be] circumcised, Christ does you no good. 3Again, I warn every man: If you allow yourselves to be circumcised, you must follow [are obligated to obey] all the law. 4If you try to be made right with God [justified] through the law, your life with Christ is over [Lyou are alienated/separated/severed from Christ]—you have left [fallen away from] God’s grace. 5For by the Spirit and through faith we wait eagerly for a right relationship with God [Lrighteousness]—the object of our hope. 6When we are [LFor] in Christ Jesus, it is not important if we are circumcised or not [Lneither circumcision nor uncircumcision accomplishes anything]. The important thing is faith—the kind of faith that works through love.

**KEEP YOUR
FREEDOM**

⁷You were running a good race. Who ·stopped [hindered] you from ·following [or obeying; or your conviction about] the ·true way [truth]? ⁸This ·change [persuasion; enticement] did not come from the One who ·chose [called] you. ⁹Be careful! “Just a little ·yeast [leaven; 1 Cor. 5:6–7] makes the whole batch of dough rise [ca little error will spread through the whole community].” ¹⁰But I ·trust [I have confidence/am persuaded about you] in the Lord that you will ·not believe those different ideas [take no different view]. Whoever is ·confusing [troubling] you with such ideas will ·be punished [pay the penalty; I bear the condemnation], ·no matter who he is [I/whoever he may be].

¹¹My brothers and sisters, if I am still preaching ·that a man must be circumcised [I/circumcision; c/some were evidently accusing Paul of this], why am I still being ·attacked [persecuted]? If I still taught circumcision, ·my preaching about the cross would not be a problem [the scandal/offense of the cross has been removed/abolished]. ¹²I wish the people who are bothering you would ·castrate themselves [make themselves eunuchs; I/cut it off]! [c/Paul sarcastically says that if circumcision is so helpful, why not go even further?]

¹³My brothers and sisters, God called you to ·be free [I/freedom], but do not use your freedom as an ·excuse to do what pleases [opportunity/occasion for] your ·sinful self [sinful nature; flesh]. [I/But; Rather] Serve each other with love. ¹⁴[I/For] The whole law is ·made complete [summed up; fulfilled] in this one command: “Love your neighbor as you love yourself [Lev. 19:18].” ¹⁵[I/But] If you go on ·hurt-ing each other and tearing each other apart [I/biting and devouring one another], be careful, or you will completely ·destroy [or consume] each other.

**THE SPIRIT AND
HUMAN NATURE**

¹⁶So I tell you: ·Live [Walk] ·by following [guided by; in the power of; I/by] the Spirit. Then you will not do what your ·sinful self [sinful nature; I/flesh] ·wants [desires; craves]. ¹⁷Our ·sinful self [sinful nature; I/flesh] ·wants [desires] what is against the Spirit, and the Spirit ·wants [desires] what is against our ·sinful self [sinful nature; I/flesh]. [I/For] The two are ·against [opposed to; or hostile toward] each other, so you cannot do just what you ·please [want]. ¹⁸But if the Spirit is leading you, you are not under the law.

¹⁹The ·wrong things the sinful self does [works of the flesh/sinful nature] are ·clear [evident; obvious]: ·being sexually unfaithful [sexual immorality], ·not being pure [impurity], ·taking part in sexual sins [depravity; promiscuity], ²⁰·worshiping gods [idolatry], ·doing witchcraft [sorcery], ·hating [hostility; antagonism], ·making trouble [discord; strife], being jealous, ·being angry [rage], ·being selfish [rivalries],

·making people angry with each other [dissensions], ·causing divisions among people [factions], ²¹feeling envy, being drunk, ·having wild and wasteful parties [carousings; orgies], and doing other things like these. I warn you now as I warned you before: Those who do these things will not inherit God's kingdom. ²²But the ·Spirit produces the fruit of [¹fruit of the Spirit is] love, joy, peace, patience, kindness, goodness, ·faithfulness [or faith], ²³gentleness, self-control. ·There is no law that says these things are wrong [or No law can oppose such things]. ²⁴Those who belong to Christ Jesus have crucified ·their own sinful selves [the sinful nature; the flesh]. They have given up ·their old selfish feelings and the evil things they wanted to do [¹its passions and desires]. ²⁵We [¹If/Since we...] ·get our new life from the Spirit [live by the Spirit], so we should ·follow [be guided by; walk in step with] the Spirit. ²⁶We must not be ·proud [conceited] or ·make trouble with [provoke] each other or be ·jealous [envious] of each other.

HELP EACH OTHER

6 Brothers and sisters, if ·someone in your group [^{1a} person] ·does something wrong [or is overcome by some transgression/sin; or is discovered/caught in some transgression/sin], you who are spiritual should go to that person and ·gently help make him right again [restore him gently/with a gentle spirit]. But be careful, ·because you might [or so that you won't] be tempted to sin, too. ²By ·helping each other with your troubles [¹bearing each other's burdens], you truly ·obey [accomplish; fulfill] the law of Christ. ³If anyone thinks he is ·important [¹something] when he really is not, he is only ·fooling [deceiving; deluding] himself. ⁴Each person should ·judge [examine; test] his own ·actions [or achievements; ¹work] and not compare himself with others. Then he can be proud for what he himself has done. ⁵Each person ·must be responsible for himself [¹will carry their own load].

⁶Anyone who is ·learning the teaching of God [being instructed in the word] should share all the good things he has with his teacher.

⁷Do not be ·fooled [deceived; mistaken]: You cannot ·cheat [mock; make a fool of] God. People ·harvest only what they plant [reap what they sow]. ⁸If they plant ·to satisfy [or in the field of; ¹into; to] their ·sinful selves [sinful nature; flesh], ·their sinful selves will bring them ruin [¹they will reap destruction from the flesh]. But if they plant ·to please [or in the field of; ¹into; to] the Spirit, they will ·receive [reap; harvest] eternal life from the Spirit. ⁹We must not become ·tired [or discouraged] of doing good. We will receive our harvest of eternal life ·at the right [or in due] time if we do not give

**LIFE IS LIKE
PLANTING A FIELD**

up. ¹⁰[^LTherefore; So then] When we have the opportunity to ·help [do good to] anyone, we should do it. But ·we should give special attention [^Lespecially] to those who are in the ·family [household] of ·believers [^Lfaith].

**PAUL ENDS
HIS LETTER**

¹¹See what large letters I use to write this ·myself [^Lwith my own hand; ^cadded to authenticate the letter; the rest had likely been dictated]. ¹²Some people are trying to force you to be circumcised ·so the Jews will accept them [^{or} to impress others by external standards; ^Lto make a good showing in the flesh]. They do this only to avoid persecution for the cross of Christ [^cthe Gospel message of Christ's sacrificial death on the cross]. ¹³[^LFor] Those who are circumcised do not obey the law themselves, but they want you to be circumcised so they can ·brag [boast] ·about what they forced you to do [^Lin your flesh]. ¹⁴I hope I will never [^LMay it never be that I] ·brag [boast] about anything except the cross of our Lord Jesus Christ. ·Through that cross [^{or} Through Jesus Christ; ^L...through which/whom] the world has been crucified to me and I have been crucified to the world. ¹⁵It ·is not important [makes no difference; is nothing] if a man is circumcised or uncircumcised. The important thing is ·being the new people God has made [^La new creation; 2 Cor. 5:17]. ¹⁶Peace and mercy to those who ·follow [walk/live by] this rule—and to ·all of God's people [^Lthe Israel of God; ^ceither: (1) Jewish Christians or (2) the church as the “new Israel”].

¹⁷·So [^{or} In conclusion; ^{or} From now on] do not give me any more trouble. [^LFor] I ·have scars on my body that show I belong to Jesus [^Lbear the marks of Jesus on my body; ^cfrom his many beatings for the Gospel; perhaps also indicating his “branding” as a slave of Jesus Christ].

¹⁸My brothers and sisters, the grace of our Lord Jesus Christ be with your spirit. Amen.

Ephesians

1 From Paul, an ·apostle [messenger] of Christ Jesus. ·I am an apostle because that is what God wanted [L...by the will of God].

To ·God’s holy people [Tthe saints] living in Ephesus^a [Ca prominent city in the Roman province of Asia, present-day western Turkey; Acts 19], ·believers in [or who are faithful to] Christ Jesus:

²Grace and peace to you from God our Father and the Lord Jesus Christ.

³Praise be to [or Blessed is] the God and Father of our Lord Jesus Christ. In Christ, God has given us every spiritual blessing in the heavenly ·world [realms; places]. ⁴That is [or Just as; or For; Because], in Christ, he chose us before the ·world was made [Lfoundation of the world] so that we would be his holy people—people ·without blame [or unblemished; Cas are sacrificial animals] before him. ⁵Because of his love [Cthis phrase may go with the previous sentence], God ·had already decided to make us his own children [Lpredestined us for adoption] through Jesus Christ. That was what he wanted and what pleased him, ⁶and it brings praise to God because of his ·wonderful [glorious] grace. God gave that grace to us freely, in ·Christ, the One he loves [Lthe Beloved]. ⁷In ·Christ [Lhim] we ·are set free [have been redeemed/purchased] by ·the blood of his death [Lhis blood; Cblood signifies his sacrificial death], and so we have forgiveness of sins. ·How rich is [or This redemption reveals the wealth of; L...according to the riches of] God’s grace, ⁸which he has ·given to us so fully and freely [lavished on us]. With ·full [all] wisdom and understanding [Cthis phrase may go with the previous sentence], ⁹God let us know ·his secret purpose [or the mystery of his will; Ca “mystery” in Scripture is something God had not previously disclosed]. This was what ·God wanted [pleased him], and he ·planned to do it [or set it forth];

**SPIRITUAL
BLESSINGS
IN CHRIST**

publicly revealed it] through Christ. ¹⁰His goal was to carry out his plan, when the right time came [*or* at the time of fulfillment; ^Lin the fullness of the times], that all things in heaven and on earth would be joined together [unified; *or* summed up; *or* renewed] in Christ as the head.

¹¹In Christ we were chosen to be God's people [have received/were given our part of an inheritance], because from the very beginning God had decided this [^Lhaving been predestined] in keeping with his plan. And he is the One who makes everything agree [*or* accomplishes everything in accord] with what he decides and wants. ¹²We are the first people who hoped in Christ [the Messiah], and we were chosen so that we would bring praise to God's glory. ¹³So it is with you. When you heard the true teaching [message/word of truth]—the Good News about [Gospel of] your salvation—you believed in Christ. And in Christ, God put his special mark of ownership on you by giving you [^L...having been sealed with] the Holy Spirit that he had promised. ¹⁴That Holy Spirit is the guarantee [down payment; deposit] that we will receive what God promised for his people [^Lof our inheritance] until God gives full freedom to those who are his [*or* we acquire possession of it; ^Lthe redemption of the possession; v. 7]—to bring praise to God's glory.

PAUL'S PRAYER

¹⁵That is why since [*or* because] I heard about your faith in the Lord Jesus and your love for all God's people [^Tthe saints], ¹⁶I have not stopped [never cease] giving thanks to God for you. I always remember you in my prayers, ¹⁷asking the God of our Lord Jesus Christ, the glorious Father, to give you a spirit of wisdom [*or* spiritual wisdom; *or* the Spirit of wisdom] and revelation so that you will know him better. ¹⁸I pray also that you will have greater understanding in your heart [^Lthe eyes of your heart may be enlightened] so you will know [comprehend] the hope to which he has called us and that you will know how rich and glorious are the blessings God has promised [the riches of his glorious inheritance for; *or* the glorious wealth of an inheritance that God possesses in] his holy people [^Tthe saints]. ¹⁹And you will know that God's power is very [exceedingly; overwhelmingly] great for us who believe. That power is the same as [*or* was demonstrated in] the great strength ²⁰God used [exerted] to raise Christ from the dead and put [^Lseat] him at his right side [^Lhand; Ps. 110:1; Acts 2:34] in the heavenly world [realm; places]. ²¹God has put Christ over [far above] all rulers, authorities, powers, and kings [lords; dominion], and every other title given [^Lname that is named] not only in this world [age] but also in the next [coming one]. ²²God put [subjected] everything under his power

[¹feet; Ps. 8:6] and **·made him the head over everything for the church** [*or* gave him to the church as head over all things], which is his body. ²³**The church is filled with Christ** [*or* The church completes Christ; ¹...the fullness of the one], who fills **·everything in every way** [*or* all things everywhere; ¹all in all].

2 In the past you were **·spiritually dead** [¹dead] **·because of** [*or* in] your sins and **·the things you did against God** [transgressions]. ²**Yes, in the past you ·lived** [walked] **·the way the world lives** [¹according to the course/ways/age of this world], **following the ruler** [^cSatan] **of the ·evil powers that are above the earth** [¹dominion/authority of the air; ^cprobably demonic forces]. **That same spirit is now working in ·those who refuse to obey God** [¹the children/sons of disobedience]. ³**In the past all of us lived ·like** [*or* among] **them, ·trying to please** [*or* giving in to the cravings of] **our ·sinful selves** [sinful nature; flesh] and **doing all the things our ·bodies** [flesh] and minds wanted. We **·should have suffered God’s anger** because we were sinful by nature [¹were by nature children/sons of wrath]. **·We were the same as all other people** [¹...just like the rest; ^cof mankind].

⁴**But ·God’s mercy is great** [¹God is rich in mercy], and he loved us very much. ⁵**Though we were spiritually dead** because of **·the things we did against God** [our transgressions], he **·gave us new life** [brought us to life] **with Christ**. You have been saved by God’s grace. ⁶**And he raised us up with Christ and gave us a seat with him in the ·heavens** [heavenly places/realms]. **He did this for those in Christ Jesus** ⁷**so that ·for all future time** [¹in the ages to come] **he could show the ·very great** [exceeding; overwhelming] **riches of his grace by being kind to us in Christ Jesus**. ⁸**I mean that** [*or* For; Because] **you have been saved by grace through ·believing** [faith]. **You did not save yourselves; it was a gift from God**. ⁹**It was not the result of ·your own efforts** [works], so **·you cannot** [no one can] **·brag about it** [boast]. ¹⁰**God has made us what we are** [¹For we are his handiwork/workmanship/work of art]. **In Christ Jesus, God ·made** [created] **us to do good works, which God planned in advance for us to live our lives doing**.

¹¹[¹Therefore] **Remember that you ·were born as Gentiles** [are Gentiles in the flesh], **the ones called “uncircumcised” by those who call themselves “circumcised.”** (**·Their circumcision is only something they themselves do on their bodies** [...¹performed in the flesh by hands].) ¹²**Remember that ·in the past** [at that time/season] **you were without ·Christ** [the Messiah]. **You were ·not citizens** [¹excluded from the citizenship] **of Israel, and you ·had no part in** [¹were aliens/strangers

**WE NOW
HAVE LIFE**

ONE IN CHRIST

to] the agreements with the promise that God made to his people [¹covenants of promise; ^cthe Abrahamic (Gen. 12:1–3), Mosaic (Ex. 19–24) and Davidic (2 Sam. 7) covenants. You had no hope, and you did not know God. ¹³But now in Christ Jesus, you who were far away from God are brought near through the blood of Christ's death [¹Christ; ^cblood symbolizing his sacrificial death]. ¹⁴Christ himself is our peace. He made both Jews and Gentiles one people [¹both one], and broke down the wall of hate [hostility; enmity] that divided them [^cthe wall beyond which Gentiles could not pass in the Jerusalem temple, or the law of Moses that distinguished Jew from Gentile (see v. 15)] by giving his own body [¹in his flesh; ^cthis phrase may go with the following sentence]. ¹⁵He did this by ending [setting aside; nullifying] the law of commands and rules by giving his own body [¹in his flesh; ^cthis phrase may go with the previous sentence]. His purpose was to make the two groups of people become one new people [humanity; person; man] in him and in this way make peace. ¹⁶It was also Christ's purpose to end [¹put to death; kill] the hatred [hostility; enmity] between the two groups, to make them into one body, and to bring them back [reconcile them] to God. Christ did all this with his death on the cross [¹...through the cross]. ¹⁷Christ came and preached [proclaimed the Good News of] peace [Is. 52:7] to you who were far away from God [¹far away/off], and to those who were near to God [¹near; Is. 57:19]. ¹⁸Yes, it is [For; or So that] through Christ we all have the right to come [free access] to the Father in [by] one Spirit.

¹⁹Now you Gentiles are not foreigners or strangers any longer, but are citizens together with God's holy people [^Tthe saints]. You belong to God's family [household]. ²⁰You are like a building that was built [...having been built] on the foundation of the apostles and prophets. Christ Jesus himself is the most important stone [cornerstone; or capstone; Is. 28:16; 1 Cor. 3:11] in that building, ²¹and that whole building is joined together in Christ. He makes it grow and become a holy temple in the Lord. ²²And in Christ you, too, are being built together with the Jews [¹built together] into a place where God lives through the Spirit.

**PAUL'S WORK
IN TELLING THE
GOOD NEWS**

3 So [For this reason] I, Paul, a prisoner [^cPaul is probably writing from house arrest in Rome, about AD 60; see Acts 28:30–31] of Christ Jesus for [for the sake of] you Gentiles—[^cPaul is about to pray for the Ephesians, but instead digresses into a description of his ministry until v. 14]. ²Surely you have heard that God gave me this work [task; stewardship; commission] to tell you about his grace [¹of God's grace for you]. ³He let me know his secret [mystery;

1:9) by **·showing it to me** [revelation]. I have already written **·a little** [briefly] **about this** [c^either earlier in this letter or previously]. **4·If you read what I wrote then** [*or* By reading this], **you can see that I truly understand the ·secret** [mystery] **·about** [*or* revealed by; *or* that consists of; L^of] **·Christ** [*or* the Messiah]. **5·People** [L^tThe sons of men; C^a Hebrew way of referring to people] **who lived in other ·times** [generations] were not told that secret. But now, through the Spirit, God has **·shown** [revealed] that secret to his holy apostles and prophets. **6This is that ·secret** [mystery]: that through the **·Good News** [Gospel] the Gentiles **·will share with the Jews** in God's blessing [L^tare co-heirs]. They belong to the same body, and they share together in the promise that God made in Christ Jesus.

7By God's special gift of grace given to me through ·his power [L^tthe working out/exercise of his power], I became a servant **·to tell that Good News** [of this Gospel]. **8I am the least important of all ·God's people** [T^the saints], but God gave me this **·gift** [*or* grace]—**to tell the Gentiles the ·Good News** [Gospel] **about the riches of Christ, which are ·too great to understand fully** [unfathomable; *or* boundless]. **9And God gave me the work of ·telling** [making plain; enlightening] **all people about the ·plan for** [administration of; C^tthe same word translated “work” in v. 2] **his ·secret** [mystery], which has been hidden **·in** [*or* by] **him ·since the beginning of time** [L^tfrom the ages]. He is the One who created everything. **10His purpose was that through the church all the rulers and powers in the heavenly ·world** [realm; places; 1:3, 20; 2:6] **will now know God's ·wisdom, which has so many forms** [multi-faceted/multi-dimensional wisdom]. **11·This agrees with** [L^t...according to] **·the plan God had since the beginning of time** [his eternal purpose/plan], which he accomplished **·through** [*or* in] **Christ Jesus our Lord**. **12In Christ we ·can come before** [have access to] **God with ·freedom** [boldness; freedom to speak] **and ·without fear** [with confidence]. We can do this **·through faith in Christ** [*or* because of Christ's faithfulness]. **13So I ·ask you not to become** [*or* pray that you would not be] **discouraged because of the ·sufferings** [trials] **I am having for you. My ·sufferings** [trials; affliction] **are ·for your glory** [to bring you honor/eternal glory].

14So [C^pPaul begins again the prayer he started in v. 1] **I ·bow in prayer** [kneel] **before the Father** **15from whom ·every** [*or* the whole] **·family** [C^a play on words, since the words “father” and “family” are related] **in heaven and on earth gets its true name**. **16I ask the Father ·in his great glory** [*or* from the treasures of his glory; *or* out of his glorious riches] **to give you the power to be strong ·inwardly** [L^tin the inner person]

**THE LOVE
OF CHRIST**

through his Spirit. ¹⁷I pray that Christ will ·live [make his home] in your hearts by faith and that your life will be ·strong in love and be built on love [^Lrooted and grounded in love].

¹⁸And I pray that you and all ·God’s holy people [^Tthe saints] will have the power to ·understand [comprehend; grasp] the greatness of Christ’s love—how wide and how long and how high and how deep that love is. ¹⁹Christ’s love is ·greater than anyone can ever know [beyond comprehension/knowledge], but I pray that you will be able to know that love. ·Then [^L...so that] you can be filled with the fullness of God.

²⁰·Glory be to God, who can [^LNow to the One who is able to] do much, much more than anything we can ask or imagine through his power working in us. ²¹To him be glory in the church and in Christ Jesus for all ·time [generations], forever and ever. Amen.

**THE UNITY
OF THE BODY**

4 [^LTherefore,] As a prisoner [3:1] ·for [because I belong to; or in] the Lord, I urge you to ·live [walk] in a manner worthy of the calling ·you have received [^Lto which you were called]. ²·Always be [*or* Be completely] humble, gentle, and patient, ·accepting [putting up/bearing with] each other in love. ³Make every effort to preserve the unity ·of [provided by; available through] the Spirit ·in [through] the ·peace that joins us together [^Lbond of peace]. ⁴There is one body and one Spirit, and God called you to ·have one hope [^Lone hope of your calling]. ⁵There is one Lord, one faith, and one baptism. ⁶There is one God and Father of everything. ·He rules everything and is everywhere and is in everything [^L...who is over all and through all and in all].

⁷Each one of us has been given the ·special gift of grace [^Lgrace; *or* gift], ·showing how generous Christ is [*or* in proportion to Christ’s gift; ^Laccording to the measure of Christ’s gift]. ⁸That is why it says in the Scriptures,

“When he ·went up [ascended] to the heights,
he ·led a parade of captives [*or* took captives into captivity],
and he gave gifts to people [Ps. 68:18].”

⁹When it says, “He ·went up [ascended],” what does it mean? ·It means [^L...except] that he first ·came down [descended] to the ·earth [*or* lower regions, namely the earth; *or* the depths of the earth; ^Cprobably refers to (1) the Incarnation, though possibly (2) Christ’s descent to Hades after his death (1 Pet. 3:19–20), or (3) Christ’s descent through the Spirit at Pentecost (Acts 2)]. ¹⁰So the one who ·came down [descended] is the same one who ·went up [ascended] above all the heavens. ·Christ did that [^L...in order] to fill ·everything with his presence [^Lall things]. ¹¹And ·Christ gave gifts

to people—he made some to be apostles, some to be prophets, some to go and tell the Good News, and some to have the work of caring for and teaching God’s people [the himself gave apostles, prophets, evangelists, pastors/shepherds, and teachers]. ¹²Christ gave those gifts to prepare [to equip] God’s holy people for the work of serving, to make the body of Christ stronger. ¹³This work must continue until we are all joined together in the same faith [or all reach unity in the faith] and in the same knowledge of the Son of God. We must become like a mature person [or the perfect Man; Christ], growing until we become like Christ and have his perfection [to the measure of the stature of Christ’s fullness].

¹⁴Then we will no longer be babies [children]. We will not be tossed about like a ship that the waves carry one way and then another. We will not be influenced by every new teaching [carried along by every wind of (false) teaching] we hear from people who are trying to fool [trick] us. They make plans [scheme] and try any kind of trick to fool people into following the wrong path [error; false teaching]. ¹⁵No! [Instead; Rather] Speaking [or Living out; Practicing] the truth with love, we will grow up in every way into Christ, who is the head. ¹⁶The whole body depends on Christ, and [through/by whom] all the parts of the body are joined and held together. Each part [supporting joint/ligament] does its own work [performs its function] to make the whole body grow and be strong with [to build itself up in] love.

¹⁷In the Lord’s name [or By the Lord’s authority; In the Lord], I tell you [speak and testify to] this. Do not continue living [walking] like those who do not believe [the pagans; the Gentiles], whose thoughts are worth nothing [futile].

¹⁸They do not understand [are darkened in their minds/ understanding] and they are separated [excluded; alienated] from the life God gives [or God has; of God] because of their ignorance and because of [or caused by] their stubbornness [or their closed minds; the stubbornness of their heart/mind]. ¹⁹They have lost all feeling of shame [or any sense of right and wrong; all feeling/sensitivity], and they use their lives for doing evil [abandon themselves to indecency/depravity]. They continually want to do [or greedily pursue] all kinds of evil [impurity]. ²⁰But what you learned in Christ was not like this [or that is not how you learned about Christ; you did not learn Christ that way]. ²¹I know that [if indeed] you heard about him [or him], and you are in him, so you were taught the truth that is in Jesus [or were taught by him, because the truth is in Jesus]. ²²You were taught to leave [put off; lay aside] your old self [person]—

**THE WAY YOU
SHOULD LIVE**

to stop living the evil way you lived before. That old self ·becomes worse [is decaying/being corrupted], because ·people are fooled by the evil things they want to do [¹of the deceitfulness of their desires]. ²³But you were taught to be made new in ·your hearts [the spirit/attitude of your minds], ²⁴to ·become [put on; clothe yourself with] the new ·self [¹person; *or* Man; ^cbecome like Christ]. That new person is created ·to be like God [*or* in God's image; ¹according to God]—truly good and holy [*or* in the righteousness and holiness that comes from truth].

²⁵So you must stop telling lies. ·Tell each other the truth [¹Let each one of you speak truthfully to his neighbor; Zech. 8:16], because we ·all belong to each other in the same body [¹are members of one another]. ²⁶When you are angry, [*or* Be angry, and] do not sin [Ps. 4:4; ^cthere is a time for righteous anger, but it must not result in sin], and ·be sure to stop being angry before the end of the day [¹don't let the sun set on your anger]. ²⁷Do not give the devil a ·way to defeat you [foothold; opportunity]. ²⁸Those who are stealing must stop stealing and start working. They should ·earn an honest living for themselves [do something good/useful with their hands]. Then they will have something to share with those who ·are poor [¹have need].

²⁹Don't ·say anything that will hurt others [¹let any rotten/unhealthy word come from your mouth], but only say what is ·helpful [good] to ·make others stronger [build others up] ·and meet [¹according to] their needs. Then what you say will ·do good [give grace; be a gift] to those who listen to you. ³⁰And do not ·make the Holy Spirit sad [grieve/bring sorrow to the Holy Spirit]. ·The Spirit is God's proof that you belong to him and he will make you free when the final day comes [...by whom you were sealed for the day of redemption]. ³¹Do not be bitter or angry or ·mad [raging]. Never shout angrily or ·say things to hurt [slander; insult] others. ·Never do anything [Get rid of all kinds of] evil. ³²Be kind and ·loving [compassionate; tenderhearted] to each other, and forgive each other just as God forgave you in Christ.

LIVING IN
THE LIGHT

5 You are God's children whom he loves, so ·try to be like [imitate] him. ²Live a life of love [Walk in love] just as Christ loved us and gave himself for us as a ·sweet-smelling [fragrant] offering and sacrifice to God.

³But there must be ·no [no hint/mention/rumor of] sexual sin among you, or any kind of ·evil [impurity] or greed. Those things are not ·right [proper; fitting] for God's holy people. ⁴Also, there must be no ·evil talk [obscenity; filthiness] among you, and you must not speak foolishly or tell

·evil [crude; coarse; vulgar] jokes. These things are ·not right for you [out of place/character]. Instead, you should be giving thanks to God. ⁵[^LFor] You can be sure of this: No one will have a ·place [inheritance] in the kingdom of Christ and of God who sins sexually, or does ·evil [impure] things, or is greedy. Anyone who is greedy is ·serving a false god [^Lan idolater].

⁶Do not let anyone ·fool [deceive] you ·by telling you things that are not true [*or* with shallow philosophies; ^Lwith empty words], because these things will bring God's ·anger [wrath] on ·those who do not obey him [^Lthe children/sons of disobedience]. ⁷So ·have nothing to do with them [*or* do not partner/associate with them]. ⁸In the past you were ·full of darkness [^Ldarkness], but now you are ·full of light [^Llight] in the Lord. So ·live [walk] like children ·who belong to [living in; ^Lof] the light. ⁹·Light brings [^LFor the fruit of the light is] every kind of goodness, ·right living [righteousness], and truth. ¹⁰·Try to learn [Discern; Test and prove] what pleases the Lord. ¹¹·Have nothing to do with [Take no part in] the things done in darkness, which are ·not worth anything [^Lunfruitful]. But ·show that they are wrong [expose them]. ¹²[^LFor] It is shameful even to talk about what those people do in secret. ¹³But the light makes all things ·easy to see [visible; exposed], ¹⁴and everything that is ·made easy to see [visible; exposed] ·can become [*or* becomes a; ^Lis] light. This is why it is said:

“Wake up, sleeper!

Rise from death,

and Christ will ·shine on [give light to] you [^Clikely an early Christian hymn based on Is. 26:19 and 60:1–2].”

¹⁵So be very careful how you ·live [walk]. Do not ·live [walk] like those who are ·not wise [foolish], but ·live wisely [like those who are wise]. ¹⁶·Take advantage of every opportunity [*or* Make the most of your time; ^L...redeeming the time/season], because ·these are evil times [^Lthe days are evil]. ¹⁷So do not be ·foolish [ignorant] but ·learn what the Lord wants you to do [*or* understand the Lord's will]. ¹⁸Do not be drunk with wine, which ·will ruin you [is debauchery/reckless living], but be filled with the Spirit. ¹⁹·Speak [^L...speaking] to each other with psalms, hymns, and spiritual songs, singing and making music in your hearts to the Lord. ²⁰·Always give [^L...always giving] thanks to God the Father for everything, in the name of our Lord Jesus Christ.

²¹·Yield [Submit; Be subject; ^L...yielding/submitting; ^Cgrammatically linked to the previous sentence, and so part of being filled with the Spirit] to each other out of ·reverence [respect; fear; awe] for Christ.

WIVES AND
HUSBANDS

²²Wives, **yield** to [submit to; be subject to; ^Lto] your husbands, as you do to the Lord, ²³because the husband is the head of the wife, as Christ is the head of the church. And he is the Savior of the body, which is the church. ²⁴As the church **yields** [submits; is subject] to Christ, so you wives should **yield** [submit; be subject] to your husbands in everything [Col. 3:18; 1 Pet. 3:1–6].

²⁵Husbands, **love** your wives as Christ loved the church [Col. 3:19; 1 Pet. 3:7] and **gave himself** for her ²⁶to **make her holy** [sanctify her], **cleansing her** in the washing of water by the word [^Cthe “washing” may be (1) baptism; (2) spiritual cleansing (Titus 3:5); or (3) an analogy drawn from the Jewish prenuptial bath (Ezek. 16:8–14); the “word” may be (1) the Gospel; (2) a baptismal formula, or (3) the confession of the one baptized]. ²⁷He did this so that he could present the church to himself **like a bride** in all her beauty [in splendor; glorious], with no **evil or sin** [^Lstain or wrinkle] or any other **wrong thing** in it [^Lsuch thing], but **pure** [holy] and **without fault** [blameless]. ²⁸In the same way, husbands should love their wives as they love their own bodies. The man who loves his wife loves himself. ²⁹[^LFor] No one ever hates his own **body** [^Tflesh], but feeds and takes care of it. And that is what Christ does for the church, ³⁰because we are **parts** [members] of his body. ³¹The Scripture says, “**So** [For this reason] a man will leave his father and mother and be **united** [joined] with his wife, and the two will become one **body** [flesh; Gen. 2:24].” ³²This **secret** [mystery] is **very important** [*or* great; profound]—I am talking about Christ and the church. ³³But [However; In any case; *or* To sum up] each one of you must love his wife as he loves himself, and a wife must **respect** [reverence; v. 21] her husband.

CHILDREN AND PARENTS

6 Children, obey your parents **as the Lord wants** [^Lin the Lord], because this is **the right thing to do** [right; just]. ²The command says, “Honor your father and mother [Ex. 20:12; Deut. 5:16].” This is the first command that has a promise with it—³“Then everything will be well with you, and you will have a long life on the earth [Ex. 20:12; Deut. 5:16].”

⁴Fathers [*or* Parents; Heb. 11:23], **do not make your children angry**, but raise them with the **training** [discipline] and **teaching** [instruction] of the Lord [Col. 3:21].

SLAVES AND MASTERS

⁵Slaves [Bondservants], obey your **masters** here on earth [human masters; ^Lmasters according to the flesh; Col. 3:22; 1 Pet. 2:18–25] with **respect** [fear] and **fear** [trembling] and from a sincere heart, **just as you** [*or* as you would] obey Christ. ⁶You must do this not only **while they are watching**

you [^Lwith eye-service], **to please them** [^Las people-pleasers]. But as **slaves** [bondservants] of Christ, **do what God wants** [God's will] **with all your** [*or* from the] **heart**. ⁷**Do your work with enthusiasm** [willingly; cheerfully]. Work as if you were serving the Lord, not people. ⁸**Remember** [^L...knowing] that the Lord will give **a reward** [*or* back] to everyone, slave or free, for doing good.

⁹**Masters, treat your slaves the same way. Do not threaten them. Remember that the One who is your Master and their Master is in heaven, and he treats everyone alike** [has no favorites; shows no favoritism].

¹⁰**Finally, be strong in the Lord and in his great** [strong; mighty] power. ¹¹**Put on the full armor of God so that you can fight against the devil's evil tricks** [schemes]. ¹²[For] **Our fight** [conflict; struggle] is not against **people on earth** [^Lflesh and blood] but against the rulers and authorities and the **powers** [*or* cosmic powers/rulers] of this **world's darkness** [^Ldarkness], against the spiritual powers of evil in the heavenly **world** [realm; places]. ¹³**That is why you need to** [^LFor this reason,] **put on God's full armor. Then on the day of evil** [^Cpersecution generally or end-time tribulation] you will be able to **stand strong** [keep your ground; resist the enemy]. And **when you have finished the whole fight** [^Lafter you have done/accomplished everything], you will still be standing. ¹⁴**So stand strong** [*or* ready], with the belt of truth tied around your waist and the **body armor** [breastplate] of **right living** [a righteous life; *or* God's own righteousness/justice; ^Lrighteousness]. ¹⁵**On your feet wear the Good News** [Gospel] of peace **to help you stand strong** [for firm footing; *or* to be fully prepared]. ¹⁶**And also** [in addition to all this; *or* in all circumstances] use the shield of faith with which you can **stop** [extinguish] all the **burning arrows** [^Tfiery darts] of the Evil One. ¹⁷**Accept** [Receive; *or* Take] the helmet of salvation, and take the sword of the Spirit, which is the **word** [message] of God. ¹⁸**Pray in** [*or* in dependence on] the Spirit at all times with all **kinds of prayers** [^Lprayers and requests], asking for everything you need. To do this you must always be **ready** [alert] **and never give up** [^Lwith all perseverance]. Always pray for all **God's people** [^Tthe saints].

¹⁹**Also pray for me that when I speak** [^Lopen my mouth], God will give me words so that I can tell the **secret** [mystery] of the **Good News** [Gospel] **without fear** [confidently; boldly]. ²⁰**For this Good News** [...for which] I am an **ambassador in prison** [^Lchains; 3:1]. Pray that I will speak **it** [*or* for him; *or* in him] **without fear** [boldly; confidently], as I should.

**WEAR THE FULL
ARMOR OF GOD**

FINAL GREETINGS

²¹Tychicus [Acts 20:4; Col. 4:7; 2 Tim. 4:12; Titus 3:12], our brother whom we love [dear/beloved brother] and a faithful servant of the Lord's work [*or* in the Lord] will tell you everything that is happening with me. Then you will know how I am and what I am doing. ²²I am sending him to you for this reason—so that you will know how we are, and he can encourage you [*L*your hearts].

²³Peace and love with faith to you brothers and sisters from God the Father and the Lord Jesus Christ. ²⁴Grace to all of you who love our Lord Jesus Christ with love that never ends [an imperishable/undying love].

Philippians

1 From Paul and Timothy [2:19–24; Acts 16:1–5; 1 Cor. 16:10–11; 1 and 2 Timothy], ·servants [slaves; bond-servants] of Christ Jesus.

To all of ·God’s holy people [Tthe saints] in Christ Jesus who live in Philippi [Ca city located in Macedonia, present-day northern Greece; Acts 16], including your ·overseers [Tbishops; Cperhaps the same as elders] and ·deacons [servants; ministers]:

2 Grace and peace to you from God our Father and the Lord Jesus Christ.

3I thank my God every time I remember you, **4**always praying with joy for all of you. **5**I thank God for ·the help you gave me [Lyour partnership/participation] in ·spreading the Good News [Lthe Good News/Gospel] from the first day you believed until now. **6**God began doing a good work in you, and I am ·sure [confident; persuaded] he will continue it until it is ·finished [completed; perfected] ·when Jesus Christ comes again [Lon the day of Christ Jesus; Cthe final day of judgment and reward].

7And I know that I am right to think like this about all of you, because ·I have you in my [or you have me in your] heart. All of you ·share [are partners/co-sharers] in God’s grace with me while I am in ·prison [chains; CPaul is probably writing from house arrest in Rome, about AD 60; see Acts 28:30–31] and while I am defending and ·proving the truth of [confirming] the ·Good News [Gospel]. **8**[LFor] God ·knows [Lis my witness] that I ·want [long] to see you very much, because I love all of you with the ·love [affection] of Christ Jesus.

9This is my prayer for you: that your love will ·grow [increase; abound] more and more; that you will have knowledge and ·understanding [insight; discernment] with your love; **10**that you will ·see the difference between good and bad and will choose the good [Ldiscern/test and prove what is best]; that you will be pure and ·without wrong

PAUL’S PRAYER

[blameless] ·for the coming [in the day; v. 6] of Christ; ¹¹that you will be filled with the ·good things produced in your life by Christ [¹fruit of righteousness that comes through Christ] to bring glory and praise to God.

**PAUL'S TROUBLES
HELP THE WORK**

¹²I want you brothers and sisters to know that what has happened to me has helped to ·spread [advance] the ·Good News [Gospel]. ¹³All the ·palace guards [imperial guard; ¹praetorium; ^cCaesar's elite troops] and everyone else knows that I am in ·prison [chains] ·because I am a believer in [or for the cause of] Christ. ¹⁴Because I am in prison, most of the ·believers [¹brothers (and sisters)] have become more ·bold [confident] in the Lord and ·are not afraid [¹dare without fear] to speak the word of God.

¹⁵It is true that some preach about Christ because of ·jealousy [envy] and ·ambition [rivalry], but others preach about Christ because ·they want to help [of good will/intentions]. ¹⁶They preach because they have love, and they know that ·God gave me the work of [I have been appointed for; or I have been put here (in prison) for] defending the ·Good News [Gospel]. ¹⁷But the others preach about Christ for ·selfish [selfish ambition; or rivalry] and ·wrong reasons [not sincerely], wanting to make trouble for me in ·prison [my chains].

¹⁸·But it doesn't matter [What difference does it make? or What is the result? ¹For what?]. The important thing is that in every way, whether ·for right or wrong reasons [from false motives or true], they are preaching about Christ. So ·I am happy [¹in this I rejoice], ·and [indeed] I will continue to ·be happy [rejoice]. ¹⁹Because I know ·this trouble [¹this] will ·bring my [result in] ·freedom [deliverance; or salvation], through your prayers and the ·help of [support from] the Spirit of Jesus Christ. ²⁰I expect and hope that I will not ·fail Christ in [¹be ashamed about] anything but that I will have the ·courage [boldness] now, as always, ·to show the greatness of Christ [or so that Christ will be exalted] in my ·life here on earth [¹body], whether I live or die. ²¹[¹For] To me ·the only important thing about living [¹to live] is Christ, and ·dying would be profit for me [¹to die is gain/profit]. ²²If I continue living in my ·body [flesh], ·I will be able to work for the Lord [¹this is productive/fruitful work for me]. I do not know what to choose—living or dying. ²³·It is hard to choose [I am torn/hard pressed] between the two. I ·want [desire; long] to leave this life and be with Christ, which is much better, ²⁴but ·you need me here [or it is better for you that I remain] in ·my body [the flesh]. ²⁵Since I am sure of this, I know I will stay with you ·to help you grow and have [¹for your progress/success and] joy in your faith. ²⁶[¹...so

that] ·You will be very happy [*or* Because of me, your confidence/pride will increase; ^LYour boasting in me will abound] in Christ Jesus when I am with you again.

²⁷·Only one thing concerns me [*or* Whatever happens; ^LOnly]: Be sure that you ·live [conduct yourselves; live as citizens] in a way that ·brings honor to [is worthy of] the ·Good News [Gospel] of Christ. ·Then [^L...so that] whether I come and ·visit [see] you or am away from you, I will hear that you are standing strong ·with one purpose [with one spirit; *or* in the one Spirit], that you work together ·as one [with one mind/soul] for the faith ·of [*or* that is; *or* in] the ·Good News [Gospel], ²⁸and that you are not ·frightened [intimidated] in any way by ·those who are against you [your opponents]. All of this is ·proof [evidence; a sign] that ·your enemies [they] will be destroyed but that you will be saved. And ·this salvation [*or* this proof/evidence/sign; ^Lthis] is from God. ²⁹·God gave you the honor [^LFor it has been granted/given to you] not only of believing in Christ but also of suffering for him. ³⁰You yourselves are having the same kind of struggles that you saw ·I had when I was with you [^Lin me], and ·you hear that I am still having now [^Lnow hear in me].

2 [^LTherefore,] ·Does your life in Christ give you strength? [^LIf there is any encouragement in Christ,...] ·Does his love comfort you? [^L...if any comfort from (his) love,...] ·Do we share together in the Spirit? [^L...if any fellowship/sharing of the Spirit,...] ·Do you have mercy and kindness? [^L...if any mercy/affection and kindness/compassion,...] **2**·If so [...then], ·make me very happy [^Lfulfill/complete my joy] by ·having the same thoughts [being like-minded/of one mind], sharing the same love, and having one ·mind [heart; soul] and ·purpose [goal; mind]. ³When you do things, do not let ·selfishness [rivalry; selfish ambition] or pride be your guide. Instead, be humble and give more ·honor [regard; value] to others than to yourselves. ⁴Do not ·be interested only in your own life [look out for your own interests], but ·be interested in the lives of others [look out for others' interests].

⁵In your lives you must ·think and act like [have the same attitude as] Christ Jesus. [^CWhat follows may be from an early Christian hymn.]

⁶·Christ himself was like God in everything [^LWho, being in the form of God].

But he did not think that being equal with God was something to be ·used for his own benefit [*or* grasped; seized; held on to].

**BE UNSELFISH
LIKE CHRIST**

- 7But he gave up his place with God and made himself nothing [^Lemptied himself].
 He became like [^Ltook the form of] a servant [slave; bondservant]
 and was born as a man [^Lin the likeness of humanity/men].
- 8And when he was living [^Lbeing found in appearance/likeness] as a man [human being],
 he humbled himself and was fully obedient to God,
 even when that caused his [to the point of] death—
 death on a cross.
- 9So God raised [exalted] him to the highest place.
 God made his name [or gave him the name] greater
 than [far above] every other name
- 10so that every knee will bow to the name of Jesus—
 everyone in heaven, on earth, and under the earth.
- 11And everyone [^Levery tongue] will confess that Jesus
 Christ is Lord
 and bring glory to God the Father.

**BE THE PEOPLE
 GOD WANTS
 YOU TO BE**

12My dear friends [beloved], you have always obeyed God when I was with you. It is even more important that you obey now while I am away from you. Keep on working to complete [Continue working out] your salvation with fear [awe; reverence] and trembling, ¹³because God is working in you to help you want to do and be able to do [^Lboth to will/desire and to work] what pleases him.

¹⁴Do everything without complaining [grumbling] or arguing. ¹⁵Then you will be innocent [blameless] and without any wrong [innocent; pure; harmless], God's children without fault [blemish; ^Cas are sacrificial animals]. But you are living with people that are crooked and evil [^L...in the midst of a crooked and perverse generation; Deut. 32:5], among whom you shine like stars in the dark world [or sky; ^Lworld]. ¹⁶You offer [or hold firmly/fast to] the teaching that gives life [message/word of life]. So when Christ comes again [^Lon the day of Christ; ^Cjudgment day], I can be happy [^Lbe proud; boast] because I ran the race and won [^Ldid not run for nothing/in vain]. My work was not wasted [^L...nor did I labor for nothing/in vain].

¹⁷Your faith makes you offer your lives as a sacrifice in serving God. [^LEven] If I have to offer my own blood [^Lam poured out as a drink offering] with your sacrifice, I will be happy [rejoicing] and full of joy with all of you. ¹⁸You also should be happy [rejoicing] and full of joy with me.

**TIMOTHY AND
 EPAPHRODITUS**

¹⁹I hope in the Lord Jesus to send Timothy to you soon. [^L...so that] I will be happy [encouraged] to learn how you

are. ²⁰I have no one else like Timothy [1:1], who truly [genuinely] cares for you. ²¹Other people are interested only in their own lives [pursue their own interests/concerns], not in the work [the interests/concerns; ¹the things] of Jesus Christ. ²²You know the kind of person Timothy is [his tested and proven character]. You know he has served with me in telling the Good News [¹the Gospel], as a son serves his father. ²[¹Therefore] I plan [hope] to send him to you quickly when I know what will happen to me [^Cprobably referring to the outcome of Paul's trial in Rome]. ²⁴I am sure [confident] that the Lord will help me to [¹in the Lord that I will] come to you soon.

²⁵[¹But; *or* Meanwhile,] I thought I should [it necessary to] send back to you Epaphroditus [4:18], my brother in Christ [¹brother] and coworker, who serves with me in Christ's army [¹and fellow soldier]. He was your messenger, sent as a servant [minister] to meet my needs. ²⁶I am sending him because he wants very much to see [greatly misses; ¹longs for] all of you. He is worried [distressed] because you heard that he was sick. ²⁷Yes, he was sick, and nearly died, but God had mercy on him and me too so that I would not have more sadness [¹sorrow upon sorrow]. ²⁸I want very much [am very eager] to send him to you so that when you see him you can be happy [rejoice], and I can stop worrying about you. ²⁹Welcome him in the Lord with much joy. Give honor to people like him, ³⁰because he almost died for the work of Christ. He risked his life to give me the help you could not give in your service to me.

3 [Furthermore, *or* Finally,] My brothers and sisters, be full of joy [rejoice] in the Lord. It is no trouble for me to write the same things to you again, and it will help you to be more ready [¹is a safeguard/protection for you]. ²Watch out for [Beware] those who do evil, who are like dogs [¹beware the dogs; ^Ca derogatory reference to Paul's opponents], who demand to cut the body [¹beware the mutilation; ^Ca mocking reference to those who demand circumcision of Gentile believers]. ³[¹For] We are the ones who are truly circumcised [¹(true) circumcision]. We worship [serve] God through [*or* in] his Spirit, and our pride is [we boast/glory] in Christ Jesus. We do not put trust [reliance; confidence] in ourselves or anything we can do [human ability/effort; ^Tthe flesh], ⁴although I might be able to put trust [reliance; confidence] in myself [human ability/effort; ^Tthe flesh]. If anyone thinks he has a reason to trust [rely; have confidence] in himself [human ability/effort; ^Tthe flesh], he should know that I have greater reason. ⁵I was circumcised eight days

**THE IMPORTANCE
OF CHRIST**

after my birth [Gen. 17:12; Lev. 12:3]. I am from the people of Israel and the tribe of Benjamin. I am a ·Hebrew, and my parents were Hebrews [*or* true Hebrew; Hebrew through and through; ^LHebrew of Hebrews]. With regard to the ·law of Moses [^Llaw], I was a Pharisee [^CPharisees strictly followed the OT law and expanded on it with many traditions]. ⁶I was so enthusiastic [^LWith regard to (religious) zeal,] I persecuted the church. With regard to ·obedience to the law of Moses [^Lrighteousness based on the law] I was ·faultless [blameless]. ⁷Those things were ·important [valuable; *or* assets] to me, but now I think they are ·worth nothing [*or* liabilities; ^La loss] because of Christ. ⁸Not only those things, but I think that all things are ·worth nothing [*or* liabilities; ^La loss] ·compared with [*or* because of] the ·greatness [superior/supreme value] of knowing Christ Jesus my Lord. Because of him, I have lost all those things, and now I ·know they are [consider them] ·worthless trash [garbage; refuse; excrement]. ·This allows me to have [^L...so that I may gain] Christ ⁹and to ·belong to [be united with; ^Lbe found in] him. ·Now I am right with God, not because I followed the law [^L...not having my own righteousness from the law], but because I ·believed in Christ [of faith in Christ; *or* of the faithfulness of Christ]. This is the ·right relationship with [*or* righteousness of/from] God that comes through ·faith [*or* the faithfulness (of Christ)]. ¹⁰I want to know Christ and the power ·that raised him from the dead [^Lof his resurrection]. I want to share in his sufferings and become like him in his death. ¹¹·Then I have hope that [^L...if somehow] I myself will ·be raised [reach/attain to the resurrection] from the dead.

**CONTINUING
TOWARD
OUR GOAL**

¹²I do not mean [^LNot] that I have already ·achieved [obtained; taken hold of] it or have already ·been perfected [become mature; *or* reached the goal]. But I keep ·trying [pressing forward; striving; pursuing] to ·take hold of that for which [*or* make it my own because] Christ ·took hold of me [*or* made me his own]. ¹³Brothers and sisters, I know that I have not ·yet reached that goal [taken hold of it], but there is one thing I always do. Forgetting the ·past [^Lthings that are behind] and ·straining toward [stretching/reaching forward to] what is ahead, ¹⁴I keep ·trying to reach [pursuing; chasing] the goal and get the prize for which God called me ·to the life above [heavenward; ^Lupward] ·through [*or* in] Christ Jesus.

¹⁵All of us who are ·spiritually mature [perfect; complete] should think this way, too. And if there are things you ·do not agree with [^Lthink differently about], God will ·make them clear [*or* reveal this] to you. ¹⁶But we should ·continue

following the truth [*or* live up to the standard] we already have.

¹⁷Brothers and sisters, ·all of you should try to follow my example [¹become imitators of me] and ·to copy [¹watch closely; pay attention to] those who ·live [walk] the way we ·showed [modeled it for] you. ¹⁸[¹For] Many people ·live [walk] like enemies of the cross of Christ. I have often told you about them, and ·it makes me cry to [¹with tears I] tell you about them now. ¹⁹In the end, they will be destroyed [Their end/destiny is destruction]. ·They do whatever their bodies want [¹Their god is their stomach/belly], ·they are proud of their shameful acts [¹their glory is in their shame], and they think only about earthly things. ²⁰But our ·home-land [*or* citizenship] is in heaven, and we are waiting for our Savior, the Lord Jesus Christ, to come from heaven. ²¹By his power to ·rule [¹subject to himself] all things, he will ·change [transform; transfigure] our humble bodies and make them like his own glorious body.

4 [¹Therefore; So then] My brothers and sisters, ·I love you and want to see you [¹my beloved and longed-for ones]. ·You bring me joy and make me proud of you [¹...my joy and crown; 1 Thess. 2:19; *ca* wreath bestowed for victory or honor], so stand ·strong [firm] in the Lord as I have told you, ·dear friends [beloved].

²I ·ask [urge; encourage; exhort] Euodia and Syntyche [^ctwo women in the Philippian congregation] to agree in the Lord. ³And I ask you, my ·faithful [true; genuine] ·friend [companion; ¹yoke-partner; ^cpossibly a proper name: Syzygos], to help these women. They ·served [struggled; labored] with me in telling the ·Good News [Gospel], together with Clement and ·others who worked with me [¹the rest of my coworkers], whose names are written in the book of life [Rev. 3:5; 21:27].

⁴Be full of joy [Rejoice] in the Lord always. I will say again, ·be full of joy [rejoice].

⁵Let everyone see that you are ·gentle [kind; considerate; patient]. The Lord is ·coming soon [*or* close at hand; ¹near].

⁶Do not ·worry [be anxious] about anything, but pray and ·ask God for everything you need [*or* make your requests known to God], always giving thanks. ⁷And God's peace, which ·is so great we cannot understand it [transcends/ surpasses all comprehension], will ·keep [guard] your hearts and minds in Christ Jesus.

⁸[¹Finally; In conclusion; *or* Now then] Brothers and sisters, ·think about [focus your thoughts on; fill your minds with] things that are true and honorable and ·right [just] and pure and ·beautiful [lovely] and ·respected [commendable].

**WHAT THE
CHRISTIANS
ARE TO DO**

If there is anything that is **·good** [morally excellent] and worthy of praise, **·think about** [focus your thoughts on; fill your minds with] these things. ⁹**Do what you learned and received and heard ·from** [^Lin] me, and what you saw **·me do** [^Lin me]. And the God **·who gives** [^Lof] peace will be with you.

**PAUL THANKS
THE CHRISTIANS**

¹⁰**I ·am very happy** [^Lrejoiced greatly] in the Lord that you have **·shown** [renewed; revived] your **·care** [concern] for me again. You continued to **·care** [be concerned] about me, but **·there was no way for you** [you had no opportunity] to show it. ¹¹**I am not telling you this because I need anything.** [^LFor] I have learned to be **·satisfied** [content] **·whatever the circumstances** [*or with whatever I have*]. ¹²**I know how to live when I am ·poor** [in humble circumstances], and I know how to live when I have plenty. I have learned the **·secret of being happy** [^Lsecret] **·at any time in everything that happens** [*or in any and all circumstances*], when I have enough to eat and when I go hungry, when I have **·more than I need** [plenty; an abundance] and when I do not have enough. ¹³**I can do all things through ·Christ, because he** [^Lthe one who] gives me strength.

¹⁴**·But** [However; Nevertheless] it was good that you **·helped** [shared/partnered with] me **·when I needed it** [^Lin my trouble/trial]. ¹⁵**You Philippians remember ·when I first preached the Good News there** [*or when you first believed the Good News/Gospel; ^Lin the beginning of the Good News/Gospel; Acts 16:11–40*]. **When I left Macedonia** [^Cthe northern part of present-day Greece; Acts 17:14–15], **·you were the only church that** [^Lno church except you alone] **·gave me help** [^Lshared/partnered with me in matters of giving and receiving; ^Cbusiness terminology; the Philippians “invested” in Paul’s ministry and received back spiritual blessings]. ¹⁶[^LFor] **Even when I was in Thessalonica** [^Cshortly after leaving Philippi; Thessalonica is southwest of Philippi; Acts 17:1–9] **·several times** [^Lboth once and twice] **you sent me things I needed.** ¹⁷**Really, it is not that I ·want to receive gifts from you** [^Lseek the gift], but I **·want you to have the good that comes from giving** [^Lseek the profit/fruit that increases to your account; ^Cmore business terminology; v. 15]. ¹⁸**And now I have ·everything** [*or received full payment*], and more. I **·have all I need** [*or am fully supplied/filled up*], because Epaphroditus [2:25] brought your gifts to me. They are **·like a sweet-smelling offering to God** [^La fragrant aroma], a sacrifice that is acceptable and pleasing to him. ¹⁹[^LAnd] **My God will ·meet** [supply; fulfill] all of your needs **·from** [^Laccording to] his **·wonderful riches** [glorious riches; *or riches in heaven/*

glory] in Christ Jesus. ²⁰Glory to our God and Father forever and ever! Amen.

²¹Greet each ·of God's people [^Tsaint] in Christ Jesus. ·Those [^LThe brothers (and sisters)] who are with me send greetings to you. ²²All of ·God's people [^Tthe saints] greet you, particularly those from ·the palace of Caesar [^LCaesar's household; ^Cthe soldiers, slaves, and freedmen engaged in imperial service].

²³The grace of the Lord Jesus Christ be with ·you all [your spirit].

Colossians

1 From Paul, an ·apostle [messenger] of Christ Jesus. I am an apostle because that is what God wanted [L...by the will of God]. Also from Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24; 1 and 2 Timothy], our brother.

2To the ·holy [T saints] and faithful brothers and sisters in Christ that live in Colossae [a city located in the Lycus Valley in the Roman province of Phrygia, present-day central Turkey]:

Grace and peace to you from God our Father.ⁿ

3In our prayers for you we always thank God, the Father of our Lord Jesus Christ, **4**because we have [or ever since we; Lhaving] heard about the faith you have in Christ Jesus and the love you have for all ·of God's people [T the saints]. **5**You have this faith and love because of your hope, and what you hope for is ·kept safe [stored up; reserved] for you in heaven. You learned about this hope when you heard the ·message about the truth [or true message; Lword of truth], the ·Good News [Gospel] **6**that ·was told [Lhas come] to you. [L...just as] Everywhere in the world that ·Good News [Gospel] is ·bringing blessings [Lbearing fruit] and is growing. This has happened with you, too, ·since [Lfrom the day] you heard and ·understood the truth about [or truly understood] the grace of God. **7**You learned about ·God's grace [Lit] from Epaphras, our ·dear [beloved; much loved] fellow ·servant [slave; bondservant], who is a faithful ·servant [minister] of Christ ·for usⁿ [on our behalf]. [CEpaphras apparently established the church at Colossae during Paul's three-year ministry in Ephesus; Acts 19:10.] **8**He also told us about the love you have ·from [or in] the Holy Spirit.

9Because of this, since the day we heard about you, we have ·continued [not ceased] praying for you, asking God ·that you will know fully what he wants [Lto fill you with the

1:2 Father Some Greek copies continue, "and the Lord Jesus Christ."

1:7 for us Some Greek copies read "for you."

knowledge of his will], **and that you will have great** [^Lin all] **spiritual wisdom and understanding** [*or* wisdom and understanding from the Spirit] ¹⁰**so that you will live the kind of life that honors** [is worthy of] **and pleases the Lord in every way. You will produce fruit in every good work and grow in the knowledge of God.** ¹¹**God will strengthen you** [^L...being strengthened] **with his own great power** [^Lall power according to his glorious might] **so that you will not give up when troubles come, but you will be patient.** ¹²**And you will joyfully give thanks** [*or* ...have patience with joy, ¹²giving thanks] **to the Father who has made youⁿ able to have a share in all that he has prepared for his people in the kingdom of light** [^Lthe inheritance of the saints/holy ones in the light]. ¹³**God** [^L...who] **has freed** [rescued; delivered] **us from the power** [authority; dominion] **of darkness, and he brought us into the kingdom of his dear** [dearly loved; beloved] **Son,** ¹⁴**who purchased our freedomⁿ** [^Lin whom we have redemption] **and forgave our sins** [*or* which is the forgiveness of sins].

¹⁵**The Son** [^L...who] **is the image of** [exactly like; the visible representation of] **the invisible God** [John 1:18; Heb. 1:3]. **He ranks higher than** [^Lis the firstborn of/over] **everything that has been made** [all creation; Prov. 8:22–30]. ¹⁶**Through his power** [^LIn him; *or* By him] **all things were created** [John 1:3; Heb. 1:2]—**things in heaven and on earth, things seen and unseen, all powers** [*or* heavenly authorities; ^Lthrones], **authorities** [dominions; kingdoms], **lords** [rulers], **and rulers** [authorities; ^Cthese four may refer to angelic hierarchies, or to earthly and heavenly rulers]. **All things were created through Christ and for Christ.** ¹⁷**He was there before anything was made** [^Lis before all things], **and all things continue** [endure; *or* hold together; unite] **because of** [*or* in] **him.** ¹⁸**He is the head of the body, which is the church. He is the beginning** [^Cmeaning (1) the source of the church; (2) the creator of all things; or (3) the beginning/initiator of the end-time resurrection]. **He is the first one who was raised** [^Lfirstborn] **from the dead. So in all things Jesus has first place** [supremacy]. ¹⁹**God was pleased for all of himself** [that he is; ^Lof his fullness] **to live in Christ** [*or* the Son; ^Lhim]. ²⁰**And through Christ** [^Lhim], **God has brought all things back to himself again** [^Lreconciled all things to himself]—**things on earth and things in heaven. God made** [^L...by making] **peace through the blood of Christ's death on the cross** [^Lhis cross].

**THE IMPORTANCE
OF CHRIST**

²¹At one time you were ·separated [alienated; estranged] from God. You were his enemies in your minds, ·and the evil things you did were against God [*or* because of your evil deeds]. ²²But now God has ·made you his friends again [reconciled you] through Christ's death in ·the body [his physical body; ¹the body of his flesh], so that he might bring you into God's presence as people who are holy, ·with no wrong [without blemish; ^cas were sacrificial animals], and ·with nothing of which God can judge you guilty [blameless; innocent; free of accusation]. ²³This will happen if you continue ·strong [grounded; established] and ·sure [firm; steadfast] in your faith. You must not ·be moved [shift; drift] away from the hope ·brought to you by [*or* found in; ¹of] the ·Good News [the Gospel] that you heard. That same ·Good News [Gospel] has been ·told [preached; proclaimed] to ·everyone [¹every creature; *or* in all creation] ·in the world [¹under heaven], and I, Paul, ·help in preaching [¹am a servant/minister of] it.

**PAUL'S WORK
FOR THE CHURCH**

²⁴[¹Now] I ·am happy [rejoice] in my sufferings for you. And I ·accept [fill up; complete] in my ·body [flesh] what ·Christ must still suffer [*or* is lacking in the suffering of Christ] ·through [*or* on behalf of] his body, the church. [^cBy suffering while spreading the Gospel, Paul both participates in Christ's death and helps complete God's plan.] ²⁵I became a ·servant [minister] of the church because God gave me a ·special work to do [stewardship; commission] ·that helps you [¹for you], and that work is to ·tell fully [*or* complete; *or* preach everywhere; ¹fulfill] the ·message [word] of God. ²⁶This message is the ·secret [mystery; ^csomething God had not previously disclosed; Eph. 1:9] that was hidden from ·everyone since the beginning of time [¹ages and generations], but now it is made known to ·God's holy people [¹the saints]. ²⁷God ·decided [chose; willed] to let his people know this rich and glorious ·secret [mystery; 1:26] which he has for ·all people [the nations/Gentiles]. This ·secret [mystery] is ·that Christ lives in you. He is our only hope for glory [¹Christ in you, the hope of glory]. ²⁸So we continue to ·preach [proclaim; announce] Christ to each person, using all wisdom to ·warn [instruct; admonish] and to teach everyone, in order to bring each one into God's presence as a mature person in Christ. ²⁹To do this, I ·work [toil; labor] and struggle, using ·Christ's [¹this] great strength that works so powerfully in me.

2 [¹For] I want you to know how hard I ·work [contend; struggle] for you, those in Laodicea [^ca city northwest of Colossae; 4:16; Rev. 3:14–22], and others who have never ·seen me [met me personally; ¹seen my face in the flesh].

2I want them [^Ltheir hearts] to be strengthened [encouraged; comforted] and joined together with love so that they may be rich in their understanding [^Lassurance of understanding]. This leads to their knowing fully God's secret [mystery; 1:26], that is, Christ himself. 3In him all the treasures of wisdom and knowledge are safely kept [hidden].

4I say this so that no one can fool [deceive] you by arguments that seem good, but are false [persuasive/enticing/specious arguments]. 5[^LFor] Though I am absent from you in my body, my heart is [in spirit I am] with you, and I am happy [rejoice] to see your good lives [discipline; orderly lives; *or* unbroken ranks] and your strong [firm; steadfast] faith in Christ.

6[^LTherefore] As you received Christ Jesus the Lord, so continue to live [walk] in him. 7Keep your roots deep in him and have your lives built on him. Be strong [established] in the faith, just as you were taught, and always be thankful [abounding/overflowing with gratitude].

8Be sure [Be careful; Watch; See] that no one leads you away [takes you captive; captivates you] with false [deceptive] and empty [worthless] teaching that is only human [^Laccording to human traditions], which comes from the ruling spirits [elemental spiritual forces (demons); *or* elementary teachings] of this world, and not from Christ. 9All of God lives fully in Christ [^LFor in him all the fullness of deity dwells] in a human body [bodily; embodied], 10and you have a full and true life in Christ [^Lbeen filled in him], who is ruler [^Lhead] over every ruler and power [authority].

11In Christ you were also circumcised, but not with a circumcision done by hands [Rom. 2:28; Phil. 3:3]. It was a circumcision done by Christ [^Lthe circumcision of Christ], which freed you from [put off; cut away] the power of your sinful self [your sinful nature; ^Lthe body of flesh; ^Cjust as OT circumcision cut off the physical flesh, so Christ's circumcision "cuts off" the "flesh"—the power of our sinful self].

12When you were baptized, you were buried with Christ, and you were raised up with him through your faith in the power [working; active agency] of God, who raised Christ from the dead. 13When you were spiritually dead [^Ldead] because of [*or* in] your sins and because you were not free from the power [^Lin the uncircumcision] of your sinful self [sinful nature; flesh], God made you alive with Christ, and he forgave all our sins [transgressions]. 14He canceled [wiped out; erased] the record [certificate] of debt, which listed all the rules we failed to follow [^Lwith its decrees that were against us; ^Cthe record of sins revealed through the OT law; Eph. 2:15]. He took it away [set it aside; destroyed it] and

CONTINUE TO LIVE
IN CHRIST

nailed it to the cross. ¹⁵God [*or* Christ; ¹He] ·stripped the spiritual rulers and powers of their authority [¹disarmed/ despoiled the rulers and authorities]. With the cross, he won the victory and ·showed the world that they were powerless [publicly shamed them; made a public spectacle of them; ¹like a triumphant general displaying his captives in a victory parade].

**DON'T FOLLOW
PEOPLE'S RULES**

¹⁶So do not let anyone ·make rules for [*or* criticize; judge; *or* condemn] you about eating and drinking or about a religious ·feast [festival], a New Moon Festival [2 Kin. 4:23; Neh. 10:33], or a Sabbath day [¹religious observances that false teachers pressured the Colossians to keep]. ¹⁷These things ·were like [¹are] a shadow of what was to come. But ·what is true and real has come and is found in Christ [*or* the reality/ substance belongs to Christ; ¹the body (is) of Christ]. ¹⁸Do not let anyone disqualify you by ·insisting on [*or* delighting in] self-denial [asceticism; *or* false humility] and worship of angels. Such people ·enter into [*or* talk endlessly about; *or* pin their hopes on] visions, which ·fill them [puff them up] with ·foolish pride [*or* empty notions] because of their ·human way of thinking [unspiritual/worldly/carnal minds; ¹mind of the flesh]. ¹⁹They ·do not hold tightly [*or* have no connection] to the head [¹Christ]. It is from him that all the parts of the body are ·cared for [supported] and held together through its joints and ligaments. So it grows in the way God ·wants [*or* causes] it to grow.

²⁰Since you died with Christ and were made free from the ·ruling spirits [elemental spiritual forces (demons); *or* elementary teachings; v. 8] of the world, why do you act as if you still ·belong to [¹are living in] this world by following rules like these: ²¹“Don’t handle this,” “Don’t taste that,” “Don’t even touch that thing”? ²²These rules refer to ·earthly things that are gone as soon as they are used [¹things that all perish with use]. They are only human commands and teachings. ²³They ·seem to be wise [have an appearance of wisdom], with their ·religious devotion [*or* forced piety; *or* asceticism], false humility, and ·harsh treatment [severe discipline] of their bodies. But they ·do not really control [have no value against] the ·evil desires [indulgence] of the ·sinful self [sinful nature; flesh].

**YOUR NEW LIFE
IN CHRIST**

3 [¹Therefore] Since you were ·raised from the dead [¹raised] with Christ, ·aim at [aspire to; seek after; focus on] ·what is in heaven [¹the things above], where Christ is sitting at the right hand of God. ²Think only about [Set your minds on; Fix your thoughts on] the things ·in heaven [¹above], not the things on earth. ³[¹For] ·Your old sinful self

has [¹You] died, and your new life is kept [hidden] with Christ in God. ⁴When Christ, who is yourⁿ life, comes again [appears; ¹is revealed], you will share in his [¹be revealed with him in] glory.

⁵So put all evil [earthly; worldly] things out of your life [¹to death]: sexual sinning, doing evil [impurity; defilement], letting evil thoughts control you [lust; passion], wanting things that are evil [selfish desires], and greed, which is serving a false god [idolatry]. ⁶Because of these things, God's judgment [anger; wrath] is coming.ⁿ ⁷You also used to do these things [live/walk this way] when you were part of the world [¹living among/in them].

⁸But now also put these things out of your life: anger, bad temper [rage], hatred [malice; evil], saying things to hurt others [slander; blasphemy], and using evil words [abusive/filthy/obscene language] when you talk [¹from your mouth]. ⁹Do not lie to each other. You have left [taken/stripped off; or disarmed; 2:15] your old sinful life [self; person; man] and the things you did before [¹its deeds/practices]. ¹⁰You have begun to live the new life [¹put on the new person/man], in which you are being made new [renewed] in the true knowledge of God [¹knowledge] and are becoming like [¹according to the image of] the One who created you [Gen. 1:26–27]. ¹¹In the new life there is no difference between Greeks and Jews, those who are circumcised and those who are not circumcised, or people who are foreigners [barbarians], or Scythians [^cfrom the northern coast of the Black Sea, considered uncivilized and violent]. There is no difference between slaves and free people. But Christ is all that is important and is in all believers [¹all and in all].

¹²God loves you and has chosen you and made you his holy people. So [¹As God's chosen, holy and beloved ones; Ex. 19:6; 1 Pet. 2:9] you should always clothe yourselves with mercy [¹a heart of compassion], kindness, humility, gentleness, and patience. ¹³Bear with [Make allowances for; Be patient with] each other, and forgive each other. If someone does wrong to you [¹has a grievance/complaint against someone], forgive that person because the Lord forgave you. ¹⁴Even more than all this [Above all], clothe yourself in love, which holds you all together in perfect unity [or binds everything together; ¹is the bond of perfection/completeness]. ¹⁵Let the peace that Christ gives [of Christ] control [rule; arbitrate] your thinking [hearts], because you were all called together in one body [^cthe church as the body of Christ] to have peace. Always be thankful. ¹⁶Let the teaching [message;

3:4 your Some Greek copies read "our." **3:6 Because . . . coming** Some Greek copies continue, "against the people who do not obey God."

word] of Christ ·live in [*or* dwell among] you richly. Use all wisdom to teach and ·instruct [warn; admonish] each other by singing psalms, hymns, and spiritual songs with ·thankfulness [gratitude; grace] in your hearts to God. ¹⁷Everything you do or say should be done ·to obey [*or* as a representative of; ^Lin the name of] the Lord Jesus. And in all you do, give thanks to God the Father through Jesus.

**YOUR NEW
LIFE WITH OTHER
PEOPLE**

¹⁸Wives, ·yield to the authority of [submit to] your husbands, because this is ·the right thing to do [appropriate; fitting] in the Lord [Eph. 5:22–24; 1 Pet. 3:1–6].

¹⁹Husbands, love your wives and ·be gentle with [^Ldon't be harsh toward/embittered against] them [Eph. 5:25–33; 1 Pet. 3:7].

²⁰Children, obey your parents in all things, because this pleases the Lord [Eph. 6:1–3].

²¹Fathers [*or* Parents; Heb. 11:23], do not ·nag [aggravate; exasperate; provoke] your children [Eph. 6:4]. If you are too hard to please, they may ·want to stop trying [become discouraged; lose heart].

²²Slaves [Bondservants], obey your ·human [earthly] masters in all things [Eph. 6:5–9; 1 Pet. 2:18–25]. Do not obey just ·when they are watching you [^Lwith eye-service], ·to gain their favor [^Las people-pleasers], but serve them ·honestly [with a sincere heart], because you ·respect [reverence; fear] the Lord [Prov. 1:7]. ²³In all the work you are doing, ·work the best you can [do it heart and soul; ^Lfrom the soul]. Work as if you were doing it for the Lord, not for people. ²⁴Remember [^L...knowing] that you will receive from the Lord the reward ·which he promised to his people [^Lof an inheritance]. You are serving the Lord Christ. ²⁵But remember that anyone who does wrong will be ·punished [repaid] for that wrong, and ·the Lord treats everyone the same [^Lthere is no favoritism/partiality].

4 Masters, give what is good and fair to your slaves. Remember that you have a Master in heaven.

**WHAT THE
CHRISTIANS
ARE TO DO**

²Continue praying [Be devoted to prayer], keeping alert, and always thanking God. ³Also pray for us that God will ·give us an opportunity [^Lopen a door for us] to tell people his ·message [word]. Pray that we can preach the ·secret that God has made known about Christ [^Lmystery of Christ; 1:26]. This is why I am in ·prison [chains; ^CPaul is probably writing from house arrest in Rome, about AD 60; see Acts 28:30–31]. ⁴Pray that I can speak in a way that will make it clear, as I should.

⁵Be wise in the way you ·act with [behave towards] people who are not believers, making the most of every opportunity.

⁶When you talk, you should always be ·kind [gracious] and ·pleasant [winsome; engaging; *or* wholesome; ¹seasoned with salt] so you will be able to answer everyone in the way you should.

⁷Tychicus [Acts 20:4; Eph. 6:21; 2 Tim. 4:12; Titus 3:12] is my ·dear [beloved] brother in Christ and a faithful ·minister [servant] and ·servant with me [fellow slave/bondservant] in the Lord. He will tell you all the things that are happening to me. ⁸This is why I am sending him: so you may know how we areⁿ and he may encourage ·you [¹your hearts]. ⁹I send him with Onesimus [Philem. 10], a faithful and ·dear [beloved] ·brother in Christ [¹brother], and one of your ·group [*or* own people; *or* fellow-citizens]. They will tell you all that has happened here.

¹⁰Aristarchus [Acts 19:29; 20:4; Philem. 24], a prisoner with me, and Mark [Acts 12:25; 13:13; 15:37–39], the cousin of Barnabas [Acts 4:36; 9:26–27; 11:22, 25, 30; 13:2–4; 15:36–39], greet you. (·I have already told you what to do [¹You have received instructions] about Mark. If he comes, welcome him.) ¹¹Jesus, who is called Justus, also greets you. These are the only ·Jewish believers [¹ones of the circumcision] who work with me for the kingdom of God, and they have been a comfort to me.

¹²Epaphras [1:7], a ·servant [slave; bondservant] of Jesus Christ, from your ·group [*or* people; *or* city], also greets you. He always ·prays [prays earnestly; ¹wrestles/struggles in prayer] for you that you will ·grow to be spiritually mature [*or* stand complete/perfect] and ·confident that you are in God's will [¹fully assured in all the will of God]. ¹³I ·know [can testify/bear witness that] he has worked hard for you and ·the people [*or* the churches; ¹those] in Laodicea [2:1] and in Hierapolis [^{Ca}a city north of Colossae, in present-day southwest Turkey]. ¹⁴Demas [2 Tim. 4:10; Philem. 24] and our ·dear [beloved] friend Luke [2 Tim. 4:11; Philem. 24], the doctor, greet you.

¹⁵Greet the brothers and sisters in Laodicea [2:1]. And greet Nympha and the church that meets in her house.

¹⁶After this letter is read to you, be sure it is also read to the church in Laodicea. And you read the letter ·that I wrote to [¹from] Laodicea. ¹⁷Tell Archippus [Philem. 2], “Be sure to ·finish [fulfill] the ·work [ministry; service] ·the Lord gave you [¹you received in the Lord].”

¹⁸I, Paul, write this greeting with my own hand. Remember ·me in prison [¹my chains]. Grace be with you.

**NEWS ABOUT THE
PEOPLE WITH PAUL**

1 Thessalonians

1 From Paul, Silas [Acts 15:22, 40], and Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24; 1 and 2 Timothy].

To the church in Thessalonica [¹of the Thessalonians; ^{ca}a city in Macedonia, present-day northern Greece], the church in God the Father and the Lord Jesus Christ:
Grace and peace to you.

THE FAITH OF THE THESSALONIANS

²We always thank God for all of you and mention you when we pray. ³We continually recall before God our Father ·the things you have done because of your faith [¹your work of/from faith], ·the work you have done because of your love [¹your labor of/from love] and your ·continuing strength because of your hope [¹endurance of/from hope] in our Lord Jesus Christ.

⁴Brothers and sisters, God loves you, and we know he has chosen you, ⁵because the ·Good News [Gospel] we brought to you came not only with words, but with power, with the Holy Spirit, and with ·sure knowledge that it is true [great conviction]. You know how we lived when we were with you ·in order to help you [for your sake]. ⁶And you became ·like us and like [imitators of us and of] the Lord. You ·suffered much [experienced many trials/much persecution], but still you accepted the teaching with the joy that comes from the Holy Spirit. ⁷So you became an ·example to [model for] all the believers in Macedonia [^cthe Roman province in which Thessalonica was located, present-day northern Greece] and Achaia [^cpresent-day southern Greece]. ⁸And the Lord's ·teaching [message; word] ·spread [rang out; sounded forth] from you not only into Macedonia and Achaia, but now your faith in God has ·become known [gone forth] everywhere. So we do not need to say anything about it. ⁹People everywhere [¹For they themselves] are ·telling [reporting; announcing] about the way you ·accepted [welcomed] us when we were there with you. They tell how you ·stopped worshipping idols [¹turned to God from idols] to serve the living and true

God, ¹⁰and to wait for his Son from heaven, whom God raised from the dead. He is Jesus, who ·saves [rescues; delivers] us from ·God's angry judgment that is sure to come [¹the coming wrath].

**PAUL'S WORK IN
THESSALONICA**

2 Brothers and sisters, you ·know [yourselves know; are well aware that] our ·visit [coming] to you was not ·a failure [without results; in vain; Acts 17:1–9]. ²Before we came to you, we suffered and were ·insulted [mistreated] in Philippi [ca city in Macedonia (1:7); Acts 16:6–40], as you know. But ·our God helped us to be brave and [¹we were emboldened in our God] to tell you ·his Good News [the Gospel of God] in spite of great opposition. ³[¹For] Our ·appeal [encouragement; exhortation] does not come from ·lies [error] or ·wrong reasons [false motives; ¹impurity], nor ·were we trying to trick you [with guile/deceit]. ⁴But we speak the ·Good News [Gospel] because God ·tested [approved] us and ·trusted us to do [*or* entrusted us with] it. When we speak, we are not trying to please people, but God, who ·tests [examines; approves] our hearts. ⁵You know that we never ·tried to influence you by saying nice things about you [¹came with words of flattery]. ·We were not trying to get your money; we had no selfishness to hide from you [¹...nor with hidden motives of greed]. God ·knows that this is true [¹is (our) witness]. ⁶We were not looking for human ·praise [glory], from you or anyone else, ⁷even though as apostles of Christ we could have ·used our authority over you [thrown our weight around; exercised our prerogatives].

But we were very gentle with you,ⁿ like a ·mother [nurse; nursing mother] caring for her [¹own] little children. ⁸Because we ·loved [had such affection for/devotion to] you, we were ·happy [pleased; delighted] to share not only God's ·Good News [Gospel] with you, but ·even [also] our own lives. You had become so ·dear [beloved] to us! ⁹Brothers and sisters, ·I know [surely] you remember our hard work and ·difficulties [hardship; labor]. We worked night and day so we would not burden any of you while we preached God's ·Good News [Gospel] to you.

¹⁰When we were with you, we lived in a holy and ·honest [righteous; just] way, ·without fault [blameless; innocent]. You ·know this is true, and so does [¹are witnesses, and so is] God. ¹¹You know that we treated each of you as a father treats his own children. ¹²We ·encouraged [exhorted; urged] you, we ·urged [encouraged; comforted] you, and we ·insisted [appealed/bore witness to you] that you ·live good lives for [¹walk worthy of] God, who calls you to his ·glorious kingdom [¹kingdom and glory].

2:7 But . . . you Some Greek copies read "But we were like infants among you."

13. Also [¹For this reason], we always thank God because when you heard his message [received the message you heard] from us, you accepted it not as merely human words [a human message], but for what it truly is—the word of [a message from] God, which works in [transforms] you who believe. 14 [¹For] Brothers and sisters, your experiences have been like those [or you became imitators] of God's churches in Christ Jesus that are in Judea [^cthe original church in Jerusalem and others nearby]. You suffered the same things from the people of your own country, as they suffered from the Jews ¹⁵who killed both the Lord Jesus and the prophets and forced us to leave that country [drove us out; or persecuted us]. They do not please God and are against [hostile/opposed to] all people. 16. They try [or ...because they try; or ...by trying] to stop us from teaching [speaking/preaching to] the Gentiles so they may be saved. By doing this, they are increasing [filling/heaping up] their sins to the limit. The anger [wrath] of God has come to [or has drawn near to; or will overtake] them at last [or completely; or until the end (of the age)].

**PAUL WANTS TO
VISIT THEM AGAIN**

17 Brothers and sisters, though we were separated [torn away; orphaned] from you for a short time, our thoughts were still with you [physically, not spiritually...; ¹in face, not in heart...]. We wanted very much to see you and tried hard to do so. 18 We wanted to come to you. I, Paul, tried to come more than once [again and again; ¹both once and twice], but Satan stopped [hindered; prevented] us. 19. You are [¹For who is...?] our hope, our joy, and the crown we will take pride in [boast about] when our Lord Jesus Christ comes. 20 Truly you are our glory and our joy.

3 When we could not wait any [endure it no] longer, we decided it was best to stay in Athens alone ²and send Timothy to you. Timothy, our brother, works with us [is our coworker] for God and helps us tell people the Good News about [¹in the Gospel of] Christ. We sent him to strengthen and encourage [comfort; or exhort] you in your faith ³so none of you would be upset [disturbed; shaken] by these troubles [trials]. [¹For] You yourselves know that we must face these troubles [¹are destined/appointed for this]. 4 [¹For] Even when we were with you, we told you [¹in advance] we all would have to suffer [be persecuted; suffer hardship/affliction], and you know it has happened. 5 Because of this, when I could wait [endure it] no longer, I sent Timothy to you so I could learn about your faith. I was afraid the devil [¹the tempter] had tempted you, and perhaps our hard work would have been wasted [in vain; for nothing].

⁶But Timothy now has come back to us from you and has brought us good news about your faith and love. He told us that you always remember us in a good way and that you ·want [long] to see us just as much as we ·want [long] to see you. ⁷So, brothers and sisters, ·while we have much [¹in all of our] ·trouble [distress] and ·suffering [trials; persecution], we are ·encouraged [comforted; reassured] about you because of your faith. ⁸·Our life is really full [¹For now we live/are alive (again)] ·if you stand [since you are standing] ·strong [firm; fast] in the Lord. ⁹·We cannot thank God enough [¹For what thanks can we give to God...?] for all the joy we feel ·in God's presence [before our God] because of you. ¹⁰Night and day we continue praying ·with all our heart [most earnestly] that we can see you again and ·give you all the things you need [¹strengthen/supply what is lacking] to make your faith strong.

¹¹Now may our God and Father himself and our Lord Jesus ·prepare [clear; direct] the way for us to come to you. ¹²May the Lord make your love grow more and ·multiply [abound; overflow] for each other and for all people ·so that you will love others as we love you [*or* just as our love abounds for you]. ¹³·May your hearts [¹...so that your hearts may] be made strong so that you will be holy and ·without fault [blameless] before our God and Father when our Lord Jesus comes with all his ·holy ones [¹saints; *or* holy angels].

4 [¹Finally; *or* Now then; Furthermore] Brothers and sisters, we taught you how to ·live [walk] in a way that will please God, and you are living that way. Now we ask and ·encourage [urge; appeal to] you in the Lord Jesus to ·live that way [excel; abound] even more. ²[¹For] You know what ·we told [instructions/commands we gave] you to do ·by the authority of [¹through] the Lord Jesus. ³·God wants you to be holy and [*or* For this is God's will, your sanctification:] to stay away from sexual sins. ⁴He wants each of you to ·learn to control your own body [*or* take a wife for yourself; *or* live with your own wife; ¹gain/possess his own vessel] in a way that is holy and honorable. ⁵·Don't use your body for sexual sin [¹...not in lustful passion] like the ·people [¹Gentiles] who do not know God. ⁶Also, do not ·wrong [exploit; transgress] or ·cheat [take advantage of] another ·Christian [¹brother (or sister)] in this way. The Lord ·will punish people who do those [¹is the avenger concerning these] things as we have already told you and ·warned [solemnly testified to] you. ⁷[¹For] God did not call us to ·a life of sin [¹impurity], but to holiness. ⁸·So [Therefore] the person who ·refuses to obey [disregards; rejects; despises] this teaching is

**A LIFE THAT
PLEASES GOD**

not simply ·disobeying [disregarding; rejecting; despising] ·a human being [human authority], but God, who gives you his Holy Spirit.

⁹We do not need to write you about ·having love for your Christian family [^Lbrotherly love], because God has already taught you to love each other. ¹⁰And truly you do love the ·Christians [^Lbrothers (and sisters)] in all of Macedonia [1:7]. Now we encourage you, brothers and sisters, to ·love them [excel; abound; v. 1] even more. ¹¹Do all you can [...and to aspire] to live a peaceful life. ·Take care of [Attend to; Mind] your own business, and ·do your own work [^Lwork with your hands] as we have already ·told [instructed; commanded] you. ¹²If you do, then you will ·win the respect of [or live a respectable/proper life before] ·unbelievers [^Loutsiders], and you will not have to depend on others for what you need.

**THE LORD'S
COMING**

¹³Brothers and sisters, we ·want you to know [do not want you to be uninformed] about those ·Christians who have died [^Lwho sleep; ^{Ca} euphemism for death] so you will not ·be sad [grieve], as ·others [^Lthe rest] who have no hope. ¹⁴[^LFor] We believe that Jesus died and that he rose again. ·So, through him, God will raise with Jesus those who have died [or So God will bring with Jesus those who have died/^Lfallen asleep in him]. ¹⁵What we tell you now is ·the Lord's own message [^Lby the word of the Lord]. We who are ·living [still alive] when the Lord comes again will [^Lcertainly; surely] not go before those who have ·already died [^Lfallen asleep]. ¹⁶The Lord himself will come down from heaven with a loud ·command [or shout], ·with [or accompanied by; or preceded by] the voice of the archangel [^{Ca} leading or ruling angel; Dan. 10:13; Jude 9], and with the trumpet call of God. And ·those who have died believing [^Lthe dead] in Christ will rise first [1 Cor. 15:51–57]. ¹⁷After that, we who are ·still alive [or alive and are left] will be ·gathered [caught; taken] up with them in the clouds to meet the Lord in the air. And [^Lso; in this way] we will be with the Lord forever. ¹⁸So ·encourage [comfort] each other with these words.

**BE READY FOR THE
LORD'S COMING**

5 Now, brothers and sisters, we do not need to write you about times and ·dates [seasons; ^Crelated to end-time events]. ²You know ·very well [accurately] that the ·day the Lord comes again [^Lday of the Lord; ^Cthe time of Christ's return and the judgments associated with it] will ·be a surprise, like a thief that comes in the night [^Lcome like a thief in the night]. ³While people are saying, “·We have peace and we are safe [^LPeace and safety/security],” they will be destroyed ·quickly [suddenly]. It is like pains that come quickly to a woman having a baby. Those people will not escape. ⁴But

you, brothers and sisters, are not ·living in darkness [^Lin darkness], and so that day will not ·surprise you [*or* overtake you] like a thief. ⁵[^LFor] You are all ·people who belong to the light [^Lchildren/sons of the light] and ·who belong to [^Lchildren/sons of] the day. We do not belong to the night or to darkness. ⁶So we should not be like other people who are sleeping [^Cspiritually], but we should be ·alert [awake] and ·have self-control [sober]. ⁷[^LFor] Those who sleep sleep at night. Those who get drunk get drunk at night. ⁸But we belong to the day, so we should ·control ourselves [be sober]. We should ·wear faith and love to protect us [^Lput on the breastplate/body armor of faith and love], and the hope of salvation should be our helmet [Is. 59:17]. ⁹God did not ·choose [appoint; destine] us ·to suffer his anger [^Lfor wrath] but to ·have [receive; gain; possess] salvation through our Lord Jesus Christ. ¹⁰Jesus [^L...who] died for us so that we can live together with him, whether we are ·alive [^Lawake] or ·dead [^Lasleep] when he comes. ¹¹So encourage each other and ·give each other strength [build each other up], just as you are doing now.

¹²Now, brothers and sisters, we ask you to ·appreciate [acknowledge; respect] those who work hard among you, who ·lead [*or* care for] you in the Lord and ·teach [instruct; admonish] you. ¹³·Respect [Regard; Esteem] them ·with a very special [*or* very highly with your] love because of the work they do.

Live in peace with each other. ¹⁴We ·ask [urge; exhort; encourage] you, brothers and sisters, to ·warn [admonish; rebuke] those who ·do not work [are idle; *or* are undisciplined]. ·Encourage [Comfort] the people who are ·afraid [apprehensive; fainthearted; discouraged]. Help those who are weak. Be patient with everyone. ¹⁵·Be sure [See to it] that no one pays back ·wrong [evil] for ·wrong [evil], but always ·try to do [strive for; ^Lpursue] what is good for each other and for all people.

¹⁶Always ·be joyful [rejoice]. ¹⁷Pray ·continually [without ceasing], ¹⁸and give thanks ·whatever happens [in all circumstances; in everything]. That is ·what God wants [God's will] for you in Christ Jesus.

¹⁹Do not ·hold back the work of [stifle; quench; extinguish] the Holy Spirit. ²⁰Do not treat ·prophecy [^Lprophecies; ^Coccurring in the church] ·as if it were unimportant [with contempt]. ²¹But test everything. ·Keep [Hold on to] what is good, ²²and stay away from ·everything that is [every form/kind of] evil.

²³Now may God himself, the God of peace, ·make you holy in every way [sanctify you completely/through and through].

**FINAL
INSTRUCTIONS
AND GREETINGS**

May your whole self—spirit, soul, and body—be kept ·faultless [blameless] when our Lord Jesus Christ comes. ²⁴The One who calls you is ·trustworthy [faithful], and he will ·do this [make this happen].

²⁵Brothers and sisters, pray for us.

²⁶Greet all ·believers [¹the brothers (and sisters)] with a holy kiss. ²⁷I ·tell [solemnly charge; adjure] you ·by the authority of [*or* before; *or* in] the Lord to read this letter to all the believers.

²⁸The grace of our Lord Jesus Christ be with you.

2 Thessalonians

1 From Paul [Acts 15:22, 40], Silas, and Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24; 1 and 2 Timothy].

To the church ·in Thessalonica [¹of the Thessalonians; ^{ca}a city in Macedonia, present-day northern Greece] in God our Father and the Lord Jesus Christ:

²Grace and peace to you from God the Father and the Lord Jesus Christ.

³We ·must [ought to] always thank God for you, brothers and sisters. This is only right, because your faith is growing more and more, and the love that every one of you has for each other is increasing. ⁴So we ·brag [boast] about you to the other churches of God. We tell them about the way you ·continue to be strong [persevere; endure] and have faith even though you are being ·treated badly [persecuted] and are suffering many ·troubles [trials; hardships].

⁵This is ·proof [evidence] that God is ·right [just; righteous] in his judgment. ·He wants you to be counted [...so that you will be considered; *or* ...to make you] worthy of his kingdom for which you are suffering. ⁶[¹For] God ·will do what is right [is just/righteous]. He will ·give trouble to [pay back with trials/hardship] those who ·trouble [inflict trials/hardships on] you. ⁷And he will give rest to you who are ·troubled [suffering trials/hardships] and to us also when the Lord Jesus ·appears [is revealed] ·with blazing fire from heaven [*or* from heaven; ^c“with blazing fire” may go with the next sentence] with his powerful angels. ⁸Then he will ·punish [*or* punish with blazing fire] those who do not know God [Jer. 10:25] and who do not obey the ·Good News about [Gospel of] our Lord Jesus. ⁹Those people will be punished with a ·destruction that continues forever [eternal destruction], ·separated from [¹...from] the presence of the Lord and from ·his great power [*or* the glory of his strength; *or* his glorious strength]. ¹⁰This will happen on the day when ·the Lord Jesus [¹he] comes to ·receive glory [be glorified] ·because of

PAUL TALKS
ABOUT GOD'S
JUDGMENT

[*or among; or in; or from*] his holy people. And all the people who have believed will ·be amazed at [*marvel at*] Jesus. You will be in that group, because you believed ·what we told [*our testimony to*] you.

¹¹·That is why [*To that end; In this regard*] we always pray for you, asking our God to ·help you live the kind of life he called you to live [*make/consider you worthy of his calling*]. We pray that with his power God will ·help you do the good things you want [*fulfill every desire for goodness*] and ·perform the works that come from your [*every work of*] faith. ¹²We pray all this so that the name of our Lord Jesus Christ will ·have glory [*be glorified*] in you, and you ·will have glory in him [*in him*]. That glory comes from the grace of our God and the Lord Jesus Christ.

**EVIL THINGS
WILL HAPPEN**

2 Brothers and sisters, ·we have something to say about [*concerning*] the coming of our Lord Jesus Christ and ·the time when we will meet [*our assembly/being gathered*] together with him. ²·Do not [*We ask/request that you don't*] become ·easily [*quickly*] ·upset [*unsettled; shaken*] in your thinking or ·afraid [*disturbed; alarmed*] if you hear that the day of the Lord has already come [*the time of Christ's return and the judgments associated with it*]. Someone may have said this ·in a prophecy [*by a spirit; or by the Spirit*] or ·in a message [*or by word of mouth*] or in a letter as if it came from us [*ca forged letter*]. ³·Do not let anyone ·fool [*deceive*] you in any way. That day of the Lord [*v. 2*] will not come until the ·turning away from God [*great rebellion; apostasy; Matt. 24:11–12; 1 Tim. 4:1; 2 Tim. 3:1–5; 2 Pet. 2:3; Jude 18*] happens and the Man of ·Evil[#] [*Wickedness; Lawlessness; probably the Antichrist; 1 John 2:18; Rev. 13*], ·who is on his way to hell [*the son of destruction; John 17:12*], appears. ⁴He will ·be against [*defy; oppose*] and ·put himself above [*exalt himself against*] any so-called god or ·anything that [*any object that; or any place where*] people worship [*Is. 14:13–14; Ezek. 28:2–9; Dan. 11:36*] and [*or so that*] he will even go into the Temple of God and sit there and ·say that he is [*present himself as*] God.

⁵·Don't you remember that when I was with you I told you that all this would happen? ⁶And ·now [*so*] you know what is ·stopping that Man of Evil [*restraining him; holding him back; 2:3*] so he will ·appear [*be revealed*] at ·the right [*the proper; his own*] time. ⁷The ·secret power [*or mystery*] of ·evil [*lawlessness; wickedness*] is already ·working in the world [*or at work*], but there is one who is ·stopping that power [*restraining it*]. And ·he [*or it*] will continue to ·stop

2:3 Man of Evil Some Greek copies read "Man of Sin."

[restrain] it until ·he [or it] is taken out of the way [cthis restrainer may be the Holy Spirit or human government, among other possibilities]. ⁸Then that ·Man of Evil [Levil/lawless one; 2:3] will ·appear [be revealed], and the Lord Jesusⁿ will ·kill [destroy] him with the breath that comes from his mouth [Is. 11:4] and will ·destroy [annihilate; put an end to] him with the ·glory [brightness; splendor; or appearance; manifestation] of his ·coming [arrival; presence]. ⁹The Man of Evil [L...who; 2:3] will ·come [arrive] ·by the power [or at the instigation; L_{in} accordance with the work/activity] of Satan ·and will have [or with; accompanied by] ·all kinds [or every kind] of ·false [counterfeit] ·miracles [powers], signs, and wonders. ¹⁰He will use every ·kind of evil to trick [or wicked deception against/toward] those who are ·lost [perishing; heading toward destruction], because they refused to love the truth that would save them. ¹¹For this reason God sends them ·something powerful that leads them away from the truth [L_a powerful/compelling/effective deception/error] so they will believe ·a lie [what is false]. ¹²So all those will be ·judged guilty [condemned] who did not believe the truth, but ·enjoyed doing [delighted in; approved of] ·evil [wickedness; unrighteousness; injustice].

¹³Brothers and sisters, whom the Lord loves, God chose you from the beginningⁿ to be saved. So we ·must [ought to] always thank God for you. You are saved by the ·Spirit that makes you holy [sanctifying work of the Spirit] and by your faith in the truth. ¹⁴God used the ·Good News [Gospel] that we preached to call you to be saved so you can ·share in [obtain; possess] the glory of our Lord Jesus Christ. ¹⁵So, brothers and sisters, stand ·strong [firm] and ·continue to believe [hold fast to; grasp firmly] the ·teachings we gave you [L_{tra}ditions you were taught] ·in our speaking and in our [L_{whether} through our word or our] letter.

¹⁶May our Lord Jesus Christ himself and God our Father, who loved us and through his grace gave us eternal ·comfort [encouragement] and a good hope, ¹⁷·encourage [comfort] you and strengthen you in every good thing you do and say.

3 ·And now [or Finally], brothers and sisters, pray for us that the Lord's ·teaching [message; word] ·will continue to spread quickly [L_{might} run (forward)] and ·that people will give honor to that teaching [L_{be} honored/glorified], just as happened with you. ²And pray that we will

**YOU ARE CHOSEN
FOR SALVATION**

PRAY FOR US

2:8 Jesus Some Greek copies do not have "Jesus."

2:13 God . . . beginning Some Greek copies read "God chose you as the first-fruits of the harvest."

be ·protected [or rescued; delivered] from ·stubborn [or perverse; worthless; wicked] and evil people, because not all people ·believe [have faith].

³But the Lord is faithful and will give you strength and will protect you from the Evil One [cSatan]. ⁴The Lord makes us feel sure [LWe have confidence about you in the Lord] that you are doing and will continue to do the things we ·told [instructed; commanded] you. ⁵May the Lord ·lead [guide; direct] your hearts into God's love and Christ's ·patience [endurance; perseverance].

**THE DUTY
TO WORK**

⁶Brothers and sisters, ·by the authority [Lin the name] of our Lord Jesus Christ we command you to stay away from any ·believer [¹brother (or sister)] who ·refuses to work [or behaves irresponsibly; ¹lives/walks in idleness/disorder] and does not follow the ·teaching we gave you [¹tradition you received from us]. ⁷[LFor] You yourselves know that you should ·live as we live [follow our example; imitate us]. [LBecause] We were not ·lazy [idle; undisciplined] when we were with you. ⁸And when we ate another person's ·food [bread], we always paid for it. We worked ·very hard [Lwith labor and toil] night and day so we would not be an ·expense [financial burden] to any of you. ⁹We had [LIt was not because we do not have] the right to ask you to help us, but we worked ·to take care of ourselves so we would [Lin order to] be an example for you to ·follow [imitate]. ¹⁰[LFor even] When we were with you, we gave you this ·rule [instruction; command]: “Anyone who ·refuses [is not willing] to work should not eat.”

¹¹[LFor; or Yet] We hear that some people in your group ·refuse to work [or are behaving irresponsibly; ¹are living/walking in idleness/disorder]. They do nothing but ·busy themselves [meddle; interfere] in other people's lives. ¹²We command ·those [such] people and ·beg [urge; encourage; exhort] them in the Lord Jesus Christ to ·work quietly [or settle down] and ·earn [Leat] their own ·food [bread]. ¹³But you, brothers and sisters, never become tired of doing good.

¹⁴If some people do not obey what we tell you in this letter, then take note of them. ·Have nothing to do [Do not associate] with them so they will ·feel ashamed [or be shamed]. ¹⁵But do not ·treat [regard] them as enemies. ·Warn [Admonish] them as ·fellow believers [¹a brother (or sister)].

FINAL WORDS

¹⁶Now may the Lord of peace [Lhimself] give you peace at all times and in every way. The Lord be with all of you.

¹⁷I, Paul, ·end this letter now [write this greeting] in my own ·handwriting [Lhand]. All my letters have this ·to show they are from me [sign]. This is the way I write.

¹⁸The grace of our Lord Jesus Christ be with you all.

1 Timothy

1 From Paul, an ·apostle [messenger] of Christ Jesus, by the command of God our Savior and Christ Jesus our hope.

²To Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24], a ·true [genuine] child to me ·because you believe [*or* in the faith]:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

**WARNING
AGAINST FALSE
TEACHING**

³I ·asked [urged; encouraged] you to stay longer in Ephesus [ca major port city in the Roman province of Asia, present-day western Turkey; Acts 19] when I went into Macedonia [ca Roman province in present-day northern Greece] so you could ·command [charge; instruct] some people there ·to stop teaching [*or* not to teach] ·false things [¹different doctrine/teachings; ^cdifferent from Paul's Gospel, and so false]. ⁴Tell them not to ·spend their time on [occupy themselves with; devote themselves to] ·stories that are not true [myths] and ·on long lists of names in family histories [endless/useless genealogies; Titus 3:9]. These things only bring ·arguments [controversy; *or* useless speculation]; they do not help God's ·work [plan; redemptive purpose], which ·is done in [*or* operates by; *or* is received by; *or* is known by] faith. ⁵The ·purpose [goal; aim] of this ·command [charge; instruction] is for people to have love, a love that comes from a pure heart and a ·good [clear] conscience and a ·true [genuine; sincere] faith. ⁶Some people have ·missed [departed/ deviated from] these things and turned to ·useless talk [empty/meaningless/foolish discussion]. ⁷They want to be teachers of the law, but they do not understand either what they are talking about or what they ·are sure about [so confidently assert].

⁸But we know that the law [c^cthe OT law of Moses] is good if someone uses it ·lawfully [legitimately; as God intended].

⁹We also know [*or* ...recognizing this:] that the law is not ·made [intended; laid down] for ·good people [¹the just/

righteous person] but for those who are against the law [lawbreakers; lawless] and for those who refuse to follow it [rebels; criminals]. It is for people who are against God [godless; ungodly] and are sinful, who are unholy and ungodly [irreverent; profane], who kill [or strike] their fathers and mothers, who murder, ¹⁰who take part in sexual sins, who have sexual relations with people of the same sex [are practicing homosexuals], who sell slaves [are kidnappers/slave traders], who tell lies, who speak falsely, and who do anything against [or all who live contrary to] the true teaching of God. ¹¹That teaching is part of [accords with; conforms to] the Good News [Gospel] of the blessed God that he gave me to tell [entrusted to me].

**THANKS FOR
GOD'S MERCY**

¹²I thank Christ Jesus our Lord, who gave me strength, because he trusted me [considered me trustworthy/faithful] and gave me this work of serving him [placed me in his service; appointed me to ministry]. ¹³[Even though] In the past I spoke against Christ [¹was a blasphemer] and persecuted him and did all kinds of things to hurt him [was an arrogant/insolent/violent man; Acts 8:3]. But God showed me mercy, because I acted in ignorance and unbelief. ¹⁴But the grace of our Lord was fully given [overflowed; abounded] to me, and with that grace came the faith and love that are in Christ Jesus.

¹⁵What I say is true [or This saying/word is trustworthy; 3:1; 4:9; 2 Tim. 2:11; Titus 3:8], and you should fully accept it [¹worthy of full acceptance; ^cwhat follows may be an early Christian hymn]: Christ Jesus came into the world to save sinners, of whom I am the worst [¹first; foremost]. ¹⁶But [¹for that reason] I was given mercy so that in me, the worst of all sinners, Christ Jesus could show that he has unlimited [immense; perfect; ¹all] patience. His patience with me made me an example for those who would believe in him and have life forever [eternal life]. ¹⁷To the King who rules forever [eternal King; ¹King of the ages], who will never die [immortal; incorruptible], who cannot be seen [invisible], the only God, be honor and glory forever and ever. Amen.

¹⁸Timothy, my child, I am giving you a command [this charge/instruction] that agrees with the prophecies that were given about you in the past [4:14; 6:12]. I tell you this so that by following [or by recalling; ¹by] them you can fight the good fight. ¹⁹Continue to have faith and do what you know is right [¹a good conscience]. Some people have rejected this, and their faith has been shipwrecked. ²⁰Hymenaeus [2 Tim. 2:17] and Alexander [2 Tim. 4:14] have done that, and I have given them [handed them over] to Satan so they will learn not to speak against God [¹blaspheme].

2 First of all, then, I tell [urge; exhort] you to pray for all people, asking God for what they need and being thankful to him [¹make petitions, prayers, intercessions, and thanksgivings for all people]. **2** Pray for rulers [kings] and for all who have authority so that we can have quiet and peaceful lives full of worship and respect for God [¹in all godliness and dignity/reverence]. **3** This is good, and it pleases [is acceptable to] God our Savior, **4** who wants all people to be saved and to know the truth. **5** [¹For] There is one God and one mediator [intermediary] so that human beings can reach God [¹between God and human beings], Christ Jesus, who is himself human. **6** He gave himself as a payment to free [ransom for] all people, proof that came [*or* revealing God's purpose; ¹the testimony/witness] at the right [the appointed; God's own] time. **7** That is why I was chosen [appointed] to tell the Good News [be a herald/preacher] and to be an apostle. (I am telling the truth; I am not lying.) I was chosen [appointed] to teach the Gentiles to believe and to know the truth [*or* as a true and faithful teacher of the Gentiles].

8 So, I want the men everywhere to pray, lifting up their hands in a holy manner [their hands in reverence; ¹holy hands], without anger and arguments [quarreling; disputing].

9 Also [Similarly; Likewise], women should wear proper [modest; respectable] clothes that show respect [modesty] and self-control [good sense], not using braided hair [elaborate hairstyles] or gold or pearls or expensive clothes. **10** Instead, they should do good deeds, which is right [proper] for women who say they worship God [profess reverence for God].

11 Let a woman learn by listening quietly [in silence] and being ready to cooperate in everything [¹in full/all submission]. **12** But I do not allow a woman to teach or to have [assume; exercise] authority over a man [*or* her husband], but to listen quietly [be quiet], **13** because Adam was formed first and then Eve [Gen. 2:8, 18, 22]. **14** And Adam was not tricked [deceived; led astray], but the woman was tricked [deceived; led astray] and became a sinner [transgressor; Gen. 3:1–6]. **15** But she will be saved through having children [*or* motherhood; ^cless likely, a reference to the birth of Christ] if she continues in faith, love, and holiness, with self-control [propriety; good sense].

3 What I say is true [*or* This saying/word is trustworthy; 1:15; 4:9; 2 Tim. 2:11; Titus 3:8]: Anyone wanting [aspiring] to become an overseer [¹bishop; ^cperhaps the same as elder; 3:6, 7; 5:17; Titus 1:5–6] desires a good [honorable; noble] work [role; position]. **2** An overseer must not give

people a reason to criticize him [have a good reputation; be above reproach], and he must have only one wife [or be faithful to his wife]. He must be self-controlled [sober], wise [have good judgment], respected by others, ready to welcome guests [hospitable], and able to teach. ³He must not drink too much wine or like to fight [be violent/a troublemaker], but rather be gentle and peaceable [not quarrelsome/contentious], not loving money [avaricious; greedy]. ⁴He must be a good family leader [manage/lead his own household well], having children who cooperate with full respect [who obey and respect him; or whom he controls with dignity]. ⁵(If someone does not know how to lead [manage] his own family [household], how can that person take care of God's church?) ⁶But an elder must not be a new believer [recent convert], or he might be too proud of himself [become arrogant] and be judged guilty just as the devil was [or incur the same punishment as the devil; 1:20]. ⁷An elder must also have the respect of [a good reputation among] people who are not in the church [^Loutsiders] so he will not be criticized by others [fall into disgrace; be caught in a scandal] and [or and in this way] caught [ensnared] in the devil's trap.

**DEACONS IN
THE CHURCH**

⁸In the same way, deacons must be respected by others [dignified], not saying things they do not mean [insincere; two-faced; deceitful]. They must not drink too much wine or try to get rich by cheating others [be greedy for money/profit]. ⁹With a clear conscience they must follow [hold on to] the secret of the faith that God made known to us [or God's revealed truths; ^Lthe mystery of the faith; ^{Ca}a mystery being something previously unknown but now revealed by God; Eph. 1:9]. ¹⁰Test them first. Then let them serve as deacons if you find nothing wrong in them [them blameless]. ¹¹In the same way, women [or women who are deacons; or deacon's wives] must be respected by others [dignified]. They must not speak evil of others [be slanderers/gossips]. They must be self-controlled [sober] and trustworthy [honest; faithful] in everything. ¹²Deacons must have only one wife [or be faithful to their wife] and be good leaders [managers] of their children and their own families [households]. ¹³Those who serve well as deacons are making an honorable place [gain good standing] for themselves, and they will be very bold [or have greater confidence/assurance] in their faith in Christ Jesus.

**THE SECRET
OF OUR LIFE**

¹⁴Although I hope I can come to you soon [quickly], I am writing these things to you now. ¹⁵Then, even if I am delayed, you will know how [^Lhow it is necessary] to live in the

·family [household] of God, which is the ·church [assembly] of the living God, the ·support [pillar] and foundation of the truth. ¹⁶Without doubt [*or* And we all agree], ·the secret of our life of worship [*or* the truth revealed in our faith/worship; ¹the mystery of godliness; v. 9] is great [¹what follows may be from an early Christian hymn]:

Heⁿ ·was shown to us [appeared; was revealed] in ·a human body [^Tthe flesh],
·proved right [vindicated] ·in spirit [*or* by the Spirit],
and seen by angels.

He was proclaimed ·to [among] the ·nations [Gentiles],
believed in ·by [*or* in; throughout] the world,
and taken up in glory.

4 Now the ·Holy Spirit [¹Spirit] clearly says that in the later times some people will ·stop believing [abandon; desert] the faith [2 Thess. 2:3–9; 2 Tim. 3:1]. They will ·follow [occupy themselves with; devote themselves to] ·spirits that lie [deceiving spirits] and teachings of demons. ²Such teachings come ·from the false words [*or* through the hypocrisy] of liars whose consciences are ·destroyed [seared; *or* branded] as if by a hot iron. ³They forbid people to marry and tell them not to eat certain foods which God created to be ·eaten [received] with thanks by people who believe and know the truth. ⁴[¹For] Everything God created is good, and nothing should be ·refused [rejected] if it is accepted with thanks, ⁵because it is ·made holy [sanctified] by ·what God has said [the word/pronouncement of God] and by prayer.

⁶By ·telling [pointing out] these things to the brothers and sisters, you will be a good servant of Christ Jesus. You will be ·made strong [nourished; nurtured] by the words of the faith and the good teaching which you have been following. ⁷But ·do not follow [reject] ·foolish stories that disagree with God's truth [^Tgodless myths and old wives tales], but train yourself ·to serve God [for godliness/piety]. ⁸[¹For] ·Training your body [Physical exercise] helps you in ·some [*or* small] ways, but ·serving God [godliness] helps you in every way ·by bringing you blessings [¹since it holds promise] in this life and in the future life, too. ⁹What I say is true [*or* This saying/word is trustworthy; 1:15; 3:1; 2 Tim. 2:11; Titus 3:8], and ·you should fully accept it [¹worthy of full acceptance]. ¹⁰This is why we work and struggle,ⁿ because we have put our hope in the living God who is the Savior of all people, especially of those who believe.

**A WARNING ABOUT
FALSE TEACHERS**

**BE A GOOD
SERVANT
OF CHRIST**

¹¹Command and teach these things. ¹²Do not let anyone ·treat you as if you are unimportant [despise/disregard/look down on you] because you are young. Instead, be an example to the believers with your words, your ·actions [conduct; behavior], your love, your ·faith [faithfulness], and your ·pure life [purity]. ¹³Until I come, ·continue to read the Scriptures to the people [attend/devote yourself to the public reading (of Scripture)], ·strengthen [encourage; exhort] them, and teach them. ¹⁴Use [LDo not neglect] the ·gift from the Spirit [spiritual gift; Lgift] ·you have [that is in you], which was given to you through prophecy when the group of elders laid their hands on you [ca way of dedicating someone to Christian service; 1:18; 5:22]. ¹⁵·Continue [Take care; Be diligent] to do those things; give your life to doing them so your progress may be seen by everyone. ¹⁶Be ·careful [conscientious] ·in your life [Labout yourself] and in your teaching. If you ·continue to live and teach rightly [Lpersevere in these things], you will save both yourself and those who listen to you.

**RULES FOR LIVING
WITH OTHERS**

5 Do not ·speak angrily to [rebuke; speak harshly to] an older man, but ·plead with [exhort; encourage] him as if he were your father. Treat younger men like brothers, ²older women like mothers, and younger women like sisters. ·Always treat them in a pure way [L...with complete purity].

³·Take care of [Provide support for; or Honor; Show respect to; Cboth honor and financial help are likely in mind] widows who are truly widows. ⁴But if a widow has children or grandchildren, let them first learn to ·do their duty to [or practice their piety/godliness toward] their own ·family [household] and to repay their parents or grandparents. [LFor] That pleases God. ⁵The true widow, who is all alone, puts her hope in God and continues ·to pray night and day for God's help [Lin petitions and prayers night and day]. ⁶But the widow who ·uses her life to please herself [lives in luxury; is self-indulgent] is really dead while she is alive. ⁷·Tell [Command; Instruct] the believers to do these things so that ·no one can criticize them [they may be blameless/above reproach]. ⁸Whoever does not care for his ·own relatives [Lown], especially his own family members, has ·turned against [denied; rejected] the faith and is worse than ·someone who does not believe in God [Lan unbeliever].

⁹To be on the list of widows [Cprobably a list of those widows who received regular support from the church], a woman must be at least sixty years old. She must have been ·faithful to her husband [or married only once; or the wife of one husband]. ¹⁰She must be known for her good works—

works such as raising her children, ·welcoming strangers [practicing hospitality], washing the feet of ·God's people [†the saints], helping those in ·trouble [distress; hardship], and ·giving [devoting] her life to do all kinds of good deeds.

¹¹But do not put younger widows on that list. After they give themselves to Christ, they are pulled away from him by their physical desires, and then they want to marry again.

¹²They will be judged for ·not doing what they first promised to do [breaking/despising their first pledge]. ¹³Besides that, they learn to ·waste their time [be idle], going from house to house. And they not only ·waste their time [are idlers] but also begin to gossip and ·busy themselves with other people's lives [become busybodies/meddlers], saying things they should not say. ¹⁴So I want the younger widows to marry, have children, and manage their homes. Then ·no enemy will [*or* the adversary will not; ^cSatan] have any ·reason [*or* opportunity] ·to criticize them [*or* for maligning/slandering (us/them)]. ¹⁵But some have already ·turned [wandered; strayed] away to follow Satan.

¹⁶If any woman who is a believer has widows in her family, she should ·care for [provide support for] them herself. The church should not ·have to care for them [^lcarry this burden]. Then it will be able to ·take care of [support] those who are truly widows.

¹⁷The elders who lead the church well should receive ·double honor [*or* both honor and remuneration; ^cprobably includes both respect and financial support; see v. 3], especially those who work hard by ·speaking [preaching] and teaching, ¹⁸because the Scripture says: “When an ox is ·working in the grain [threshing], do not ·cover its mouth to keep it from eating [muzzle it; Deut. 25:4],” and “A worker ·should be given his pay [deserves his wages; ^tis worthy of his hire; Luke 10:7].”

¹⁹Do not listen to someone who accuses an elder, without two or three witnesses [Deut. 19:15]. ²⁰Reprimand [Rebuke] those who continue sinning. Do this in front of the whole church so that the others will ·have a warning [^lfear; *or* show reverence].

²¹Before God and Christ Jesus and the ·chosen [elect] angels, I ·command [solemnly charge] you to ·do [keep; guard] these things without ·taking sides [prejudice] or showing favoritism of any kind.

²²·Think carefully before you [^lDo not quickly/hastily] ·appoint someone to leadership [^llay your hands on anyone; 4:14; ^ca way of dedicating someone to Christian service], and don't share in the sins of others. Keep yourself pure.

²³Stop drinking only water, but drink a little wine to help your stomach and your frequent sicknesses.

²⁴The sins of some people are ·easy to see [obvious; evident] ·even before they are judged [or arriving at the judgment before they do; or preceding them into court; going before them to judgment], but the sins of others ·are seen only later [arrive later; follow after]. ²⁵So also good deeds are ·easy to see [obvious; evident], but even those that are not easily seen cannot stay hidden [since they will be revealed on judgment day].

6 All who are ·slaves [slaves under a yoke] should show full ·respect [honor] to their masters so no one will ·speak against [revile; blaspheme] God's name and ·our teaching [or Christian doctrine; the teaching]. ²The slaves whose masters are believers should not ·show their masters any less respect [disrespect them; or take advantage of them] because they are believers. They should serve their masters even better, because they are helping believers ·they love [or loved by God; who are beloved].

You must teach and ·preach [encourage/exhort them about] these things.

**FALSE TEACHING
AND TRUE RICHES**

³Anyone who has a different teaching and does not agree with the ·true teaching [sound/healthy words] of our Lord Jesus Christ and the teaching that ·shows the true way to serve God [promotes piety/godliness]—⁴that person is ·full of pride [arrogant; conceited] and understands nothing, but ·is sick with a love for [has an unhealthy interest in] ·arguing [controversies; debate] and ·fighting about [quarrels over] words. This brings ·jealousy [envy], ·fighting [strife; division], ·speaking against others [slander; blasphemy], evil ·mistrust [suspicions], ⁵and constant ·quarrels [bickering; disputes] from those who have ·evil [depraved; corrupted] minds and have ·lost [been deprived of] the truth. They think that ·serving God [godliness; piety] is a way to ·get rich [make a profit].

⁶[But] ·Serving God [Godliness; Piety] does ·make us very rich [bring great profit], ·if we are satisfied with what we have [when accompanied by contentment]. ⁷[For] We brought nothing into the world, so we can take nothing out. ⁸But, if we have food and clothes, we will be satisfied with that. ⁹Those who want to become rich ·bring temptation to themselves [fall into temptation] and are caught in a trap. They ·want [desire] many foolish and harmful things that ·ruin and destroy people [plunge people into ruin and destruction]. ¹⁰[For] The love of money ·causes [is the root of] all kinds of evil. Some people have ·left [strayed/

wandered from] the faith, because they wanted to get more money [it], but they have caused themselves much sorrow [and have pierced themselves with many pains].

¹¹But you, man of God, run away from [flee] all those things. Instead, chase after [pursue] a right relationship with God [righteousness], a godly life [godliness; piety], faith, love, patience [perseverance; endurance], and gentleness. ¹²Fight the good fight [or Run the good race] of faith, grabbing hold of the life that continues forever [eternal life]. You were called to have that life when you confessed the good confession before many witnesses [1:18]. ¹³In the sight of [In the presence of; Before] God, who gives life to everything, and of Christ Jesus, I give you a command [exhort/encourage/charge you]. Christ Jesus made the good confession when he stood before Pontius Pilate [Matt. 27:11–26; Mark 15:1–15; Luke 23:1–24; John 18:28—19:16]. ¹⁴Do what you were commanded to do [Keep/Obey the command] without wrong [spot; stain] or blame until our Lord Jesus Christ comes again [returns; appears]. ¹⁵God will make that happen [reveal it] at the right [the appointed; his own] time. He is the blessed and only Ruler [Sovereign], the King of all kings and the Lord of all lords. ¹⁶He is the only One who never dies [has immortality]. He lives in light so bright no one can go near it [unapproachable]. No one has ever seen God, or can see him. May honor and power belong to God forever. Amen.

¹⁷Command those who are rich with things of this world [in the present age] not to be proud [arrogant; haughty]. Tell them to hope in God, not in their uncertain riches. God richly gives us everything to enjoy. ¹⁸Tell the rich people [them] to do good, to be rich in doing good deeds, to be generous and ready to share. ¹⁹By doing that, they will be saving [storing up] a treasure for themselves as a strong foundation for the future. Then they will be able to have [take hold of] the life that is true life.

²⁰Timothy, guard what God has trusted to [entrusted/ deposited with] you. Stay away from foolish, useless [irreverent; godless] talk and from the arguments [absurdities; contradictions] of what is falsely called “knowledge.” ²¹By saying they have that “knowledge” [claiming/professing it], some have missed [strayed/lost their way from] the true faith.

Grace be with you.

**SOME THINGS
TO REMEMBER**

2 Timothy

1 From Paul, an ·apostle [messenger] of Christ Jesus by the will of God. ·God sent me to tell about [L...according to] the promise of life that is in Christ Jesus.

²To Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24], a ·dear [beloved] child to me [1 Tim. 1:2]:

Grace, mercy, and peace to you from God the Father and Christ Jesus our Lord.

ENCOURAGEMENT FOR TIMOTHY

³I thank God as I always ·mention [remember] you in my prayers, day and night. I serve him, ·doing what I know is right [with a clear conscience] as my ancestors did. ⁴Remembering your tears [Cprobably at Paul's departure], I ·want very much [long] to see you so I can be filled with joy. ⁵I remember your ·true [sincere] faith. That faith first lived in your grandmother Lois and in your mother Eunice, and I ·know [am sure/persuaded] you now have that same faith. ⁶This is why I remind you to ·keep using [rekindle; fan into flames] the gift God gave you when I laid my hands on you [Ca way of dedicating someone to Christian service; 1 Tim. 4:14]. ⁷[LFor] God did not give us ·a spirit [or the Spirit] that makes us ·afraid [timid] but ·a spirit [or the Spirit] of power and love and ·self-control [self-discipline; or good judgment].

⁸So do not be ashamed to ·tell people [testify; bear witness] about our Lord, and do not be ashamed of me, ·in prison for the Lord [Lthis prisoner; CPaul was in prison in Rome for a second time and would soon be executed]. But suffer with me for the ·Good News [Gospel]. God, who gives us the strength to do that, ⁹saved us and ·made us his holy people [Lcalled us to a holy calling]. That was not because of anything we did ourselves but because of ·God's [Lhis own] purpose and grace. That grace was given to us through Christ Jesus before ·time began [L eternal times], ¹⁰but it is now ·shown [revealed; manifested] to us by the ·coming [appearing; manifestation] of our Savior Christ Jesus. He ·destroyed [broke the power of; abolished] death, and through the

·Good News [Gospel] he ·showed us the way to have [¹illuminated; brought to light] ·life that cannot be destroyed [immortal life; ¹life and immortality]. ¹¹I was ·chosen [appointed] ·to tell that Good News [^{1a} preacher/herald] and to be an apostle and a teacher. ¹²I am suffering now ·because I tell the Good News [¹for this reason], but I am not ashamed, because I know the One in whom I have ·believed [put my trust/faith]. And I am ·sure [convinced; confident] he is able to ·protect [guard; keep safe] what ·he has trusted me with [*or* I have entrusted with him; ¹my deposit/entrustment] until that day [^cthe final day of judgment and reward].

¹³·Follow the pattern [*or* Hold to the standard/norm] of true teachings that you heard from me ·in [*or* accompanied by the] faith and love, which are ·available in [¹in] Christ Jesus.

¹⁴·Protect [Guard] the ·truth that you were given [¹the good deposit entrusted to you]; ·protect [guard] it ·with the help of [by the power of; ¹through; by] the Holy Spirit who lives in us.

¹⁵You know that everyone in Asia [^ca Roman province in present-day western Turkey] has left me, even Phygelus and Hermogenes. ¹⁶May the Lord show ·mercy [kindness] to the family of Onesiphorus [4:20; ^cthe reference to the “family” rather than the man may indicate that Onesiphorus has since died], who has often ·helped [encouraged; refreshed] me and was not ashamed ·that I was in prison [¹of my chains]. ¹⁷When he came to Rome, he ·looked eagerly [searched diligently] for me until he found me. ¹⁸May the Lord ·allow him to find [grant/give him] mercy from the Lord on that day [^cthe final day of judgment and reward]. You know very well how many ways he ·helped [served] me in Ephesus [^ca major port city in the Roman province of Asia, present-day western Turkey; Acts 19].

2 You then, Timothy, my child, be strong in the grace we have in Christ Jesus. ²You should ·teach [entrust to; *or* pass on to] people ·whom you can trust [who are faithful/reliable] the things you have heard me say ·in the presence of [*or* confirmed by] many witnesses. Then they will be able to teach others. ³·Share in the troubles we have [*or* Join me in suffering] like a good soldier of Christ Jesus. ⁴A soldier wants to please the ·enlisting [*or* commanding] officer, so no one serving in the army ·wastes time with [gets involved/entangled with] ·everyday matters [civilian affairs]. ⁵Also an athlete who takes part in a contest must ·obey all [play by] the rules in order to ·win [¹be crowned; ^cwith the victor’s wreath]. ⁶The farmer who works hard should be the first person to get some of the food that was grown. ⁷Think about

**A LOYAL SOLDIER
OF CHRIST JESUS**

what I am saying, because the Lord will give you the ability to understand everything.

⁸Remember Jesus Christ, who was raised from the dead, who is from the ·family [^Lseed] of David [2 Sam. 7:12–16]. ·This is the Good News I preach [^L...according to my Gospel], ⁹and I am suffering because of it to the point of being bound with chains like a criminal. But God’s ·teaching [message; word] is not in chains. ¹⁰So I ·patiently accept [endure] all these troubles so that those whom God has chosen can ·have [receive; obtain] the salvation that is in Christ Jesus. With that salvation comes ·glory that never ends [eternal glory].

¹¹This ·teaching is true [saying/word is trustworthy; 1 Tim. 1:15; 3:1; 4:9; Titus 3:8; ^Cwhat follows may be an early Christian hymn]:

If we died with him, we will also live with him.

¹²If we ·accept suffering [endure; persevere], we will also ·rule [reign] with him.

If we ·say we don’t know [deny; disown; renounce] him, he will ·say he doesn’t know [deny; disown; renounce] us.

¹³If we are not faithful, he will still be faithful,

because he ·must be true to who he is [^Lcannot deny/disown himself].

**A WORKER
PLEASING TO GOD**

¹⁴Continue teaching [^LRemind them of] these things, ·warning people [^Lsolemnly testifying/declaring] in God’s presence not to ·argue [quarrel] about words. It ·does not help anyone [is good for nothing], and it ruins those who listen. ¹⁵Make every effort [Do your best; Be diligent] to ·give [present] yourself to God as the kind of person he will approve. Be a worker who ·is not ashamed [*or* will not be shamed] and who ·uses the true teaching in the right way [correctly handles the true message/word of truth; *or* holds carefully to the true message/word of truth]. ¹⁶Stay away from ·foolish, useless talk [godless/irreverent chatter; 1 Tim. 1:3–4; 4:7; 6:20], because that will lead people ·further away from God [into even more ungodliness]. ¹⁷Their evil teaching will spread like ·a sickness inside the body [^Lgangrene]. Hymenaeus [1 Tim. 1:20] and Philetus are like that [^Cprobably false teachers and opponents of Paul from Ephesus]. ¹⁸They have ·left [strayed away from] the ·true teaching [truth], saying that the ·rising from the dead [resurrection] has already taken place, and so they are ·destroying [undermining; overturning] the faith of some people. ¹⁹But God’s strong foundation continues to stand, ·sealed [inscribed; engraved] with these words: “The Lord knows those who belong to him [Num. 16:5],” and “Everyone who ·wants to belong to [^Lnames the name of] the Lord must ·stop doing wrong [^Lturn away from wickedness/injustice].”

²⁰In a **·large house** [wealthy household] there are not only **·things** [vessels; dishes] made of gold and silver, but also **·things** [vessels; dishes] made of wood and clay. Some things are used for **·special** [honorable; noble] purposes, and others are made for **·ordinary** [dishonorable; ignoble] jobs [such as garbage or excrement]. ²¹All who make themselves clean from **·evil** [¹these things; ²the false teaching described in vv. 16–18] will be used for **·special** [honorable; noble] purposes. They will be made holy, useful to the Master, ready to do any good work.

²²But **·run away from** [flee] the **·evil desires** [passions; desires] of youth. **·Try hard to live right and to have** [¹Pursue righteousness,] **faith, love, and peace, together with those who ·trust in** [¹call upon] the Lord from pure hearts. ²³**·Stay away from** [Avoid; Having nothing to do with] **foolish and ·stupid** [ignorant] **·arguments** [controversies; speculation], because you know they **·grow into** [breed; beget] quarrels. ²⁴And a **·servant** [slave; bondservant] of the Lord must not quarrel but must be kind to everyone, a **·good** [qualified; able] teacher, and patient. ²⁵The Lord's servant must gently teach [¹...gently instructing/correcting] those who **·disagree** [are opponents]. Then **·maybe** [perhaps] God will **·let them change their minds** [¹grant them repentance] **·so they can accept** [¹leading to knowledge of] the truth. ²⁶And they may **·wake up** [come to their senses] and escape from the **·trap** [snare] of the devil, who catches them to do **·what he wants** [his will].

3 **·Remember** [Know] this! In the last days there will be **·many troubles** [¹difficult/terrible times], ²because people will love themselves, love money, **·brag** [boast], and be **·proud** [arrogant]. They will **·say evil things against others** [speak abusively; or blaspheme] and will not obey their parents or be **·thankful** [grateful] or be **·the kind of people God wants** [holy; pious]. ³They will not love others, will refuse to **·forgive** [reconcile], will **·gossip** [slander], and will not control themselves. They will be **·cruel** [brutal], will **·hate** [¹not love] what is good, ⁴will **·turn against their friends** [be treacherous/traitors], and will **·do foolish things without thinking** [be reckless]. They will be conceited, will love pleasure instead of God, ⁵and will act as if they serve God [¹having a form/appearance of godliness/piety] but will **·not have his** [or deny his/its] power. **·Stay away from** [Avoid] those people. ⁶[¹For] Some of them **·go** [sneak; worm their way; talk their way] **into homes and ·get control of** [captivate; gain influence over] **·silly** [vulnerable; or idle] women who are **·full of** [or burdened with (the guilt of)] sin and are **·led**

THE LAST DAYS

[swayed; controlled] by ·many [all kinds of] evil desires. ⁷These women are always ·learning [or seeking out] new teachings, but they are never able to ·understand [arrive at] the truth fully. ⁸Just as Jannes and Jambres were against Moses [the traditional names (not found in the Bible) of the Egyptian magicians who opposed Moses; Ex. 7:11], these people are against the truth. Their ·thinking has been ruined [minds/thoughts are corrupted/depraved], and they ·have failed in trying to follow the faith [or are teaching a counterfeit faith]. ⁹But they will not ·be successful in what they do [or get much further], because as with Jannes and Jambres, everyone will see ·that they are foolish [their folly/ignorance].

**OBEY THE
TEACHINGS**

¹⁰But you have followed what I teach, the way I live, my ·goal [purpose/aim (in life)], faith, patience, and love. ·You know I never give up [^L...my endurance]. ¹¹·You know how I have been hurt and have suffered [...my persecution and suffering], as in Antioch [Acts 13:14–52], Iconium [Acts 14:1–5], and Lystra [Acts 14:6–20]. I have ·suffered [^Lendured such persecutions], but the Lord ·saved [rescued; delivered] me from all those troubles. ¹²[^LIndeed; In fact] Everyone who wants to live ·as God desires [in a godly manner], in Christ Jesus, will be persecuted. ¹³But people who are evil and ·cheat others [impostors; charlatans] will go from bad to worse. ·They will fool others, but they will also be fooling themselves [^L...deceiving and being deceived].

¹⁴But you should continue following the teachings you learned. You ·know [are confident] they are true, ·because you trust those who taught you [^Lknowing from whom you learned them]. ¹⁵Since you were a ·child [infant] you have known the ·Holy Scriptures [or sacred writings] which are able to make you wise. And that wisdom leads to salvation through faith in Christ Jesus. ¹⁶All Scripture is ·inspired by God [breathed out by God; ^LGod-breathed] and is useful for teaching, for ·showing people what is wrong in their lives [refuting error; rebuking], for correcting faults, and for ·teaching how to live right [training in righteousness]. ¹⁷·Using the Scriptures, [^L...so that] ·the person who serves God [^LGod's person] will be ·capable [competent], ·having all that is needed [fully equipped] to do every good work.

4 I ·give you a command [solemnly charge you] in the presence of God and Christ Jesus, the One who will judge the living and the dead, and by his ·coming [appearing] and his kingdom: ²Preach the ·Good News [Gospel]. Be ready ·at all times [whether it is convenient or inconvenient; in season or out of season], and ·tell people what they need to do [correct; reprove]. ·Tell them when they are wrong [Rebuke]. ·Encourage [Comfort; Exhort] them with ·great

patience and careful teaching [¹all patience and teaching],
³because the time will come when people will not ·listen to
 [put up with; endure] the ·true [sound; healthy] teaching but
 will ·find many more [gather around themselves; accumulate]
 teachers who ·please them [meet their needs/desires] by say-
 ing the things ·they want to hear [their ears itch for]. ⁴They
 will ·stop listening to [¹turn their ears/hearing away from]
 the truth and will ·begin to follow [wander/turn aside to]
 ·false stories [myths]. ⁵But you should ·control yourself [be
 sober-minded] at all times, ·accept troubles [endure hard-
 ships], do the work of ·telling the Good News [¹an evangel-
 ist], and ·complete all the duties of a servant of God [¹fulfill
 your service/ministry].

⁶[¹For] My life is being ·given as an offering to God
 [¹poured out as a drink offering; Num. 28:24; Phil. 2:17], and
 the time has come for ·me to leave this life [¹my departure].
⁷I have ·fought the good fight [*or* competed well], I have fin-
 ished the race, I have kept the faith. ⁸Now, a ·crown [victor's
 wreath] is ·being held [reserved] for me—a ·crown [victor's
 wreath] ·for being right with God [¹of righteousness]. The
 Lord, the ·judge who judges rightly [¹righteous/just judge],
 will give the ·crown [victor's wreath] to me on that day [^cthe
 final day of judgment and reward]—not only to me but to
 all those who have ·waited with love for him to come again
 [¹loved his appearing].

⁹·Do your best [Make every effort; Be diligent] to come to
 me as soon as you can, ¹⁰because Demas [Col. 4:14; Philem.
 24], who loved this ·world [¹present age], ·left [deserted] me
 and went to Thessalonica [^ca city in Macedonia, present-day
 northern Greece; 1 Thess. 1:1; 2 Thess. 2:1]. Crescens went
 to Galatia [^ca Roman province in present-day central Turkey;
 Gal. 1:2], and Titus [2 Cor. 2:13; Gal. 2:1–3; Titus 1:1] went
 to Dalmatia [^ca Roman province, mostly in present-day
 Croatia]. ¹¹Luke [Col. 4:14; Philem. 24] is the only one still
 with me. Get Mark [Acts 12:25; 13:13; 15:37–39; Col. 4:10]
 and bring him with you when you come, because he can help
 me in my work here. ¹²I sent Tychicus [Acts 20:4; Eph. 6:21;
 Col. 4:7; Titus 3:12] to Ephesus [1:18; 1 Tim. 1:3]. ¹³When I
 was in Troas [^ca city in northwest Asia Minor; Acts 16:8, 11;
 20:5–6], I left my ·coat [cloak] there with Carpus. So when
 you come, bring it to me, along with my ·books [*or* scrolls],
 particularly the ones written on parchment [^cwriting mate-
 rial made from animal skins].

¹⁴Alexander the ·metalworker [*or* coppersmith; 1 Tim. 1:20]
 did many ·harmful [evil] things against me. The Lord will
 ·punish [repay] him for what he did [Ps. 28:4]. ¹⁵You also
 should be ·careful that he does not hurt you [¹on your guard],

PERSONAL WORDS

because he fought strongly against [strongly opposed] our teaching [message; words].

16. The first time I defended myself [*or* At my first defense/court hearing], no one helped me [appeared on my behalf]; everyone left [deserted] me. May they be forgiven [lit not be counted/reckoned against them]. 17. But the Lord stayed [stood] with me and gave me strength so I could fully tell the Good News [Gospel; proclamation] for all the Gentiles [nations] to hear. So I was saved [rescued; delivered] from the lion's mouth [^{Ca} reference to literal or, more likely, figurative death; the lion may represent the Roman emperor Nero]. 18. The Lord will save [rescue; deliver] me when anyone tries to hurt me [^Lfrom every evil deed], and he will bring me safely [^Lsave me] to his heavenly kingdom. Glory forever and ever be the Lord's [^Lto him]. Amen.

FINAL GREETINGS

19. Greet Priscilla [^LPrisca] and Aquila [Acts 18:2, 18, 26; Rom. 16:3–4; 1 Cor. 16:19] and the family of Onesiphorus [1:17]. 20. Erastus [Acts 19:22; Rom. 16:23] stayed in Corinth [^{Ca} major city in Achaia, present-day southern Greece; Acts 18; 1 Cor. 1:1; 2 Cor. 1:1], and I left Trophimus [Acts 20:4; 21:29] sick in Miletus [^{Ca} coastal city near Ephesus; Acts 20:15, 17]. 21. Try as hard as you can [Make every effort; Do your best] to come to me before winter.

Eubulus sends greetings to you. Also Pudens, Linus, Claudia, and all the brothers and sisters in Christ greet you.

22. The Lord be with your spirit. Grace be with you.

Titus

1 From Paul, a ·servant [slave; bondservant] of God and an ·apostle [messenger] of Jesus Christ. I was sent ·to help [*or* in the service of; *or* to bring about] the faith of God's ·chosen people [elect] and to help them know the truth that ·shows people how to serve God [*or* leads to godliness/piety]. **2**That faith and that knowledge ·come from [*or* lead to] the ·hope for [confidence/certainty of] ·life forever [eternal life], which God, who never lies, promised to us before ·time began [¹eternal times]. **3**At ·the right [the appointed; his own] time God ·let the world know about that life [¹revealed/manifested his word/message] through preaching. He ·trusted [entrusted] me with that work by the command of God our Savior.

4To Titus [2 Cor. 2:13; 7:6; 8:16; Gal. 2:1–3], my ·true [genuine] child in the faith we share:

Grace and peace from God the Father and Christ Jesus our Savior.

5I left you in Crete [can island in the Mediterranean southeast of Greece] so you could ·finish doing [organize; straighten out] the things that still needed to be done and so you could appoint elders in every ·town [city], as I directed you. **6**An elder [1 Tim. 3:1–7] must ·not be guilty of doing wrong [be blameless], must ·have only one wife [*or* be faithful to his wife], and must have ·believing [*or* faithful] children. They must not be ·known as children who are [accused of being] ·wild [reckless] and ·do not cooperate [unruly; undisciplined; rebellious]. **7**As God's ·managers [stewards], overseers [cprobably the same church office as elder; 1 Tim. 3:1, 6, 7; 5:17] must be ·innocent of wrongdoing [blameless], ·unselfish [not arrogant/self-willed], not ·quick-tempered [easily angered]. They must not ·drink too much wine [be a drunkard], ·like to fight [be violent/a brawler], or ·try to get rich by cheating others [be greedy for gain/dishonest in business]. **8**Overseers must be ·ready to welcome guests [hospitable], love what is good, be ·wise [self-controlled; sensible],

**TITUS' WORK
IN CRETE**

·live right [upright; just], and be ·holy [devout] and ·self-controlled [disciplined]. ⁹By holding ·on [firmly] to the ·trustworthy [faithful] ·word [message] just as it was taught to them, overseers can ·encourage [exhort] people with ·true [sound; healthy] teaching, and they can ·correct [reprove; refute] those who are against it.

¹⁰There are many ·people who refuse to cooperate [unruly/rebellious people], who talk about ·worthless [empty; useless] things and ·lead others into the wrong way [deceive others]—mainly [especially] those ·who insist on circumcision to be saved [*or* among the Jewish Christians; ¹of the circumcision]. ¹¹These people must be ·stopped [¹silenced], because they are ·upsetting [misleading; ruining; overthrowing] whole families by teaching things they should not teach, which they do ·to get rich by cheating people [for dishonest gain]. ¹²Even one of their own prophets said, “Cretans are always liars, evil ·animals [beasts], and lazy ·people who do nothing but eat [gluttons; ^{Ca} a quote from Epimenides, a poet from Crete (sixth century BC)].” ¹³The words that prophet said are [¹This testimony is] true. So ·firmly [severely; sharply] ·tell those people they are wrong [rebuke/admonish them] so they may become ·strong [sound; healthy] in the faith, ¹⁴not ·accepting [paying attention to; wasting time with] Jewish ·false stories [myths; 1 Tim. 1:4; 4:7; 2 Tim. 4:4] and the commands of people who ·reject [turn their backs on] the truth. ¹⁵To those who are pure, all things are pure, but to those who are ·full of sin [defiled; polluted (with sin)] and ·do not believe [unfaithful], nothing is pure. Both their minds and their consciences have been ·ruined [defiled; polluted]. ¹⁶They ·say [claim; confess] they know God, but their actions show they ·do not accept [deny] him. They are ·hateful people [detestable; abominable], they refuse to obey, and they are ·useless [unfit; disqualified] for doing anything good.

**FOLLOWING THE
TRUE TEACHING**

2 But you must tell everyone what ·to do to follow [*or* is consistent with] ·the true [sound; healthy] teaching. ²Teach older men to be ·self-controlled [sober], ·serious [dignified; worthy of respect], ·wise [self-controlled], ·strong [sound; healthy] in faith, in love, and in ·patience [endurance].

³In the same way, teach older women to be ·holy [reverent] in their behavior, not ·speaking against [slandering; gossiping about] others or enslaved to ·too much wine [excessive drinking], but teaching what is good. ⁴Then they can ·teach [train] the young women to love their husbands, to love their children, ⁵to be ·wise [sensible; self-controlled] and pure, to be ·good workers at home [devoted to home life], to be kind, and to ·yield [submit] to their husbands. Then

no one will be able to ·criticize [discredit; malign; blaspheme] the ·teaching God gave us [word of God].

⁶In the same way, encourage young men to be ·wise [self-controlled]. ⁷In every way be an example of doing good deeds. When you teach, do it with ·honesty [integrity] and ·seriousness [dignity]. ⁸Speak ·the truth [a sound message] so that you cannot be ·criticized [condemned]. Then those who are against you will be ashamed because there is nothing bad to say about us.

⁹Slaves [Bondservants] should ·yield [submit] to their own masters at all times, trying to please them and not ·arguing with [talking back to] them. ¹⁰They should not ·steal [pilfer] from them but should show their masters ·they can be fully trusted [*or* that their faith is good/productive; ^Lall good faith] so that in everything they do they will ·make attractive [adorn; show the beauty of] the teaching of God our Savior.

¹¹That is the way we should live, because [^LFor] God's grace that can save everyone has ·come [appeared; been revealed]. ¹²It ·teaches [trains; disciplines] us to ·turn away from [reject; deny] ungodly living and ·the evil things the world wants to do [*or* worldly desires; sinful pleasures]. Instead, that grace teaches us to live in the present age in a ·wise [self-controlled] and ·right [upright; just] way and in a ·way that shows we serve God [godly manner]. ¹³We should live like that while we wait for our ·great [happy; blessed] hope and the ·coming of the glory [glorious appearing/manifestation] of our great God and Savior Jesus Christ. ¹⁴He gave himself for us so he might ·pay the price to free [redeem; ransom] us from all ·evil [wickedness; lawlessness] and to make us pure people who belong only to him—people who are always ·wanting [eager; zealous] to do good deeds.

¹⁵Say these things and ·encourage [exhort] the people and ·tell them what is wrong in their lives [rebuke/admonish them], with all authority. Do not let anyone ·treat you as if you were unimportant [look down on/despise/disregard you].

3 Remind the believers to ·yield to the authority of [submit/be subject to] rulers and ·government leaders [authorities], to obey them, to be ready to do ·good [whatever is good; ^Levery good work], ²to ·speak no evil about anyone [slander no one], to ·live in peace [avoid fighting], and to be gentle and ·polite [considerate; courteous] to all people.

³In the past we also were foolish. We did not obey, we were ·wrong [mislead; deceived], and we were slaves to ·many things our bodies wanted and enjoyed [^Lvarious passions

**THE RIGHT WAY
TO LIVE**

and pleasures]. We spent our lives doing evil and being ·jealous [envious]. People hated us, and we hated each other. ⁴But when the kindness and ·love [love of humanity] of God our Savior ·was shown [appeared; was revealed], ⁵he saved us because of his mercy. It was not because of ·good deeds we did to be right with him [*or* righteous deeds we did]. He saved us through the washing ·that made us new people [^{of} new-birth/regeneration and renewal] ·through [by] the Holy Spirit. ⁶God poured out ·richly [generously; abundantly] upon us that Holy Spirit through Jesus Christ our Savior. ⁷Being [^{L...}so that having been] ·made right with God [justified; declared righteous] by his grace, we could ·have the hope of receiving [^Lbecome heirs with the hope/expectation of] ·the life that never ends [eternal life].

⁸This ·teaching is true [saying/word is trustworthy; 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11], and I want you to ·be sure the people understand [*or* insist on] these things. Then those who ·believe [trust; have faith] in God will ·be careful to use their lives for [devote themselves to; *or* take the lead in] doing good. These things are good and will ·help [be beneficial for] everyone.

⁹But ·stay away from [avoid] foolish ·arguments [controversies; debates] and ·talk about useless family histories [^Lgenealogies; 1 Tim. 1:4] and ·arguments [quarrels; disputes] and ·quarrels [fights] about the law [1:10, 14; 1 Tim. 1:3–7]. Those things are ·worth nothing [unprofitable] and ·will not help anyone [empty]. ¹⁰After a first and second warning, ·avoid [reject; have nothing to do with] someone who ·causes arguments [is divisive; causes factions]. ¹¹You can know that such people are ·evil [warped; perverted; corrupt] and sinful; ·their own sins prove them wrong [^{L...}being self-condemned].

**SOME THINGS
TO REMEMBER**

¹²When I send Artemas or Tychicus [Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12] to you, make every effort to come to me at Nicopolis [^ca city located on the west coast of Greece], because I have decided to stay there this winter. ¹³Do all you can [Make every effort] to help Zenas the lawyer and Apollos [Acts 18:24, 27; 1 Cor. 1:12; 3:4–6] on their journey so that they have everything they need. ¹⁴Our people must learn to ·use their lives for [devote themselves to; *or* take the lead in] doing good deeds to ·provide what is necessary [meet urgent needs] so that their lives will not be ·useless [unfruitful].

¹⁵All who are with me greet you. Greet those who love us in the faith.

Grace be with you all.

Philemon

¹From Paul, a prisoner of Christ Jesus, and from Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24], our brother.

To Philemon, our ·dear friend [brother] and ·worker with us [coworker]; ²to Apphia [cperhaps Philemon’s wife], our sister; to Archippus [cpossibly Philemon’s son], ·a worker with us [our fellow soldier]; and to the church that meets in your home:

³Grace and peace to you from God our Father and the Lord Jesus Christ.

⁴I always thank my God when I ·mention [remember] you in my prayers, ⁵because I hear about the love you have for all ·God’s holy people [Tthe saints] and the faith you have in the Lord Jesus. ⁶I pray that the ·faith you share [the sharing/fellowship of your faith] may ·make you [enable/empower you to] understand every blessing we have in Christ. ⁷I have great joy and comfort, my brother, because the love you have shown to ·God’s people [Tthe saints] has refreshed ·them [their hearts; Ltheir inward parts; cthe seat of emotions].

⁸So, in Christ, I could be bold and order you to do what is ·right [required; proper; your duty]. ⁹But because I love you, I am ·pleading with [appealing to; urging; encouraging] you instead. I, Paul, an old man now and also a prisoner [cin Rome, about AD 60; Acts 28:16–31; Phil. 1:7] for Christ Jesus, ¹⁰am ·pleading with [appealing to; urging; encouraging] you for my child Onesimus, ·who became my child [Lwhom I begat/fathered; cPaul evidently led Onesimus to Christ in Rome] while I was in prison. ¹¹In the past he was ·useless [unprofitable; worthless] to you, but now he has become ·useful [helpful; valuable] for both you and me [ca play on words, since Onesimus means “useful” or “helpful”].

¹²I am sending him back to you, and ·with him I am sending my own heart [or he is my very heart]. ¹³I wanted to keep him with me so that ·in your place [or on your behalf] he

**PHILEMON’S
LOVE AND FAITH**

**ACCEPT
ONESIMUS AS
A BROTHER**

might ·help [serve] me while I am in prison for the ·Good News [Gospel]. ¹⁴But I did not want to do anything without ·asking you first [your consent] so that any good you do for me will be because you want to do it, not ·because I forced you [out of compulsion]. ¹⁵[^LFor] Maybe Onesimus was separated from you for a short time so you could have him back forever— ¹⁶no longer as a slave, but better than a slave, as a loved brother. ·I love him very much, but you will love him even more [^L...especially to me, but more so to you], both ·as a person [*or* in the natural realm; ¹in the flesh] and ·as a believer in the Lord [*or* in the spiritual realm; ¹in the Lord].

¹⁷So if you consider me your partner, ·welcome [receive; accept] Onesimus as you would ·welcome [receive; accept] me. ¹⁸If he has ·done anything wrong to [defrauded; harmed] you or if he owes you anything, charge that to me. ¹⁹I, Paul, am writing this with my own hand [^Ccontrary to his usual practice of using a scribe, or amanuensis; Rom. 16:22]. I will pay it back, and I will ·say nothing about what [make no mention that] you owe me for your ·own life [very self; ^CPaul had evidently led Philemon to Christ]. ²⁰So [¹Yes], my brother, I ask ·that you do this for me [for this benefit/favor from you] in the Lord: Refresh my heart in Christ. ²¹I write this letter, ·knowing [¹confident of your obedience/compliance, knowing] that you will do what I ask you and even more.

²²One more thing—prepare a ·room [guestroom] for me in which to stay, because I hope God will answer your prayers and I will be ·able to come [restored; ¹granted] to you.

FINAL GREETINGS

²³Epaphras [Col. 1:7; 4:12], a prisoner with me for Christ Jesus, sends greetings to you. ²⁴And also Mark [Acts 12:25; 13:13; 15:37–39; Col. 4:10], Aristarchus [Acts 19:29; Col. 4:10], Demas [Col. 4:14; 2 Tim. 4:10], and Luke [Col. 4:14; 2 Tim. 4:11], ·workers together with me [my coworkers], send greetings.

²⁵The grace of our Lord Jesus Christ be with your spirit.

Hebrews

**GOD SPOKE
THROUGH HIS SON**

1 ·In the past [Long ago] God spoke to our ·ancestors [forefathers; fathers] through the prophets ·many times [or in a fragmentary/partial way; ^Lin many parts] and in many different ways. **2**But now in these last days God has spoken to us through ·his Son [or a son; 1:3]. God has ·chosen [appointed] his Son to ·own [be heir/ inheritor of] all things, and through him he made the ·world [universe; ages; ^Ccomprising both space and time; John 1:3]. **3**The Son ·reflects [or radiates; shines forth] the glory of God [John 1:14] and ·shows exactly what God is like [^Lis the exact representation/imprint/stamp of his being/ essence/nature]. He ·holds everything together [sustains/ upholds all things] with his powerful word. When the Son ·made people clean from their [^Lprovided purification/ cleansing for] sins [9:14], he sat down at the right ·side [^Lhand; ^Cthe most honored position beside a king; Ps. 110:1] of ·God, the Great One in heaven [^Lthe Majesty/Preeminence in the highest places; ^Ca Jewish way to avoid saying the divine name of God]. **4**The Son became much ·greater [superior; better] than the angels, ·and [or just as; in the same way that] ·God gave him [^Lhe inherited] a name [^Ceither “Son” (v. 5), or referring to his nature or reputation] that is ·much greater than [far superior to] theirs.

5This is because God never said to any of the angels, “You are my Son.

Today I have ·become your Father [^Tbegotten you; Ps. 2:7; see Heb. 5:5; Acts 13:33].”

·Nor did God say of any angel [^LAnd again],

“I will be his Father, and he will be my Son [2 Sam. 7:14].”

6And [^Lagain] when God brings ·his firstborn Son [^Lthe firstborn; Rom. 8:29] into the world, he says,

“Let all God’s angels worship him [Ps. 97:7 (in the Greek version of the OT); ^Csimilar words are found in the Greek version of Deut. 32:43 and in a Hebrew copy among the Dead Sea Scrolls].”

7This is what God said about the angels:

“God makes his angels become like winds [*or* God makes winds into his messengers].

He makes his servants become like flames of fire [*or* flames of fire to be his servants; Ps. 104:4].”

8But God said this about his Son:

“God, your throne [¹Your throne, O God;] will last forever and ever.

You will rule your kingdom with fairness [^{1a} a just/righteous scepter; ^{ca} a scepter symbolizes royal authority].

9You love right [righteousness] and hate evil [wickedness; lawlessness],

so God [¹God, your God,] has chosen [^{1a}anointed] you from among your friends [*or* above your peers; above anyone else];

he has set you apart with much joy [^{1a}anointed you with the oil of joy/rejoicing; Ps. 45:6–7].”

10God also says,

“Lord, in the beginning you made [^{1a}laid the foundations of] the earth,

and your hands made the skies [heavens].

11They will be destroyed, but you will remain [continue; ^cforever].

They will all wear out like clothes [a garment].

12You will fold them [roll them up] like a coat [robe].

And, like clothes [a garment], you will change them.

But you never change [are the same; 13:8],

and your life [¹years] will never end [fail; run out; Ps. 102:25–27].”

13And God never said this to an angel:

“Sit by me at my right side [hand; v. 3]

until I put your enemies under your control [^{1a}as a footstool under your feet; Ps. 110:1].”

14.All the angels are [^{1a}Are they not...?] spirits who serve God [*or* ministering spirits] and are sent to help [serve] those who will receive [^{1a}inherit] salvation.

**OUR SALVATION
IS GREAT**

2 So [For this reason] we must be more careful to follow [pay even closer attention to] what we were taught [have heard]. Then we will not stray [drift] away from the truth. **2.**The teaching [¹If/Since the message/word...] God spoke through angels [Acts 7:53] was shown to be true [firm; reliable], and anyone who did not follow it or obey it [every violation/transgression and disobedience] received the punishment that was earned [it deserved; was just]. **3.**So surely we also will be punished [¹How will we escape...?] if we ignore this [such a] great salvation. The Lord himself first

·told about [announced] this salvation, and those who heard him ·testified [confirmed to us] it was true. ⁴God also ·testified to the truth of the message [joined in/confirmed their testimony] by using great signs, wonders, many kinds of ·miracles [acts of power], and by ·giving people [¹the distribution/apportioning of] gifts through the Holy Spirit, ·just as he wanted [*or* however he desired].

⁵[¹For] God did not ·choose angels to be the rulers of the new world that was coming [¹subject the world to come to angels], which is what we have been talking about. ⁶It is written in the Scriptures [¹Someone has testified somewhere],

“Why are people even important to you [¹What is man/humanity that you remember/think about him/them]?

·Why do you take care of human beings [¹Or the son of man/children of Adam that you care for/about them]?

⁷You made ·them [*or* him] ·a little [*or* for a little while] lower than the angels

and crowned ·them [*or* him] with glory and honor.”

⁸You ·put all things under their control [¹subjected everything under his feet; Ps. 8:4–6].”

[¹For] When God ·put everything under their control [¹subjected everything to him], there was nothing left ·that they did not rule [uncontrolled; not subjected]. Still, [¹now; at the present time] we do not yet see ·them [*or* him; ²referring to humanity] ruling over everything. ⁹But we see Jesus, who for a short time was made lower than the angels. This was so that, by God’s grace, he could ·die [¹taste death] for everyone. And now, because he suffered and died, he is ·wearing a crown of [¹crowned with] glory and honor. [²Jesus fulfills humanity’s destiny: to be crowned with glory and honor; Ps. 8 (cited above).]

¹⁰God is the One ·who made all things, and all things are for his glory [¹through whom and for whom all things exist]. He wanted to ·have many children share his [lead/bring many children/sons to] glory, so [¹it was fitting/appropriate that] he made the ·One who leads people to [Leader/Pioneer/Source of their] salvation perfect through suffering.

¹¹[¹For indeed] ·Jesus, [¹the one] who makes people holy, and those who are made holy ·are from the same family [*or* have the same Father; *or* have one origin; ¹are all from one].

·So [For this reason] he is not ashamed to call them his brothers and sisters. ¹²He says,

“Then, I will ·tell my brothers and sisters about you

[¹proclaim your name to my brothers (and sisters)];

**CHRIST BECAME
LIKE US**

I will ·praise [sing hymns/praise songs to] you in the
·public meeting [midst of the assembly; Ps. 22:22].”

¹³He also says,

“I will ·trust [put my confidence] in ·God [^Lhim; Is. 8:17].”

And he also says,

“I am here, and with me are the children God has given
me [Is. 8:18].”

¹⁴[^LTherefore] Since these children ·are people with physi-
cal bodies [have in common their flesh and blood], Jesus
himself ·became like them [shared their humanity; ^Llikewise
shared the same things]. He did this so that, by dying, he
could destroy the one who has the power of death—the
devil— ¹⁵and free those who were ·like slaves [held in slav-
ery] all their lives because of their fear of death. ¹⁶[^LFor]
Clearly, it is not angels that Jesus helps, but the ·people who
are from [seed/descendants of] Abraham [^Cthe father of the
Jewish nation; Gen. 12–25]. ¹⁷For this reason Jesus had to be
made like his brothers and sisters in every way so he could
·be their [^Lbecome a] merciful and faithful high priest in
·service [^Lthe things pertaining] to God. Then Jesus could
·die in their place to take away [make atonement for; be the
sacrifice that pays for; be the sacrifice that appeases God’s
wrath against] ·their sins [^Lthe sins of the people]. ¹⁸And
now he can help those who are ·tempted [*or* tested], because
he himself suffered and ·was tempted [*or* was tested; *or*
passed the test].

**JESUS IS GREATER
THAN MOSES**

3 ·So all of you [^LTherefore] holy brothers and sisters,
who ·were called by God [are partners/partakers in a
heavenly calling], ·think about [consider; focus on] Jesus,
who ·was sent to us [*or* is our apostle; ^Ca commissioned mes-
senger] and is the high priest ·of our faith [*or* whom we ac-
knowledge/confess; ^Lof our confession]. ²Jesus was faithful
to God who appointed him just as Moses was faithful in
God’s ·family [household; house]. ³Jesus ·has [deserves; is
worthy of] more honor than Moses, just as the builder of a
house has more honor than the house itself. ⁴[^LFor] Every
house is built by someone, but the builder of everything is
God himself. ⁵Moses was faithful in ·God’s family [^Lall of
God’s house; Num. 12:7] as a servant, and he ·told [testified
to] what God would say in the future. ⁶But Christ is faithful
as a Son over God’s house. And we are God’s house if we
·confidently maintain our hope [*or* maintain our courage
and confident hope].

**WE MUST
CONTINUE TO
FOLLOW GOD**

⁷So it is as the Holy Spirit says:

“Today ·listen to what he says [^Lif you hear his voice...].

⁸Do not ·be stubborn [^Lharden your hearts] as in the past

·when you turned against God [^Las in the rebellion;

Ex. 17:1–7],

when you tested God in the desert.

⁹There your ancestors tried me and tested me
and saw the things I did for forty years.

¹⁰I was angry with ·them [^Lthat generation].

I said, ‘They are not loyal to me [^LTheir hearts are always
wandering]

and have not ·understood my ways [*or* discerned/obeyed
my will].’

¹¹I was angry and ·made a promise [^Lswore an oath],

‘They will never enter my rest [Ps. 95:7–11; ^Creferring to
the generation of Israel that disobeyed God and so
were not allowed to enter the Promised Land (Num.
14:23)].’”

¹²So brothers and sisters, ·be careful [see to it] that none
of you has an evil, unbelieving heart that will ·turn you away
from [desert; forsake] the living God. ¹³But encourage each
other every day while it is “today” [^Cmeaning the time of op-
portunity to be saved; v. 7]. ·Help [Encourage] each other so
none of you will become hardened ·because sin has tricked
you [by sin’s deception]. ¹⁴[^LFor] We all ·share in [*or* have
become partners with] Christ if [indeed; in fact] we ·keep
[hold firm] till the end the sure ·faith [conviction; confi-
dence] we had in the beginning. ¹⁵This is what the Scripture
says:

“Today ·listen to what he says [^Lif you hear his voice...].

Do not ·be stubborn [^Lharden your hearts] as in the past
·when you turned against God [^Las in the rebellion; Ps.
95:7–8; ^Creferring to Ex. 17:1–7].”

¹⁶Who heard God’s voice and ·was against [rebelled against;
provoked] him? ·It was [^LWas it not...?] all those people Moses
led out of Egypt. ¹⁷And with whom was God angry for forty
years? ·He was angry [^LWas it not...?] with those who sinned,
·who died [^Lwhose corpses/bodies fell] in the desert [Num.
14:29, 32]. ¹⁸And to whom ·was God talking when he prom-
ised [^Ldid he swear] that they would never enter his rest [v.
11]? He was talking to those who did not ·obey [*or* believe]
him. ¹⁹So we see they were not allowed to enter [^Cthe Prom-
ised Land and God’s promised rest] because ·they did not
believe [of unbelief/faithlessness].

4 ·Now [Therefore], since ·God has left us the promise
[the promise remains/still stands] that we may enter
his rest, let us ·be very careful [beware; be wary/afraid] so
none of you will ·fail to enter [appear/be found to fall short].
²[^LFor] The ·Good News [Gospel] was preached to us just as
it was to them. But the ·teaching [message; word] they heard

did not help them, because they heard it but did not accept [combine; join] it with faith.³ [LFor; Now] We who have believed are able to enter and have God's rest [Lthe rest]. As God has said,

"I was angry and made a promise [declared/swore an oath],

"They will never enter my rest [Ps. 95:11]."

But God's work was finished from the time he made [foundation/creation of] the world. ⁴In the Scriptures [LFor somewhere] he talked about the seventh day of the week: "And on the seventh day God rested from all his works [Gen. 2:2]." ⁵And again in the Scripture [or this passage; CPsalm 95, the passage the author has been discussing] God said, "They will never enter my rest [Ps. 95:11]."

⁶It is still true that some people will [or This passage shows that some can still] enter God's rest, but those who first [or formerly] heard the way to be saved [Lhad the Good News/Gospel proclaimed to them] did not enter, because they did not obey [believe; remain faithful]. ⁷So God planned [set; established; ordained] another day, called "today" [3:13]. He spoke about that day through David a long time later in the same Scripture used before [words quoted before]:

"Today listen to what he says [Lif you hear his voice...].

Do not be stubborn [Lharden your hearts; Ps. 95:7-8]."

⁸[LFor; Now] If Joshua [CMoses' successor, who led God's people into the Promised Land; Josh. 3-4] had led the people into that [Lgiven them] rest, God would not have spoken later about another day. ⁹This shows that the rest [LSabbath rest; Csharing in the rest God enjoyed after Creation] for God's people is still coming [or is still available; Lremains]. ¹⁰[LFor] Anyone who enters God's rest will rest [or has also rested] from his work as God did. ¹¹Let us try as hard as we can [strive; make every effort] to enter God's [Lthat] rest so that no one will fail [be lost; Lfall] by following the example of those who refused to obey [or did not believe; were unfaithful].

¹²[LFor] God's word is alive and working [active; powerful; effective] and is sharper than a double-edged sword. It cuts all the way into us, where the soul and the spirit are joined, to the center of our joints and bones [Lpenetrates until it divides even soul and spirit, joints and marrow]. And it judges [discerns] the thoughts [ideas] and feelings [attitudes; intentions] in our hearts. ¹³Nothing in all the world [Nothing in all creation; or No creature] can be hidden from

4:2 because . . . faith Some Greek copies read "because they did not share the faith of those who heard it."

God. Everything is ·clear [naked] and ·lies open before him [L-exposed to his eyes], and to him we must ·explain the way we have lived [give an account; answer].

¹⁴[LTherefore] Since we have a great high priest [2:17–18], Jesus the Son of God, who has ·gone into [ascended to; or passed through] ·heaven [or the heavens], let us hold ·on [firmly] to ·the faith we have [Lthe confession/profession; Cof our faith]. ¹⁵For our high priest is able [LFor we do not have a high priest who is unable] to ·understand [sympathize with] our weaknesses. He was tempted in every way that we are, but he did not sin. ¹⁶Let us, then, ·feel very sure that we can come before [Lconfidently approach] God’s throne ·where there is grace [Lof grace; Cas opposed to a throne of judgment and condemnation]. There we can receive mercy and ·grace [Lfind grace] to help us ·when we need it [Lat the right time].

5 [LFor] Every high priest is chosen from among ·the people [human beings; Cto represent humans, the priest must himself be human] and is ·given the work of going before God for them [Lappointed to represent people in things related to God] to offer gifts and sacrifices for sins. ²Since he himself is weak [Csubject to human frailty, both physical and moral], he is able to be gentle with those who ·do not understand [are ignorant] and who are ·doing wrong things [easily deceived; wayward; going astray]. ³Because he is weak, the high priest must offer sacrifices for his own sins and also for the sins of the people [Lev. 16].

⁴To be a high priest is an honor, but no one ·chooses himself for this work [takes this office by his own authority; Ltakes this honor for himself]. He must be ·called [chosen] by God as Aaron was [CMoses’ brother and Israel’s first high priest; Ex. 28:1]. ⁵So also ·Christ [or the Messiah; Ceither a proper name or a title] did not ·choose himself to have the honor of being [Lglorify/exalt himself by becoming] a high priest, but God ·chose [glorified; exalted] him. God said to him,

“You are my Son.

Today I have ·become your Father [Tbegotten you; Ps. 2:7].”

⁶And in another Scripture God says,

“You are a priest forever,

·a priest like [Lin the priestly order/line of] Melchizedek [Ps. 110:4].” [CSee 7:1–10; Melchizedek was a priest and king in the time of Abraham; Gen. 14:17–24.]

⁷While Jesus lived on earth [LIn the days of his flesh/earthly life], he ·prayed to God and asked God for help [Lof-fered prayers and petitions]. He prayed with loud cries and tears to the One who could save him from death, and his

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prayer was heard because **·he trusted God** [^Lof his reverence/devotion; ^Creferring especially to Jesus' prayer in Gethsemane; Matt. 26:39; Mark 14:36; Luke 22:41, 44]. **8Even though Jesus was **·the Son of God**** [^{or} a son; ^Cwith all the rights and privileges of an heir], **he learned obedience by what he suffered** [^Cthrough total obedience to God, Jesus achieved the glorified or perfected state God originally intended for human beings; 2:3–9]. **9And **·because his obedience was perfect**** [^{or} having achieved perfection], **he **·was able to give**** [^Lbecame the source/means of] **eternal salvation to all who obey him.** **10In this way God **·made**** [designated; appointed] **Jesus a high priest, **·a priest like**** [^Lin the priestly order/line of] **Melchizedek** [v. 6; Ps. 110:4].

**WARNING AGAINST
FALLING AWAY**

11We have much to say about this, but it is hard to explain because you are so **·slow to understand** [hard of hearing; ^Cspiritually]. **12By now you should be teachers, but you need someone to teach you again the **·first lessons**** [elementary truths; basic principles] **of God's **·message**** [revelation; oracles]. **You still need **·the teaching that is like milk**** [^Lmilk]. **You are not ready for solid food.** **13**[^LFor] **Anyone who lives on milk is still a baby and **·knows nothing about**** [^{or} is unskilled/inexperienced with] **·right teaching** [^{or} the message about righteousness]. **14But solid food is for those who are **·grown up**** [mature]. **·They are mature enough** [...who through practice/exercise have trained their faculties/senses] **to know the difference between good and evil.**

6 **·So** [Therefore] **let us **·go on to grown-up teaching**** [^Lmove forward to maturity/completeness]. **Let us **·not go back over**** [^Lleave behind] **the **·beginning**** [rudimentary; elementary] **·lessons** [teaching; ^Lword] **we learned about **·Christ**** [^{or} the Messiah; 5:5]. **We should not again **·start teaching**** [^Llay a foundation] **about **·turning away**** [repentance] **from **·those acts that lead to death**** [^{or} useless works; ^Ldead works] **and about faith in God.** **2We should not return to the teaching about baptisms** [^Ceither Christian baptism or Jewish ceremonial washings], **about laying on of hands** [^Ca ritual of blessing and/or conferring of authority], **about the raising of the dead and eternal judgment** [^Cthese may be Jewish practices or foundational Christian teaching]. **3And we will **·go on to grown-up teaching**** [^Ldo this] **if God allows.**

4For it is impossible to **·bring back again to a changed life** [^Lrenew again to repentance] **those who were once **·in God's light**** [enlightened], **and **·enjoyed**** [experienced; ^Ltasted] **·heaven's gift** [^{or} the heavenly gift; ^Cperhaps the gift of salvation], **and **·shared in**** [partook of] **the Holy Spirit.** **5They **·found out**** [^Ltasted] **how good God's word is, and **·they received**** [^Ltasted] **the **·powers**** [miracles] **of **·his new world**** [the

coming age/world]. ⁶If they have ·fallen away [committed apostasy], it is impossible to ·bring them back to a changed life again [¹renew them again to repentance], because they are nailing the Son of God to a cross again and are ·shaming him in front of others [making a public disgrace/exhibition of him].

⁷Some people are like land that gets plenty of rain and [¹Land that drinks in the abundance of rain] produces a ·good [useful] crop for those who ·work [farm] it. That land receives God's blessings. ⁸Other people are like land that [¹But if it...] grows thorns and ·weeds [thistles] and is worthless. It is about to be cursed by God and ·will be destroyed by fire [¹its end/fate is burning].

⁹Dear friends [Loved ones; ^TBeloved], we are saying this to you, but we ·really expect [are convinced/confident of] better things from you that ·will lead to [*or* accompany; come with] your salvation. ¹⁰[For] God is ·fair [¹not unjust]; he will not forget the work you did and the love you showed ·for him [¹in his name] by ·helping [serving] his ·people [holy people; ^Tsaints]. And he will remember that you are still ·helping [serving] them. ¹¹We ·want [desire for] each of you to ·go on with the same hard work [demonstrate the same zeal/diligence] ·all your lives [¹until the end] ·so you will surely get what you hope for [*or* until your hope is fulfilled/attained]. ¹²We do not want you to become ·lazy [sluggish; ^Cin contrast to diligent; v. 11]. Be ·like [¹imitators of] those who through faith and ·patience [endurance] will ·receive [inherit] what God has promised.

¹³[¹For] God made a promise to Abraham. And as there is no one greater than God, he ·used himself [vowed by his own name; ¹swore by himself] when he swore to Abraham, ¹⁴saying, “I will ·surely [*or* greatly] bless you and ·give you many [greatly multiply your] descendants [Gen. 22:17].” ¹⁵Abraham ·waited patiently for this to happen [persevered], and he received what God promised.

¹⁶[¹For] People always ·use the name of [¹swear by] someone greater than themselves when they swear. The oath ·proves [is confirmation] that what they say is true, and this ·ends all arguing [*or* settles the dispute; ^Can oath by a higher authority is taken as a legal guarantee]. ¹⁷God wanted to ·make very clear [demonstrate convincingly] to ·those who would get what he promised [¹the heirs of the promise] that his ·purposes [*or* plans] never change, so he ·made [¹confirmed/guaranteed it with] an oath. ¹⁸These two things cannot change: God cannot lie when he makes a promise, and he cannot lie when he makes an oath. These things greatly encourage us, who ·came [¹have fled] to God for safety, to

hold on to the hope ·we have been given [¹set before us]. ¹⁹We have this hope as an anchor for ·the soul [our lives], ·sure [stable; secure] and ·strong [reliable; unshifting]. It enters behind the curtain in the ·Most Holy Place in heaven [¹inner place/sanctuary], ²⁰where Jesus has gone ·ahead of us [¹as a forerunner] ·and for us [on our behalf]. He has become the high priest forever, a priest like Melchizedek [Ps. 110:4; Heb. 5:6, 10; 7:1–17].

**THE PRIEST
MELCHIZEDEK**

7 Melchizedek [^ca priest and king in the time of Abraham; Gen. 14:17–24; Heb. 5:6, 10; 6:20] was the king of Salem [^canother name for Jerusalem, meaning “peace”; v. 2] and a priest for God Most High. He met Abraham when Abraham was coming back after ·defeating [¹the slaughter of] the kings [Gen. 14:17–19]. When they met, Melchizedek blessed Abraham, ²and Abraham ·gave [¹apportioned/divided to] him a ·tenth [tithe] ·of everything he had brought back from the battle [¹of everything]. First, Melchizedek’s name means “king of ·goodness [righteousness; justice],” and he is king of Salem [^canother name for Jerusalem], which means “king of peace.” ³No one knows who Melchizedek’s father or mother was [¹...without father, without mother], ·where he came from [¹without genealogy], ·when he was born, or when he died [¹having neither beginning of days, nor end of life; ^csomething unstated was assumed not to exist]. Melchizedek is like the Son of God; he continues being a priest forever [^cMelchizedek’s unmentioned genealogy in Genesis is, by analogy, like Jesus’ eternal Sonship and priesthood].

⁴You can see how great Melchizedek was. Abraham, the ·great father [patriarch], gave him a tenth of ·everything that he won in battle [the spoils/booty/plunder]. ⁵Now the law ·says [authorizes; commands] that those ·in the tribe [¹of the sons/descendants] of Levi who become priests must collect a ·tenth [tithe] from the people—their ·own people [¹brothers (and sisters)]—even though ·the priests and the people [¹they] ·are from the family [are also descendants; ¹have come from the loins/body] of Abraham. ⁶[¹But] Melchizedek was not ·from the tribe of Levi [¹descended from them; v. 3; ^che was not from the Levitical line of priests], but he collected a ·tenth [tithe] from Abraham. And he blessed Abraham, the man who had God’s promises [Gen. 12:1–3]. ⁷Now ·every-one knows [it is indisputable] that the ·more important person blesses the less important person [¹lesser/inferior is blessed by the greater/superior]. ⁸Priests receive a tenth, even though they are only men who live and then die [¹In the one case, mortal men receive a tithe,...]. ·But Melchizedek,

who received a tenth from Abraham, continues living, as the Scripture says [L...but in the other case, the one (receives the tithe) who is declared (by Scripture) to be alive]. ⁹We might even say that Levi, who receives a tenth [tithe], also paid it when Abraham paid Melchizedek a tenth. ¹⁰Levi was not yet born, but he was in the body [loins] of his ancestor when Melchizedek met Abraham [c^cthe Levitical priesthood is considered inferior to Melchizedek's (and Christ's) priesthood, since Levi paid tithes to Melchizedek through his ancestor Abraham].

¹¹The people were given the law concerning the system of priests from the tribe of Levi, but they could not be made perfect through that system [L^LIf perfection could be attained through the Levitical priesthood, established for the people in the law...]. So there was [L...why was there...?] a need for another priest to come, a priest like [L^Lin the priestly order/line of] Melchizedek, not [L^Lin the priestly order/line of] Aaron [c^cMoses' brother and Israel's first high priest (5:4; Ex. 28:1); the existence of Melchizedek's priestly line implies that the priesthood through Levi and Aaron was inadequate]. ¹²And when a different kind of priest [priesthood; priestly line] comes, the law must be changed, too. ¹³We are saying these things about Christ, who [L^LFor the one about whom these things are said] belonged to a different tribe [c^cJesus belonged to the tribe of Judah, not Levi]. No one from that tribe [c^cJudah] ever served as a priest at the altar. ¹⁴It is clear that our Lord came from the tribe of Judah, and Moses said nothing about priests belonging to that tribe [c^cthe kings from David's line (including Jesus) came from the tribe of Judah, but the OT priesthood came through Levi and Aaron].

¹⁵And this becomes even more clear when we see that [L^Lif] another priest comes [arises; appears on the scene] who is like Melchizedek [vv. 1–14]. ¹⁶He was not made a priest by human rules and laws [or regulations about physical descent/ancestry] but through the power of his life, which continues forever [or is indestructable]. ¹⁷[L^LFor] It is said about him, “You are a priest forever, a priest like [L^Lin the priestly order/line of] Melchizedek [Ps. 110:4; Heb. 5:6, 10].”

¹⁸The old [former] rule [commandment; regulation] is now set aside [nullified; abolished], because it was weak and useless [ineffective]. ¹⁹The law [c^cof Moses] could not make anything perfect. But now a better hope has been given to us, and with [by means of; through] this hope we can come near to [approach] God. ²⁰It is important that God did this with an oath [L^LAnd it was not without an oath]. Others became priests without an oath, ²¹but Christ [L^Lhe] became a

**JESUS IS LIKE
MELCHIZEDEK**

priest with an oath, when God said [^Lby the one who said] to him:

“The Lord has made a promise [^Lsworn; ^Can oath] and will not change his mind.

“You are a priest forever [v. 17; Ps. 110:4].”

22·This means that [Because of this oath,] Jesus is the guarantee of a better agreement from God to his people [covenant; contract; 8:7–13; Jer. 31:31–34; ^Cthe new covenant is greater than the old (the law of Moses) because it provides true forgiveness of sins].

23When one of the other priests died, he could not continue being a priest. So there were many priests. 24But because Jesus lives [remains; abides] forever, he will never stop serving as priest [^Lhas a permanent/eternal priesthood]. 25So he is able always to save [*or* to save completely/forever] those who come to God through him because he always lives, asking God to help [interceding for] them.

26·Jesus is the kind of high priest we need [^LFor such a high priest is indeed suited/fitting for us]. He is holy, sinless [innocent; blameless], pure [undefiled], not influenced by [set apart from] sinners, and he is raised above the heavens [*or* having the highest place in heaven]. 27He is not like the other priests who had to offer sacrifices every day, first for their own sins, and then for the sins of the people. Christ offered his sacrifice only once and for all time [9:12; 10:10] when he offered himself. 28The law chooses [designates; appoints] high priests who are people with weaknesses [5:2], but the word of God’s oath came later than the law. It made God’s Son to be the high priest, and that Son has been made perfect forever [2:10; 5:9].

**JESUS IS OUR
HIGH PRIEST**

8 Here is the [main; most important] point of what we are saying: We have a high priest who sits on the right side of God’s [^Lthe Majesty’s] throne in heaven. 2Our high priest serves [ministers; performs priestly service] in the Most Holy Place [sanctuary; ^Lholy things], the true place of worship [Tabernacle; Holy Tent; Ex. 33:7] that was made by the Lord, not by humans.

3[^LFor] Every high priest has the work of offering [is appointed to offer] gifts and sacrifices to God. So our high priest must also offer something to God [^Lhave something to offer]. 4If our high priest were now living on earth, he would not be a priest, because there are already priests here who follow the law by offering gifts to God. 5·The work they do as priests [*or* The sanctuary in which they serve] is only a copy [model; prototype] and a shadow of what is in heaven. This is why God warned Moses when he was ready to build the Holy Tent [^TTabernacle]: “Be very careful to make

everything by the **·plan** [pattern; design] I showed you on the mountain [Ex. 25:40].” ⁶But the priestly **·work** [service; ministry] that has been given to Jesus is **·much greater** than [far superior to] the work that was given to the other priests. In the same way, the new **·agreement** [covenant; contract] that Jesus **·brought from God to his people** [¹mediates] is **·greater** [better] than the old one. And the new **·agreement** [covenant; contract] is **·based** [founded; legally enacted] on **·promises of better things** [¹better promises; Call God’s promises are reliable, but these promises bring greater blessings].

⁷If there had been **·nothing wrong** [no fault] with the first **·agreement** [covenant; contract; ^cgiven to Israel through Moses at Mount Sinai], there would have been no **·need for** [*or* reason to look for; *or* occasion for God to establish] a **·second agreement** [¹one; ^cthe Mosaic covenant was insufficient because it did not provide true forgiveness of sins; 10:1].

⁸But God **·found something wrong with his people** and said [*or* found fault with the covenant, and said to his people]:^a

“**·Look** [^TBehold], the **·time** is [days are] coming, says the Lord,

when I will **·make** [complete; establish] a new **·agreement** [covenant; contract]

with the **·people** [¹house] of Israel
and the **·people** [¹house] of Judah.

⁹It will not be like the **·agreement** [covenant]

I made with their **·ancestors** [forefathers; fathers]
when I took them by the hand

to bring them out of [¹the land of] Egypt.

But they **·broke** [¹did not abide by] that **·agreement** [covenant; contract],

and I **·turned away from** [abandoned; stopped caring for] them, says the Lord.

¹⁰[For; But] This is the **·agreement** [covenant; contract] I will make

with the **·people** [¹house] of Israel **·at that time** [¹after those days], says the Lord.

I will put my **·teachings** [¹laws] in their minds
and write them on their hearts.

I will be their God,
and they will be my people.

¹¹People will no longer have to teach their **·neighbors** [fellow citizens] and **·relatives** [¹brothers (and sisters)]
·to know the Lord [¹saying, “Know the Lord”],

8:8 But . . . said Some Greek copies read “But God found something wrong and said to his people.”

because all people will know me,
 from the least to the ·most important [greatest].
 12I will ·forgive them for [be merciful with regard to] ·the
 wicked things they did [their unrighteousness/
 wickedness],
 and I will not remember their sins anymore [Jer. 31:31–34;
 Luke 22:20].”

13God called this a new ·agreement [covenant; contract],
 so he has made ·the first agreement [the first one] ·old [ob-
 solete; outdated]. And anything that is ·old [obsolete; out-
 dated] and worn out is ready to disappear.

**THE OLD
 AGREEMENT**

9 The first ·agreement [covenant; contract; cgiven to
 Israel through Moses; 8:7, 13] had ·rules [regulations;
 requirements] for worship and a ·place on earth for worship
 [earthly sanctuary/holy place]. 2The ·Holy Tent [Tabernacle;
 Ex. 25:8–9; 26:1] was ·set up [constructed; prepared] for this.
 The first area in the Tent was called the Holy Place. In it were
 the lampstand [Ex. 25:31–39] and the table [Ex. 25:23–30]
 with the ·bread that was made holy for God [consecrated
 bread; bread of presentation/offering; Ex. 25:30; Lev. 24:5–8].
 3Behind the second curtain was a ·room [section; tent]
 called the ·Most Holy Place [Holy of Holies; Ex. 26:31–34].
 4In it was a golden altar for burning incense [Lev. 16:12–13]
 and the ·Ark [box; chest] ·that held the old agreement [of
 the covenant/contract; Ex. 25:10; 26:33], covered [com-
 pletely; on all sides] with gold. Inside this Ark was a golden
 jar of manna [Ex. 16:33–34], Aaron’s rod that once grew
 leaves [Num. 17:1–11], and the stone tablets of the ·old
 agreement [covenant; contract; Ex. 25:16; 40:20; Deut. 10:2].
 5Above the Ark were the ·creatures that showed God’s glory
 [or glorious cherubim; Ex. 25:18–22; cangelic beings repre-
 senting God’s presence and glory; Gen. 3:24; Ezek. 9:3;
 10:1–22], ·whose wings reached over [overshadowing] the
 ·lid [mercy seat; atonement cover; Lev. 16:2]. But we cannot
 ·tell everything about [discuss in detail] these things now.

6When everything was made ready in this way, the priests
 went into the ·first room [outer room; first tent] ·every day
 [regularly] to ·worship [serve; minister; perform their priestly
 duties; Num. 28:3]. 7But only the high priest could go into
 the ·second room [inner room; second one], and he did that
 only once a year [Ex. 30:10; Lev. 16:15, 34]. He could never
 enter the inner room without taking blood [cfrom the sacri-
 ficial animal] with him, which he offered to God for himself
 and for sins the people did ·without knowing they did them
 [unintentionally; in ignorance]. 8The Holy Spirit uses this to
 show that the way into the ·Most Holy Place [sanctuary; holy
 things; Holy of Holies] ·was not open [or had not yet been

revealed] while the ·system of the old Holy Tent [*or* outer room of the Tabernacle; ^Lfirst tent/Tabernacle] was still ·being used [in place; standing]. ⁹This is an ·example [illustration; symbol] for the present time. It shows that the gifts and sacrifices offered cannot make the conscience of the worshiper ·perfect [clear; pure]. ¹⁰These gifts and sacrifices were only about food and drink and special [ceremonial; ritual] washings. They were ·rules for the body [*or* external regulations], ·to be followed [in force; applying] until the time of God's ·new way [reformation; new order].

¹¹But when Christ came as the high priest of the good things ·we now haveⁿ [^Lthat have come], he entered the greater and more perfect ·tent [^Ttabernacle]. It is not made ·by humans [^Lwith hands] and does not belong to this ·world [creation; created order]. ¹²Christ entered the ·Most Holy Place [sanctuary; ^Lholy things; ^THoly of Holies] ·only once—and for all time [^Lonce for all; 7:27; 10:10]. ·He did not take with him [^L...not by means of] the blood of goats and calves. ·His sacrifice was [^L...but by means of] his own blood, and by it he ·set us free from sin forever [^Lobtained/secured eternal redemption/liberation]. ¹³The blood of goats and bulls [Lev. 16:14–16] and the ashes of a ·cow [young cow; heifer; Num. 19:2, 17–18] are sprinkled on the people who are [critically] unclean, and this ·makes their bodies clean again [restores their body to ritual purity]. ¹⁴How much more is done by the blood of Christ. He offered himself through the eternal ·Spirit [*or* spirit; ^Cmost likely the Holy Spirit, though possibly Christ's own eternal spirit, or as a “spiritual” and eternal sacrifice] as a ·perfect [unblemished] sacrifice to God. His blood [^Csignifying his sacrificial death] will make our consciences ·pure [cleansed] from ·useless acts [*or* acts that lead to death; ^Ldead works; 6:1] so we may ·serve [worship; offer priestly service for] the living God.

¹⁵For this reason Christ ·brings a new agreement from God to his people [^Lis the mediator of a new covenant/contract]. Those who are called by God can now receive the eternal ·blessings [inheritance] he has promised. They can have those things because Christ died to ·set them free [redeem them] from the ·sins [transgressions; violations] committed under the first agreement [covenant; contract].

¹⁶When there is a ·will [last will and testament; ^Cthe same Greek word translated “agreement” in v. 15; the author develops his illustration from the various meanings of the word], it must be proven that the one who wrote that ·will [last will and testament] is dead. ¹⁷[^LFor; Because] A ·will [last will and

THE NEW
AGREEMENT

testament] ·means nothing [carries no force] while the person is alive; it can ·be used [take effect] only after the person dies. ¹⁸This is why even the first ·agreement [covenant; contract; ^cthe same Greek word as “will” in vv. 16–17] could not ·begin [be inaugurated/put into effect] without blood [^cthe death of a sacrificial animal]. ¹⁹First, Moses told all the people every command in the law. Next he took the blood of calvesⁿ and mixed it with water. Then he used ·red [scarlet] wool and a branch of the hyssop plant to sprinkle it on the book of the law and on all the people. ²⁰He said, “This is the blood ·that begins [that seals/confirms; ^lof] the ·Agreement [Covenant; Contract] that God commanded you to ·obey [keep; Ex. 24:8].” ²¹In the same way, Moses sprinkled the blood on the ·Holy Tent [^TTabernacle] and over all the ·things [vessels; utensils] used in worship. ²²The law says that almost everything must be ·made clean [purified; cleansed] by blood, and sins cannot be forgiven without ·blood to show death [the shedding of blood; ^csignifying death to pay the penalty of sin].

**CHRIST'S DEATH
TAKES AWAY SINS**

²³So the ·copies [symbols; models; prototypes] of the real things in heaven had to be ·made clean [purified; cleansed] by animal sacrifices. But the real things in heaven need much better sacrifices. ²⁴[^lFor] Christ did not go into ·the Most Holy Place [a sanctuary; ^lholy things] made by ·humans [^lhands], which is only a ·copy [model; *or* prefiguration] of the real one. He went into heaven itself and ·is there [appears] now ·before [in the presence of] God ·to help us [for us; on our behalf]. ²⁵The high priest enters the ·Most Holy Place [sanctuary; ^lholy things; ^THoly of Holies] once every year with blood that is not his own. But Christ did not offer himself many times. ²⁶Then [Otherwise; In such a case,] he would have had to suffer many times ·since the world was made [from the foundation/creation of the world]. But Christ ·came [appeared] ·only once and for all time [once for all; 7:27; 9:12, 26; 10:10] at the ·end [culmination; climax] of ·the present age [time; ^lthe ages] to ·take away all [nullify; abolish] sin by sacrificing himself. ²⁷Just as ·everyone [^lpeople] ·must [is/are destined/appointed to] die once and ·then be judged [^Tafter this the judgment], ²⁸so Christ was offered as a sacrifice one time to ·take away [bear] the sins of many people [Is. 53:12]. And he will ·come [appear] a second time, not to offer himself for sin, but to bring salvation to those who are waiting for him.

10 The law is only an ·unclear picture [^lshadow] of the good things coming in the future; it is not the ·real thing [reality itself; true image of them]. The people

9:19 calves Some Greek copies read “calves and goats.”

under the law offer the same sacrifices every year, but these sacrifices can never make perfect those who come near to worship God. ²If the law could make them perfect, the sacrifices would have already stopped [ceased; been abolished]. The worshipers would be made clean [¹have been cleansed/purified once for all; ^cforever], and they would no longer have a sense of [consciousness of; feeling of guilt about] sin. ³But these sacrifices remind them of their sins every year, ⁴because it is impossible for the blood of bulls and goats to take away sins.

⁵So when Christ [the] came into the world, he said:

“You did not want [desire] sacrifices and offerings, but you have prepared a body for me [or given me a body].

⁶You did not ask for [were not pleased with; took no delight in] burnt offerings and offerings to take away sins.

⁷Then I said, ‘Look [or Here I am; ^TBehold], I have come.

It is written about me in the book [scroll].

‘God [^LO God], I have come to do what you want [your will; Ps. 40:6–8].”

⁸In this Scripture he first said [or cited above he said], “You did not want [desire] sacrifices and offerings. You did not ask for [were not pleased with; took no delight in] burnt offerings and offerings to take away sins [v. 6].” (These are all sacrifices that the law commands [requires; prescribes].)

⁹Then he said, “Look [or Here I am; ^TBehold], I have come to do what you want [your will; v. 7].” God ends [abolishes; takes away] the first system of sacrifices [¹first] so he can set up [establish] the new system [¹second]. ¹⁰And because of this [¹by God’s will/desire/intention], we are made holy [sanctified; set apart to God] through the sacrifice Christ made in his body once and for all time [¹once for all; 7:27; 9:12, 26].

¹¹Every day [Day after day] the priests [¹every priest] stand and do their religious [priestly] service, often [again and again] offering the same sacrifices. Those sacrifices can never take away sins. ¹²But after Christ [¹this one; ^cthis priest] offered one sacrifice for sins, forever, he sat down at the right side [¹hand] of God [1:3, 13; Ps. 110:1a]. ¹³And now Christ [the] waits there for his enemies to be put under his power [¹made a footstool for his feet; 1:13; Ps. 110:1b]. ¹⁴With one sacrifice [offering] he made perfect forever those who are being made holy [sanctified; set apart to God].

¹⁵The Holy Spirit also tells [testifies/bears witness to] us about this. First he says:

16“**This is the agreement** [covenant; contract] **I will make with them at that time** [¹after those days], **says the Lord. I will put my teachings** [laws] **in their hearts and write them on their minds** [8:10; Jer. 31:33].”

17**Then he says:**

“**Their sins and the evil things they do** [their lawless/wicked actions]—

I will not remember anymore [8:12; Jer. 31:34].”

18**Now when these have been forgiven, there is no more need for a sacrifice** [offering] **for sins.**

**CONTINUE TO
TRUST GOD**

19**So, brothers and sisters, we are completely free** [¹since we have confidence...; ^cthis “since” clause continues through v. 22] **to enter the Most Holy Place** [sanctuary; ¹holy things; ^THoly of Holies] **without fear because of** [*or by means of*] **the blood of Jesus’ death.** 20**We can enter through a new and living way that Jesus opened** [*or restored; renewed; or inaugurated*] **for us. It leads through the curtain—Christ’s body** [^Tflesh; ^clike the curtain of the Most Holy Place, Christ’s body, sacrificed for us, provides access to the presence of God].

21**And since we have a great priest over God’s house,** 22**let us come near to God with a sincere** [true] **heart and a sure** [confident] **faith, because we have been made free** [¹had our hearts sprinkled; ^csacrificial blood was sprinkled on people and things to purify them] **from a guilty** [evil] **conscience, and our bodies have been washed with pure water** [water was used in Judaism for ritual purification]. 23**Let us hold firmly** [without wavering] **to the hope that we have confessed, because we can trust God to do what he promised** [¹the one who promised is faithful].

24**Let us think about each other and help each other** [*or how to provoke/rouse/encourage each another*] **to show love and do good deeds.** 25**You should not stay away from** [neglect; forsake] **the church meetings** [meeting together], **as some are doing** [^csome were abandoning Christianity and returning to Judaism], **but you should encourage each other** [^cto stay faithful to Christ and to other believers], **and even more so as you see the day coming** [^cthe day of the Lord, when Christ will return].

26**If we decide to** [deliberately] **go on sinning after we have learned the truth** [¹knowledge of the truth], **there is no longer any sacrifice for sins.** 27**There is nothing but fear in waiting for the** [a fearful/terrifying expectation/prospect of] **judgment and the terrible** [raging; furious] **fire that will destroy** [consume; devour] **all those who live against God** [the enemies of God; ¹those who oppose; the adversaries]. 28**Anyone who refused to obey** [rejected; disregarded] **the law of Moses was put to death without mercy on the basis of the evidence**

[testimony] provided by two or three witnesses [Deut. 17:6].
 29So how much worse punishment do you think is deserved by those who do not respect [trample on; show contempt for] the Son of God, who look at the blood of the agreement that made them holy as no different from others' blood [profane/treat as unholy/common the blood of the covenant], who insult the Spirit of God's grace? 30We know that God said, "I will punish those who do wrong [Vengeance is mine]; I will repay them [Deut. 32:35]." And he also said, "The Lord will judge his people [Deut. 32:36; Ps. 135:14]." 31It is a terrible [dreadful; terrifying] thing to fall into the hands of the living God.

32Remember those days in the past [or early days of your faith] when you first learned the truth [were enlightened]. You remained strong [endured; persevered] through a hard struggle with many sufferings. 33Sometimes you were hurt and attacked before crowds of people [exposed to public shame/ridicule and persecution/oppression], and sometimes you shared with those who were being treated that way. 34You helped [had sympathy for; or suffered with] the prisoners [probably Christians imprisoned for their faith]. You even had joy when all that you owned [your property] was taken from you [seized; confiscated], because you knew you had something [a possession; property] better and more lasting.

35So do not lose [throw away] the courage you had in the past [or your confident trust in God; or your boldness], which has a great reward. 36You must hold on [persevere; endure], so you can do what God wants [the will of God] and receive what he has promised. 37For in a very short time [Is. 26:20],

"The One who is coming will come
and will not delay.

38.Those who are right with me [My righteous one] will live by faith.

But if they turn back with fear [shrink back],
I [My soul] will not be pleased with them [Hab. 2:3–4]."

39But we are not those who turn back [shrink back] and are lost [destroyed]. We are people who have faith and are saved [leading to the possession/ preservation of life/the soul].

11 Faith means being sure [the assurance; or the tangible reality; or the sure foundation] of the things we hope for and knowing that something is real even if we do not see it [the conviction/assurance/evidence about things not seen]. 2Faith is the reason we remember [or God commended/approved] great people who lived in the past [the people of old; the ancients; our spiritual ancestors].

WHAT IS FAITH?

³It is by faith we understand that the whole world [universe; cosmos; ages] was made by God's command [word; Gen. 1] so what we see was made by something that cannot be seen [¹not made from/by visible things].

⁴It was by faith that Abel offered God a better [more acceptable] sacrifice than Cain [Gen. 4:4–8]. God said he was pleased with [commended him for; bore testimony to] the gifts Abel offered and called Abel [commended him as; testified that he was] a good [righteous] man because of his faith. Abel died, but through his faith he is still speaking [12:24].

⁵It was by faith that Enoch was taken to heaven so he would not die [experience/¹see death]. He could not be found, because God had taken him away [Gen. 5:22–24]. Before he was taken, the Scripture says that he was [¹he was commended as] a man who truly pleased God. ⁶[¹And] Without faith no one can please God. [¹For; Because] Anyone who comes to God must believe that he is real [exists] and that he rewards those who truly want to find [earnestly/sincerely seek] him.

⁷It was by faith that Noah heard God's warnings about things he could not yet see [Gen. 6:13–22]. He obeyed God [responded with reverent fear] and built a large boat [ark] to save his family [household]. By his faith, Noah showed that the world was wrong [¹condemned/pronounced judgment against the world], and he became one of those who are made right with God [¹an heir of the righteousness that comes] through faith.

⁸It was by faith Abraham obeyed God's call to go to another place God promised to give him [¹he would later receive as an inheritance; Gen. 12:1–4, 7]. He left his own country, not knowing where he was to go [going]. ⁹It was by faith that he lived like a foreigner [stranger; resident alien] in the country God promised to give him [Promised Land]. He lived in tents with Isaac and Jacob, who had received [were co-heirs of] that same promise from God. ¹⁰[¹For] Abraham was waiting for the city [¹the heavenly Jerusalem, symbolic of the presence of God; Heb. 12:22; Rev. 21:2] that has real foundations—the city planned and built by [¹whose architect/designer and builder is] God.

¹¹He was too old to have children, and Sarah [*or Sarah was too old and*] could not have children [was barren/sterile]. It was by faith that Abraham was made able to become a father, because he [*or Sarah was made able to bear children, because she*] trusted God [¹considered God faithful/trustworthy] to do what he had promisedⁿ [Gen. 21:2]. ¹²This man was so

11:11 It . . . promised. Some Greek copies refer to Sarah's faith, rather than Abraham's.

old he was ·almost [as good as] dead, but from ·him [^Lone man] ·came [^Lwere fathered/^Tbegotten] as many descendants as there are stars in the sky. Like the sand on the seashore, they could not be counted [Gen. 15:5; 22:17; 32:12].

¹³All these great people died in faith. They did not ·get [receive] the things that God promised his people, but they saw them ·coming far in the future [^Lfrom afar] and ·were glad [welcomed/greeted them]. They ·said [acknowledged/recognized that] they were like ·strangers [foreigners] and ·visitors [sojourners; refugees; resident aliens] on earth.

¹⁴When people say such things, they show they are looking for a ·country that will be their own [homeland]. ¹⁵If they had been thinking about the country they had left, they ·could have gone back [^Lwould have had an opportunity to return]. ¹⁶But [as it is; ^Lnow] they were ·waiting [desiring; longing] for a better country—a heavenly one. So God is not ashamed to be called their God, because he has prepared a city for them.

¹⁷It was by faith that Abraham, when God tested him, offered his son Isaac as a sacrifice [Gen. 22:1–10]. ·God made the promises to Abraham, but Abraham [^LThe one who received the promises] was ready to offer his ·own [unique; one of a kind; John 3:16] son as a sacrifice. ¹⁸God had said, “The descendants I promised you will be from Isaac [Through Isaac your offspring/seed will carry on your name; Gen. 21:12].” ¹⁹Abraham ·believed [considered; reasoned] that God ·could [had the power to] raise the dead, and ·really [in one sense; in a manner of speaking; figuratively speaking], it was as if Abraham ·got [received] Isaac back from death.

²⁰It was by faith that Isaac blessed Jacob and Esau ·in regard to their future [^Lconcerning things to come; Gen. 27].

²¹It was by faith that Jacob, as he was dying, blessed each one of Joseph’s sons [Gen. 49]. Then he ·worshiped [*or* bowed in reverent worship] as he leaned on the top of his ·walking stick [staff; Gen. 47:31].

²²It was by faith that Joseph, while he was dying, spoke about ·the Israelites leaving Egypt [^Lthe exodus of the children/sons of Israel] and ·gave instructions [commanded] about ·what to do with his body [^Lhis bones; Gen. 50:24–25; Ex. 13:19].

²³It was by faith that Moses’ parents hid him for three months after he was born [Ex. 2:2–3]. [^L...because] They saw that Moses was a ·beautiful baby [*or* special child], and they were not ·afraid to disobey [intimidated by; ^Lafraid of] the king’s order.

²⁴It was by faith that Moses, when he grew up, refused to be called the son of the king of Egypt's [¹Pharaoh's] daughter [Ex. 2:10]. ²⁵He chose to suffer [be mistreated/oppresed] with God's people instead of enjoying sin for a short time [¹the temporary/fleeting pleasures of sin]. ²⁶He thought it was better to suffer for [the disgrace/stigma/humiliation of] Christ [*or* the Messiah/Anointed One] than to have all the treasures of Egypt, because he was looking for [*or* his eyes were fixed on] God's reward. ²⁷It was by faith that Moses left Egypt and was not afraid of the king's anger [Ex. 10:28–29]. Moses continued strong [persevered; was resolute] as if he could see the God that no one can see [¹one who is invisible; v. 13]. ²⁸It was by faith that Moses prepared [celebrated; kept] the Passover [Ex. 12] and spread the blood on the doors [¹the sprinkling of blood; 10:22] so the one who brings death [destroyer] would not kill [¹touch] the firstborn sons of Israel [Ex. 12:7, 13, 29–30].

²⁹It was by faith that the people crossed the Red Sea as if it were dry land [Ex. 14:21–30]. But when the Egyptians tried it, they were drowned [destroyed; ¹swallowed].

³⁰It was by faith that the walls of Jericho fell after the people had marched around [encircled] them for seven days [Josh. 6].

³¹It was by faith that Rahab, the prostitute, welcomed [¹welcomed with peace] the spies and was not killed [did not perish] with those who refused to obey God [the disobedient; *or* the unbelievers; Josh. 2].

³²Do I need to give more examples [¹What more shall I say]? I do not have time to tell you about Gideon [Judg. 6–8], Barak [Judg. 4], Samson [Judg. 13–16], Jephthah [Judg. 10:6—12:15], David [1 Sam. 16–1 Kin. 2], Samuel [1 Sam. 1–16], and the prophets. ³³Through their faith they defeated kingdoms. They did what was right [practiced righteousness; *or* administered justice], received God's promises [*or* what God promised], and shut the mouths of lions [Dan. 6]. ³⁴They stopped [quenched; extinguished] great fires and were saved [escaped; fled] from being killed with swords. They were weak, and yet were made strong [Their strength was turned to weakness; *or* They recovered from illnesses]. They were powerful in battle and defeated [routed; drove back] other [foreign] armies. ³⁵Women received their dead relatives raised back to life [1 Kin. 17:22; 2 Kin. 4:35]. [But] Others were tortured and refused to accept their freedom [release; redemption] so they could be raised from the dead [gain/obtain a resurrection] to a better life. ³⁶Some were laughed at [mocked] and beaten [flogged; scourged]. Others were put in chains and thrown into prison [Gen. 39:20;

Jer. 20:2; 37:15]. ³⁷They were stoned to death [1 Kin. 21:13], they were **·cut** [sawn] in half [^CJewish tradition reported that Isaiah was martyred this way],³⁷ and they were killed with swords [1 Kin. 19:10; Jer. 26:23]. Some **·wore** [^Ltraveled about in] the skins of sheep and goats. They were **·poor** [destitute], **·abused** [persecuted; oppressed], and **treated badly**. ³⁸The world was not **·good enough** for [worthy of] them! They wandered in deserts and mountains, living in caves and holes in the earth.

³⁹All these people **·are known** for [were commended for; or won approval through] their faith, but none of them received what God had promised. ⁴⁰God **·planned** to give us [had provided] something better so that they would be made perfect, but **·only together** with us [^Lnot without us].

12 Therefore, since we are surrounded by a great cloud of **·people** whose lives tell us what faith means [^Lwitnesses], let us run the race that is before us and **never give up** [with endurance/perseverance]. **·We should** [Let us] **·remove from our lives** [get rid of; cast aside] anything that **·would get in the way** [impedes/hinders us] and the sin that so easily **·holds us back** [entangles/clings to us]. ²Let us **·look only to** [keep our eyes on] Jesus, the **·One** who began [Pioneer/Founder of; or Leader/Prince of] our faith and who **·makes it perfect** [completes it]. He **·suffered death** on [^Lendured] the cross, **·accepting the shame** as if it were nothing [^Ldisregarding/despising the shame] because of the joy that **·God put before** [lay ahead for] him. And now he is sitting at the right **·side** [^Lhand] of God's throne [1:3; 13; Ps. 110:1]. ³Think about Jesus, who endured such **·hostility** [opposition] from sinful people, so that you will not **·get tired** [grow weary; get discouraged] and **·stop trying** [give up].

⁴You are struggling against sin, but your **·struggles** [resistance; opposition] have not yet **·caused you to be killed** [resulted in bloodshed/^Lblood]. ⁵You have forgotten [or Have you forgotten...?] the **·encouraging words** [exhortation] that **·call you his** [or address you as] **·children** [or sons]:

“My **·child** [or son], don't **·think the Lord's discipline is worth nothing** [scorn/treat lightly/make light of the Lord's discipline], and don't **·stop trying** [get discouraged] when he **·corrects** [rebukes] you.

⁶[^LFor; Because] The Lord disciplines those he loves, and he **·punishes** [chastises; severely disciplines] everyone he accepts as his child [Prov. 3:11–12].”

**FOLLOW JESUS'
EXAMPLE**

**GOD IS LIKE
A FATHER**

7·So hold on through your sufferings, because they are like a father's discipline [^LPersevere in discipline]. God is treating you as ·children [*or* sons]. ·All children are [^LFor what child/son is not...?] disciplined by their fathers. 8If you are never disciplined (and every ·child [*or* son] must be disciplined), you are ·not true children [^Lillegitimate and not (true) children/sons]. 9[Furthermore; Moreover] We have all had ·fathers [*or* parents] here on earth who disciplined us, and we respected them. So it is even more important that we accept discipline from ·the Father of our spirits [*or* our spiritual Father; *or* the Father of all spirit beings; 12:23; Num. 16:22] so we will have [^Ceternal or true spiritual] life. 10·Our fathers on earth [^LThey] disciplined us for a short time in the way they thought was best. But God disciplines us ·to help us [for our good/benefit], so we can ·become holy as he is [^Lshare in his holiness]. 11We do not enjoy being disciplined. It is painful at the time, but later, after we have ·learned from [been trained by] it, ·we have peace [^Lit produces/bears the fruit of peace], ·because we start living in the right way [*or* ...and righteousness].

**BE CAREFUL
HOW YOU LIVE**

12·You have become weak, so make yourselves strong again [^LTherefore, strengthen your drooping arms/hands and your weak/disabled knees; Is. 35:3]. 13·Keep on the right path [^LMake straight/clear paths for your feet; Prov. 4:27], so the ·weak [lame] will not ·stumble [be disabled; put out of joint] but rather be ·strengthened [healed].

14·Try to live in [^LPursue] peace with all people, and ·try to live free from sin [^Lpursue holiness/sanctification]. [^LFor] Anyone whose life is not ·holy [sanctified] will never see the Lord. 15·Be careful [See to it; Take heed] that no one ·fails to receive [falls short of] God's grace and ·begins to cause trouble among you [^Lthat no bitter root/plant grows up to cause trouble]. ·A person like that [Such a root/plant] can ·ruin [defile; pollute; corrupt] many of you. 16·Be careful [See to it; Take heed] that no one takes part in sexual sin or is like Esau and ·never thinks about God [is godless/profane/worldly-minded]. ·As the oldest son, Esau would have received everything from his father, but he sold all that for a single meal [^L...who sold his own birthright for one meal; Gen. 25:29–34]. 17You remember that after Esau did this, he wanted to ·get [^Linherit] his father's blessing, but ·his father refused [^Lhe was rejected]. Esau could find no way to ·change [*or* repent of] what he had done, even though he ·wanted [pleaded for; sought] the blessing so much that he cried [Gen. 27:34–41].

18You have not come to ·a mountain [^Lsomething] that can be touched and that is burning with fire [^Ca description

of Mount Sinai when Israel received the Law; Ex. 19:18; Deut. 4:11]. You have not come to darkness, gloom, and storms [a whirlwind]. ¹⁹You have not come to the noise of a trumpet [Ex. 19:16, 19] or to the sound of a voice [L-words] like the one the people of Israel heard and begged not to hear another word [cfearing God's wrath, Israel asked Moses to mediate God's message; Ex. 20:19; Deut. 5:5; 18:16]. ²⁰[L For] They did not want to hear [could not bear/endure] the command: "If anything, even an animal, touches the mountain, it must be put to death with stones [Ex. 19:12–13]." ²¹[Indeed,] What they saw was so terrible [terrifying] that Moses said, "I am shaking [trembling] with fear [Deut. 9:19]."

²²But you have come to Mount Zion [canother name for Jerusalem, here meaning the spiritual city of God's people; Gal. 4:26; Rev. 21:2], to the city of the living God, the heavenly Jerusalem [11:10]. You have come to thousands of [tens of thousands/myriads of; countless] angels gathered together with joy [in joyful assembly; Deut. 33:2]. ²³You have come to the meeting [assembly; congregation; or church] of God's firstborn [cthe first son in a Jewish family received special privileges and a greater share of the inheritance; all God's people are "firstborn"] children whose names are written [who are registered as citizens; Luke 10:20; Rev. 21:27] in heaven. You have come to God, the judge of all people [everything; all], and to the spirits of good [righteous] people who have been made perfect. ²⁴You have come to Jesus, the One who brought [mediator of] the new agreement from God to his people [covenant; contract; 8:1–13; Jer. 31:31–34], and you have come to the sprinkled blood [cJesus' blood shed on the cross; Heb. 9:19–22] that has a better message [speaks of something better; or pleads more insistently] than the blood of Abel [cmurdered by his brother Cain; Abel's "blood cried out" to God for vengeance (Gen. 4:10), but Jesus' blood cries out with a message of forgiveness and reconciliation].

²⁵So be careful and [see that you] do not refuse to listen when God speaks. If those who refused to listen to him when he warned them on earth did not escape, how much worse will it be for us if we refuse to listen to God who warns us from heaven? ²⁶When he spoke before [then], his voice shook the earth, but now he has promised, "Once again I will shake not only the earth but also the heavens [Hag. 2:6, 21]." ²⁷The words "once again" clearly show us that everything that was made—things that can be shaken—will be destroyed [removed]. [So that] Only the things that cannot be shaken will remain.

²⁸So let us be thankful, because we have [are receiving] a kingdom that cannot be shaken. [As a result; or In this way]

We should worship God in a way that pleases him with **·respect** [reverence; devotion] and **·fear** [awe], ²⁹because our God is **·like a fire that burns things up** [^{1a}a consuming/devouring fire; Deut. 4:24; 9:3].

13 Keep on loving each other as brothers and sisters. ²Remember [Do not forget/neglect] to **·welcome** [show hospitality to] strangers, because some who have done this have welcomed angels without knowing it [Gen. 18:1–16; 19:1–22]. ³Remember those who are in prison as if you were in prison with them. Remember those who are **·suffering** [mistreated] **·as if you were suffering with them** [*or since you are vulnerable to the same treatment; ^{1b}being in a/the body yourselves*].

⁴Marriage should be honored by everyone, and **·husband and wife should keep their marriage** [^{1c}the marriage bed should be kept] **·pure** [undefiled]. God will **·judge as guilty** [^{1d}judge] **·those who take part in sexual sins** [^{1e}the sexually immoral and adulterers]. ⁵Keep your lives free from the love of money, and be **·satisfied** [content] with what you have. [^{1f}For] God has said,

“I will never leave you;

I will never **·abandon** [^{1g}forsake] you [Deut. 31:6].”

⁶So we can be **·sure** [confident; bold] when we say,

“I will not be afraid, because the Lord is my helper.

·People can’t do anything [^{1h}What can people do...?] to me [Ps. 118:6].”

⁷Remember your leaders who **·taught** [proclaimed; spoke] God’s **·message** [word] to you. **·Remember** [Consider; Reflect on] **·how they lived and died** [*or the outcome/result of their way of life*], and **·copy** [imitate] their faith. ⁸Jesus Christ is the same yesterday, today, and forever.

⁹Do not let all kinds of strange teachings **·lead you into the wrong way** [take you off course; lead you astray]. **·Your hearts should be strengthened by** [*or Inner strength comes from*] God’s grace, not by obeying rules about foods [¹ⁱreferring to Jewish dietary laws; Lev. 11; Mark 7:19; Acts 10; Col. 2:16], which **·do not help** [*or have never benefited*] those who **·obey** [observe; live by] them.

¹⁰We have a **·sacrifice** [^{1j}altar], but the priests who serve in the **·Holy Tent** [^{1k}Tabernacle] **·cannot** [^{1l}have no authority/right to] eat from it. ¹¹The high priest carries the blood of animals into the **·Most Holy Place** [sanctuary; ^{1m}holy things; ¹ⁿHoly of Holies] where he offers this blood for sins. But the bodies of the animals are burned outside the camp [Lev. 6:11]. ¹²So Jesus also suffered outside the **·city** [^{1o}gate] to **·make his people holy** [sanctify the people] **·with** [through] his own blood. ¹³So let us go to Jesus outside the camp, **·holding on**

as he did when we are abused [¹bearing the abuse/humiliation he bore].

¹⁴[¹For] Here on earth we do not have a city that ·lasts forever [endures], but we are ·looking for [seeking] the city that ·we will have in the future [is to come]. ¹⁵So through Jesus let us ·always [continuously] offer to God our sacrifice of praise, ·coming from [¹which is the fruit of] lips that ·speak [profess; acknowledge] his name. ¹⁶Do not ·forget [neglect] to do good to others, and share with them, because such sacrifices please God.

¹⁷·Obey [*or* Have confidence in] your leaders and ·act under [*or* submit to] their authority. [¹For; Because] They are watching over you, because they ·are responsible [will give an account (to God)] for ·your souls [*or* you]. ·Obey them [Do this; Act this way] so that they will do this work with joy, not ·sadness [*or* complaint; groaning], for that would be of no ·benefit [advantage; help] to you.

¹⁸Pray for us. We are ·sure [convinced] that we have a clear conscience, ·because [*or* and] we always want to ·do the right thing [act honorably]. ¹⁹I especially ·beg [urge; exhort] you to pray so that ·God will send me back [¹I may be restored] to you soon.

²⁰⁻²¹·I pray that the God of peace will [*or* May the God of peace] ·give you [equip/prepare you with] every good thing you need so you can do ·what he wants [his will]. This God of peace raised from the dead our Lord Jesus, the Great Shepherd of the sheep [Ps. 23; John 10:11–18], ·because of [*or* through; by] the ·blood of his death [¹blood] ·that began the eternal agreement that God made with his people [¹of the eternal covenant/contract; 8:1–13]. I pray that God will do in us what ·pleases [is acceptable to] him, through Jesus Christ, and to him be glory forever and ever. Amen.

²²My brothers and sisters, I ·beg [urge; exhort] you to ·listen patiently to [bear with] this message I have written to ·encourage [exhort] you, because ·it is not very long [¹I have written to you briefly]. ²³I want you to know that our brother Timothy [Acts 16:1–5; 1 Cor. 16:10–11; Phil. 2:19–24; 1 and 2 Timothy] has been ·let out of prison [¹released]. If he arrives soon, ·we will both come [he will come with me] to see you.

²⁴Greet all your leaders and all ·of God's people [¹the saints]. Those from Italy send greetings to you.

²⁵Grace be with you all.

James

1 From James [^cone of Jesus' brothers and a leader in the early church; Gal. 1:19; Acts 12:17; 15:13–21; 21:17], a **·servant** [slave; bond-servant] of God and of the Lord Jesus Christ.

To **·all of God's people** [^lthe twelve tribes; ^can allusion to the twelve tribes of Israel; referring either to Jewish Christians or all believers as the new covenant people of God] **·who are scattered everywhere in the world** [^lin the Diaspora/Dispersion; ^ca reference to the scattering of the Jews during the Babylonian captivity, now applied to the church]: Greetings.

FAITH AND WISDOM

2 My brothers and sisters [^cfellow believers], when you have many kinds of **·troubles** [trials; testing], **·you should be full of joy** [^lconsider it all/pure joy], **3** because you know that these troubles test your faith, and this will give you **·patience** [perseverance; endurance]. **4** [^lAnd] **Let your ·patience** [perseverance; endurance] **·show itself perfectly in what you do** [have its full effect; finish its work]. **Then you will be ·perfect and complete** [mature and whole; *or* completely mature] and will **·have everything you need** [^llack nothing]. **5** But if any of you **·needs** [lacks] wisdom, you should ask God for it [Prov. 2:6]. He is generous to everyone and will give you wisdom **·without criticizing you** [without finding fault; ungrudgingly; Matt. 7:7]. **6** But when you ask God, you must **·believe** [ask with faith] and not doubt. Anyone who doubts is like a wave in the sea, **·blown up and down** [driven and tossed] by the wind. **7-8** [^lFor] Such doubters are **·thinking two different things at the same time** [^ldouble-minded], and they **·cannot decide about anything they do** [^lare unstable in all they do]. They should not **·think** [expect] they will receive anything from the Lord.

TRUE RICHES

9 Believers [Brothers or sisters] **who are ·poor** [in lowly/humble circumstances] **should ·take pride** [boast] **·that God has made them spiritually rich** [in being raised up; in their

exaltation; in their high position]. ¹⁰[^LBut] Those who are ·rich [wealthy] should ·take pride [boast] ·that God has shown them that they are spiritually poor [in their humiliation; in their lowly state; Jer. 9:23–24]. [^LBecause] The rich will ·die [pass away; wither] like a ·wild flower in the grass [*or* flower in the field]. ¹¹[^LFor] The sun rises with ·burning [scorching] heat and ·dries up [wither] the ·plants [*or* grass]. The flower falls off, and its beauty is ·gone [destroyed]. In the same way the rich will ·die [^Lwither away] ·while they are still taking care of business [in the midst of their pursuits; ^Lin his journeys; Ps. 49:16–17; 103:15–16; Is. 40:6–8].

12·When people are tempted and still continue strong, they should be happy [^LBlessed is the one who perseveres/endures trials/temptations]. After they have ·proved their faith [stood/endured/passed the test], ·God will reward them with life forever [^Lthey will receive the crown of life; ^Calludes to the laurel crown given for a victory]. ·God [^LHe] promised this to all those who love him. ¹³When people are ·tempted [undergoing a trial], they should not say, “God is tempting me.” [^LFor] God cannot be tempted by evil, and he himself does not tempt anyone. ¹⁴But ·people are [^Leach person is] tempted when their own evil desire ·leads [lures; drags] them away and ·traps [entices; lures] them. ¹⁵This desire leads to sin [^LThen, after desire is conceived, it gives birth to sin], and then the sin ·grows [*or* becomes full-grown] and ·brings [gives birth to] death.

¹⁶My ·dear [beloved] brothers and sisters [^Cfellow believers], do not be ·fooled [deceived] about this. ¹⁷Every good ·action [*or* act of giving] and every perfect gift ·is from God [^Lcomes from above]. These good gifts come down from the ·Creator of the sun, moon, and stars [^Lthe father of lights; ^Creferring to God’s creation of the heavenly bodies (Gen. 1:14–19; Ps. 136:7–9; Jer. 31:35)], who does not change like their shifting shadows. ¹⁸God ·decided [chose; willed] to give us ·life [birth] through the ·word of truth [true message] so we might be ·the most important [*or* the first of many; ^La kind of firstfruits; ^Cfirstfruits were the first crops to be harvested and guaranteed the coming harvest; Ex. 34:22; 2 Thess. 2:13; Rev. 14:4] of all ·the things he made [*or* his creatures].

¹⁹My ·dear [^Lbeloved] brothers and sisters [^Cfellow believers], [^Lunderstand/know this:] ·always be willing to listen and slow to speak. Do not become angry easily [^Lbe quick to listen, slow to speak, slow to anger; Prov. 17:28], ²⁰·because anger will not help you live the right kind of life God wants [^Lbecause human anger does not produce God’s righteousness]. ²¹So ·put out of your life [get rid of; lay aside] every

TEMPTATION IS
NOT FROM GOD

LISTENING AND
OBEYING

·evil thing [moral filth/defilement] and every ·kind of wrong [excessive evil]. Then in ·gentleness [humility] ·accept [welcome] God's ·teaching [word] that is planted in your hearts, which can save ·you [¹your souls; ^creferring to the whole person].

22·Do what God's teaching says; when you only listen and do nothing, you are fooling yourselves [¹Be doers of the word, and not only hearers, deceiving yourselves; Luke 11:28; Rom. 2:13]. 23Those who hear God's ·teaching [word] and do nothing are like people who look at ·themselves [their natural face; ¹the face of their birth] in a mirror. 24[¹For] They ·see their faces [gaze at themselves] and then go away and quickly forget what they looked like. 25But ·the truly happy people are [¹blessed are] those who ·carefully study [look intently into; ¹stoop down to look at] God's perfect law that makes people free [^cprobably refers to the law of Moses as it is fulfilled in Christ; 2:8, 12], and they ·continue to study it [persevere in it]. ·They do not forget what they heard, but they obey what God's teaching says [¹not being a forgetful hearer but an active doer]. Those who do this will be ·made happy [blessed].

**THE TRUE WAY TO
WORSHIP GOD**

26People who think they are religious but ·say things they should not say [¹do not bridle their tongues; 3:1–12; 4:11–12] are just ·fooling [deceiving] themselves. Their “religion” is ·worth nothing [empty; meaningless]. 27Religion that God the Father accepts as pure and ·without fault [undefiled] is this: caring for orphans and widows [2:1–13, 15–16; Ex. 22:22; Deut. 14:29] ·who need help [¹in their trouble/distress/persecution], and keeping yourself ·free from the world's evil influence [¹unstained/unpolluted by the world; 4:4–10].

LOVE ALL PEOPLE

2 My dear brothers and sisters [^cfellow believers], as believers in our glorious Lord Jesus Christ, never ·think some people are more important than others [show favoritism/partiality; Lev. 19:15; Deut. 10:17–18]. 2Suppose someone comes into your ·church meeting [gathering; assembly; ^cthe word can mean “synagogue,” but here refers to a house church gathering] wearing nice clothes and a gold ring. At the same time a poor person comes in wearing ·old, dirty [shabby; filthy] clothes. 3You ·show special attention to [take notice of; look favorably on] the one wearing nice clothes and say, “Please, sit here in this good seat.” But you say to the poor person, “Stand over there,” or, “Sit on the floor ·by my feet [*or* beside my footstool].” 4·What are you doing? You are making some people more important than others [¹Are you not discriminating among yourselves...?], and ·with evil thoughts you are deciding that one person is

better [or you are judging with evil thoughts; or you are acting like judges with evil motives].

⁵Listen, my dear [beloved] brothers and sisters [fellow believers]! God chose [Did not God choose...?] the poor in the world [1 Cor. 1:26–29] to be rich with faith and to receive [be heirs of] the kingdom God promised to those who love him [Luke 6:20]. ⁶But you show no respect to [dishonor; have insulted] the poor. The rich are always trying to control your lives. They are the ones who take you to court [Don't the rich exploit/oppress you and drag you into court?]. ⁷And they are the ones who speak against Jesus, who owns you [or Don't they slander the noble/good name by which you were called? Don't they blaspheme the noble/good name that was invoked over you? The “name” may be the person's name or the name of Jesus, to whom they belong].

⁸This royal law [because God the king decreed it, or because it is the supreme law] is found in the Scriptures: “Love your neighbor as you love yourself [Lev. 19:18; Matt. 22:37–40].” If you [or If you really; or If you, however,] obey [fulfill; carry out] this law, you are doing right [well]. ⁹But if you treat one person as being more important than another [show favoritism/partiality; 2:1], you are sinning. You are guilty of breaking God's law [convicted by the law as law-breakers/ transgressors]. ¹⁰[For] A person who follows [keeps; obeys] all of God's law but fails to obey even one command [stumbles/falls in one point] is guilty of breaking all the commands in that law. ¹¹[For] The same God who said, “You must not be guilty of [commit] adultery [Ex. 20:14; Deut. 5:18],” also said, “You must not murder anyone [Ex. 20:13; Deut. 5:17].” So if you do not take part in [commit] adultery but you murder someone, you are guilty of breaking all of God's law [you have become a breaker/ transgressor of the law; Matt. 5:18–19; Gal. 5:3]. ¹²In everything you say and do, remember that you [So speak and so act as those who] will be judged by the law that makes people free [of freedom/liberty]. ¹³So you must show mercy to others, or God will not show mercy to you when he judges you [For judgment is without mercy to the one who does not act mercifully]. But the person who shows mercy can stand without fear at the judgment [But mercy triumphs over judgment].

¹⁴My brothers and sisters [fellow believers], if people say [claim] they have faith, but do nothing, their faith is worth nothing [what good/profit/gain is it?]. Can faith like that save them? ¹⁵[Suppose; If] A brother or sister in Christ might need clothes or food [is naked and lacks daily food]. ¹⁶If you say to that person, “God be with you [or I wish you well; Go

**FAITH AND
GOOD WORKS**

in peace]! ·I hope you stay warm and get plenty to eat, [^TBe warmed and filled]” but you do not ·give what that person needs [provide for the needs of their body], ·your words are worth nothing [^Lwhat good/profit/gain is that?]. ¹⁷In the same way, faith by itself—that does nothing [^Lif it does not have works]—is dead.

¹⁸[^LBut] Someone might say, “You have faith, but I have ·deeds [works].” ·Show me [Prove; Demonstrate] your faith without ·doing anything [^Lworks], and I will ·show you [prove; demonstrate] my faith by ·what I do [my works]. ¹⁹You believe ·there is one God [*or* that God is one; Deut. 6:4]. ·Good [^LYou do well]! But the demons believe that, too, and they ·tremble with fear [shudder].

²⁰You ·foolish [senseless; emptyheaded] person! ·Must you be shown [Do you want evidence; Can't you see] that faith ·that does nothing [without works] is ·worth nothing [useless; barren]? ²¹Abraham, our ·ancestor [father; patriarch; Gen. 12:1–3], was ·made right with God [justified] by what he did when he offered his son Isaac on the altar [Gen. 22]. ²²So you see that Abraham's faith and ·the things he did [his works] worked together. His faith was made ·perfect [complete] by ·what he did [his works]. ²³This ·shows the full meaning of [fulfills] the Scripture that says: “Abraham believed God, and ·God accepted Abraham's faith, and that faith made him right with God [^Lit was credited/counted to him as righteousness; Gen. 15:6].” And Abraham was called God's friend [2 Chr. 20:7; Is. 41:8]. ²⁴So you see that people are ·made right with God [justified] by ·what they do [their works], not by faith only.

²⁵·Another example is Rahab, the prostitute, who was ·made right with God [justified] by ·something she did [works]. She welcomed the ·spies [^Lmessengers; envoys] into her home and ·helped them escape [^Lsent them out] by a different road [Josh. 2; ^Cshe is named in Jesus' genealogy (Matt. 1:5), and in Heb. 11:31 as a hero of the faith].

²⁶Just as a person's body that does not have a spirit [^Cthe force of life that animates the body; Gen. 2:7] is dead, so faith ·that does nothing [^Twithout works] is dead!

CONTROLLING THE THINGS WE SAY

3 My ·brothers and sisters [^Cfellow believers], not many of you should become teachers, because you know that we who teach will be judged more strictly [Luke 12:48]. ²We all ·make many mistakes [^Lstumble in many ways]. If people ·never said anything wrong [^Ldid not stumble in speech/teaching/word], they would be perfect and able to ·control their entire selves, too [^Lbridle their whole body also]. ³When we put bits into the mouths of horses to make them obey us, we ·can control [guide; direct] their whole

bodies. ⁴Also a ship is very big, and it is pushed by ·strong [fierce] winds. But a very small rudder ·controls [guides; steers] that big ship, making it go wherever the pilot wants. ⁵It is the same with the tongue. It is a small ·part [member] of the body, but it ·brags [boasts] about great things.

A big forest fire can be started with only a little flame.

⁶And the tongue is like a fire. It is a whole world of ·evil [iniquity; unrighteousness] among ·the parts of our bodies [^Lour members]. The tongue ·spreads its evil through [pollutes; stains; corrupts] the whole body. The tongue is set on fire by hell [^LGehenna; ^Ca valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell], and it starts a fire that influences ·all of life [^Lthe wheel of birth/life]. ⁷[^LFor] People can tame every ·kind [species] of wild animal, bird, reptile, and ·fish [^Lsea creature], and they have tamed them, ⁸but no one can tame the tongue. It is ·wild and evil [*or* a restless evil; *or* an uncontrollable evil] and full of deadly poison. ⁹We use our tongues to [^LWith it we] ·praise [bless] our Lord and Father, but ·then [^Lwith it] we curse people, whom God made ·like himself [^Lin his likeness; Gen. 1:27]. ¹⁰Praises and curses come from the same mouth! My ·brothers and sisters [^Cfellow believers], this should not happen. ¹¹Do ·good [fresh; ^Lsweet] and ·bad [stale; *or* salt; ^Lbitter] water flow from the same [^Lopening of a] spring? ¹²My ·brothers and sisters [^Cfellow believers], can a fig tree make olives, or can a grapevine make figs? No! ·And a well full of salty water cannot give good water [^LNeither can salt water make sweet].

¹³Are there those among you who are truly wise and ·understanding [insightful; discerning]? Then they should show it by ·living right [their good life/conduct/lifestyle] and ·doing good things [their deeds/works] with a ·gentleness [humility; meekness; Matt. 5:5; 11:29; Gal. 6:1] that comes from wisdom. ¹⁴But if you have bitter ·jealousy [*or* envy] and ·are selfish [have selfish ambition] in your hearts, do not ·brag [boast; Jer. 9:23–24]. Your ·bragging [boasting] is a lie ·that hides [that denies; ^Lagainst] the truth [*or* Don't cover up the truth with bragging or lying]. ¹⁵That kind of “wisdom” does not come ·from God [^Ldown from above; ^Cthat is, from heaven] but ·from the world [is earthly]. It is ·not spiritual [natural; “soulish”; ^Chuman life apart from God; 1 Cor. 2:14]; it is ·from the devil [demonic]. ¹⁶Where ·jealousy [*or* envy] and ·selfishness [selfish ambition] are, there will be ·confusion [chaos; disorder] and every ·kind of evil [evil thing/practice]. ¹⁷But the wisdom that comes from ·God [^Labove; 3:15] is first of all pure, then peaceful [peace-loving], gentle [patient];

TRUE WISDOM

considerate), and ·easy to please [*or* willing to yield; *or* open to reason]. This wisdom is ·always ready to help those who are troubled and to do good for others [¹full of mercy and good fruits]. It is ·always fair [impartial] and ·honest [sincere; unhyppocritical]. ¹⁸·People who work for peace in a peaceful way plant a good crop of right living [*or* Peacemakers who sow with peace will harvest a crop of justice/righteousness; Gal. 5:22–23].

**GIVE YOURSELVES
TO GOD**

4 Do you know where your ·fights [conflicts; wars] and ·arguments [disputes; quarrels; battles] come from? They come from ·the selfish desires [cravings] that war ·within you [¹in your members; ^cprobably parts of the body, but could be members of the church]. ²You ·want [desire] things, but you ·do not [*or* cannot] have them. So you ·are ready to kill [¹murder] and are ·jealous [envious] of other people, but you still cannot get what you want. So you argue and ·fight [wage war]. You do not get what you want, because you do not ask God. ³Or when you ask, you do not receive because ·the reason you ask is wrong [*or* you ask with the wrong motives; ¹you ask badly/wrongly]. You want things so you ·can use [¹spend] them for your own pleasures.

⁴·So, you are not loyal to God [¹You adulterers!; ^coften adultery is used in a spiritual sense for betraying God; Jer. 3:20]! ·You should know [¹Don't you know...?] that ·loving [¹friendship with] the world is ·the same as hating [¹hostility/enmity toward] God. Anyone who wants to be a friend of the world becomes God's enemy. ⁵Do you think the Scripture ·means nothing that says [*or* says for no reason], “The Spirit that God made to live in us wants us for himself alone”? [*or* “God yearns jealously for the spirit he has made to live in us”?; *or* “The spirit God placed within us tends to jealously desire things”?; ^cfor God's jealousy for his people see Ex. 20:5; 34:14; Zech. 8:2]. ⁶But God gives us even more grace, as ·the Scripture [¹it; *or* he] says,

“God ·is against [opposes; resists] the proud,
but he gives grace to the humble [Prov. 3:34; 1 Pet. 5:5].”

⁷So ·give yourselves completely [submit] to God. ·Stand against [Resist] the devil [1 Pet. 5:9], and the devil will ·run [flee] from you. ⁸Come near to God, and God will come near to you. You sinners, ·clean sin out of your lives [¹cleanse/purify your hands; ^ca metaphor for cleaning up your behavior]. ·You who are trying to follow God and the world at the same time [¹You double-minded ones], ·make your thinking pure [¹purify your hearts; ^ca metaphor for cleaning up your interior life]. ⁹·Be sad [Lament], ·cry [mourn], and weep! Change your laughter into ·crying [mourning] and your joy into ·sadness [gloom; sorrow]. ¹⁰Humble yourself in the

Lord's presence, and he will ·honor you [¹exalt you; lift you up; 1 Pet. 5:6].

¹¹Brothers and sisters [^cfellow believers], do not ·tell evil lies about [slander] each other [Lev. 19:16]. If you ·speak against [slander] your ·fellow believers [^{1a}a brother or sister] or judge them, you are judging and ·speaking against [slandering] the law [^cbecause the law commanded love]. And when you are judging the law, you are no longer a ·follower [¹doer] of the law. You have become a judge [^csitting in judgment over the law]. ¹²·God is the only [¹There is one] ·Lawmaker [Lawgiver] and Judge. He is the only One who can save and destroy [Matt. 10:28]. ·So it is not right for you [¹So who are you...?] to judge your neighbor [Lev. 19:18].

¹³·Some of you say [¹Come now, you who say], “Today or tomorrow we will go to some city. We will stay there a year, do business, and make money.” ¹⁴But you do not know what will happen tomorrow! Your life is like a ·mist [vapor; puff of smoke]. ·You can see it [It appears] for a short time, but then it ·goes away [vanishes; Prov. 27:1]. ¹⁵·So [*or* Instead] you should say, “If the Lord ·wants [wills; wishes], we will live and do this or that [Matt. 6:10].” ¹⁶But now you are ·proud [arrogant; ^cprobably referring to their plans for the future] and you brag [boast]. All of this bragging [boasting] is wrong [¹evil; wicked; 3:14]. ¹⁷[¹Therefore] Anyone who knows the right thing to do, but does not do it, ·is sinning [¹for him it is sin].

5 You rich people, ·listen [¹Come now; 4:13]! Cry [¹Weep] and be very sad because of the ·troubles [miseries] that are coming to you. ²Your riches have rotted, and your clothes have been eaten by moths. ³Your gold and silver have ·rusted [corroded], and that ·rust [corrosion] will be a ·proof that you were wrong [¹witness/testimony/evidence against you]. It will eat your ·bodies [flesh] like fire. You ·saved [hoarded; stored up] your treasure ·for [*or* in] the last days [^cjust before judgment day, when such treasures will be useless]. ⁴[¹Listen; ¹Behold] The ·pay [wages] you ·did not give [defrauded from] the workers who mowed your fields cries out against you [Lev. 19:13; Deut. 24:14–15], and the cries of the ·workers [¹harvesters] have ·been heard by [¹reached the ears of] the Lord ·All-Powerful [of Hosts/Armies; ¹Sabaoth; ^cGod's warrior name referring to the angelic army]. ⁵Your life on earth was full of ·rich living [luxury] and ·pleasing yourselves with everything you wanted [pleasure; self-indulgence]. You made ·yourselves [¹your hearts] fat, ·like an animal ready to be killed [in/for a day of slaughter;

**YOU ARE NOT
THE JUDGE**

**LET GOD PLAN
YOUR LIFE**

**A WARNING
TO THE RICH**

^ca farm animal gorging itself, unaware it is being fattened for slaughter]. ⁶You have **judged guilty** [condemned] and then **murdered innocent people, who were not against** [did not resist/oppose] you.

BE PATIENT

⁷[^LTherefore] **Brothers and sisters** [^cfellow believers], be patient until the Lord comes again. [^LSee; ^TBehold,] A farmer patiently waits for his **valuable** [precious] **crop** [fruit] to grow from the earth and for it to receive the **autumn and spring** [^Learly and late] rains [Deut. 11:14]. ⁸**You, too, must be patient.** **Do not give up hope** [^LStrengthen your hearts], because **the Lord is coming soon** [^Lthe Lord's coming draws near/is at hand]. ⁹**Brothers and sisters** [^cfellow believers], do not **complain** [grumble] against each other or you will be **judged guilty** [Matt. 7:1]. **And** [^LLook; ^TBehold] **the Judge is ready to come** [^Lstanding at the door]! ¹⁰**Brothers and sisters** [^cfellow believers], **follow the example of the prophets who spoke for** [^Lin the name of] **the Lord.** They suffered many hard things, but they **were patient** [endured]. ¹¹[^LLook; *or* Indeed] **We say they are happy** [*or* We consider them blessed] because they **did not give up** [endured; persevered]. You have heard about Job's **patience** [*or* endurance; perseverance], and you know the Lord's purpose for him in the end. You know the Lord is full of mercy and is **kind** [compassionate].

**BE CAREFUL
WHAT YOU SAY**

¹²My brothers and sisters [^cfellow believers], above all, do not **use an oath when you make a promise** [swear; take a vow]. **Don't use the name of heaven, earth, or anything else to prove what you say.** **When you mean yes, say only yes, and when you mean no, say only no** [^TLet your "Yes" be yes and your "No" be no; Matt. 5:33–37] so you will not be **judged guilty** [condemned].

**THE POWER
OF PRAYER**

¹³Anyone who is **having troubles** [suffering] should pray. Anyone who is **happy** [joyful] should **sing praises** [sing psalms]. ¹⁴Anyone who is **sick** should call the church's elders. They should pray for and **pour oil on the person** [^Lanoint that person with olive oil; ^canointing probably indicates dedicating or setting aside the person to God's care; Mark 6:13] in the name of the Lord. ¹⁵**And the prayer that is said with faith will make the sick person well** [save the sick; ^cthe same Greek word is commonly used for both physical healing and spiritual salvation]; **the Lord will heal** [^Lraise up] that person [1 Cor. 12:9, 28]. **And if the person has sinned, the sins will be forgiven.** ¹⁶[^LTherefore,] **Confess your sins to each other and pray for each other so God can heal you.** **When a believing person prays, great things happen** [^LThe prayer of a righteous person is powerful and effective]. ¹⁷Elijah was a

human being just like us. He prayed [earnestly; ^Lwith prayer] that it would not rain, and it did not rain on the land for three and a half years! ¹⁸Then Elijah prayed again, and ^Lthe rain came down from the sky [*or* heaven gave rain], and the land produced crops again [1 Kin. 17–18].

¹⁹My brothers and sisters [^Cfellow believers], if one of you ^Lwanders away [strays] from the truth, and someone helps that person come back, ²⁰remember [^Lknow] this: Anyone who brings a sinner back from the ^Lwrong way [^Lerror/wandering of his ways] will save that sinner's soul from death and will ^Lcause many sins to be forgiven [^Lcover a multitude of sins].

SAVING A SOUL

1 Peter

1 From Peter, an apostle of Jesus Christ.

1 To God's ·chosen [elect] people who are ·away from their homes [exiles; temporary residents; refugees; foreigners] ·and are scattered [Lof the Diaspora/Dispersion; Can analogy to the Jewish people scattered around the known world since the Babylonian exile] all around Pontus, Galatia, Cappadocia, Asia, and Bithynia [Call located in Asia Minor, present-day Turkey]. **2** God the Father ·planned long ago to choose you [Lchose you according to his foreknowledge] ·by making you his holy people, which is the Spirit's work [*or* by the sanctifying/purifying work of the Spirit; *or* by setting you apart by means of the Spirit]. God wanted you to obey him and to be ·made clean [Lsprinkled] by the blood of the death of Jesus Christ. [CIn the OT blood from animal sacrifices was sprinkled on persons and objects to indicate purification or forgiveness of sins; Ex. 24:3–8.]

Grace and peace be ·yours more and more [Lmultiplied to you].

**WE HAVE
A LIVING HOPE**

3·Praise be to [LBlesséd be] the God and Father of our Lord Jesus Christ. In God's ·great [abundant] mercy he has caused us to be born ·again [anew; John 3:5–8] into a living hope, ·because Jesus Christ rose [*or* by means of the resurrection of Jesus Christ] from the dead. **4**·Now we hope for [*or* This new birth provides us with] ·the blessings God has for his children [Lan inheritance]. ·These blessings [*or* This inheritance], which cannot be destroyed or be ·spoiled [corrupted; defiled] or lose their beauty, ·are [is] kept in heaven for you [Matt. 6:19–21; Luke 12:33]. **5**God's power protects you through your faith until ·salvation is shown to you [*or* the coming of the salvation that is ready to be revealed] ·at the end of [in the last] time. **6**·This makes you very happy [*or* Rejoice in this], even though now for a short time ·different kinds of troubles may make you sad [you have had to suffer various kinds of trials/testings]. **7**These ·troubles

[trials; testings] come ·to prove that your faith is pure [to test and prove the authenticity of your faith; ^{ca} test that proves the genuineness of a valuable metal]. This ·purity of faith [or tested and proven authenticity] is ·worth more [more precious; more valuable] than gold, which can be ·proved to be pure [tested and proven authentic] by fire [Ps. 66:10; Prov. 17:3; 27:21; Zech. 13:9; Mal. 3:3] but ·can [or will] be destroyed. But the ·purity [tested and proven authenticity] of your faith will bring you praise and glory and honor ·when Jesus Christ is shown to you [^{1a}at the revelation of Jesus Christ]. ⁸You have not seen ·Christ [^{1b}him], but still you love him. You cannot see him now, but you believe in him. So you ·are filled [rejoice] with ·a joy that cannot be explained, a joy full of glory [an inexpressible and glorious joy]. ⁹·And you are receiving [or ...because you are receiving] the ·goal [outcome; purpose] of your faith—the salvation of your souls.

¹⁰The prophets [^cof the Old Testament] searched carefully and ·tried to learn [diligently inquired/investigated] about this salvation. They prophesied about the grace that was coming to you. ¹¹The Spirit of Christ was in the prophets, ·telling [witnessing; testifying] in advance about the sufferings of Christ and about the glory that would follow those sufferings [Luke 24:25–27, 45–49]. The prophets ·tried to learn [inquired; investigated] about what the Spirit was showing them, ·when those things would happen, and what the world would be like at that time [about the circumstances and time; or about the person and time]. ¹²It was ·shown [revealed to] them that their service was not for themselves but for you, when they ·told about [announced] the truths [^{1c}things] you have now heard. Those who preached the ·Good News [Gospel] to you ·told you [announced] those things with the help of the Holy Spirit who was sent from heaven—things into which angels desire to look.

¹³·So [Therefore; For this reason] ·prepare your minds for service [prepare your minds for action; or, be alert; ^{1d}gird the loins of your mind] and ·have self-control [be disciplined]. ·All your hope should be for [Focus all your hope on] the gift of grace that will be ·yours [brought/given to you] ·when Jesus Christ is shown to you [^{1a}at the revelation of Jesus Christ]. ¹⁴·Now that you are [As; or Like] obedient ·children of God [^{1e}children] ·do not live as you did in the past. You did not understand, so you did the evil things you wanted [^{1f}do not be shaped by the desires/lusts of your former ignorance]. ¹⁵But be holy in all ·you do [your behavior/conduct], just as ·God, the One [^{1g}the One] who called you, is holy. ¹⁶[^{1h}For; Because] It is written in the Scriptures: “You must be holy, because I am holy [Lev. 11:45; 19:2; 20:7].”

**A CALL TO
HOLY LIVING**

17·You pray to God and call him Father, and he [¹Since you address as Father the one who] judges each person's ·work [deeds] ·equally [impartially; without prejudice]. So while you are ·here on earth [living as exiles/strangers/sojourners], you should live with ·respect [fear] for God [Prov. 1:7]. 18[¹For] You know that in the past you were living in a ·worthless [meaningless; futile; vain; Eccl. 1:2] way, a way passed down from ·the people who lived before you [your ancestors]. But you were saved [ransomed; redeemed] from that useless life. You were ·bought [ransomed; redeemed; ^clike a slave whose freedom was purchased by a payment], not with something that ·ruins [perishes; spoils] like silver or gold, 19but with the precious blood of Christ [Is. 52:3], who was like ·a pure and perfect lamb [a lamb without defect or blemish; Lev. 1:3]. 20Christ was ·chosen [destined; ¹foreknown] before ·the world was made [¹the foundation/creation of the world], but he was ·shown to the world [revealed] in these last times for your sake. 21Through Christ you ·believe [have faith/trust] in God, who raised Christ from the dead and gave him glory. So your faith and your hope are in God.

22Now that your obedience to the truth has purified your ·souls [*or* lives], you can have ·true [genuine; sincere] love for your Christian brothers and sisters. So love each other ·deeply [earnestly] ·with all your [¹from the] heart.ⁿ 23You have been born ·again [*or* anew], and this new life did not come from ·something that dies [¹a perishable seed], but from ·something that cannot die [¹an imperishable seed]. You were born ·again [*or* anew] through ·God's living message that continues forever [¹the living and abiding/enduring word of God]. 24·The Scripture says [¹For; Therefore],

“All ·people are [¹flesh is] like the grass,

and all their glory is like the flowers of the ·field [¹grass].

The grass ·dies [withers] and the flowers ·fall [drop off],
25 but the word of the Lord ·will live [remains; abides;
endures] forever [Is. 40:6–8].”

And this is the word that was ·preached [*or* proclaimed as Good News/Gospel] to you.

**JESUS IS THE
LIVING STONE**

2 So then, rid yourselves of all evil, all ·lying [deceit], hypocrisy, ·jealousy [envy], and ·evil speech [slander; call traits that destroy relationships; Rom. 13:13; Eph. 4:25–32; Col. 3:8]. 2As newborn babies want milk, you should want the ·pure [sincere; unadulterated] and ·simple [*or* spiritual] ·teaching [¹milk; ^cprobably referring to the word of God; see 1:23–25]. By it you can ·mature [grow; reach maturity] in your salvation, 3because you have already ·examined and seen [¹tasted] how good the Lord is [Ps. 34:8].

⁴Come to the Lord Jesus, the “stone” that lives [^{1a} living stone; ^cJesus is the most important stone in the spiritual temple described in v. 5]. The people of the world did not want this stone, but he was the stone God chose, and he was precious [¹...rejected by people, but chosen and precious/valuable to God]. ⁵You also are like living stones, so let yourselves be used to build a spiritual temple [house]—to be holy priests who offer spiritual sacrifices that are acceptable [pleasing] to God through [*or* because they are mediated by] Jesus Christ. ⁶The Scripture says [¹contains]:

“¹See; Look,] I will put a stone in the ground in Jerusalem [¹lay a stone in Zion; ^cZion is a poetic term for Jerusalem].

Everything will be built on this important and precious rock [^{1a} a chosen and precious cornerstone; ^cthe stone that supports the others].

Anyone who trusts [believes; has faith] in him will never be disappointed [¹put to shame; Is. 28:16].”

⁷This stone is worth much to you who believe [*or* You who believe see the honor/value/preciousness of the stone; ¹The honor is to you who believe]. But to the people who do not believe,

“the stone that the builders rejected has become the cornerstone [¹head of the corner; ^cthe precise meaning is uncertain, but clearly refers to the most important stone in a building; Ps. 118:22; compare Mark 12:10–11; Acts 4:11; Eph. 2:20–22].”

⁸Also, he is [¹And]

“a stone that causes people to stumble, a rock that makes them fall [trips them; snares them; causes them to sin; offends them; Is. 8:14; Rom. 9:32–33].”

They stumble because they do not obey what God says [the message/word], which is what God planned to happen to [destined/appointed for] them.

⁹But you are a chosen people [*or* generation; Is. 43:21], royal priests [¹priesthood], a holy nation, a people for God’s own possession [who belong to God; Ex. 19:5–6]. You were chosen to tell about the wonderful acts of God, who [proclaim the praises/virtues of him who] called you out of darkness into his wonderful [marvelous] light. ¹⁰At one time you were not a people, but now you are God’s people. In the past you had never [¹not] received mercy, but now you have received God’s mercy [Hos. 2:23].

¹¹Dear friends [¹Beloved], I beg [urge; exhort] you as foreigners [strangers; sojourners; resident aliens; 1:17] and strangers in this world [exiles; temporary residents; refugees;

foreigners; 1:1; Gen. 23:4] to **·avoid** [abstain from] the **·evil things your bodies want to do** [¹fleshly/worldly desires] that **fight against your soul**. ¹²Live such good lives among unbelievers [¹the Gentiles/pagans] that, even though they might **·say that you are doing wrong** [slander you; accuse you of doing evil], they will see the good things you do and will give glory to God **·on the day when Christ comes again** [when Christ comes to judge; ¹on the day of visitation].

**YIELD TO EVERY
HUMAN AUTHORITY**

¹³For the Lord's sake, **·yield** [submit; be subject] to **·the people who have authority in this world** [*or* every human institution/creation; Rom. 13:1–7; Titus 3:1]: **the ·king** [*or* emperor], **who is the ·highest** [supreme] **authority**, ¹⁴**and the ·leaders** [governors] **who are ·sent** [commissioned] **by him to punish those who do wrong and to praise those who do right**. ¹⁵[¹For; Because] It is **·God's desire** [¹the will of God] that by **doing good you should ·stop foolish people from saying stupid things about you** [¹silence the ignorant talk of foolish people]. ¹⁶Live as free people, but **do not use your freedom as ·an excuse** [a cover-up/pretext] **to do evil**. Live as **·servants** [slaves] of God. ¹⁷**Show respect for [Honor] all people: Love the ·brothers and sisters of God's family** [community of believers; brotherhood], **·respect** [fear] **God** [Prov. 1:7], **honor the king** [*or* emperor; Rom. 13:1].

**FOLLOW CHRIST'S
EXAMPLE**

¹⁸**Slaves** [Servants; ^cthe term refers to household slaves], **·yield** [submit; be subject; ^cput the other person's interests first] **to the authority of your masters with all ·respect** [fear; deference; Eph. 6:5–9; Col. 3:22—4:1], **not only those who are good and ·kind** [gentle; considerate], but also those who are **·dishonest** [*or* cruel; ¹crooked]. ¹⁹A person might have to suffer even when it is **·unfair** [unjust], but if **·through awareness of God** (*or* because of his God-given conscience) he **endures the ·pain** [grief], **·God is pleased** [*or* this is commendable; ¹this is favor/credit/grace]. ²⁰If you are beaten for **·doing wrong** [sin], **·there is no reason to praise you** [what credit/honor is that for you...?] **for ·being patient in your punishment** [enduring it]. But if you suffer for doing good, and you **·are patient** [endure it], **·then God is pleased** [this is commendable to God; ¹this is favor/credit/grace from God]. ²¹[¹For] This is what you were called to do, because Christ suffered for you **·and gave you** [leaving you] **an example to follow**. So you should **·do as he did** [¹follow in his footsteps]. ²²**“He ·had never sinned** [committed no sin], **and ·he had never lied** [¹no deceit was found in his mouth; Is. 53:9].”

²³People **·insulted** [abused; reviled] Christ, but he did not **·insult** [abuse; revile] them in return. Christ suffered, but he

did not threaten. •He let God, the One who judges rightly, take care of him [¹He delivered/entrusted himself to the One who judges justly/rightly]. ²⁴Christ [¹himself] •carried [bore] our sins in his body on the •cross [¹tree; Deut. 21:23; Gal. 3:13] so we would •stop living for [die to] sin and start living for •what is right [righteousness]. And you are healed •because of [by] his wounds. ²⁵[¹For] You were like sheep that wandered away [Is. 53:6], but now you have come back to the Shepherd and •Overseer [Guardian] of your souls.

3 In the same way [2:18], you wives should •yield [submit; be subject; Eph. 5:21–24; Col. 3:18; ^cputting the other person's interests first] to your husbands. Then, if some husbands do not •obey [*or* believe] •God's teaching [¹the word/message], they will be •persuaded to believe [won over; ¹gained] without anyone's saying a word to them. They will be •persuaded [won over; ¹gained] by •the way their wives live [their wives' conduct/behavior]. ²Your husbands will see the pure lives you live •with your respect for God [¹in reverence/fear; ^cfear in the positive sense of reverence for God; Prov. 1:7]. ³It is not [¹external things like] •fancy [braided; elaborate] hair, gold jewelry, or fine clothes that should •make you beautiful [¹be your adornment]. ⁴No, your beauty should come from •within you [your inner self; ¹the hidden/secret person of the heart]—the beauty of a gentle and quiet spirit that will never •be destroyed [fade; perish] and is •very precious [very valuable; of great worth] to God [Prov. 31:30]. ⁵In this same way the holy women who lived long ago and •followed [¹put their hope in] God •made themselves beautiful [¹adorned themselves], •yielding [submitting; subjecting themselves] to their own husbands. ⁶Sarah obeyed Abraham, her husband, and called him her •master [lord; Gen. 18:12]. And you women are true children of Sarah if you always do what is •right [good] and •are not afraid [¹fear no fear/intimidation].

⁷In the same way [2:18; 3:1], you husbands should live with your wives in an •understanding [considerate] way [Eph. 5:25–33; Col. 3:19], since they are •weaker than you [the weaker sex; *or* the less empowered one; ¹the weaker vessel; ^cwomen are typically physically weaker, but in Greco-Roman and Jewish society, they also had less power and authority]. But •show them respect [pay/give them honor], because •God gives them the same blessing he gives you— [¹they are co-heirs of] •the grace that gives true life [*or* God's gift of life; ¹the grace of life]. Do this so that nothing will •stop [hinder] your prayers.

⁸Finally, all of you should •be in agreement [be like-minded; live in harmony], •understanding each other [sympathetic],

**WIVES AND
HUSBANDS**

**SUFFERING FOR
DOING RIGHT**

·loving each other as family [^Lshowing brotherly love], being ·kind [tender; compassionate] and humble. ⁹Do not ·do wrong to repay a wrong, and do not insult to repay an insult [^Lrepay evil for evil or insult for insult]. But repay with a blessing, because you yourselves were called [^Cby God] to do this so that you might ·receive [^Linherit] a blessing [Luke 6:27–28]. ¹⁰The Scripture says [^LFor],

“A person must do these things [^LThe one who wants] to ·enjoy [^Llove] life and have many happy days.

He must ·not say evil things [^Lkeep his tongue from evil], and he must ·not tell lies [^Lkeep his lips from speaking lies].

¹¹He must ·stop doing [turn away from] evil and do good.

He must ·look for [seek] peace and ·work for [^Lpursue] it.

¹²The Lord sees the good people [^LThe eyes of the Lord are on the righteous]

and ·listens to [^Lhis ears on] their prayers.

But the [^Lface of the] Lord is against

those who do evil [Ps. 34:12–16; compare Rom.

12:9–17].”

¹³If you are ·trying hard [eager; zealous; passionate] to do good, ·no one [^Lwho...?] can really ·hurt [harm; do evil to; mistreat] you. ¹⁴But even if you suffer for ·doing right [righteousness], you are blessed [Matt. 5:10].

“Don’t be afraid of ·what they fear [*or* their threats/intimidation];

do not ·dread those things [be disturbed/intimidated; Is. 8:12–13].”

¹⁵But ·respect Christ as the holy Lord [^Lsanctify Christ as Lord; Is. 8:13] in your hearts [^Cthat is, acknowledge his holiness and sovereignty in your life]. Always be ready to ·answer [*or* give a defense to] everyone who asks you to explain about the hope ·you have [^Lthat is in you], ¹⁶but answer in a ·gentle [humble] way and ·with respect [*or* with fear/reverence for God]. Keep a ·clear [good] conscience so that ·those who speak evil of [^Lwhen you are accused, those slanderers of] your good ·life [behavior; conduct] in Christ will be made ashamed. ¹⁷It is better to suffer for doing good than for doing ·wrong [evil] if that is ·what God wants [the will of God]. ¹⁸Christ himself suffered for sins ·once [*or* once for all; ^Conly his suffering has the power to redeem others]. ·He was not guilty, but he suffered for those who are guilty [^L...the righteous for the unrighteous] to bring you to God. ·His body was killed [^LHe was put to death in the flesh/body], but he was made alive in the ·spirit [*or* Spirit; ^Cat his resurrection in a glorified body]. ¹⁹And in the ·spirit [*or* Spirit] he went and preached to the spirits in prison [^Cprobably either fallen angels, imprisoned by God (see Gen. 6:1–4; 2 Peter 2:4; Jude 6)

or the spirits of the people who rejected Noah's preaching; see v. 20] ²⁰who refused to obey God long ago in the time of Noah [Gen. 6:1—8:22], when God was waiting patiently [¹the patience of God waited] while Noah was building the boat [ark]. [In this ark; ¹In it] Only a few people—eight in all—were saved by [or through] water. ²¹And that water is like [anticipates; foreshadows; symbolizes; prefigures] baptism that now saves you—not the washing [removal] of dirt from the body, but the promise [pledge; appeal; or response] made to God from a good [clear] conscience. And this is because Jesus Christ was raised from the dead [or through the resurrection of Jesus Christ]. ²²Now Jesus has gone into heaven and is at God's right side [^cthe place of honor] ruling over angels, authorities, and powers [¹with angels, authorities, and powers made subject to him].

4 [¹Therefore] Since Christ suffered while he was in his body [¹flesh], strengthen [arm] yourselves with the same way of thinking Christ had [intention; attitude; resolve]. [¹Because] The person who has suffered in the body [¹flesh] is finished with sin [or has broken from the power of sin]. **2** Strengthen [Arm] yourselves so that you will live here on earth [¹the rest of the time in the flesh] doing what God wants [the will of God], not the evil things people want [or not pursuing your own human desires]. **3** In the past you wasted too much time [or For you have spent enough time in the past] doing what nonbelievers [Gentiles; pagans] enjoy. You were guilty of sexual sins, evil desires, drunkenness, wild and drunken parties, and hateful [lawless; detestable] idol worship. **4** Nonbelievers [The Gentiles/pagans] think it is strange [surprising] that you do not do the many wild and wasteful things they do [¹run with them into the same flood/excess of debauchery], so they insult you [abuse/slander you; or blaspheme]. **5** But they will have to explain [¹give account of] this to God, who is ready to judge the living and the dead. **6** For this reason the Good News [Gospel] was preached to those who are now dead. Even though they were judged like all people [¹according to human beings in the flesh], the Good News was preached to them so they could live in the spirit as God lives [or in the Spirit as God lives; ¹according to God in the spirit/Spirit; ^cthough Christians will die physically, because of the Good News they will live forever with God].

7 The time is near when all things will end [¹Tend of all things is near]. So think clearly [be serious/alert] and control [discipline] yourselves so you will be able to pray. **8** Most importantly, love each other deeply [earnestly], because love will cause people to forgive each other for many sins

**CHANGE
YOUR LIVES**

**USE GOD'S
GIFTS WISELY**

[^Lcovers a multitude of sins; Prov. 10:12; Luke 7:46–47].
 9·Open your homes [Be hospitable] to each other, without
 ·complaining [grumbling]. 10Each of you has received a gift
 to use to serve others. Be good ·servants [stewards; managers]
 of God's various gifts of grace [Rom. 5:15–16; 6:23]. 11Any-
 one who speaks should speak ·words from God [*or* oracles
 from God; *or* as one bringing God's message]. Anyone who
 serves should serve with the strength God gives so that in
 everything God will be ·praised [glorified] through Jesus
 Christ. Glory and power belong to him forever and ever
 [Col. 3:17]. Amen.

**SUFFERING AS
 A CHRISTIAN**

12·My friends [Beloved], do not be surprised at the ·terrible
 trouble [fiery ordeal; Zech. 13:9; Mal. 3:1–3] which now
 comes to test you. Do not think that something strange is
 happening to you. 13But ·be happy [rejoice] that you are
 sharing in Christ's sufferings so that you will ·be happy and
 full of joy [*rejoice exulting/joyously*] ·when Christ comes
 again in glory [^Lat the revelation of his glory]. 14When peo-
 ple ·insult [ridicule] you ·because you follow Christ [^Lfor the
 name of Christ], you are blessed, because the glorious Spirit,
 the Spirit of God, ·is with [rests on] you [Is. 11:1–2]. 15Do
 not suffer for murder, theft, or any other crime, nor ·because
 you trouble other people [as a meddler/troublemaker]. 16But
 if you suffer because you are a Christian, do not be ashamed.
 ·Praise [Glorify] God ·because you wear that name [*or* be-
 cause you are called by his name; ^Lin that name]. 17[^LFor] It
 is time for judgment to begin with ·God's family [^Tthe house-
 hold of God; 2:4–5]. And if that judging begins with us, what
 will ·happen to [^Lbe the end for] those people who do not
 obey the ·Good News [Gospel] of God?

18^L“If it is very hard for a ·good [righteous] person to be saved,
 ·the wicked person and the sinner will surely be lost!

[*or* What will happen to the wicked person and the
 sinner?; Prov. 11:31]”

19So those who suffer ·as God wants [*or* because God has
 allowed it; ^Laccording to the will of God] should trust their
 souls to the faithful Creator as they continue to do what is
 ·right [good].

THE FLOCK OF GOD

5·Now [^LTherefore] I ·have something to say to [exhort;
 appeal to] the elders in your group. I also am an elder.
 I ·have seen [was a witness to] ·Christ's [*or* the Messiah's]
 sufferings [Matt. 16:13–23; Mark 8:27–33; Luke 9:18–22],
 and I will share in the glory that will be ·shown [revealed] to
 us. I ·beg [exhort; urge] you to 2·shepherd [tend] God's flock
 [John 21:15–19], ·for whom you are responsible [which is
 under your care]. ·Watch over [Oversee] them because you
 want to, not because you are forced. That is how God wants

it. Do it because you are ·happy [eager] to serve, not because ·you want money [of greed]. ³Do not ·be like a ruler over people [Tlord it over those; dominate those; Matt. 20:25–27; Mark 10:42–45; Luke 22:25–27] ·you are responsible for [under your care; †those allotted (to you)], but be good examples to ·them [†the flock]. ⁴Then when the Chief Shepherd [cChrist] ·comes [†appears], you will get a glorious crown that will never ·lose its beauty [fade away; ccrowns for athletic success made from flowers wilted quickly; 1 Cor. 9:25].

⁵In the same way, younger people should be willing to ·be under [submit/be subject to] ·older people [*or* the elders]. And all of you should ·be very humble with each other [†clothe yourselves with humility toward one another]. [†Because:]

“God ·is against [resists; opposes] the proud, but he gives grace to the humble [Prov. 3:34].”

⁶Be humble [†therefore] under God’s powerful hand so he will ·lift you up [exalt you] ·when the right time comes [in due time]. ⁷Give all your worries to him [Cast all your anxiety on him], because he cares about you.

⁸Control [Discipline] yourselves and be ·careful [alert]! The devil, your enemy, ·goes around [prowls] like a roaring lion looking for someone to ·eat [devour]. ⁹Refuse to give in to [Resist] him, by standing strong in your faith. You know that your ·Christian family [community of believers; †brotherhood] all over the world is having the same kinds of suffering.

¹⁰And after you suffer ·for a short time [*or* a little], God, who gives all grace, will ·make everything right [†restore you]. He will make you strong and support you and keep you from falling. He called you ·to share in his glory in Christ, a glory that will continue forever [†into his eternal glory in Christ]. ¹¹·All power is his [*or* To him be the power] forever and ever. Amen.

¹²I wrote this short letter ·with the help of Silas [†through Silvanus; c*a* variant of Silas; he either helped write the letter or carried it], who I know is a faithful brother in Christ. I wrote to ·encourage [exhort] you and to ·tell [testify/witness to] you that this is the true grace of God. Stand strong in that grace.

¹³·The church in Babylon [†She who is in Babylon; c“Babylon” is probably a veiled (and negative) name for Rome], who was chosen like you, sends you greetings. Mark, ·my son in Christ [L my son; c*but* probably a spiritual rather than a physical relationship], also greets you. ¹⁴·Give each other a kiss of Christian love when you meet [†Greet one another with a kiss of love].

Peace to all of you who are in Christ.

FINAL GREETINGS

2 Peter

1 From **·Simon** [^LSimeon; ^ca version of Simon closer to the Hebrew name] **Peter**, a **·servant** [slave] and **apostle** of Jesus Christ.

To **·you** [^Lthose] who have received a faith as **·valuable** [precious; privileged] as **ours**, **·because our God and Savior Jesus Christ does what is right** [*or* through the righteousness/justice of our God and Savior Jesus Christ].

²[May] **Grace and peace be ·given to you more and more** [lavished upon you; multiplied to you], **·because you truly know** [*or* as you grow in your knowledge; ^Lthrough/in the knowledge of] **God and Jesus our Lord**.

GOD HAS GIVEN US BLESSINGS

³·Jesus has the power of God, by which he has given us [^LHis divine power has given us] **everything we need ·to live and to serve God** [*or* to live a godly life; ^Lfor life and godliness]. **We have these things ·because we know** [*or* as we better come to know; ^Lthrough the knowledge of] **·Jesus, who called us** [^Lthe one who called us; ^cmay refer to Jesus or God the Father] **by his glory and ·goodness** [virtue; moral excellence]. ⁴**Through these he gave us the very great and precious promises**. [^L...so that] **With these gifts you can ·share in** [partake of; participate in] **·God's nature** [^Lthe divine nature; ^cwhich enables us to live forever], **·and the world will not ruin you with its evil desires** [*or* having escaped the world's decay that was caused by its evil desires].

⁵·Because you have these blessings [^LFor this very reason; ^cthe reasons stated in vv. 3–4], **·do your best** [make every effort; strive] **to ·add these things to** [*or* increase these things in] **your lives: to your faith, add ·goodness** [virtue; moral excellence]; **and to your ·goodness** [virtue; moral excellence], **add knowledge**; ⁶**and to your knowledge, add self-control**; **and to your self-control, add ·patience** [*or* perseverance]; **and to your ·patience** [*or* perseverance], **add ·service for God** [devotion; piety; godliness]; ⁷**and to your ·service for God** [devotion; piety; godliness], **add ·kindness for your brothers and sisters in Christ** [affection for fellow believers; ^Lbrotherly

love/affection; ^cGreek: *philadelphia*]; and to ·this kindness [affection; ^lbrotherly love/affection], add love [^cGreek: *agapē*].
 8If all these things are in you and are ·growing [increasing], they will ·help you to be useful and productive [^lkeep you from being ineffective/idle and unfruitful/unproductive] in your knowledge of our Lord Jesus Christ. 9·But [*or* For] any one who does not have these things ·cannot see clearly [is nearsighted]. He is blind [1 John 2:11; Rev. 3:17] ·and [*or* because he] has forgotten that he was made clean from his past sins.

10^{[l}Therefore] My brothers and sisters, ·try hard [make every effort; strive] to ·be certain that you really are called and chosen by God [^lconfirm your calling and election]. [^lFor] If you do all these things, you will never ·fall [stumble]. 11·And [For in this way] you will be given a very ·great [rich; lavish] ·welcome [entrance; arrival] into the eternal kingdom of our Lord and Savior Jesus Christ.

12You know these things, and you are ·very strong [established] in the truth [that has come to you; that you now have], but I will always ·help you remember [remind you of] them. 13I think it is right for me to ·help you remember [^larouse you with a reminder] as long as I am in this ·body [^ltent; ^ca metaphor for the transitory earthly body]. 14I know I must soon ·leave this body [^lput off my tent; ^cdie; 1:13; 2 Cor. 5:1, 4], as our Lord Jesus Christ ·has shown [made clear to] me [John 21:18]. 15I will ·try my best [make every effort; strive] so that you may be able [^lalways] to remember these things even after ·I am gone [^lmy departure; ^cPeter's death].

16^{[l}For] When we ·told [made known to] you about the ·powerful coming [*or* power and coming] of our Lord Jesus Christ, we were not ·telling [following; repeating] ·just clever stories that someone invented [*or* cleverly-concocted myths]. But we ·saw the greatness of Jesus with our own eyes [^lwere eyewitness of his majesty]. 17^{[l}For] ·Jesus heard the voice of God, the Greatest Glory [^lWhen that voice came to him from the Majestic Glory], when he received honor and glory from God the Father. The voice said, “This is my Son, whom I love, and I am very pleased with him [^ca reference to the Transfiguration; Matt. 17:5; Mark 9:7; Luke 9:35].” 18We heard that voice from heaven while we were with Jesus on the ·holy [sacred] mountain.

19·This makes us more sure about the message the prophets gave [*or* And we also have a reliable message from the prophets; ^lAnd we have the prophetic word confirmed; ^cprobably referring to the Old Testament]. ·It is good for you [You do well] to follow closely what they said as you would follow a ·light [^llamp] shining in a dark place, until the day

**WE SAW
CHRIST'S
GLORY**

·begins [¹dawns] and the morning star rises in your hearts [Num. 24:17; Rev. 22:16; ^cthe planet Venus as seen before sunrise, here symbolizing Christ]. ²⁰·Most [First] of all, you must understand this: No prophecy in the Scriptures ·ever comes from the prophet's own interpretation [*or* is a matter of one's own interpretation]. ²¹No prophecy ever came from ·what a person wanted to say [¹human will/intention], but people ·led [carried; moved] by the Holy Spirit spoke words from God. [^cTrue prophecy originates with God, not with the prophet.]

FALSE TEACHERS

2 There used to be false prophets among God's people [Deut. 13:1–5; 18:14–22; Jer. 28] just as you will have some false teachers ·in your group [¹among you; Jude 4]. They will secretly ·teach [bring in; introduce] ·things that are wrong—teachings that will cause people to be lost [¹destructive heresies/opinions/factions]. They will even ·refuse to accept [¹deny] the Master [^cJesus] who bought ·their freedom [¹them; ^cas a master purchases a slave; 1 Cor. 6:20; 1 Pet. 1:18]. So they will bring quick ·ruin [destruction] on themselves. ²Many will follow their ·evil [depraved; debauched; licentious] ways and ·say evil things about [malign; slander] the way of truth. ³·Those false teachers only want your money, so [¹In their greed] they will ·use [exploit] you ·by telling you lies [with deceptive/false words]. Their judgment spoken against them long ago is ·still coming [not idle], and their ruin ·is certain [does not sleep].

⁴[¹For if] When angels sinned, God did not ·let them go free without punishment [spare them]. [¹But] He sent them to ·hell [¹Tartarus; ^ca Greek term for the underworld] and put them in cavesⁿ of darkness where they are being held for judgment [Gen. 6:1–4; Jude 6]. ⁵And God ·punished the world long ago [¹did not spare the ancient world] when he brought a flood to the world that was full of ·people who were against him [the ungodly]. But God ·saved [protected; kept] Noah, ·who preached about being right with God [a preacher of righteousness; ^cJewish tradition described Noah preaching repentance], and seven other people with him [^chis wife plus his three sons and their wives; Gen. 6–9]. ⁶And God also ·destroyed [condemned] the evil cities of Sodom and Gomorrah by burning them until they were ashes [Gen. 19; Jude 7]. He made those cities an example ·of what will happen to [*or* for future generations of] ·those who are against God [¹the ungodly; Jude 7]. ⁷But he saved Lot from those cities. Lot, a ·good [righteous] man, was ·troubled [distressed; *or* oppressed] because of the ·filthy lives [depraved

2:4 caves Some Greek copies read “chains.”

behavior] of ·evil [lawless] people. ⁸(Lot was a ·good [righteous] man, but because he lived with evil people ·every day [day after day], his ·good heart [righteous soul] was ·hurt [tormented] by the ·evil things [lawless deeds] he saw and heard.) ⁹So the Lord knows how to save ·those who serve him [the godly] ·when troubles come [from trial/testing/temptation]. He will hold ·evil people [the wicked/unrighteous] ·and punish them, while waiting for the judgment day [*or* while they wait for their punishment on judgment day]. ¹⁰That punishment is especially for those who ·live by doing the evil things their sinful selves want [*L*go after the flesh with defiling passion/lust] and who ·hate [despise] authority [Jude 8].

These false teachers are bold and ·do anything they want [arrogant; self-willed]. They ·are not afraid [*L*do not tremble] to ·speak against [slander; blaspheme] ·the angels [*L*the glorious ones; *C*probably angelic beings; unclear whether referring to good or evil angels; Jude 8]. ¹¹But even the angels, who are much stronger and more powerful ·than false teachers [*or* than the evil angels; *C*unclear whether referring to false teachers or to “the glorious ones” (seen as evil angels) of v. 10], do not ·accuse them with insults [*L*bring a slanderous charge against them] beforeⁿ the Lord [see Jude 9]. ¹²But these people ·speak against [slander; blaspheme] things they do not understand. They are like ·animals that act without thinking [irrational animals], animals [of simple instinct] born to be caught and killed. And, ·like animals, these false teachers will be destroyed [*or* like the evil angels, these false teachers will be destroyed; *L*in their destruction they will be destroyed; Jude 10]. ¹³They have caused many people to suffer, so they themselves will suffer. That is their pay for what they have done [*L*...suffering harm as the wage of unrighteousness; *C*a wordplay based on the similarity of the Greek words translated “suffering harm” and “unrighteousness”]. They take pleasure in ·openly doing evil [doing evil/carousing in the daylight], so they are like dirty spots and ·stains [blemishes] among you. They delight in deceiving you while ·eating meals [*or* feasting] with you [*C*perhaps an allusion to the fellowship meal, or “love feast,” celebrated with the Lord’s Supper; Jude 12]. ¹⁴Every time they look at a woman they want her [*L*They have eyes full of adultery], and ·their desire for sin is never satisfied [*or* they never stop sinning]. They ·lead weak people into the trap of sin [ensnare/entice/lure unstable people/souls], and they have ·taught [exercised; trained] their hearts to be greedy. ·God

will punish them [^LAccursed children; ^Cunder God's curse]!
 15These false teachers ·left [abandoned] the ·right [*or*
 straight] road and ·lost their way [wandered away; went
 astray], following the way Balaam went. Balaam, the son of
 ·Beor [*or* Bosor], loved ·being paid for doing wrong [^Lthe
 wages of unrighteousness; Num. 25; 31:16; Rev. 2:14]. 16But
 a donkey, which cannot talk, ·told Balaam he was sinning
 [^Lrebuked his wrongdoing]. It spoke with a ·man's [human]
 voice and stopped the prophet's ·crazy thinking [madness;
 Num. 22:21–35; Jude 11].

17Those false teachers are like ·springs [*or* wells] without
 water and ·clouds [*or* mists] blown by a ·storm [whirlwind;
 squall; Jude 12]. A place in the ·blackest [deepest; ^Lgloomy]
 darkness has been kept for them [Jude 12–13]. 18They ·brag
 with [speak with bombastic, boastful] words that ·mean
 nothing [are empty]. By their ·evil [fleshly] desires they ·lead
 people into the trap of sin—[entice] people who ·are just be-
 ginning to escape [*or* have barely escaped] from others who
 live in error. 19They promise them freedom [^Cperhaps from
 the law or from fear of judgment], but they themselves are
 not free. They are slaves of ·things that will be destroyed
 [corruption; depravity]. For people are slaves of anything
 that ·controls [masters; overpowers; defeats] them [^Cthis last
 sentence may be a common proverb]. 20They ·were made
 free [escaped] from the ·evil [depravity; defilement] in the
 world by knowing our Lord and Savior Jesus Christ. But if
 they ·return to [^Lget entangled again with] evil things and
 those things ·control [master; overpower; defeat] them, then
 ·it is worse for them than it was before [their last/final state is
 worse than the first; Matt. 12:45; Luke 11:26]. 21·Yes, [^LFor] it
 would be better for them to have never known the ·right way
 [*or* the way of righteousness] than to know it and to turn
 away from the holy ·teaching [^Lcommandment; law] that was
 ·given [passed on; handed down] to them. 22What they did
 is like this true ·saying [proverb; parable]: “A dog ·goes back
 to what it has thrown up [^Treturns to its vomit; Prov. 26:11],”
 and, “After a pig is washed, it goes back and rolls in the mud.”

**JESUS WILL
 COME AGAIN**

3·My friends [^LBeloved], this is [^Lnow] the second let-
 ter I have written you [^Cthe first is probably 1 Peter]
 to ·help your honest minds remember [^Lawaken/arouse your
 sincere understanding/intentions with a reminder]. 2I want
 you to ·think about [remember; recall] the words the holy
 prophets spoke in the past, and remember the command our
 Lord and Savior gave us through your apostles [Jude 17]. 3It
 is most important for you to understand what will happen
 in the last days. ·People [^LScoffers] will ·laugh at [scoff at;
 ridicule] you. They will ·live doing the evil things they want

to do [indulge their own desires/lusts; Jude 18]. ⁴[^LAnd] They will say, “Jesus promised to come again. Where is he [^LWhere is his promised coming]? [^LFor] Our ·fathers [ancestors] have ·died [^Lfallen asleep], but ·the world [^Lall things] continues the way it has been since ·it was made [it began with creation].” ⁵But they ·do not want to remember [willfully forget/ignore] what happened long ago. By the word of God heaven ·was made [came to be; Gen. 1:3–20; Ps. 33:6; 148:5; Heb. 11:3], and the earth was made from water [Gen. 1:2; Ps. 24:2] and with water [Gen. 1:6–7, 9; Ps. 33:7; 136:6; Prov. 8:27–29]. ⁶Then [^LThrough these; ^Ceither the water and the word of God, or the heavens and earth which poured forth their water; Gen. 7:11] the world was flooded and destroyed ·with water [^Lbeing deluged with water; Gen. 6–9]. ⁷And that same word of God is ·keeping [reserving; holding in store] heaven and earth that we now have in order to be destroyed by fire [Deut. 32:22; Is. 66:15–16; Zeph. 1:18; Mal. 4:1]. They are being kept for the judgment day and the destruction of ·all who are against God [^Lthe ungodly/impious people].

⁸But do not forget [ignore; miss] this one thing, ·dear friends [^Lbeloved]: To the Lord one day is like a thousand years, and a thousand years is like one day [^Cour perception of time is not the same as God’s; Ps. 90:4]. ⁹The Lord is not ·slow [*or* late] in doing what he promised—the way some people understand ·slowness [lateness; Hab. 2:3]. But God is being patient with you [Ex. 34:6]. He does not want anyone to ·be lost [perish], but he wants all people to ·change their hearts and lives [^Lcome to repentance].

¹⁰But the day of the Lord will come like a thief [^Cwith surprise and danger]. The ·skies [heavens] will ·disappear [pass away; Matt. 5:18; 24:35; Mark 13:31; Luke 16:17; 21:33] with a loud noise. ·Everything in them [^LThe elements; ^Ceither everything in the cosmos or specifically the heavenly bodies] will be ·destroyed [*or* dissolved] by ·fire [heat; burning], and the earth and ·everything in it [*or* all the deeds done on it] will be exposed.ⁿ ¹¹In that way everything will be ·destroyed [*or* dissolved]. So what kind of people should you be? You should live holy lives and ·serve God [be godly/pious], ¹²as you wait for and ·look forward to [strive for; *or* hurry; hasten] the coming of the day of God. When that day comes, the ·skies [*or* heavens] will be ·destroyed [*or* dissolved] with fire, and ·everything in them [the elements; 3:10] will melt with ·heat [fire; burning]. ¹³But God made a promise to us [Is. 65:17; 66:22], and we are waiting for a new heaven and a

3:10 and... exposed Some Greek copies read “and everything in it will be burned up.”

new earth where ·goodness [righteousness] ·lives [makes its home].

¹⁴[^LTherefore] ·Dear friends [^LBeloved], ·since [*or* while] you are waiting for this to happen, ·do your best [make every effort; strive] to be [^Lfound] without ·sin [^Lspot] and without ·fault [^Lblemish; ^Cthe characteristics of the false teachers in 2:13]. ·Try [Make every effort; Strive] to be at peace with God. ¹⁵Remember [Consider; Bear in mind] that ·we are saved because our Lord is patient [^Lour Lord's patience is our salvation; ^Cthis delay in coming allows more to be saved]. Our ·dear [^Lbeloved] brother Paul told you the same thing when he wrote to you with the wisdom that God gave him. ¹⁶He writes about ·this [^Lthese things] in all his letters. Some things in Paul's letters are hard to understand, and people who are ·ignorant [untaught] and ·weak in faith [unstable] ·explain these things falsely [^Ltwist/distort them]. They also ·falsely explain [^Ltwist; distort] the other Scriptures, ·but they are destroying themselves by doing this [*or* which will lead to their destruction].

¹⁷[^LTherefore] ·Dear friends [^LBeloved], since you already ·know [are forewarned] about this, be ·careful [on guard]. Do not let those ·evil [lawless; unprincipled] people lead you away ·by the wrong they do [*or* by their deception; *or* into error]. Be ·careful [on guard] so you will not fall from your own ·strong faith [stability; firm position]. ¹⁸But grow in the grace and knowledge of our Lord and Savior Jesus Christ. Glory be to him now and ·forever [^Lto the day of eternity]! ·Amen [So be it].

1 John

1 We ·write [announce/proclaim to] you now about what ·has always existed [was from the beginning; Gen. 1:1; John 1:1], which we have heard, [¹which] we have seen with our own eyes, [¹which] we have looked at, and we have touched with our hands. We ·write [announce/proclaim] to you about the ·Word that gives life [Word of life; associating the *logos* or “word” with Jesus suggests he is God’s communication with humanity; John 1:4; 11:25; 14:6]. **2**·He who gives life [¹The life] ·was shown [appeared; was revealed] to us. We saw him and can ·give proof about [testify/witness to] it. And now we ·announce [proclaim; declare] to you ·that he has life that continues forever [¹the eternal life]. He was with ·God the Father [¹the Father] and ·was shown [appeared; was revealed] to us. **3**We ·announce [proclaim; declare] to you what we have seen and heard, ·because we want you also to have [so that you also may have] fellowship with us. Our fellowship is with ·God the Father [¹the Father] and with his Son, Jesus Christ. **4**We write this to you so ·weⁿ may be full of joy [our joy may be complete/perfect/come to full expression].

5Here is the message we have heard from ·Christ [¹him] and now ·announce [proclaim; declare] to you: God is light [^creferring to God’s truth and goodness], and in him there is no darkness [^creferring to falsehood and evil] at all. **6**So if we say we have fellowship with God, but we ·continue living [¹are walking] in darkness, we are liars and do not ·follow [perform; practice; act according to] the truth [John 8:12; 12:35]. **7**But if we ·live [¹walk] in the light, as ·God [¹he] is in the light, we ·can share [have] fellowship with each other. Then the blood of Jesus, God’s Son, cleanses us from every sin.

8If we say we ·have no sin [*or* have no sin nature; *or* are not guilty of sinning], we are ·fooling [deceiving] ourselves, and the truth is not in us. **9**But if we confess our sins, he will

**GOD FORGIVES
OUR SINS**

forgive our sins, because we can trust God to do what is right [^Lhe is faithful and righteous/just; Deut. 32:4]. He will cleanse [purify] us from all the wrongs we have done [unrighteousness]. ¹⁰If we say [claim] we have not sinned, we make God a liar, and we do not accept God's teaching [^Lhis word is not in us].

**JESUS IS
OUR HELPER**

2 My dear children [^Llittle children; ^{Ca} term of endearment], I write this letter [^Lthese things] to you so you will not sin. But if anyone does sin, we have a helper [counselor; advocate; Rom. 8:34] in the presence of the Father—Jesus Christ, the One who does what is right [*or* the Righteous One]. ²He died in our place to take away [*is* the atoning sacrifice/^Tpropitiation for] our sins [^Chis death pays the penalty and removes God's anger from us; 4:10; Rom. 3:25; Heb. 2:17], and not only our sins but the sins of all people [^Lthe whole world].

³We can be sure [know] that we know God [^Lhim] if we obey [keep] his commands. ⁴Anyone who says, "I know God [^Lhim]," but does not obey [keep] God's [^Lhis] commands is a liar, and the truth is not in that person. ⁵But if someone obeys [keeps] God's teaching [^Lhis word], then in that person God's love [*or* love for God] has truly reached its goal [been fulfilled/perfected/completed]. This is how we can be sure we are living in God [^Lin him]: ⁶Whoever says that he lives [abides; remains] in God must live [^Lwalk] as Jesus lived [^Lhe walked].

**THE COMMAND
TO LOVE OTHERS**

⁷My dear friends [^LBeloved], I am not writing a new command to you but an old command you have had from the beginning [3:23; John 13:34]. It is the teaching [^Lword] you have already heard. ⁸But also I am writing a new command to you, and you can see its truth in Jesus [^Lwhich is true in him] and in you, because [*or* that] the darkness is passing away, and the true light is already shining.

⁹Anyone who says [claims; ^{Ca}as do the false teachers; see 2:18–19], "I am in the light," [^Cfollowing God's goodness and truthfulness] but hates a brother or sister [^Cfellow Christian], is still in the darkness. ¹⁰Whoever loves a brother or sister lives [abides; remains] in the light and will not cause anyone to stumble in his faith [*or* he will not stumble in his faith; ^Lthere is no cause of stumbling in him; ^Cthe "stumbling" may be either by apostasy or sin; John 6:61; 16:1; Rom. 14:13; Rev. 2:14]. ¹¹But whoever hates a brother or sister is in darkness, lives [^Lwalks] in darkness, and does not know where to go, because the darkness has made that person blind [^Lblinded his eyes].

- 12**I write to you, dear children [2:1],
 because your sins are forgiven ·through Christ [^Lon
 account of his name; ^Cthe name represents the person].
- 13**I write to you, fathers [^Cprobably senior members of the
 congregation],
 ·because [*or that*] you know the One who existed from
 the beginning [^CChrist; John 1:1].
- I write to you, young people,
 ·because [*or that*] you have ·defeated [conquered;
 overcome] the Evil One.
- 14**I ·write [*or have written*] to you, children,
 ·because [*or that*] you ·know [have come to know] the
 Father.
- I ·write [*or have written*] to you, fathers,
 ·because [*or that*] you ·know [have come to know] the
 One who existed from the beginning [2:13].
- I ·write [*or have written*] to you, young people,
 ·because [*or that*] you are strong;
 the ·teaching [^Lword] of God ·lives [abides; remains] in
 you,
 and you have ·defeated [conquered; overcome] the Evil
 One.

15Do not love the world or the things ·in [associated with]
 the world. If you love the world, the love ·of [*or for*] the Fa-
 ther is not in you [James 4:4]. ¹⁶[^LFor] ·These are the ways of
 [All that is in/associated with] the world: ·wanting to please
 our sinful selves [^Lthe desire/lust of the flesh], ·wanting the
 sinful things we see [^Lthe desire/lust of the eyes], and ·being
 too proud of what we have [^Lthe pride of life/possessions].
 None of these come from the Father, but all of them come
 from the world. ¹⁷The world and ·everything that people
 want in it [^Lits desire/lust] are passing away [1 Cor. 7:31], but
 the person who does ·what God wants [the will of God]
 ·lives [abides; remains] forever.

18My dear children [2:1], ·these are the last days [^Lit is the
 last hour; ^Csuggesting urgency, though not claiming the end
 was near]. [^LJust as] You have heard that the ·enemy of Christ
 [^Lantichrist] is coming, and now many ·enemies of Christ
 [^Lantichrists; ^Cfalse teachers; 2:22; 2 John 7] are already here.
 This is how we know that ·these are the last days [^Lit is the
 last hour]. ¹⁹·These enemies of Christ were in our fellow-
 ship, but they left us [^LThey went out from us; ^Cprobably to
 form a rival fellowship]. They never really belonged to us
 [^LBut they were not of us]; [^LFor] if they had been a part of
 us, they would have ·stayed [remained; abided] with us. But
 they left, ·and this shows [*or so that it would be shown*] that
 none of them really belonged to us.

**REJECT THE
 ENEMIES OF
 CHRIST**

²⁰You have the ·gift [^Lanointing; ^Cprobably the Holy Spirit and/or the spiritual gift of the Word of God applied to their hearts; v. 24; 1 Sam. 16:13; Is. 61:1; John 16:13; 2 Cor. 1:21–22] that the Holy One gave you [^Lfrom the Holy One; ^Ca reference to God the Father (Ps. 71:22) or more likely Jesus Christ (Mark 1:24; John 6:69)], so you all ·know the truthⁿ [*or have knowledge; ^Lknow*]. ²¹I do not write to you because you do not know the truth but because you do know the truth. And you know that no lie comes from the truth.

²²Who is the liar? It is the person who ·does not accept [denies; repudiates] Jesus as the ·Christ [Messiah; Anointed One]. This is the ·enemy of Christ [^Lantichrist]; the person who ·does not accept [denies; repudiates] the Father and ·his [the] Son. ²³Whoever ·does not accept [denies; repudiates] the Son does not have the Father. But whoever ·confesses [acknowledges; accepts] the Son has the Father, too.

²⁴[^LAs for you] Be sure you ·continue to follow [abide/remain in] ·the teaching [^Lwhat] you heard from the beginning [^Cwhen they first became Christians; 1 Tim. 6:3; 2 Tim. 1:13; Titus 1:9; 2 Pet. 3:2; Jude 17, 20]. If you ·continue to follow [abide/remain in] what you heard from the beginning, you will [^Lalso; indeed] ·stay [abide; remain] in the Son and in the Father. ²⁵And this is ·what the Son [^Lthe promise which he himself] promised to us—life forever [eternal life; 1 Tim. 4:8; 2 Tim. 1:1].

²⁶I ·am writing [*or have written*] ·this letter [^Lthese things] about those people who are ·trying to lead you the wrong way [deceiving you; leading you astray]. ²⁷[^LAs for you] ·Christ gave you a special gift that is still in you [^LThe anointing that you received from him abides/remains in you; 2:20], so you do not need ·any other teacher [^Lanyone to teach you; Jer. 31:34]. [^LBut just as] His ·gift [^Lanointing] teaches you about everything, and it is true, not false. So ·continue to live in Christ, as his gift taught you [^Ljust as he taught you, abide/remain in him].

²⁸·Yes [Now], my dear children [2:1], ·live [abide; remain] in him so that when ·Christ comes back [^Lhe appears/is revealed], we can be ·without fear [confident] and not be ashamed [^Lof him] ·in his presence [at his coming]. ²⁹·Since [If] you know that ·Christ [^Lhe] is righteous, you know that all who ·do right [practice righteousness] ·are God's children [^Lhave been born of/begotten by him].

**WE ARE GOD'S
CHILDREN**

3 ·The Father has loved us so much [^LSee what sort of love the Father has given us...!] that we are called children of God. ·And we really are his children [^LAnd we

are!). The reason **·the people in the world do** [the world does] **not know us** is that they have not known him. ²**·Dear friends** [Beloved], now we are children of God, and **·we have not yet been shown** [it has not yet been revealed] **what we will be in the future**. But we know that when **·Christ comes again** [he/it is revealed], we will be like him, because we will see him as he really is. ³**And all who have this hope in ·Christ** [him] **keep themselves pure, just as ·Christ** [he] **is pure**.

⁴**·The person** [Everyone] **who ·sins** [commits sin] **·breaks God's law** [commits lawlessness/iniquity; ^creferring to the false teachers; 2:19–20]. **Yes, sin is ·living against God's law** [lawlessness; iniquity]. ⁵**You know that ·Christ came** [he has appeared/was revealed] **to take away sins and that there is no sin in ·Christ** [him]. ⁶**So anyone who ·lives** [abides; remains] **in ·Christ** [him] **does not ·go on sinning** [*or sin*; ^cthe Christian ideal, an implicit call to avoid sin]. **Anyone who ·goes on sinning** [*or sins*] **has ·never really understood Christ and has never known him** [neither seen him nor known him].

⁷**Dear children** [2:1], **do not let anyone ·lead you the wrong way** [deceive you]. **The one who does what is right is righteous, just as ·Christ** [he] **is righteous**. ⁸**Anyone who ·continues to sin** [*or sins*] **belongs to the devil** [John 8:44], because the devil has been sinning since the beginning. **The Son of God ·came** [was revealed; appeared] **for this purpose: to destroy the devil's work** [Matt. 4:1–11; 12:25–29; Luke 10:18; John 12:31; Rev. 12:7–12; 20:1–3].

⁹**·Those** [All] **who are ·God's children** [born of/begotten by God; 2:29] **do not ·continue sinning** [*or sin*], because **·the new life from God** [*or God's message; or God's Spirit; his seed/sperm*] **·remains** [abides] **in them**. They are not able to **·go on sinning** [*or sin*], because they **·have become children of God** [are born of/begotten by God]. ¹⁰**So we can see** [In this way it is apparent/revealed/evident] **who God's children are and who the devil's children are: Those who do not ·do what is right** [practice righteousness] **are not ·God's children** [from/of God], and those who do not love their brothers and sisters are not **·God's children** [from/of God].

¹¹**This is the ·teaching** [message] **you have heard from the beginning: We must love each other** [^cas Jesus himself taught: John 13:34–35; 15:12]. ¹²**Do not be like Cain who belonged to the Evil One and ·killed** [murdered] **his brother** [Gen. 4; John 8:44]. **And why did he ·kill** [murder] **him? Because the things Cain did were evil, and the things his brother did were ·good** [righteous; just].

¹³**Brothers and sisters** [^cfellow believers], **do not ·be surprised** [be amazed; wonder] **·when** [*or that; or if*] **·the people of the world hate** [the world hates] **you**. ¹⁴**We know we have**

**WE MUST LOVE
EACH OTHER**

·left death and have come into life [passed/crossed from death to life; John 5:24] because we love ·each other [Lthe brothers and sisters]. Whoever does not love ·is still dead [abides/remains/continues in death]. ¹⁵Everyone who hates a brother or sister [cfellow believer] is a murderer [Cbecause they have killed that person in their heart; Matt. 5:21–26], and you know that no murderers have eternal life [Labiding; remaining] in them. ¹⁶This is how we know what real love is: ·Jesus [Lhe] ·gave [laid down] his life for us [John 15:13]. So we should ·give [lay down] our lives for our brothers and sisters [cfellow believers; John 15:12]. ¹⁷Suppose someone has ·enough to live [Lthe world's possessions/goods] and sees a brother or sister [cfellow believer] in need, but ·does not help [Lcloses off his heart/compassion from him]. ·Then God's love is not living in that person [LHow does God's love abide/remain in him?]. ¹⁸My children [2:1], we should love people not only ·with words and talk [Lin word and tongue], but ·by our actions and true caring [or by showing true love through our actions; Lin deed and truth].

^{19–20}·This is the way [LBy this] we ·know [Lwill know; Cperhaps in a future moment of crisis] that we belong to the ·way of truth [Ltruth]. ·When [or If] our hearts [Cour conscience] ·make us feel guilty [condemn/convict us], ·we can still have peace before God [our hearts can be reassured before him]. God is greater than our hearts, and he knows everything [1 Cor. 4:3–5]. ²¹·My dear friends [LBeloved], if our hearts do not ·make us feel guilty [condemn/convict us], we ·can come without fear into God's presence [Lhave boldness/confidence before God]. ²²And ·God gives us [Lwe receive from him] what we ask for because we obey ·God's [Lhis] commands and do what pleases him [John 14:14; 16:23]. ²³This is ·what God commands [Lhis command]: that we believe in [Lthe name of] his Son, Jesus Christ, and that we love each other, just as he commanded. ²⁴The people who ·obey [keep] God's commands ·live [abide; remain] in God, and God ·lives [abides; remains] in them. We know that God ·lives [abides; remains] in us ·because of [by; from] the Spirit God gave us.

**WARNING AGAINST
FALSE TEACHERS**

4 ·My dear friends [LBeloved], many false prophets [Deut. 13:1–5; 18:14–22; Mark 13:22] have gone out into the world. So do not ·believe [trust] every spirit, but test the spirits to see if they are from God [Cthe false teachers evidently claimed that their teaching was from the Spirit; 1 Cor. 12:1–3; 14:29; 1 Thess. 5:19–21]. ²This is how you can ·know [recognize] God's Spirit: Every spirit [Ca teacher/prophet claiming inspiration from the Spirit] who ·confesses [acknowledges] that Jesus Christ came ·to earth as a human

[^Lin the flesh] is from God. ³And every spirit who ·refuses to say this about Jesus [^Ldoes not confess/acknowledge Jesus] is not from God [2 John 7]. It is the spirit of the ·enemy of Christ [^Lantichrist; 2:18, 22], which you have heard is coming, and now he is already in the world.

⁴·My dear children [2:1], you ·belong to [^Lare from] God and have ·defeated [conquered; overcome] them [^Cthe antichrists/false teachers]; because ·God's Spirit, who is in you, is greater than the devil, who is in the world [^Lthat which is in you is greater than that which is in the world]. ⁵And they ·belong to [^Lare from] the world, so what they say is from the world, and the world ·listens to [hears; obeys] them. ⁶But we ·belong to [are from] God, and those who know God ·listen to [hear; obey] us. But those who are not from God do not ·listen to [hear; obey] us. That is how we ·know [recognize] the Spirit that is true and the spirit that ·is false [deceives; errs].

⁷·Dear friends [^LBeloved], ·we should [let us] love each other, because love comes from God. Everyone who loves has ·become God's child [^Lbeen begotten/fathered by God] and knows God. ⁸Whoever does not love does not know God, because God is love. ⁹This is how God ·showed [revealed] his love to us: He sent his one and only Son into the world so that we could have life through him. ¹⁰This is what real love is: It is not our love for God; it is God's love for us. He sent his Son ·to die in our place to take away our sins [as the atoning sacrifice/^Tpropitiation for our sins; see 2:2].

¹¹·Dear friends [Beloved], if God loved us ·that much [*or* in this way; John 3:16] we also should love each other. ¹²No one has ever seen God [^CGod the Father; John 1:18], but if we love each other, God ·lives [remains; abides] ·in [*or* among] us, and his love ·is made perfect [is made complete; comes to full expression] in us.

¹³[^LBy this] We know that we ·live [abide; remain] in God and he ·lives [abides; remains] in us, because he gave us [^Lof; from; 3:24] his Spirit [^Cwe share in his Spirit]. ¹⁴We have seen and can ·testify [witness; proclaim] that the Father sent his Son ·to be [*or* as] the Savior of the world. ¹⁵Whoever ·confesses [acknowledges] that Jesus is the Son of God has God ·living [abiding; remaining] inside, and that person ·lives [abides; remains] in God. ¹⁶And so we ·know [have come to know] the love that God has for us, and we ·trust [believe; rely on] that love.

God is love. Those who ·live [abide; remain] in love ·live [abide; remain] in God, and God ·lives [abides; remains] in them. ¹⁷This is how love ·is made perfect [is made complete; comes to full expression] ·in [*or* among] us: that we can ·be

LOVE COMES
FROM GOD

without fear [have boldness; have confidence; 2:28; 3:21; 5:14] on the day of judgment, because in this world we are like him [cprobably referring to Christ, our example of love]. 18. Where God's love is, there is no fear [LThere is no fear in love], because ·God's perfect love drives out fear [Tperfect love casts out fear]. It is punishment that makes a person fear, so love is not made ·perfect [complete] in the person who fears [cfear of punishment, not an appropriate fear of God; compare Prov. 1:7; 2 Cor. 7:15; Phil. 2:12].

19We love because ·God [the] first loved us. 20If people say, "I love God," but hate their brothers or sisters [cfellow believers], they are liars. [LFor] Those who do not love their brothers and sisters [cfellow believers], whom they have seen, cannot love God, whom they have never seen. 21And ·God gave us this command [Lwe have this command from him]: Those who love God must also love their brothers and sisters [cfellow believers; John 13:34].

**FAITH IN THE
SON OF GOD**

5 Everyone who believes that Jesus is the ·Christ [Messiah] is ·God's child [Lborn of/begotten by God], and whoever loves the Father also loves the ·Father's children [Lone born of/begotten by him]. 2·This is how [By/In this] we know we love God's children: when we love God and ·obey [perform; carry out] his commands. 3·Loving God means [LFor this is the love of God:] ·obeying [keeping] his commands. And God's commands are not ·too hard [burdensome] for us [Matt. 11:30], 4because everyone who is ·a child of [Lborn of; begotten of] God ·conquers [defeats; overcomes] the world. And this is the ·victory [conquest] that ·conquers [defeats; overcomes] the world—our faith. 5·So the one who conquers the world is [*or* Who is it that conquers/defeats/overcomes the world but...?] the person who believes that Jesus is the Son of God.

6Jesus Christ is the One who came by water [clikely a reference to Jesus' baptism] and blood [ca reference to his death]. He did not come by water only, but by water and blood. And the Spirit ·says that this is true [is the one who testifies/bears witness; Mark 1:11; John 1:32–34], because the Spirit is the truth. 7·So [*or* For] there are three ·witnessesⁿ [who testify/bear witness]: 8the Spirit, the water, and the blood; and these three witnesses ·agree [Lare one]. 9·We believe people when they say something is true. But what God says is more important [LIf we accept the witness/testimony of people, the witness/testimony of God is better], ·and he has told us the truth about his own Son [Lbecause this is the

5:7–8 So . . . witnesses A few very late Greek copies and the Latin Vulgate continue, "in heaven: the Father, the Word, and the Holy Spirit, and these three witnesses agree." ⁿAnd there are three witnesses on earth."

witness/testimony God has given about his Son]. ¹⁰Anyone who believes in the Son of God ·has the truth that God told us [*or* has the internal testimony of the Holy Spirit; *or* has the testimony of the eyewitnesses (see 1:1–4); ¹has the witness/testimony in himself]. Anyone who does not believe makes God a liar [1:10], because that person does not believe ·what God told us [¹the witness/testimony that God witnessed/testified to] about his Son. ¹¹This is ·what God told us [¹the witness/testimony]: God has given us eternal life, and this life is in his Son. ¹²Whoever has the Son has life, but whoever does not have the Son of God does not have life.

¹³I write this letter [¹I have written these things] to you who believe in the [¹name of the] Son of God so you will know you have eternal life. ¹⁴And this is the ·boldness [confidence] we have ·in God's presence [¹before God; 3:21]: that if we ask God for anything ·that agrees with what he wants [¹according to his will], he hears us. ¹⁵[¹And] If we know he hears us ·every time we ask him [in whatever we ask], we know we have what we ask from him [3:21–22; Mark 11:24].

¹⁶If anyone sees a brother or sister [^cfellow believer] sinning (sin that does not lead to ·eternal death [¹death]), that person should ·pray [ask; intercede], and God will give the sinner life. I am talking about people whose sin does not lead to ·eternal death [¹death]. There is ·sin [*or* a sin] that leads to [eternal] death [^cprobably referring to the false teachers, their rejection of the Spirit's work having put them beyond repentance; compare Mark 3:29]. I do not mean that a person should ·pray [ask; intercede] about that sin. ¹⁷·Doing wrong is always sin [¹All unrighteousness is sin], but there is sin that does not lead to ·eternal death [¹death].

¹⁸We know that those who ·are God's children [¹are born of/begotten by God] do not ·continue to sin [¹sin; 3:6, 9]. The ·Son of God [¹the one born of/begotten by God; ^cJesus] ·keeps them safe [protects them], and the Evil One [^cthe Devil] cannot ·touch [harm] them. ¹⁹We know that we ·belong to God [*or* are children of God; ¹are of God], but the Evil One controls the whole world. ²⁰We also know that the Son of God has come and has given us understanding so that we can know the True One. And ·our lives [¹we] are in the True One and in his Son, Jesus Christ. He is the true God and the eternal life.

²¹So, dear children [2:1], ·keep yourselves away [guard yourselves] from ·false gods [¹idols; ^ceither literal idols or false ideas about God].

**WE HAVE ETERNAL
LIFE NOW**

2 John

¹From the ·Elder [*or* old man; ^cGreek: *presbyteros*, referring to advanced age, a church office, or both; 1 Tim. 5:17; Titus 1:5; 1 Pet. 5:1; see 3 John 1].

To the ·chosen [elect] lady [^cmost likely a metaphor for a church] and her children [^cthe members of that church]:

I love all of you in the truth [^cthe truth about the Gospel of Jesus Christ], and all those who know the truth love you. ²We love you because of the truth that ·lives [abides; remains] in us and will be with us forever.

³Grace, mercy, and peace from God the Father and his Son, Jesus Christ, will be with us in truth and love.

⁴I ·was very happy [rejoiced greatly] to learn that some of your children are ·following the way of [living by; ^Lwalking in] truth [^cliving as the Gospel requires], as the Father commanded us. ⁵And now, dear lady, this is not a new command [^LI am writing] but is the same command we have had from the beginning. I ask you that we all love each other. ⁶And ·love means [^Lthis is love:] ·living the way God commanded us to live [^Lwalking according to his commands]. As you have heard from the beginning, his command is this: ·Live a life of love [^LYou must walk in it; ^cthat is, in love; Rom. 13:1–10].

⁷[^LFor] Many ·false teachers [deceivers] ·are in [^Lhave gone out into] the world now [Mark 13:5–6, 22] who do not confess that Jesus Christ came to earth ·as a human [^Tin the flesh]. Anyone who does not confess this is ·a false teacher [^Lthe deceiver] and ·an enemy of Christ [^Lthe antichrist; ^cone who radically opposes Christ; 1 John 2:18, 22; 4:3]. ⁸·Be careful [Watch] yourselves that you do not lose everything youⁿ have worked for, but that you receive your full reward.

⁹Anyone who ·goes beyond [runs ahead of] Christ's teaching and does not ·continue to follow only his teaching [^Labide/remain in it] does not have God. But whoever ·continues to follow [^Labides/remains in] ·the teaching of Christ [^Lthe

teaching] has both the Father and the Son. ¹⁰If someone comes to you and does not bring this teaching, do not ·greet [welcome] that person or ·accept [receive] them into your house. ¹¹If you welcome such a person, you ·share [participate] in the evil work.

¹²I have many things to write to you, but I do not want to use paper and ink. Instead, I hope to ·come to [visit] you and talk face to face so ·we can be full of joy [our joy can be complete]. ¹³The children of your ·chosen [elect] sister [see 1:1; ^cprobably refers to another church] greet you [3 John 13–14].

3 John

¹From the Elder [*or old man*; ^cGreek: *presbyteros*, referring to advanced age, a church office, or both; 1 Tim. 5:17; 1 Pet. 5:1; see 2 John 1].

To my dear friend [^Lthe beloved] Gaius [^can otherwise unknown Christian leader], whom I love in the truth [^cthe truth about the Gospel of Jesus Christ]:

²My dear friend [^LBeloved], I pray that you are doing well [prospering] in every way [all respects] and that your health is good, just as your soul is doing fine [it is well with your soul; your soul is prospering]. ³[^LFor] I was very happy when some brothers and sisters came and told me [testified] about the truth in your life and how you are following [^Lwalking in] the way of truth [2 John 4]. ⁴Nothing gives me greater joy than to hear that my children [^cmembers of the church under his spiritual care] are following the way of truth [walking in the truth].

⁵My dear friend [^LBeloved], it is good that [you are living out your faith when] you help the brothers and sisters, even those you do not know [^Lwho are strangers]. ⁶They told [testified before] the church about your love. Please help them [You will do well] to continue their trip [^cas missionaries] in a way worthy of God. ⁷[^LFor] They started out in service to Christ [^Ldeparted for the sake of the name], and they have been accepting nothing [no support] from nonbelievers [^LGentiles; pagans]. ⁸So we should help [show hospitality to; support] such people; when we do, we share in their work [become coworkers] for the truth.

⁹I wrote something to the church, but Diotrephes, who loves to be their leader [first], will not listen to us [receive us; *or* accept our authority]. ¹⁰So if I come, I will talk about [call to mind; bring attention to] what Diotrephes [^cnothing further is known about this man] is doing, about how he lies and says evil things about us [slanders us with evil/malicious words]. But more than [not satisfied with] that, he refuses to accept [welcome; receive] the other brothers and sisters;

he even ·stops [prevents] those who do want to ·accept [welcome; receive] them and ·puts them out of [expels them from] the church.

¹¹My dear friend [Beloved], do not ·follow [imitate] what is ·bad [evil]; ·follow [imitate] what is good [1 Cor. 4:16; 11:1; 1 Thess. 1:6; 2:14; 2 Thess. 3:7; Heb. 6:12; 13:7]. The one who does good ·belongs to [is from] God. But the one who does evil has never ·known [¹seen] God.

¹²Everyone ·says [witnesses/testifies to] good things about Demetrius [^clikely the bearer of the letter to Gaius; otherwise unknown], and the truth agrees with what they say. We also ·speak [witness; testify] well of him, and you know ·what we say [our witness/testimony] is true.

¹³I have many things I want to write you, but I do not want to use pen and ink. ¹⁴I hope to see you soon and talk face to face. ¹⁵Peace to you. The friends here greet you. Please greet each friend there by name [2 John 12–13].

Jude

¹From Jude [Mark 6:3; Acts 1:14], a ·servant [slave; bondservant] of Jesus ·Christ [the Messiah] and a brother of James [Cthe half-brother of Jesus; James 1:1].

To all who have been ·called [chosen] by God. God the Father loves you, and you have been kept safe ·in [or for; or by] Jesus Christ:

²Mercy, peace, and love be yours ·richly [in abundance; more and more].

GOD WILL PUNISH SINNERS

³·Dear friends [Loved ones; Beloved], I ·wanted very much [or was making every effort; or was just about] to write you about ·the salvation we all share [our common salvation].

But I felt the need to write you about something else: I want to ·encourage [exhort; urge; appeal to] you to ·fight hard for [earnestly contend for; defend] the faith [Cthe authentic gospel message] that was ·given [handed down to; entrusted to] the ·holy people of God [Tsaints] once and for all time.

⁴[LFor] Some people have ·secretly entered [sneaked in; infiltrated; wormed their way into] your group [2 Pet. 2:1]. Long ago ·the prophets wrote about these people who will be judged guilty [their condemnation was written about/ predetermined]. They are ·against God [ungodly] and have ·changed [perverted; distorted] the grace of our God [Cwith its freedom from legalistic rules] into ·a reason for sexual sin [Ldebauchery; licentiousness; immorality]. They also ·refuse to accept [deny; have turned against] our only Master and Lord, Jesus Christ.

⁵I want to remind you of some things you already know ·well [fully]: Remember that the Lordⁿ ·saved [rescued; delivered] his people by bringing them out of the land of Egypt. But later he destroyed all those who ·did not believe [were unfaithful]. ⁶And remember the angels who did not keep their ·place of power [position of authority; Lown domain/ rule] but left their proper ·home [dwelling place]. The Lord

has kept these angels in ·darkness [gloom; ^cthe nether world or underworld; the place of the dead], bound with everlasting chains, to be judged on the great day [^cthe final day of judgment; 2 Pet. 2:4]. ⁷Also remember the cities of Sodom and Gomorrah [^cdestroyed by God for their evil; Gen. 19; 2 Pet. 2:6] and the other towns around them. In the same way they were full of sexual sin and people who ·desired sexual relations that God does not allow [pursued sexual perversion; ^ldeparted after different flesh]. They suffer the punishment of eternal fire, as an ·example [warning] for all to see.

⁸It is the same with these people [^cthe false teachers; v. 4]. They are guided by dreams ·and make themselves filthy with sin [and live immoral lives/pollute their bodies; *or* to defile the flesh]. They ·reject [despise] ·God’s authority [^lauthority] and ·speak against [insult; slander; blaspheme] ·the angels [celestial beings; ^lglorious ones; 2 Pet. 2:10–11]. ⁹Not even the archangel Michael [^ca leader among God’s angels; Dan. 10:13, 21; 12:1; Rev. 12:7], when he ·argued [contended] with the devil ·about who would have [^labout] the body of Moses, dared to ·judge the devil guilty [^lbring a slanderous/blasphemous judgment]. Instead, he said, “The Lord ·punish [rebuke] you [^cprobably a story told in the *Testament of Moses*, a Jewish writing of the early first century AD].” ¹⁰But these people ·speak against [slander; blaspheme] things they do not understand [2 Pet. 2:12]. And what they do know, ·by feeling [instinctively], like ·dumb [unreasoning; irrational] animals, are the very things that destroy them. ¹¹·It will be terrible for them [^lWoe to them!]. They have followed the way of Cain [^cwho murdered his brother Abel; Gen. 4], and ·for money [because of greed; ^lfor wages] they have ·given themselves [poured themselves out] to doing the ·wrong [error] that Balaam did [Num. 22–24; 2 Pet. 2:15–16]. ·They have rebelled against God as Korah did, and like Korah, they surely will be destroyed [^lIn the rebellion of Korah, they were destroyed; Num. 16]. ¹²They are like ·dirty spots [blemishes; *or* dangerous hidden reefs/rocks] in your ·special Christian meals you share [fellowship meals; love feasts]. They eat with you and have no ·fear [qualms; *or* shame], ·caring only for themselves [*or* shepherds feeding themselves]. They are clouds without ·rain [^lwater], which the wind blows around [2 Pet. 2:17]. They are autumn trees without fruit that are ·pulled out of the ground [uprooted]. So they are twice dead [^cbecause they are both barren and uprooted; *or* perhaps a reference to both the physical *and* spiritual death of the false teachers]. ¹³They are like wild waves of the sea, ·tossing up their own shameful actions like foam [^lfoaming up their own shame]. They are like ·stars that wander in the sky [^cperhaps

a reference to planets, whose variable positions, unlike those of the stars, provide mariners no guidance]. **A place in the ·blackest darkness** [¹gloom of darkness; v. 7] **has been kept for them forever** [2 Pet. 2:17].

¹⁴**Enoch, the seventh descendant from Adam** [^ccounting Adam first; Gen. 5:18–24], **·said** [¹prophesied] **about these people**: “**·Look** [^τBehold], **the Lord is coming with many thousands of his ·holy angels** [¹holy ones] **to** ¹⁵**judge every person. He is coming to ·punish** [convict] **·all** [every person/soul] **who are against God for all ·the evil they have done against him** [¹their ungodly deeds committed in an ungodly manner]. **And he will punish the ·sinners who are against God** [ungodly sinners] **for all the ·evil** [harsh/defiant words; insults] **they have said against him.**” [^cJude appears to be quoting here from the nonbiblical Jewish book of 1 Enoch (1:9), although he may be drawing generally from Jewish tradition.]

¹⁶**These people ·complain and blame others** [are grumblers and fault-finders], **·doing the evil things they want to do** [¹pursuing their own desires/lusts]. **·They brag about themselves** [¹Their mouths speak boastful words], **and they ·flatter** [impress; astound] **others ·to get what they want** [to gain an advantage; ¹for the sake of gain].

A WARNING AND THINGS TO DO

¹⁷[¹But you] **·Dear friends** [Beloved], **remember what the apostles of our Lord Jesus Christ ·said before** [predicted; prophesied; foretold; 2 Pet. 3:2]. ¹⁸[¹For] **They said to you, “In the ·last times** [end time] **there will be ·people who laugh about God** [scuffers; mockers], **·following** [pursuing] **their own ·evil** [ungodly] **·desires** [passions; lusts; 2 Pet. 3:3].” ¹⁹**These are the people who ·divide you** [cause divisions], **people ·whose thoughts are only of this world** [who are worldly; *or* who live by natural instincts/desires], **who do not have the Spirit** [^cliving within them and guiding them].

²⁰**But** [¹you] **·dear friends** [beloved], **·use your most holy faith to build yourselves up** [*or* build yourselves up on the foundation of your most holy faith; ^cthe whole body of true Christian doctrine and practice], **praying ·in** [in dependence on; *or* as directed by; *or* according to the will of] **the Holy Spirit.** ²¹**Keep yourselves in God’s love as you wait for the mercy of the Lord Jesus Christ ·to give you** [that leads to] **·life forever** [eternal life].

²²**Show mercy to ·some people who have doubts** [those who waver; ^cin their faith]. ²³**Take others out of the fire, and save them** [¹Save/Rescue others by snatching them from the fire; ^cfire represents judgment]. **Show mercy mixed with fear to others** [^cfear inspired by God’s righteous judgment against sin], **hating even their clothes which are ·dirty from sin** [¹stained by the sinful nature/flesh].

PRAISE GOD

24. God is strong and can [^LNow to the one who is able to] **·help you not to fall** [keep/guard you from falling/stumbling]. **·He can bring you** [^L...and to present you] **before his ·glory** [glorious presence] **·without any wrong in you** [faultless; blameless; spotless] **and ·can give you great joy** [with gladness/jubilant/rejoicing]. **25 To the only God, ·the One who saves us** [^Lour Savior], **be glory, ·greatness** [majesty], **·power** [might], **and authority through Jesus Christ our Lord for all ·time past** [the ages], **now, and forever. Amen.**

Revelation

JOHN TELLS ABOUT THIS BOOK

1 This is the revelation of Jesus Christ [about Jesus Christ; *or* given by Jesus Christ; ^cthe author could be intentionally ambiguous], which God gave to him, to show his servants what must soon [quickly] happen. And Jesus sent his angel to show it [make it known] to his servant John, ²who has told [witnessed; testified to] everything he has seen. It is the word of God; it is the message [witness; testimony] from Jesus Christ. ³Blessed [Happy] is the one who reads the words of God's message [^lthe prophecy], and blessed [happy] are the people who hear this message and do [keep; obey] what is written in it [^cthe context envisioned is a leader reading to a congregation]. The time is near when all of this will happen [^lFor the time is near].

JESUS' MESSAGE TO THE CHURCHES

⁴From John.

To the seven churches in Asia [^cthe Roman province of Asia, today part of western Turkey]:

Grace and peace to you from the One who is and [the One who] was and [the One who] is coming [^cthese three descriptions function like titles for God; Ex. 3:14–15], and from the seven spirits [^creferring either to angels or to the “sevenfold Spirit”—the Holy Spirit portrayed in his perfection (the number seven indicating completeness)] before his throne, ⁵and from Jesus Christ. Jesus is the faithful witness [*or* the faithful one, the witness], the first among those raised from [^lfirstborn of/from among] the dead. He is the ruler of the kings of the earth.

He is the One [^lTo him] who loves us, who made us free [^cother manuscripts have “washed us”] from our sins with the blood of his death [^lby his blood]. ⁶He made us to be a kingdom of priests [*or* kingdom and priests; *or* kingdom, that is, priests; Ex. 19:6] who serve God his Father [^lhis God and Father]. To Jesus Christ [^lhim] be glory and power [dominion] forever and ever! Amen.

⁷Look [^TBehold], Jesus is coming with the clouds [Dan. 7:13–14], and everyone [^levery eye] will see him, even those

who ·stabbed [pierced] him [ca reference to the crucifixion; Zech. 12:10]. And all ·peoples [people groups; tribes] of the earth will ·cry loudly [wail; mourn] because of him. ·Yes, this will happen [So it shall be; ^LYes]! Amen.

⁸The Lord God says, “I am the Alpha and the Omega [^Cthe first and last letters of the Greek alphabet; 21:6; 22:13]. I am the One who is and [the One who] was and [the One who] is coming [see 1:4]. I am the ·Almighty [All-powerful].”

⁹I, John, ·am your brother. All of us share [^Lyour brother and partner] ·with Jesus [^{or} in Jesus; ^Creferring to salvation as joining oneself to Christ] in ·suffering [persecution], in the kingdom, and in ·patience to continue [perseverance]. I was on the island of Patmos [^{ca} a small island in the Aegean Sea near Asia Minor, present-day Turkey], because ·I had preached [^Lof] the word of God and the ·message [witness; testimony] about Jesus. ¹⁰On the Lord’s day [^Cprobably a reference to the first day of the week, Sunday, when Christians met for worship] I was in the ·Spirit [^{or} spirit; ^{ca} a state of deep spiritual communion with God], and I heard a loud voice behind me that sounded like a trumpet [^Ctrumpet blasts often precede a divine appearance or speech; Ex. 19:16, 19]. ¹¹The voice said, “Write what you see in a ·book [scroll] and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea [^Clocations in western Asia Minor, present-day Turkey].”

¹²I turned to see who was talking to me. When I turned, I saw seven golden lampstands ¹³and someone among the lampstands who was “like a Son of Man [^Creferring to Jesus; the title he most often used to refer to himself; Dan. 7:13–14].” He was dressed in a long robe and had a gold ·band [sash] around his chest [^Cthe clothes of a dignitary; Dan. 10:5]. ¹⁴His head and hair were white like wool, as white as snow [Dan. 7:9], and his eyes were like ·flames of [blazing] fire [Dan. 10:6]. ¹⁵His feet were like bronze ·that glows hot [refined; fired] in a furnace [Dan. 10:6], and his voice was like the noise of ·flooding water [rushing water; ^Lmany waters; Ezek. 43:2]. ¹⁶He held seven stars in his right hand, and a sharp double-edged sword came out of his mouth. ·He [^LHis face] looked like the sun shining ·at its brightest time [^{or} with full power/force; ^Lin its strength].

¹⁷When I saw him, I fell down at his feet like a dead man. He put his right hand on me and said, “Do not be afraid. I am the First and the Last. ¹⁸I am the One who lives; I was dead, but look [^Tbehold], I am alive forever and ever! And I hold the keys to death and ·to the place of the dead [^LHades]. ¹⁹So write the things you ·see [^{or} have seen], ·what is now [^Lwhat is] and what will happen ·later [^Lafter these things].

²⁰Here is the **·secret** [mystery] of the seven stars that you saw in my right hand and the seven golden lampstands: The seven stars are the **·angels** [*or* messengers; ^cthese may be guardian angels, human leaders, or the personified “spirit” of each church] of the seven churches, and the seven lampstands are the seven churches.

**TO THE CHURCH
IN EPHEBUS**

2 “Write this to the **·angel** [*or* messenger; see 1:20] of the church in Ephesus [^can important city in western Asia Minor]:

“The One who holds the seven stars in his right hand and walks among the seven golden lampstands [^cthe resurrected Jesus; 1:16, 20] says **·this** [^lthese things]: ²I know **·what you do** [^lyour works], **·how you work hard** [^lyour toil] and **·never give up** [^lyour perseverance/endurance]. I know you do not put up with **·the false teachings of evil people** [^levildoers; *or* evil]. You have tested those who say they are apostles but really are not, and you found they are **·liars** [*or* false]. ³You have **·patience** [perseverance; endurance] and have **·suffered troubles** [endured much] for my name and have not **·given up** [^lgrown weary].

⁴“But I have this against you: You have **·left** [abandoned] **·the love you had in the beginning** [*or* your first love]. ⁵So **·remember** [consider] **·where you were before you fell** [^lhow far you have fallen]. **·Change your hearts** [Repent] and do **·what** [^lthe works] you did at first. If you do not **·change** [repent], I will come to you and will take away your lampstand from its place. ⁶But **·there is something you do that is right** [^lthis you have]: You hate what the Nicolaitans do [^cwe know little about this heresy, which possibly entailed false worship and immorality], as much as I.

⁷“Every person who has ears should **·listen to** [hear; obey] what the Spirit says to the churches. To those who **·win the victory** [overcome; conquer] I will give the right to eat the fruit from the **·tree of life**, which is in the **·garden** [*or* paradise] of God [22:2; Gen. 2:9].

**TO THE CHURCH
IN SMYRNA**

⁸“Write this to the **·angel** [*or* messenger; see 1:20] of the church in Smyrna [^ca major city in western Asia Minor, identified with present-day Izmir, Turkey]:

“The One who is the First and the Last, who died and came to life again [^cthe resurrected Jesus; 1:17–18], says **·this** [^lthese things]: ⁹I know your **·troubles** [persecution; affliction] and that you are poor, but really you are rich! I know the **·bad things** [slander; blasphemy] some people say about you. They say they are Jews, but they are not true Jews. They are a synagogue **·that belongs to** [^lof] Satan. ¹⁰Do not be afraid of what you are about to suffer. I tell you, the devil

will put some of you in prison to test you, and you will ·suffer [be persecuted/afflicted] for ten days [perhaps a symbolic number meaning a significant and definite time]. But be faithful, even if you have to die, and I will give you the ·crown [ca wreath worn to indicate high status or as a reward] of life.

11^cEveryone who has ears should ·listen to [hear; obey] what the Spirit says to the churches. Those who ·win the victory [overcome; conquer] will not be hurt by the second death [cthe spiritual death after physical death; 20:6, 14; 21:8].

12^cWrite this to the ·angel [messenger; see 1:20] of the church in Pergamum [ca rich city in western Asia Minor]:

“The One who has the sharp, double-edged sword [cthe resurrected Jesus; 1:16] says this [Lthese things]: 13I know where you live. It is where Satan has his throne [ca reference to false worship; Pergamum’s was a center of emperor worship]. But you ·are true to me [Lhold fast to my name]. You did not ·refuse to tell about [deny] your faith in me even during the time of Antipas, my faithful witness who was killed ·in your city [Lamong you; cwe know nothing further about Antipas], where Satan lives.

14^cBut I have a few things against you: You have some there who follow the teaching of Balaam. He taught Balak how to ·cause the people of Israel to sin [Lput a stumbling block before the children of Israel] by eating food offered to idols and by taking part in sexual sins [Num. 22–24; 31:8; Deut. 23:4–5; 2 Pet. 2:15; Jude 11]. 15You also have some who follow the teaching of the Nicolaitans [see 2:6]. 16So ·change your hearts and lives [repent]. If you do not, I will come to you quickly and ·fight [make war] against them with the sword that comes out of my mouth [cthe judgment he enacts by merely speaking; 1:16].

17^cEveryone who has ears should ·listen to [hear; obey] what the Spirit says to the churches.

“I will give some of the hidden manna [cperhaps alluding to a Jewish tradition that the manna placed in the ark is hidden until the messianic age; ultimately referring to the spiritual life Christ provides; John 6:32–35] to everyone who ·wins the victory [overcomes; conquers]. I will also give to each one who ·wins the victory [overcomes; conquers] a white stone with a new name written on it [can unknown cultural image, which, along with the manna, points to salvation in Christ]. No one knows this new name except the one who receives it [cthe name could be God’s or Christ’s, but more likely refers to a new name given to the people of God].

**TO THE CHURCH
IN PERGAMUM**

**TO THE CHURCH
IN THYATIRA**

18“Write this to the **angel** [messenger; see 1:20] of the church in **Thyatira** [ca small city in western Asia Minor]:

“The Son of God, who has eyes that blaze like fire [1:14] and feet like shining bronze [1:15; cthe resurrected Jesus], says **this** [Lthese things]: 19I know **what you do** [your works]. I know about your love, your faith, your service, and your **patience** [endurance; perseverance]. I know that **you are doing more now than you did at first** [Lyour last works are greater than the first].

20“**But I have this against you: You let that woman Jezebel spread false teachings** [Ltolerate the woman Jezebel; cprobably the leader of the Nicolaitans, here given the name of the notorious Baal-worshipping queen; 1 Kin. 16:31–34; 21:25–26; 2 Kin. 9:22]. She **says she is** [calls herself] a prophetess, but **by her teaching she leads** [teaches and misleads/deceives] my **people** [Lservants] to take part in sexual sins and to eat food that is offered to idols. 21I have given her time to **change her heart and turn away from her sin** [repent of her sexual immorality], but she does not want to **change** [repent]. 22-So [LLook!] I will throw her on **a bed of suffering** [*or a sickbed*; cthe bed used for sexual sin is now a bed of suffering]. And all those who take part in adultery with her will suffer greatly if they do not **turn away from the wrongs she does** [repent of her works/deeds]. 23I will also kill her **followers** [Lchildren]. Then all the churches will know I am the One who searches hearts and minds, and I will repay each of you for **what you have done** [your works/deeds].

24“**But others** [the rest] of you in Thyatira have not followed her teaching and have not learned what some call Satan’s deep secrets. I say to you that I will not put any other **load** [burden] on you. 25Only **continue in your loyalty** [Lhold fast to what you have] until I come.

26“**I will give power** [authority] over the nations to every one who **wins the victory** [overcomes; conquers] and **continues to be obedient to me** [*or keeps working for me*; Lkeeps/obeys my works] until the end.

27^c“**You** [Lhe; cthe one who overcomes] will **rule over** [Lshepherd] them with an **iron rod** [*or scepter*],

as when pottery is broken into pieces [*or and will break them into pieces like pottery*; Ps. 2:9].[?]

28This is the same **power** [authority] I received from my Father. I will also give him the **morning star** [cusually the planet Venus as seen before sunrise, but here symbolically Christ at his return; 22:16; Num. 24:17; 2 Pet. 1:19]. 29Every one who has ears should **listen to** [hear; obey] what the Spirit says to the churches.

**TO THE CHURCH
IN SARDIS**

3 “Write this to the **·angel** [messenger; see 1:20] of the church in **·Sardis** [^cthe capital of the Roman province of Lydia in western Asia Minor]:

“The One [^cthe resurrected Jesus] who has the **·seven spir-its** [^creferring either to angels or to the “sevenfold Spirit”—the Holy Spirit portrayed in his perfection; 1:4] and the **seven stars** [1:16] says **·this** [^lthese things]: **I know ·what you do** [your works]. **·People say** [^lYou have a name/reputation] **that you are alive, but really you are dead.** **2Wake up! Strengthen what you have left ·before it dies completely** [*or* which is about to die]. **I have found that ·what you are doing is less than what my God wants** [^lyour works are incompleted/unfulfilled before my God]. **3So ·do not forget** [^lremember] **what you have received and heard. Obey it, and ·change your hearts and lives** [repent]. **·So you must wake up, or** [^lBut if you do not wake up,] **I will come like a thief, and you will not know ·when** [^lat what hour] **I will come ·to** [upon; against] **you.** **4But you have a ·few** [few people; ^lfew names] **there in Sardis who have kept their clothes ·unstained** [unsoiled; undefiled], **so they will walk with me ·and will wear white clothes** [^lin white], **because they are worthy.** **5Those who ·win the victory** [overcome; conquer] **will be dressed in white clothes like them. And I will ·not** [never; ^can emphatic negation] **erase** [wipe out; blot out] **their names from the ·book** [scroll] **of life** [Ex. 32:32–33; Ps. 69:28; Dan. 12:1], **but I will ·say they belong to me** [^lconfess their names] **before my Father and before his angels.** **6Everyone who has ears should ·listen to** [hear; obey] **what the Spirit says to the churches.**

7 “Write this to the **·angel** [messenger; see 1:20] of the church in **·Philadelphia** [a city in the Roman province of Lydia in western Asia Minor]:

“This is what the One who is holy and true, who holds the key of David [^cthe resurrected Jesus; holding the key of David signifies access to the king; Is. 22:22], says. **When he opens a door, no one can close it. And when he closes it, no one can open it** [^cJesus controls access to God]. **8I know ·what you do** [your works]. **I have put an open door before you, which no one can close. I know you have little ·strength** [power], **but you have ·obeyed my teaching** [^lkept my word] **and ·were not afraid to speak** [^lhave not denied] **my name.** **9Those in the synagogue ·that belongs to Satan** [^lof Satan] **say they are Jews, but they are not true Jews; they are liars. I will make them come before you and bow at your feet, and they will ·know** [acknowledge; learn] **that I have loved you.** **10You have ·obeyed my teaching** [^lkept my word] **about ·not giving up your faith** [endurance; perseverance]. **So I will**

**TO THE CHURCH
IN PHILADELPHIA**

keep you from the ·time [hour] of ·trouble [trial; testing] that ·will come [*or* is about to come] to the whole world to test those who live on earth.

¹¹“I am coming ·soon [quickly]. ·Continue strong in your faith [^LHold on to what you have] so no one will take away your crown [^Cwreath indicating honor or victory; 2:10]. ¹²I will make those who ·win the victory [overcome; conquer] pillars in the temple of my God [^Can image of stability and security close to the glory of God], and they will never have to leave it [^Cfrequent earthquakes often forced Philadelphians to live outdoors]. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, that comes down out of heaven from my God [^Cthe believers’ eternal dwelling place; see chs. 21–22]. I will also write on them my new name. ¹³Everyone who has ears should ·listen to [hear; obey] what the Spirit says to the churches.

**TO THE CHURCH
IN LAODICEA**

¹⁴“Write this to the ·angel [*or* messenger; see 1:20] of the church in Laodicea [^Ca city in Phrygia, a mountainous province of western Asia]:

“The Amen [^CHebrew for “so be it”; here referring to Jesus], the faithful and true witness, ·the ruler of all God has made [1:5; Prov. 8:30–31; ^Cthe resurrected Jesus], says this [^Lthese things]: ¹⁵I know ·what you do [your works], that you are not hot or cold. I wish that you were hot or cold [^Cboth positive images, alluding to cold refreshing mountain streams and healing hot springs near Laodicea]! ¹⁶But because you are lukewarm—neither hot, nor cold—I am ready to ·spit [vomit] you out of my mouth. ¹⁷[^LFor] You say, ‘I am rich, and I have become wealthy and do not need anything.’ But you do not know that you are really ·miserable [wretched], pitiful, poor, blind, and naked. ¹⁸I advise you to buy from me gold ·made pure in [refined by] fire so you can be truly rich. Buy from me white clothes [^Cindicating purity] so you can be clothed and so you can cover your shameful nakedness. Buy from me ·medicine [salve; ointment] to put on your eyes so you can truly see.

¹⁹“I ·correct [rebuke] and ·punish [discipline] those whom I love. So be ·eager to do right [zealous; earnest], and ·change your hearts and lives [repent]. ²⁰·Here I am [^LLook; ^TBehold]! I stand at the door and knock. If ·you [^Lanyone] hear my voice and open the door, I will come in and eat with you, and you will eat with me.

²¹“Those who ·win the victory [overcome; conquer] will sit with me on my throne in the same way that I ·won the victory [overcame; conquered; ^Cover death, by his resurrection] and sat down with my Father on his throne. ²²Everyone who has ears should ·listen to [hear; obey] what the Spirit says to the churches.”

4 After the vision of these things I looked, and [¹look; ^Tbehold] there before me was an open door in heaven. And the same [¹first] voice that spoke to me before, that sounded like a trumpet [1:8], said, “Come up here, and I will show you what must happen after this.” ²Immediately I was in the Spirit [*or* spirit; *ca* state of deep spiritual communion with God; 1:10], and [¹look; ^Tbehold] before me was a throne in heaven, and someone was sitting on it. ³The One who sat on the throne looked like precious stones, like jasper and carnelian [*ca* symbol of great beauty, purity and value]. All around the throne was a rainbow [*or* halo] the color of [*or* that looked like] an emerald. ⁴Around the throne there were twenty-four other thrones with twenty-four elders sitting on them [*c*probably angelic leaders]. They were dressed in white and had golden crowns [*c*wreaths symbolizing honor or victory; see 2:10] on their heads. ⁵Lightning flashes and noises and thunder [*or* the rumbling of thunder; *c*phenomena associated with God’s appearance at Mount Sinai; Ex. 19:16–18] came from the throne. Before the throne seven lamps were burning, which are the seven spirits [*c*either angels or the “sevenfold Spirit”—the Holy Spirit portrayed in his perfection; 3:1] of God. ⁶Also before the throne there was something that looked like a sea of glass, clear like crystal.

In the center and around the throne were four living creatures with eyes all over them [full of eyes], in front and in back. ⁷The first living creature was like a lion. The second was like an ox [*or* calf]. The third had a face like a man. The fourth was like a flying eagle [Ezek. 1:10; *c*angelic beings identified with the most powerful example of various species]. ⁸Each of these four living creatures had six wings and was covered all over with eyes [full of eyes], inside and out. Day and night they never stop [rest from] saying:

“Holy, holy, holy is the Lord God Almighty [All-powerful]. He was, he is, and he is coming [1:4, 8].”

⁹[¹Whenever] These living creatures give glory, honor, and thanks to the One who sits on the throne, who lives forever and ever. ¹⁰Then the twenty-four elders bow down before the One who sits on the throne, and they worship him who lives forever and ever. They put their crowns down [cast/lay their crowns; 4:4] before the throne and say:

¹¹“You are worthy, our Lord and God, to receive glory and honor and power [strength], because you made all things. Everything existed and was made, because you wanted it [by your will].”

5 Then I saw a scroll in the right hand of the One sitting on the throne. The scroll had writing on both sides and was ·kept closed [^Lsealed] with seven seals [^{Ca} wax stamp that sealed a document shut]. **2**And I saw a ·powerful [mighty] angel ·calling [proclaiming] in a loud voice, “Who is worthy to break the seals and open the scroll?” **3**But there was no one in heaven or on earth or under the earth who could open the scroll or look inside it. **4**I cried ·bitterly [^Lmuch] because there was no one who was worthy to open the scroll or look inside. **5**But one of the elders said to me, “Do not cry! [^LLook; ^TBehold] The Lion from the tribe of Judah [^{Ca} messianic title; Gen. 49:9–10], ·David’s descendant [^Lthe root of David; ^{Ca} messianic title applied to Christ; Is. 11:10], has ·won the victory [overcome; conquered] so that he is able to open the scroll and its seven seals.”

6Then I saw a Lamb [^CJesus] standing ·in the center of the throne and in the middle of the four living creatures and the elders [*or* between the throne and the living creatures and among the elders]. The Lamb looked as if he had been ·killed [slaughtered; slain]. He had seven horns and seven eyes, which are the seven spirits of God [^Ceither angels or the “sevenfold Spirit”; see 1:4] that were sent into all the world. **7**The Lamb came and ·took [received] the scroll from the right hand of the One sitting on the throne. **8**When he took the scroll, the four living creatures and the twenty-four elders [4:4] ·bowed down [fell] before the Lamb. Each one of them had a harp and golden bowls full of incense, which are the prayers of God’s holy people [Ps. 141:2]. **9**And they all sang a new song [Ps. 33:3; 40:3; 98:1] to the Lamb:

“You are worthy to take the scroll
and to open its seals,
because you were ·killed [slaughtered; slain],
and with ·the blood of your death [^Lyour blood] you
·bought [ransomed; purchased; redeemed] people for God
from every tribe, language, people, and nation.

10You made them to be a kingdom ·of priests [*or* and priests; Ex. 19:6] for our God,
and they will ·rule [reign; ^Cother manuscripts have “they reign” (present tense)] on the earth.”

11Then I looked, and I heard the voices of many angels around the throne, and the four living creatures, and the elders. There were ·thousands and thousands [^Lmyriads of myriads and thousands of thousands; ^{Ca} a myriad can mean either ten thousand or many thousands; here means “countless”] of angels, **12**saying in a loud voice:

“The Lamb who was ·killed [slaughtered; slain] is worthy to receive power, wealth, wisdom, and strength, honor, glory, and ·praise [*or* blessing]!”

¹³Then I heard all creatures in heaven and on earth and under the earth and in the sea saying:

“To the One who sits on the throne
and to the Lamb

be ·praise [*or* blessing] and honor and glory and power
forever and ever.”

¹⁴The four living creatures said, “Amen [^cHebrew for “so be it”),” and the elders ·bowed down [fell] and worshiped.

6 Then I watched while the Lamb opened the first of the seven seals [5:1]. I heard one of the four living creatures say with a voice like thunder, “·Come [*or* Go; ^cChrist, the Lamb, calls forth the four riders who bring bloody judgment on the world]!” ²I looked, and ·there before me was [^llook; ^tbehold] a white horse. The rider on the horse held a bow [^csignifying war], and he was given a crown [^cindicating victory; see 2:10], and he rode out, ·determined to win the victory [^lconquering and in order to conquer].

³When the Lamb opened the second seal, I heard the second living creature say, “·Come [*or* Go; 6:1]!” ⁴Then another horse came out, a ·red [^lfiery/bright red; ^cpossibly signifying blood] one. Its rider was given ·power [permission] to take away peace from the earth and to make people ·kill [slaughter] each other, and he was given a ·big [great] sword [^csignifying civil war].

⁵When the Lamb opened the third seal, I heard the third living creature say, “·Come [*or* Go]!” I looked, and ·there before me was [^llook; ^tbehold] a black horse [^cindicating mourning brought on by the rider], and its rider held a pair of scales in his hand [^cfor use in commerce; Prov. 11:1; 16:11].

⁶Then I heard something that sounded like a voice coming from the middle of the four living creatures. The voice said, “A quart of wheat for a ·day’s pay [^ldenarius; ^ca Roman coin equal to a day’s wage], and three quarts of barley for a ·day’s pay [^ldenarius; ^cinflated prices caused by famine], and do not damage the olive oil and wine [^cindicates only partial destruction; vines and olive trees endured drought better than wheat and barley]!”

⁷When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, “·Come [*or* Go; 6:1]!”

⁸I looked, and ·there before me was [^llook; ^tbehold] a ·pale [*or* pale green] horse. Its rider was named death, and Hades [^cthe realm of the dead, also known as Sheol] was following close behind him. They were given ·power [authority] over a fourth of the earth to kill people by ·war [^lthe sword], by

·starvation [famine], by ·disease [pestilence; plague], and by the wild animals of the earth.

⁹When the Lamb opened the fifth seal, I saw under the altar [^cprobably the bronze altar where sacrifices were offered] the souls of those who had been ·killed [slaughtered; slain] because ·they were faithful to [^lof] the word of God and to the ·message [witness; testimony] they had ·received [*or* given; *or* maintained]. ¹⁰These souls ·shouted [cried out] in a loud voice, “Holy and true ·Lord [Master], how long until you judge the people of the earth and ·punish them for killing us [^lavenge our blood]?” ¹¹Then each one of them was given a white robe [^csignifying high status and purity] and was told to ·wait [*or* rest] a short time longer. There were still some of their fellow servants and ·brothers and sisters in the service of Christ [^ltheir brothers; ^cthe Greek term may include men and women] who ·must be [were soon to be] killed as they were. They had to wait until all of this was ·finished [fulfilled; completed].

¹²Then I watched while the Lamb opened the sixth seal, and there was a great earthquake. The sun became black like ·rough black cloth [^lsackcloth made of goat hair; ^cclothing used in mourning], and the whole moon became red like blood [^csignifying destruction; apocalyptic literature often describes nature falling apart at the end time; Joel 2:31]. ¹³And the stars in the sky fell to the earth like ·figs [*or* unripe figs] falling from a fig tree when ·the wind blows [^lshaken by a strong wind/gale]. ¹⁴The sky ·disappeared [vanished] as a scroll when it is rolled up [Is. 34:4], and every mountain and island was moved from its place.

¹⁵Then the kings of the earth, the ·rulers [princes; nobles; magnates], the generals, the rich people, the powerful people, ·the slaves, and the free people [^land everyone, both slave and free; ^cpeople of every status and economic level] hid themselves in caves and in the rocks on the mountains. ¹⁶They called to the mountains and the rocks, “Fall on us. Hide us from the face of the One who sits on the throne and from the ·anger [wrath] of the Lamb! ¹⁷[^lBecause] The great day for their ·anger [wrath] has come [^cthe final judgment], and who can stand against it [^ca rhetorical question]?”

**THE 144,000
PEOPLE OF ISRAEL**

7 After ·the vision of these things [^lthis] I saw four angels standing at the four corners [^cfrom every direction] of the earth. The angels were ·holding [restraining] the four winds [Dan. 7:2; 8:8; 11:4] of the earth to keep them from blowing on the land or on the sea or on any tree. ²Then I saw another angel coming up from the ·east [^lrising of the sun] who had the seal [5:1] of the living God. And he ·called out [cried out; shouted] in a loud voice to the four angels to

whom God had given power to ·harm [damage] the earth and the sea. ³He said to them, “Do not ·harm [damage] the land or the sea or the trees until we ·mark with a sign [place a seal upon] the foreheads [^cto spare them from harm; Ezek. 9:4–6] of the ·people who serve [^lthe slaves/servants of] our God.” ⁴Then I heard how many people were ·marked with the sign [sealed]. There were one hundred forty-four thousand [^cthe square of 12 multiplied by 1000; a symbolic number indicating completeness] from every tribe of the ·people [children; sons] of Israel.

⁵From the tribe of Judah twelve thousand were ·marked with the sign [sealed],
 from the tribe of Reuben twelve thousand,
 from the tribe of Gad twelve thousand,
⁶from the tribe of Asher twelve thousand,
 from the tribe of Naphtali twelve thousand,
 from the tribe of Manasseh [^cone of the two sons of Joseph; he replaces Dan in the list, perhaps because the tribe of Dan fell into idolatry; Judg. 18] twelve thousand,
⁷from the tribe of Simeon twelve thousand,
 from the tribe of Levi twelve thousand,
 from the tribe of Issachar twelve thousand,
⁸from the tribe of Zebulun twelve thousand,
 from the tribe of Joseph twelve thousand [^cin OT lists Manasseh and Ephraim are named instead of their father Joseph; here Joseph replaces Ephraim, perhaps because of Ephraim’s bad reputation],
 and from the tribe of Benjamin twelve thousand were ·marked with the sign [sealed].

⁹After ·the vision of these things [^lthese things] I looked, and ·there was a great number of people [^lbehold a great crowd/multitude], so many that no one could count them. They were from every nation, tribe, people, and language of the earth. They were all standing before the throne and before the Lamb, wearing white robes [^csignifying high status and purity] and holding palm branches [^cused to celebrate a festive occasion, specifically a victory] in their hands. ¹⁰They were ·shouting [crying out] in a loud voice, “Salvation belongs to our God, who sits on the throne, and to the Lamb.” ¹¹[^lAnd] All the angels were standing around the throne and the elders [4:4] and the four living creatures. They all ·bowed [fell] down on their faces before the throne and worshiped God, ¹²saying, “Amen [^cHebrew for “so be it”]! ·Praise [Blessing], glory, wisdom, thanks, honor, power, and ·strength [might] belong to our God forever and ever. Amen!”

¹³Then one of the elders asked me, “Who are these people dressed in white robes? Where did they come from?”

**THE GREAT CROWD
 WORSHIPS GOD**

14I answered, “You know, ·sir [*or my lord*].”

And the elder said to me, “These are the people who have come out of the great ·distress [persecution; tribulation]. They have washed their robes and made them white in the blood of the Lamb [^Chaving believed in Jesus, their sins are forgiven through Christ’s death and resurrection]. 15Because of this, they are before the throne of God. They worship him day and night in his temple. And the One who sits on the throne will ·be present with [dwell with; *or shelter*; spread his tent over] them. 16Those people will never be hungry again, and they will never be thirsty again. The sun will not ·hurt [strike; beat on; Is. 49:10] them, and no [scorching] heat will burn them, 17because the Lamb at the center of the throne will be their shepherd [Ps. 23; John 10]. He will ·lead [guide] them to springs of ·water that give life [living water; the water of life; John 4:14]. And God will wipe away every tear from their eyes [21:4; Is. 25:8].”

THE SEVENTH SEAL

8 When the Lamb opened the seventh seal [^Cthe final and climactic seal; 5:1], there was silence in heaven for about half an hour [^Ca dramatic pause induced by awe]. 2And I saw the seven angels who stand before God and to whom were given seven trumpets [^Ctrumpets often announce God’s appearance, accompanied by judgment and victory; Josh. 6].

3Another angel came and stood at the altar, holding a golden ·pan for incense [censer; incense burner]. He was given much incense to offer with the prayers of all ·God’s holy people [^Tthe saints; Ps. 141:2]. The angel put this offering on the golden altar before the throne. 4The smoke from the incense went up from the angel’s hand ·to [in the presence of] God with the prayers of ·God’s people [^Tthe saints]. 5Then the angel filled the ·incense pan [censer; incense burner] with fire from the altar and threw it on the earth, and there ·were thunder and loud noises [was rumbling thunder], flashes of lightning, and an earthquake [4:5].

THE SEVEN ANGELS AND TRUMPETS

6Then the seven angels who had the seven trumpets prepared to blow them [8:2].

7The first angel blew his trumpet, and hail and fire mixed with blood were ·poured [thrown; hurled] down on the earth [^Csimilar to the seventh plague against Egypt; Ex. 9:13–35; Joel 2:30–31]. And a third of the earth [^Lwas burned up], and a third of the trees [^Lwas burned up], and all the green grass were burned up.

8Then the second angel blew his trumpet, and something that looked like a ·big [great] mountain, burning with fire, was thrown into the sea [^Cperhaps referring to a volcano or a

flaming meteorite; Jer. 51:25]. And a third of the sea became blood [Cechoes the first plague against Egypt; Ex. 7:14–21], 9a third of the living ·things [creatures] in the sea died, and a third of the ships were destroyed.

10Then the third angel blew his trumpet, and a ·large [great] star, burning like a torch, fell from ·the sky [or heaven; Cperhaps a meteorite]. It fell on a third of the rivers and on the springs of water. 11[^LAnd] The name of the star is Wormwood [Ca plant with a greenish, bitter oil; a symbol of bitter sorrow; Prov. 5:4; Jer. 9:15; 23:15]. And a third of all the water became ·bitter [^Lwormwood; Cagain an allusion to the first Egyptian plague], and many people died from ·drinking the water [^Lthe water] that ·was [became; was made] bitter.

12Then the fourth angel blew his trumpet, and a third of the sun, and a third of the moon, and a third of the stars were struck. So a third of them became dark, and a third of the day was ·without light [kept from shining], and also the night [Cechoing the ninth Egyptian plague; Ex. 10:21–23].

13While I watched, I heard an ·eagle [or vulture] that was flying ·high in the air [^Lin mid-heaven] cry out in a loud voice, “·Trouble! Trouble! Trouble [^LWoe! Woe! Woe; Cremniscent of OT funeral laments, signifying their doom; Nah. 3:1] for those who live on the earth because of the remaining ·sounds [blasts] of the trumpets that the other three angels are about to blow!”

9 Then the fifth angel blew his trumpet, and I saw a star fall from ·the sky [or heaven] to the earth. The star was given the key to the ·deep hole [shaft] ·that leads to the bottomless pit [^Lof the Abyss; Cthe place of the dead and/or a prison for fallen angels; Luke 8:31; Rom. 10:7]. 2Then ·it [or he] opened up the ·hole that leads to the bottomless pit [shaft of the Abyss], and smoke came up from the ·hole [shaft] like smoke from a ·big [great; giant] furnace. Then the sun and ·sky [air] became dark because of the smoke from the ·hole [shaft]. 3Then locusts came down to the earth out of the smoke [Csimilar to the eighth Egyptian plague; Ex. 10:1–20; see also Joel 1:2—2:10], and they were given the power ·to sting like [^Llike the power of] scorpions [^Lof the earth]. 4They were told not to ·harm [damage] the grass on the earth or any ·plant [greenery] or tree. They could ·harm [damage] only the people who did not have the ·sign [seal] of God on their foreheads [7:3]. 5These locusts were not ·given the power [permitted] to kill anyone, but to ·cause pain to [tor-ture; torment] the people for five months [Cperhaps referring to the limited life span of a locust]. And ·the pain they felt was like the pain a scorpion gives [^Ltheir torture/torment was like the torture/torment of a scorpion] when it stings

someone. ⁶During those days people will look for a way to die [_Lseek death], but they will not find it. They will want [_Llong; desire] to die, but death will run away [_Lflee] from them.

⁷The locusts looked like horses prepared [equipped; trained] for battle [Joel 2:4]. On their heads they wore what looked like crowns of gold [_Cindicating their victory; 2:10], and their faces looked like human faces. ⁸Their hair was like women's hair, and their teeth were like lions' teeth [Joel 1:6]. ⁹Their chests looked like iron breastplates, and the sound of their wings was like the noise of many horses and chariots hurrying [charging; running] into battle [Joel 2:5]. ¹⁰The locusts had tails with stingers like scorpions, and in their tails was their power [authority] to hurt [damage; harm] people for five months. ¹¹The locusts had a king who was the angel [*or* messenger] of the bottomless pit [_LAbyss; 9:1]. His name in the Hebrew language is Abaddon and in the Greek language is Apollyon [_Cboth mean "Destroyer"; perhaps a reference to Satan].

¹²The first trouble [_Lwoe] is past; there are still two other troubles [_Lwoes] that will come [8:13].

¹³Then the sixth angel blew his trumpet, and I heard a voice coming from the horns [_Csome ancient manuscripts specify that there are four horns; protrusions on the four corners of the altar symbolizing God's strength] on the golden altar [_Cthe incense altar; Ex. 30:1–10] that is before God. ¹⁴The voice said to the sixth angel who had the trumpet, "Free [Release] the four angels who are tied [bound] at the great river Euphrates [7:1]." ¹⁵And they let loose [released] the four angels who had been kept ready [prepared] for this hour and day and month and year so they could kill a third of all people on the earth [_Lhumanity; mankind]. ¹⁶I heard how many troops on horses were in their army—two hundred million.

¹⁷The horses and their riders I saw in the vision looked like this: They had breastplates that were fiery red, dark blue [_Lhyacinth-colored], and yellow like sulfur [brimstone]. The heads of the horses looked like heads of lions, with fire, smoke, and sulfur coming out of their mouths. ¹⁸A third of all the people on earth [humanity; mankind] were killed by these three terrible disasters [plagues] coming out of the horses' mouths: the fire, the smoke, and the sulfur. ¹⁹The horses' power [authority] was in their mouths and in their tails; their tails were like snakes with heads [12:9; Gen. 3:1–7], and with them they hurt [damaged; injured; wounded] people.

²⁰The other [rest of the] people who were not killed by these terrible disasters [plagues] still did not change their hearts and turn away from what they had made with their

own hands [^Lrepent from the works of their hands]. They did not stop worshiping demons and idols made of gold, silver, bronze, stone, and wood—things that cannot see or hear or walk [Ps. 115:4–7; 135:17; Jer. 10:1–16]. ²¹These people did not ·change their hearts and turn away from [repent of] murder or ·evil magic [sorcery], from their ·sexual sins [fornication] or stealing.

10 Then I saw another ·powerful [mighty; strong] ·angel [messenger; 5:2] coming down from heaven ·dressed [wrapped; robed] in a cloud with a ·rainbow [*or* halo] over his head. His face was like the sun, and his ·legs [*or* feet] were like pillars of fire. ²The angel was holding a small scroll open in his hand. He put his right foot on the sea and his left foot on the land. ³Then he ·shouted [cried out] loudly like the roaring of a lion [Hos. 11:10; Amos 3:8]. And when he ·shouted [cried out], the voices of seven thunders [Ps. 29] spoke. ⁴When the seven thunders spoke, I ·started [was about] to write. But I heard a voice from heaven say, “·Keep hidden [^LSeal up; Dan. 12:4] what the seven thunders said, and do not write them down.”

⁵Then the angel I saw standing on the sea and on the land raised his right hand to heaven [^Cas when taking an oath; Ex. 6:8; Deut. 32:40], ⁶and he ·made a promise [swore an oath] ·by the power of the One [^Lby the One] who lives forever and ever [Dan. 12:7]. He is the One who ·made [created] the ·skies [*or* heavens] and all that is in them, the earth and all that is in it, and the sea and all that is in it [Gen. 1]. The angel ·promised [swore an oath], “There will be no ·more waiting [delay; ^Ltime]! ⁷[^LBut] In the days when the seventh angel is ready to blow his trumpet, God’s ·secret [mystery; hidden plan] will be ·finished [completed]. This ·secret [mystery; hidden plan] is ·the Good News God told [*or* just as he announced] to his servants, the prophets [Amos 3:7; 1 Pet. 1:10–12].”

⁸Then I heard the same voice from heaven again, saying to me: “Go and take the open scroll that is in the hand of the angel that is standing on the sea and on the land.”

⁹So I went to the angel and told him to give me the small scroll. And he said to me, “Take the scroll and eat it [^Ca symbol of internalizing the word]. It will be ·sour [bitter] in your stomach [^Cbecause it is a message of judgment], but in your mouth it will be sweet as honey [^Cbecause it is God’s word and because it brings salvation and vindication to his people; Ps. 119:103; Jer. 15:16; Ezek. 2:8—3:3].” ¹⁰So I took the small scroll from the angel’s hand and ate it. In my mouth it tasted sweet as honey, but after I ate it, it was ·sour [bitter] in my stomach. ¹¹Then I was told, “You must prophesy again about

THE ANGEL AND
THE SMALL SCROLL

many peoples, nations, languages, and kings [C^che must share the word he just received].”

**THE TWO
WITNESSES**

11 I was given a ·measuring stick [C^aa reed or cane used for measuring] like a ·rod [staff; walking stick], and I was told, ·Go [Get up] and measure the temple of God and the altar, ·and count [or including] the people worshiping there [C^cprobably to show God’s control and protection of his people; Ezek. 40:3, 5]. ²But do not measure the ·yard [courtyard] outside the temple. Leave it ·alone [out], because it has been given to ·those who are not God’s people [the Gentiles; the nations]. And they will trample on the holy city [C^cJerusalem] for forty-two months [C^aa period of oppression—either literal or symbolic—equal to three and a half years; see Dan. 7:25; 12:7, 11–12]. ³And I will ·give power to [or appoint; ¹give to] my two witnesses to prophesy for one thousand two hundred sixty days [C⁴² months reckoned as 30 days each], ·and they will be dressed in rough cloth to show their sadness [L^ddressed in sackcloth; C^mmourning clothes].”

⁴These two witnesses are the two olive trees and the two lampstands that stand before the Lord of the earth [C^reminiscent of Zerubbabel and Joshua whom God used to build the second temple in spite of opposition; Zech. 4:2–6]. ⁵And if anyone ·tries [wants] to ·hurt [harm; damage] them, fire comes from their mouths and ·kills [consumes; devours] their enemies [Jer. 5:14]. And if anyone ·tries [wants] to ·hurt [harm; damage] them in whatever way, in that same way that person ·will [or must] die. ⁶These witnesses have the ·power [authority] to ·stop the sky [close the heavens] from raining during the time they are prophesying [1 Kin. 17:1]. And they have ·power [authority] to make the waters become blood [8:8; 16:3–4; Ex. 7:17–21], and they have ·power [authority] to send every kind of ·trouble [plague] to the earth as many times as they want.

⁷When the two witnesses have finished ·telling their message [giving their witness/testimony], the beast [C^cprobably the Antichrist; 13:1; 17:8; Dan. 7] that comes up from the ·bottomless pit [Abyss; 9:1] will fight a war against them. He will ·defeat [conquer] them and kill them. ⁸The ·bodies [corpses] of the two witnesses will lie in the ·street [public square; C^to be left unburied as a sign of disdain] of the great city where the Lord was ·killed [L^crucified; C^jJerusalem, perhaps here symbolic of the world’s opposition to God]. ·This city is named Sodom and Egypt, which has a spiritual meaning [L^{...}which is figuratively/symbolically/spiritually called Sodom and Egypt; C^jJerusalem is symbolically named after places judged by God for wickedness (Sodom) and for oppressing God’s people (Egypt); Gen. 19; Ex. 7–12]. ⁹Those

from every race of people, tribe, language, and nation will look at the bodies of the two witnesses for three and one-half days, and they will refuse to bury them [not let them be placed in a tomb]. ¹⁰People who live on the earth will rejoice and be happy [celebrate] because these two are dead. They will send each other gifts, because these two prophets brought much suffering [torment] to those who live on the earth.

¹¹But after [the] three and one-half days, God put the breath of life into the two prophets again [a breath/spirit of life from God entered them; Gen. 2:7]. They stood on their feet, and everyone who saw them became very afraid. ¹²Then the two prophets heard a loud voice from heaven saying, “Come up here!” And they went up into heaven in a cloud as their enemies watched.

¹³In the same hour there was a great [violent] earthquake, and a tenth of the city was destroyed [collapsed; fell]. Seven thousand people were killed in the earthquake, and those who did not die were very afraid and gave glory to the God of heaven [Ezek. 38:19–20; Zech. 14:4].

¹⁴The second trouble [woe] is finished. Pay attention [Look; Behold]: The third trouble [woe] is coming soon [quickly; 8:13].

¹⁵Then the seventh angel blew his trumpet. And there were loud voices in heaven, saying:

“The power to rule the world now belongs to [or The kingdom of the world has become the kingdom of] our Lord and his Christ [cGreek for Messiah or Anointed One], and he will rule [reign] forever and ever [2 Sam. 7:16; Dan. 7:14, 18; Luke 1:32–33].”

¹⁶Then the twenty-four elders [4:4], who sit on their thrones before God, bowed down [fell] on their faces and worshiped God. ¹⁷They said:

“We give thanks to you, Lord God Almighty [All-powerful], [the One] who is and [the One] who was [in contrast with 1:4, 8; 4:8, this lacks the future reference, “who is coming,” because here God has commenced his future reign], because you have used [or taken; or received] your great power and have begun to rule!

¹⁸The people of the world [nations; Gentiles] were angry [Ps. 2:1], but your anger [wrath] has come.

THE SEVENTH TRUMPET

The time has come to judge the dead [Dan. 12:2],
 and to reward your servants the prophets
 and your ·holy people [^Tsaints],
 ·all who respect you [^Lthose who fear your name], small
 and great.

The time has come to destroy those who destroy the earth!"

¹⁹Then God's temple in heaven was opened. The ·Ark that holds the agreement God gave to his people [^LArk of his Covenant] could be seen in his temple. Then there were flashes of lightning, ·noises, thunder [rumbling thunder], an earthquake, and a great hailstorm [^Ctypical accompaniments to the arrival of God; 4:5].

**THE WOMAN AND
 THE DRAGON**

12 And then a great ·wonder [sign; portent; ^Csymbolic descriptions of heavenly/spiritual realities] appeared in heaven: A woman was clothed with the sun, and the moon was under her feet [indicating authority or victory; Gen. 37:9], and a crown [^Ca reward of victory] of twelve stars was on her head [^Crepresenting the twelve tribes of Israel; the woman is a symbol of the persecuted people of God]. ²She was ·pregnant [^Lin the womb] and cried out with [^Llabor] pain, because she was about to give birth [^Cto the Messiah]. ³Then another ·wonder [sign; portent; 12:1] appeared in heaven: There was a giant red dragon with seven heads [^Creminiscent of the many-headed Leviathan representing evil and chaos, here representing Satan; Ps. 74:14; Is. 27:1; Dan. 7:1–9] and seven ·crowns [diadems; royal crowns] on each head. He [^{or} It; ^Cthe Greek masculine pronoun can refer to a person or thing] also had ten horns [^Csymbols of strength and power; Dan. 7:7–8, 20, 24]. ⁴His tail swept a third of the stars out of ·the sky [^{or} heaven] and ·threw [cast; hurled; Dan. 8:10] them down to the earth [^Crepresenting an early victory against God's people; 12:1]. He stood in front of the woman who was ready to give birth so he could ·eat [devour] her ·baby [child; ^CJesus the Messiah] as soon as it was born. ⁵Then the woman gave birth to ·a son [^La son, a male child,] who will ·rule [^{or} shepherd] all the nations with an iron ·rod [sceptre; 19:15; Ps. 2:9]. And her child was ·taken up [^{or} snatched away; ^Cprobably a symbolic reference to the resurrection, where Satan's victory was thwarted] to God and to his throne. ⁶The woman ·ran away [fled] into the ·desert [wilderness] to a place God prepared for her where she would ·be taken care of [nourished; fed] for one thousand two hundred sixty days [^Cequal to three and one-half years; see 11:3].

⁷Then there was a war in heaven. Michael [^Can archangel and protector of God's people; Dan. 10:13, 21; 12:1; Jude 9] and his angels fought against the dragon, and the dragon and his angels fought back. ⁸But the dragon was not strong

enough, and he and his angels lost their place in heaven.

⁹The **giant** [great] **dragon** was **thrown down** [cast; hurled] out of heaven. (He is that **old snake** [ancient serpent] called the **devil** or **Satan** [Gen. 3:1, 15], who **tricks** [deceives; leads astray] the whole world.) The **dragon** with his angels was **thrown down** [cast; hurled] to the earth.

¹⁰Then I heard a loud voice in heaven saying:

“The **salvation** and the **power** and the **kingdom** of our **God** and the **authority** [power] of his **Christ** [Messiah; Anointed One] have now come [Dan. 7:14].

[^LFor] The **accuser** [^Cthe name Satan means “Accuser” in Hebrew; Job 1:6–12; 2:1–6; Zech. 3:1–2] of our **brothers** and **sisters**,

who **accused** them day and night before our **God**, has been **thrown** [cast; hurled] down.

¹¹And our **brothers** and **sisters** **defeated** [conquered] him by the **blood** of the **Lamb’s death** [^LLamb; ^Cby means of Christ’s sacrificial death] and by the **message** they preached [^Lword of their witness/testimony].

[^LAnd] They did not love their lives so much that they **were afraid** of [avoided] **death**.

¹²So **rejoice**, you heavens and all who live there!

But **it will be terrible** for [^Lwoe to] the earth and the sea, because the **devil** has come down to you!

He is filled with **anger** [wrath], because he knows he **does not have much time** [^Lhas little time].”

¹³When the **dragon** saw he had been **thrown** [cast; hurled] down to the earth, he **hunted for** [pursued; *or* persecuted] the **woman** who had given birth to the **son** [boy; ^Lmale].

¹⁴But the **woman** was given the two wings of a **great eagle** [*or* vulture; Ex. 19:4; Deut. 32:10–11; Is. 40:31] so she could fly to the place prepared for her in the **desert** [wilderness]. There she would be **taken care of** [nourished; fed] for **three and one-half years** [^La time, times, and half a time; 11:2, 3; 13:5; Dan. 7:25; 12:7], away from the **snake** [serpent; ^CGod will spiritually nourish his people though they are persecuted]. ¹⁵Then the **snake** [serpent] **poured** [spewed; ^Lthrew] water out of its mouth like a river **toward** [after] the **woman** so the flood would **carry** [sweep] her away [Overwhelming water signifies overwhelming trouble; Ps. 18:4; 69:2]. ¹⁶But the earth **helped** [rescued] the **woman** by opening its mouth and swallowing the river that **came** [spewed; ^Lwas thrown] from the mouth of the **dragon**. ¹⁷Then the **dragon** was **very angry** [furious; full of wrath] at the **woman**, and he went off

to make war against ·all her other children [¹the rest of her seed/offspring]—those who obey God’s commands and who ·have the message Jesus taught [*or* hold fast to their testimony about Jesus].

¹⁸And the dragonⁿ stood on the ·seashore [¹sand of the sea; ^csome commentators and translations take this verse as the introduction to the episode in chapter 13].

THE TWO BEASTS

13 Then I saw a beast coming up out of the sea [^cthe sea was symbol of chaos in the ancient world; Dan. 7:1–8]. It [*or* He] had ten horns [^csymbols of power and strength] and seven heads [12:3], and there was a ·crown [diadem; royal crown; ^cindicating a king of evil] on each horn. A ·name against God [¹blasphemous name; some manuscripts read the plural “names”] was written on each head. ²This beast looked like a leopard, with feet like a bear’s feet and a mouth like a lion’s mouth. And the dragon gave the beast all of his ·power [authority] and his throne and great authority. ³One of the heads of the beast looked as if it ·had been killed by a wound [had a fatal/mortal wound; ¹was slain to death; ^can evil imitation of the Lamb that was slain; 5:6], but this ·death wound [fatal/mortal wound; ¹wound of its death] was healed [^ca false imitation of the resurrection]. Then the whole world was amazed and followed the beast. ⁴People worshiped the dragon because he had given his ·power [authority] to the beast. And they also worshiped the beast, asking, “Who is like the beast [Ex. 15:11]? Who can make war against ·it [*or* him]?”

⁵The beast was ·allowed [¹given a mouth] to say ·proud words [¹great things; Dan. 7:8, 11, 20] and ·words against God [¹blasphemies; Dan. 11:36], and it was allowed to ·use [exercise] its ·power [authority] for forty-two months [11:2]. ⁶It ·used [opened] its mouth ·to speak [blaspheme] against God, against God’s name, against ·the place where God lives [his dwelling/tabernacle], and against all those who ·live [dwell] in heaven. ⁷It was given ·power [authority] to make war against ·God’s holy people [¹the saints] and to ·defeat [conquer] them. It was given ·power [authority] over every tribe, people, language, and nation [Dan. 7:21]. ⁸And all who live on earth will worship ·the beast [¹it; *or* him]—all the people since the ·beginning [foundation] of the world whose names are not written in the Lamb’s book [scroll] of life [3:5; 17:8; Ex. 32:32–33]. ·The Lamb is the One who was killed [*or* The Lamb who was killed/slaughtered before the creation/foundation of the earth]. [^cSome commentators link the phrase “since the beginning/foundation of the world”

with “all who live on the earth”; others link it with “written in the Lamb’s book of life”; and still others with “the Lamb who was slain.”]

⁹Anyone who has ears should ·listen [hear; obey]:

¹⁰If you are to be ·a prisoner [^Ltaken into captivity],
then you will ·be a prisoner [^Lgo into captivity].

If you are to be killed with the sword,

then you will be killed with the sword [Jer. 15:2; 43:11].

This means that ·God’s holy people [^Tthe saints] must have ·patience [perseverance; endurance] and faith.

¹¹Then I saw another beast ·coming up [rising] out of the earth [Dan. 7:17]. It [*or* He] had two horns like a ·lamb [*or* ram; Dan. 8:3], but it spoke like a dragon [^Cacting like a prophetic spokesperson for the dragon (see 16:13); along with the dragon and the first beast, this second beast forms an evil trinity]. ¹²This beast ·stands before the first beast and uses the same power the first beast has [*or* uses all the authority of the first beast on its behalf]. By this ·power [authority] it makes ·everyone living on earth [^Lthe earth and its inhabitants] worship the first beast, who had the ·death wound [fatal/mortal wound; ^Lwound of its death] that was healed.

¹³And the second beast ·does great miracles [performs great signs] so that it even makes fire come down from heaven to earth [1 Kin. 18:38; 2 Kin. 1:10, 12] ·while people are watching [^Lbefore people]. ¹⁴It ·fools [deceives; tricks] those who live on earth by the ·miracles [signs; ^Cthese are counterfeit miracles] it has been given the power to do. It does these ·miracles [signs] ·to serve the first beast [^Lbefore/in the presence of the first beast]. The second beast orders [tells] people to make an ·idol [image] to honor the first beast, the one that ·was wounded by the deadly [^Lhas the wound of the] sword but ·sprang to life again [lives]. ¹⁵The second beast was ·given power [*or* allowed] to give ·life [breath; a spirit] to the idol of the first one so that the idol could speak. And the second beast was ·given power [allowed] to ·command [cause; make] all who will not worship the ·image [idol] of the beast to be killed. ¹⁶The second beast also ·forced [caused; made] all people, small and great, rich and poor, free and slave, to have a ·mark [brand; stamp; ^Cto show allegiance to the first beast] on their right hand or on their forehead [compare 7:2–4; 14:1]. ¹⁷[^LSo that] No one could buy or sell without this mark, which is the name of the beast or the number of its name [^CGreek and Hebrew letters had a numerical equivalent, and so could represent names—a practice known as *gematria*]. ¹⁸This ·takes [calls for; ^Lis] wisdom [Dan. 12:10]. Let the one who has understanding ·find the meaning of [calculate; figure out] the number [^Lof the beast], which is

the number of a ·person [*or man*]. Its number is 666ⁿ [^{Ca} symbolic number signifying imperfection and sin; some speculate it represents the name of a Roman emperor, perhaps Nero or Domitian].

**THE SONG OF
THE SAVED**

14 Then I looked, and there before me was the Lamb standing on Mount Zion [^{Ca} mountain near Jerusalem where the temple was located, representing the presence of God]. With him were one hundred forty-four thousand people [7:4] who had his name and his Father's name written on their foreheads [13:16]. ²And I heard a sound from heaven like the noise of ·flooding water [rushing water; ¹many waters; 1:15] and like the ·sound [peal] of loud thunder [19:6]. The sound I heard was like ·people [¹harpists] playing harps. ³And they sang a new song [^{Ca} song celebrating divine deliverance; 5:9; Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1] before the throne and before the four living creatures and the elders [4:4]. No one could learn the new song except the one hundred forty-four thousand [7:4] who had been ·bought [redeemed] from the earth. ⁴These are the ones who did not ·do sinful things [defile themselves] with women, because they ·kept themselves pure [¹are virgins]. They follow the Lamb every place he goes. ·These one hundred forty-four thousand [¹They] were ·bought [redeemed] from ·among the people of the earth [¹humanity; mankind] as ·people to be offered [¹firstfruits; ^Cthe earliest part of the harvest was offered to God] to God and the Lamb. ⁵They were not guilty of telling lies [¹No lie was found in their mouth]; they are ·without fault [blameless].

THE THREE ANGELS

⁶Then I saw another angel flying ·high in the air [¹in mid-heaven; 8:13]. He had the eternal ·Good News [Gospel] to preach to those who ·live [dwell] on earth—to every nation, tribe, language, and people. ⁷He ·preached [¹spoke] in a loud voice, “Fear God and give him ·praise [glory], because the ·time has come for God to judge all people [¹hour of his judgment has come]. So worship God who made the heavens, and the earth, and the sea, and the springs of water.”

⁸Then the second angel followed the first angel and said, “Ruined, ruined [¹Fallen, fallen] is ·the great city of Babylon [¹Babylon the Great; ^Cthe capital of the empire that destroyed Jerusalem in 586 BC, a symbol for the evil world system opposing God; 2 Kin. 24–25; Is. 21:9; Dan. 4:30]! She made all the nations drink the wine of the ·anger [*or passion*; ^Cthe Greek word *thymos* can mean either anger or passion; see v. 10 for a possible play on words] of her ·adultery [*or sexual immorality*].”

⁹Then a third angel followed the first two angels, saying in a loud voice: “If anyone worships the beast and his ·idol [image] and ·gets [receives; takes] the beast’s ·mark [brand; stamp] on the forehead or on the hand, ¹⁰that one also will drink the wine of God’s anger [perhaps a play on words with v. 8; Babylon’s “passion” will bring on God’s “wrath”], which is prepared ·with all its strength [undiluted; ¹unmixed; ^cwine was often mixed with water] in the cup of his anger [^cGod’s judgment is often portrayed in the OT as a “cup” of wine poured out; Jer. 25:15–29]. And that person will be ·put in pain [tortured; tormented] with ·burning sulfur [¹fire and sulfur] before the holy angels and the Lamb. ¹¹And the smoke from their ·burning pain [torture; torment] will rise forever and ever. There will be no rest, day or night, for those who worship the beast and his ·idol [image] or who get the ·mark [brand; stamp] of his name.” ¹²This means ·God’s holy people [^tthe saints] must ·be patient [persevere; endure]. They must ·obey [keep] God’s commands and ·keep their faith in [remain faithful to] Jesus.

¹³Then I heard a voice from heaven saying, “Write this: ·Blessed [*or* Happy] are the dead who die from now on in the Lord.”

The Spirit says, “Yes, they will rest from their hard work, ·and the reward of all they have done stays with them [¹for their deeds will follow them].”

¹⁴Then I looked, and there before me was a white cloud, and sitting on the white cloud was One who looked like a ·Son of Man [*or* human being; ^ca designation Jesus applied to himself; Dan. 7:13–14]. He had a gold crown on his head and a sharp sickle [^ca curved blade used to harvest grain] in his hand. ¹⁵Then another angel came out of the temple and called out in a loud voice to the One who was sitting on the cloud, “Take your sickle and ·harvest [reap] from the earth, because the time to ·harvest [reap] has come, ·and [¹because] the ·fruit [¹harvest] of the earth is ripe.” ¹⁶So the One who was sitting on the cloud swung his sickle over the earth, and the earth was ·harvested [reaped].

¹⁷Then another angel came out of the temple in heaven, and he also had a sharp sickle. ¹⁸And then another angel, who has ·power [authority; charge] over the fire, came from the altar. This angel called to the angel with the sharp sickle, saying, “Take your sharp sickle and gather the bunches [clusters] of grapes from the earth’s vine, because its grapes are ripe.” ¹⁹Then the angel swung his sickle over the earth. He gathered the earth’s grapes and threw them into the great winepress of God’s ·anger [wrath; Is. 63:2–3, 6; Lam. 1:15]. ²⁰They were trampled in the winepress outside the city, and

**THE EARTH IS
HARVESTED**

blood flowed out of the winepress as high as horses' bridles for a distance of about one hundred eighty miles [one thousand six hundred stadia].

**THE LAST
TROUBLES**

15 Then I saw another wonder [sign; miracle; portent] in heaven that was great and amazing. There were seven angels bringing seven disasters [plagues]. These are the last disasters [plagues], because after [or in] them, God's anger [wrath] is finished [completed; ended].

²I saw what looked like a sea of glass [1 Kin. 7:23–26; Ezek. 1:22] mixed with fire [19:20; 20:10]. All of those who had won the victory over [conquered] the beast and his idol [image] and over the number of his name [13:17] were standing by the sea of glass. They had harps that God had given them [of/from God]. ³They sang the song of Moses [Ex. 15:1; Deut. 31:30], the servant of God, and the song of the Lamb:

“You do great and wonderful things [Great and marvelous/amazing are your works; Ps. 111:2],
Lord God Almighty [All-powerful].

Everything the Lord does is [Your ways are] right [just] and true [Ps. 145:17],

King of the nations.”

⁴Everyone will respect you [Who will not fear you...?],
Lord [Jer. 10:7],

and will honor you [honor/glorify your name].

[Because; For] Only you are holy.

All the nations will come

and worship [before] you [Ps. 86:9–10],

because the right things you have done
are now made known [Deut. 32:4].”

⁵After this [these things] I saw that the temple (the Tent [Tabernacle] of the Agreement [Testimony; Covenant Law]) in heaven was opened. ⁶And the seven angels bringing the seven disasters [plagues] came out of the temple. They were dressed in clean [pure], shining [bright] linen and wore golden bands [sashes] tied around their chests [garments worn by priests]. ⁷Then one of the four living creatures gave to the seven angels seven golden bowls filled with the anger [wrath] of God, who lives forever and ever. ⁸The temple was filled with smoke [smoke often symbolizes the presence of God; Ex. 40:34–38] from the glory and the power of God, and no one could enter the temple until the seven disasters [plagues] of the seven angels were finished [completed; ended; accomplished their purpose].

**THE BOWLS OF
GOD'S ANGER**

16 Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the seven bowls of God’s anger [wrath] on the earth.”

²The first angel left and poured out his bowl on the land. Then ugly [foul] and painful sores [Creminiscent of the sixth Egyptian plague; Ex. 9:9–11; Job 2] came upon all those who had the mark [brand] of the beast and who worshiped his idol [image].

³The second angel poured out his bowl on the sea, and it became blood like that of a dead man [corpse; Creminiscent of the first Egyptian plague; Ex. 7:14–21; see also 8:8–9], and every living thing in the sea died.

⁴The third angel poured out his bowl on the rivers and the springs of water, and they became blood [also similar to the first Egyptian plague]. ⁵Then I heard the angel of the waters saying:

“^{[L]O} Holy One, you are the One who is and who was.

You are right [just] to decide to punish [or because you judged] these evil people [^Lthings].

⁶^{[L]Because} They have poured out the blood of your holy people [^Tsaints] and your prophets.

So now you have given them blood to drink as they deserve [Is. 49:26].”

⁷And I heard a voice coming from the altar [^Lthe altar] saying:

“Yes, Lord God Almighty [All-powerful],

the way you punish evil people is [^Lyour judgments are] right [true] and fair [just; righteous].”

⁸The fourth angel poured out his bowl on the sun, and he [or it; Ceither the sun or the angel] was given power [authority] to burn [scorch] the people with fire. ⁹They were burned [scorched] by the great heat, and they cursed [blasphemed] the name of God, who had control [authority; power] over these disasters [plagues]. But the people refused to change their hearts and lives [^Ldid not repent] and give glory [honor] to God.

¹⁰The fifth angel poured out his bowl on the throne of the beast, and darkness covered its kingdom [8:12; Creminiscent of the ninth Egyptian plague; Ex. 10:21–29]. People gnawed [bit] their tongues because of the pain [agony]. ¹¹They also cursed the God of heaven because of their pain and the sores they had, but they refused to change their hearts and turn away [repent] from the evil things they did [^Ltheir deeds].

¹²The sixth angel poured out his bowl on the great river Euphrates so that the water in the river was dried up to prepare the way for the kings from the east to come [Creminiscent of the splitting of the Red Sea and the Jordan; Ex. 14:21–22;

Josh. 3:13–17]. ¹³Then I saw three ·evil [Lunclean] spirits that looked like frogs [Creminiscent of the second Egyptian plague; Ex. 8:1–15] coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴[LFor] These evil spirits are the spirits of demons, ·which have power to do miracles [Lthat perform signs]. They go out to the kings of the whole world to gather them together for the battle on the great day of God ·Almighty [All-powerful].

¹⁵“Listen [LLook; TBehold]! I will come as a thief comes [Cthat is, without warning]! ·Blessed [Happy] are those who stay ·awake [alert] and keep their clothes on [Ca metaphor for staying faithful and pure] so that they will not walk around naked and have people see their shame.”

¹⁶Then ·the evil spirits [Lthey] gathered the kings together to the place that is called Armageddon in the Hebrew language [Cmeaning “Mountain of Megiddo,” a strategic pass in northern Israel].

¹⁷The seventh angel poured out his bowl into the air. Then a loud voice came out of the temple from the throne, saying, “It ·is finished [is done; has come to pass]!” ¹⁸Then there were flashes of lightning, ·noises, thunder [rumbling thunder], and a ·big [great] earthquake [4:5; 11:19]—the ·worst [greatest; most violent] earthquake that has ever happened since people have been on earth. ¹⁹The great city split into three parts, and the cities of the nations ·were destroyed [fell; collapsed]. And God remembered ·the sins of Babylon [L Babylon] the Great, so he gave that city the cup filled with the wine of ·his terrible anger [Lthe anger/fury of his wrath; 14:8]. ²⁰Then every island ·ran away [fled], and mountains ·disappeared [Lwere not to be found]. ²¹Giant hailstones, each weighing about ·a hundred pounds [La talent], fell from the sky upon people [Creminiscent of the seventh Egyptian plague; 11:19; Ex. 9:13–35]. People ·cursed [blasphemed] God for the ·disaster [plague] of the hail, because this ·disaster [plague] was so terrible.

THE WOMAN ON
THE ANIMAL

17 Then one of the seven angels who had the seven bowls came and spoke to me. He said, “Come, and I will show you the ·punishment [judgment] that will be given to the great ·prostitute [whore], the one sitting [or ruling] over many waters [Creferring to the Euphrates River and its many waterways (Jer. 51:13), or symbolically to the cosmic forces of evil]. ²The kings of the earth ·sinned sexually [prostituted themselves; committed fornication] with her, and the people of the earth became drunk from the wine of her ·sexual sin [prostitution; fornication; 14:8].”

³Then the angel carried me away by the Spirit [*or* in the spirit] to the desert [wilderness]. There I saw a woman sitting on a red [scarlet] beast. It was covered with names against God written on it [blasphemous names], and it had seven heads and ten horns. ⁴The woman was dressed in purple and red [scarlet] and was shining [glittering; adorned] with the gold, precious jewels, and pearls she was wearing. She had a golden cup in her hand, a cup filled with evil [abominable; detestable] things and the uncleanness of her sexual sin [prostitution; fornication]. ⁵On her forehead a title [name] was written that was secret [a mystery]. This is what was written:

THE GREAT BABYLON
MOTHER OF PROSTITUTES [WHORES]
AND OF THE EVIL [ABOMINABLE; DETESTABLE] THINGS
OF THE EARTH

⁶Then I saw that the woman was drunk with the blood of God's holy people [the saints] and with the blood of those who were killed because of their faith in [witnesses to; or martyrs for] Jesus.

When I saw the woman, I was very amazed [greatly astonished; amazed with great amazement]. ⁷Then the angel said to me, "Why are you amazed [astonished]? I will tell you the secret [mystery] of this woman and the beast she rides [that carries her]—the one with seven heads and ten horns. ⁸The beast you saw was once alive but is not alive now [was, and is not; 13:3, 12, 14]. But soon it will come up out of the bottomless pit [Abyss; 9:1] and go away to be destroyed [its destruction]. There are people who live on earth whose names have not been written in the book [scroll] of life [3:5] since the beginning [foundation; creation] of the world. They will be amazed when they see the beast, because he was once alive, is not alive now, but will come again [was, is not, but is to come; imitating the divine title of the Lamb (1:18; 2:8) and God (1:4, 8; 4:8)].

⁹"You need a wise mind to understand this. The seven heads on the beast are seven mountains [*or* hills; Rome was built on seven hills] where the woman sits. ¹⁰And they are seven kings. Five of the kings have already been destroyed [fallen], one of the kings lives now [is], and another has not yet come. When he comes, he must stay a short time.

¹¹The beast that was once alive [was], but is not alive now [is not], is also an eighth king. He belongs to the first seven kings, and he will go away to be destroyed [is heading to destruction].

¹²"The ten horns [Dan. 7:7–8, 20–25] you saw are ten kings who have not yet begun to rule [received a kingdom],

but they will receive ·power [authority] to rule with the beast for one hour [ca short time]. ¹³All ten of these kings have ·the same [lone] ·purpose [intention], and they will give their power and authority to the beast. ¹⁴They will make war against the Lamb [cJesus], but the Lamb will ·defeat [conquer; be victorious over] them, because he is Lord of lords and King of kings. ·He will defeat them with his called, chosen, and faithful followers [or Those with him are called, chosen and faithful].”

¹⁵Then the angel said to me, “The waters that you saw, where the ·prostitute [whore] sits, are peoples, ·races [multi-tudes; crowds], nations, and languages. ¹⁶The ten horns and the beast you saw will hate the ·prostitute [whore]. They will ·take everything she has [make her desolate] and leave her naked. They will eat her body and burn her with fire [Ezek. 23:25–29]. ¹⁷[LFor] God ·made the ten horns want [Lput it into their hearts] to carry out his ·purpose [intention] by agreeing to give the beast their ·power to rule [kingdom], until ·what God has said comes about [Lthe word of God has been fulfilled/completed]. ¹⁸The woman you saw is the great city that rules over the kings of the earth.” [cWhether symbolized by Rome, Babylon, Sodom or apostate Jerusalem, this city is ultimately the human world system ruled by Satan standing in opposition to the city of God, the new Jerusalem.]

**BABYLON IS
DESTROYED**

18 After ·the vision of these things [Lthese things], I saw another angel coming down from heaven. This angel had great ·power [authority], and his ·glory [splendor] ·made the earth bright [illuminated the earth]. ²He ·shouted [cried out] in a ·powerful [mighty; strong] voice: “·Ruined, ruined [L Fallen, fallen] is ·the great city of Babylon [LBabylon the great]!
She has become a ·home [haunt; dwelling place] for demons
and a ·prison [or haunt] for every ·evil [Lunclean] spirit,
and a ·prison [or haunt] for every unclean bird and unclean beast.
³She has ·been ruined [fallen], because all the ·peoples [nations] of the earth
have ·drunk [some manuscripts read “have fallen from”] the wine of the ·desire [passion] of her ·sexual sin [promiscuity; fornication; 14:8; 17:2].
She has been ruined also because the kings of the earth have ·sinned sexually [fornicated] with her,
and the merchants of the earth
have grown rich from the ·great wealth [power] of her ·luxury [sensuality].”

⁴Then I heard another voice from heaven saying:

“Come out of that city, my people,
so that you will not share in her sins,
so that you will not receive ·the disasters that will come
to her [¹her plagues; Gen. 19:15, 17].

⁵[¹Because] Her sins have ·piled up [heaped; reached] as
high as ·the sky [heaven],
and God has ·not forgotten [remembered] ·the wrongs
she has done [her crimes; her sins].

⁶Give [Pay back] that city the same as she ·gave to [paid]
others.

Pay her back ·twice as much as [double what] she did.
·Prepare wine for her that is twice as strong
as the wine she prepared for others [¹In the cup she
mixed, mix double for her; 14:8].

⁷She gave herself much glory and ·rich living [sensual
luxury].

Give her that much ·suffering [torment; torture] and
·sadness [grief; mourning].

She says ·to herself [¹in her heart], ‘I am a queen sitting
on my throne.

I am not a widow; I will never ·be sad [know grief;
mourn].’

⁸So these ·disasters [plagues] will come to her in one day:
death, and ·crying [sadness; grief; mourning], and ·great
hunger [famine],

and she will be ·destroyed [consumed; burned up] by fire,
because the Lord God who judges her is ·powerful
[strong].’

⁹The kings of the earth who ·sinned sexually [fornicated]
with her and ·shared her wealth [lived in luxury/sensuality
with her] will see the smoke from her burning. Then they
will ·cry [weep] and ·be sad [mourn] because of her death.

¹⁰They will be afraid of her ·suffering [torment; torture] and
stand far away and say:

“·Terrible! How terrible for you [¹Woe, woe; 8:13], great
city,

·powerful [strong; mighty] city of Babylon,

because your ·punishment [judgment; doom] has come ·in
one hour [suddenly]!”

¹¹And the merchants of the earth will ·cry [weep] and be
sad about her, because now there is no one to buy their car-
goes— ¹²cargoes of gold, silver, ·jewels [precious stones],
pearls, fine linen, purple cloth, silk, ·red [scarlet] cloth; all
kinds of citron wood and all kinds of things made from ivory,
expensive wood, bronze, iron, and marble; ¹³[and cargoes
of] cinnamon, spice, incense, myrrh, frankincense, wine,

olive oil, fine flour, wheat, cattle, sheep, horses, carriages [wagons], slaves, and human lives [bodies and human souls].

¹⁴The merchants will say [implied by the context],

“Babylon, the good things [fruit] you wanted [desired; longed for] are gone from you.

All your rich [expensive; luxurious] and fancy [glamorous; shining] things have disappeared.

You will never have [find] them again.”

¹⁵The merchants [of these things] who became rich from selling to her [from her] will be afraid of her suffering [torment; torture] and will stand far away. They will cry [weep] and be sad [mourn] ¹⁶and say:

“Terrible! How terrible [Woe, woe; 8:13] for the great city!

She was dressed in fine linen, purple and red [scarlet] cloth,

and she was shining [glittering; adorned] with gold, precious jewels, and pearls [17:4]!

¹⁷All these riches have been destroyed [made desolate] in one hour [suddenly or in a short time]!”

Every sea captain, every passenger, the sailors, and all those who earn their living from [trade; work on] the sea stood far away from Babylon. ¹⁸As they saw the smoke from her burning, they cried out loudly, “There was never a city [What city was...?] like this great city!” ¹⁹And they threw dust on their heads [a ritual of mourning] and cried out, weeping and being sad [mourning]. They said:

“Terrible! How terrible [Woe, woe] for the great city!

[In which] All the people who had ships on the sea became rich because of her wealth!

But she has been destroyed [made desolate] in one hour [suddenly or in a short time]!

²⁰Be happy [rejoice] because of this [over her], heaven!

Be happy [Rejoice], God’s holy people [saints] and apostles and prophets!

[For] God has punished [judged] her because of what she did to you [or on your behalf; or for the judgment/punishment she imposed on you].”

²¹Then a powerful [strong; mighty] angel picked up a large stone, like one used for grinding grain [a millstone], and threw it into the sea [Jer. 51:63–64]. He said:

“In the same way, the great city of Babylon will be thrown down [with violence],

and it will never be found again.

²²The music [sound] of people playing harps [harpists] and other instruments [musicians; singers], flutes [flutists], and trumpets [trumpeters],

will never be heard in you again.

No **workman** [craftsman] **doing any job** [trade]
will ever be found in you again.

The sound of **grinding grain** [the millstone]
will never be heard in you again.

²³The light of a lamp
will never shine in you again,
and the voices of a bridegroom and bride
will never be heard in you again.

[^LFor; Because] Your merchants were the world's great
people,
and all the nations were **tricked** [deceived; led astray] by
your **magic** [sorcery].

²⁴You are guilty of the death of the prophets and God's holy
people [^LIn you was found the blood of the prophets
and the saints]
and all who have been **killed** [slaughtered; slain] on
earth."

19 After **this vision and announcement** [^Lthese things] I heard **what sounded like a great many people** [^Lthe loud voice/sound of a great crowd] in heaven saying:

"**Hallelujah!** [^CFrom the Hebrew meaning "Praise the LORD/Yahweh!]

Salvation, **glory** [honor], and power belong to our God,
² because his judgments are true and **right** [just].

He has **punished** [judged] the [^Lgreat] **prostitute** [whore]
who **made the earth evil** [corrupted the earth] with her
sexual sin [fornication].

He has **paid her back** for [avenged] the **death** [^Lblood] of
his servants [which she shed; ^Lby her hand]."

³Again they said:

"**Hallelujah** [see 19:1]!

She is burning [^Cimplied by the context], and her smoke
will rise forever and ever."

⁴Then the twenty-four elders [4:4] and the four living
creatures **bowed** [fell] down and worshiped God, who sits
on the throne. They said:

"**Amen** [^Cmeaning, "So be it!"], **Hallelujah** [see 19:1]!"

⁵Then a voice came from the throne, saying:

"**Praise our God, all you who serve him** [his
servants/slaves]
and all you who **honor** [^Lfear; Prov. 1:7] him, both small
and great!"

⁶Then I heard **what sounded like a great many people**
[^Lthe voice/sound of a great crowd], like the noise of **flood-
ing water** [many waters], and like the noise of loud thunder.
The people were saying:

**PEOPLE IN HEAVEN
PRAISE GOD**

“Hallelujah [19:1]!

[^LFor] Our Lord God, the ·Almighty [All-powerful],
·rules [reigns].

7Let us rejoice and ·be happy [exult]
and give ·God [^Lhim] ·glory [honor],
because the ·wedding [marriage] of the Lamb has come,
and the Lamb’s bride has made herself ready.

8Fine linen, bright and ·clean [pure], was given to her to wear.”

(The fine linen ·means [is; stands for] the ·good things done by God’s holy people [^Lrighteousness/righteous deeds of the saints/holy ones].)

9And the angel said to me, “Write this: ·Blessed [Happy] are those who have been invited to the wedding ·meal [supper; banquet] of the Lamb!” And the angel said [^Lto me], “These are the true words of God.”

10Then I ·bowed down [fell] at the angel’s feet to worship him, but he said to me, “·Do not worship me [Don’t do that!; ^LSee, not]! I am a ·servant like you [fellow servant with you] and your brothers and sisters who have the ·message [witness; testimony] of Jesus. Worship God, because the ·message [witness; testimony] ·about [*or* from] Jesus ·is the spirit that gives all prophecy [*or* is the essence of true prophecy; *or* is Spirit-inspired prophecy; ^Lis the spirit/Spirit of prophecy].”

**THE RIDER ON THE
WHITE HORSE**

11Then I saw heaven opened, and there before me was a white horse. The rider [^CJesus] on the horse is called Faithful and True, and ·he is right when [with justice/righteousness] he judges and makes war [Ps. 96:13; 98:9]. 12His eyes are like ·burning [blazing; flames of] fire [Dan. 10:6], and on his head are many ·crowns [diadems; royal crowns; ^Ccontrast 12:3; 13:1]. He has a name written on him, which no one but himself knows. 13He is dressed in a ·robe [garment] dipped in blood [^Cindicating judgment; Is. 63:1–3], and his name is the Word of God [John 1:1]. 14The armies of heaven, dressed in fine linen, white and ·clean [pure], were following him on white horses. 15Out of the rider’s mouth comes a sharp sword [1:16] that he will use to ·defeat [strike down] the nations [Is. 11:4], and he will ·rule [*or* shepherd] them with a ·rod [staff; scepter] of iron [Ps. 2:9]. He will ·crush out [tread; stomp] the wine in the winepress of the ·terrible anger [furious wrath] of God the ·Almighty [All-powerful; 19:13; Is. 63:1–6]. 16On his robe and on his upper leg was written this name: KING OF KINGS AND LORD OF LORDS [17:14; Deut. 10:17; Dan. 2:47].

17Then I saw an angel standing in the sun, and he called with a loud voice to all the birds flying in ·the sky [^Lmid-heaven]: “Come and gather together for the great ·feast

[supper; banquet] of God ¹⁸so that you can eat the ·bodies [flesh] of kings, ·generals [captains; officers], mighty people, horses and their riders, and the bodies of all people—free, slave, small, and great [13:16; Ezek. 39:17–20].”

¹⁹Then I saw the beast and the kings of the earth. Their armies were gathered together to make war against the rider on the horse [^cJesus] and his army. ²⁰But the beast was captured and with him the false prophet who ·did the miracles [performed signs] ·for the beast [on his behalf; in his presence]. The false prophet had used these ·miracles [signs] to ·trick [deceive; lead astray] those who had the ·mark [brand; stamp] of the beast and worshiped his ·idol [image]. ·The false prophet and the beast [^lThe two] were thrown alive into the lake of fire that burns with sulfur. ²¹And ·their armies [^lthe rest] were killed with the sword that came out of the mouth of the rider on the horse, and all the birds ·ate the bodies until they were full [^lwere gorged/filled up with their flesh].

20 I saw an angel coming down from heaven. He had the key to the ·bottomless pit [Abyss; 9:1] and a ·large [great] chain in his hand. ²The angel ·grabbed [seized] the dragon, that ·old snake [ancient serpent] who is the devil and Satan [12:9; Gen. 3:15], and ·tied him up [bound him; Mark 3:27] for a thousand years. ³Then he threw him into the ·bottomless pit [Abyss], ·closed [*or* locked] it, and ·locked it [^lsealed it; *or* placed a seal on it] over him. The angel did this so he could not ·trick [deceive; lead astray] the ·people of the earth [nations] anymore until the thousand years were ·ended [finished; completed]. After ·a thousand years [^lthese things] he must be set free for a short time.

⁴Then I saw some thrones and people sitting on them who had been given the power to judge. And I saw the souls of those who had been ·killed [^lbeheaded] because ·they were faithful to the message [of their testimony/witness] of Jesus and [^lbecause of] the ·message from [word of] God. They had not worshiped the beast or his ·idol [image], and they had not received the ·mark [brand; stamp] of the beast on their foreheads or on their hands. They came back to life and ·ruled [reigned] with Christ for a thousand years. ⁵(The others that were dead did not live again until the thousand years were ended.) This is the first ·raising of the dead [resurrection]. ⁶Blessed [Happy] and holy are those who ·share [have a part] in this first ·raising of the dead [resurrection]. The second death [^cbeing cast in the lake of fire] has no ·power [authority] over them. They will be priests for God and for Christ and will ·rule [reign] with him for a thousand years.

**THE THOUSAND
YEARS**

⁷When the thousand years are over, Satan will be set free from his prison. ⁸Then he will go out to ·trick [deceive; lead astray] the nations in ·all [^Lthe four corners of] the earth—Gog and Magog—to gather them for battle [Ezek. 38–39]. ·There are so many people [^LIn number] they will be like ·sand on the seashore [*or* the sand of the sea]. ⁹And ·Satan’s army [^Lthey] marched across [^Lthe breadth of; *or* the broad plain of] the earth and ·gathered around [surrounded] the camp of ·God’s people [^Tthe saints] and the city God loves. But fire came down from heaven and ·burned them up [consumed/devoured them; 13:13; 1 Kin. 18:38; 2 Kin. 1:10, 12]. ¹⁰And ·Satan [^Lthe Devil], who ·tricked them [deceived them; led them astray], was thrown into the lake of ·burning sulfur [^Lfire and sulfur] with the beast and the false prophet. There they will be ·punished [tormented; tortured] day and night forever and ever.

**PEOPLE OF
THE WORLD
ARE JUDGED**

¹¹Then I saw a great white throne and the One who was sitting on it. Earth and ·sky [heaven] ·ran away [fled] from ·him [^Lhis presence/face] and ·disappeared [^Lno place was found for them]. ¹²And I saw the dead, great and small, standing before the throne. Then ·books [scrolls] were opened, and [^Lanother book/scroll, which is] the ·book [scroll] of life was opened [3:5; Dan. 12:1–2]. The dead were judged by what they had done, which was ·written [recorded] in the ·books [scrolls]. ¹³The sea gave up the dead who were in it, and Death and Hades [^Cthe realm of the dead, also known as Sheol; 6:8] gave up the dead who were in them. Each person was judged by what he had done. ¹⁴And Death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵And anyone whose name was not found written in the book [scroll] of life was thrown into the lake of fire.

**THE NEW
JERUSALEM**

21 Then I saw a new heaven and a new earth [Is. 65:17; 66:22; 2 Pet. 3:13]. [^LFor] The first heaven and the first earth had ·disappeared [passed away], and there was no sea anymore [^Cthe sea represents chaos and evil, so its absence indicates peace and security]. ²And I saw the holy city, the new Jerusalem [^Cthe believers’ eternal dwelling place; 3:12], coming down out of heaven from God. It was prepared like a bride ·dressed [adorned] for her husband [19:7, 9]. ³And I heard a loud voice from the throne, saying, “[^LLook; ^TBehold] Now God’s ·presence [dwelling; tabernacle] is with people, and he will ·live [dwell; tabernacle; John 1:14] with them, and they will be his people [Ex. 29:45; Jer. 31:33; Ezek. 37:27]. God himself will be with them and will be their God.” ⁴He will wipe away every tear from their eyes [7:17; Is. 25:8], and

there will be no more death [Is. 25:8; 1 Cor. 15:54], ·sadness [mourning], crying, or pain, because ·all the old ways [the old order; [†]the first things] are gone.”

⁵The One who was sitting on the throne [^cJesus] said, “Look! I am making everything new!” Then he said, “Write this, because these words are ·true and can be trusted [[†]faithful/reliable and true].”

⁶The One on the throne said to me, “It is ·finished [done; accomplished]. I am the Alpha and the Omega [^cthe first and last letters of the Greek alphabet; 1:8], the Beginning and the End. I will give ·free water [[†]freely] from the spring of the water of life to anyone who is thirsty [Is. 55:1; John 7:37].

⁷Those who ·win the victory [conquer] will ·receive [inherit] ·this [[†]these things; ^cGod’s promise], and I will be their God, and they will be my children [21:3; 2 Sam. 7:14]. ⁸But cowards, those ·who refuse to believe [without faith], who do ·evil [vile; detestable] things, who kill, who sin sexually, who do ·evil magic [sorcery], who worship idols, and who tell lies—all these will have ·a place [[†]their part] in the lake of burning sulfur. This is the second death [20:6].”

⁹Then one of the seven angels who had the seven bowls full of the seven last ·troubles [plagues] came to me, saying, “·Come with me [[†]Come], and I will show you the bride, the wife of the Lamb [^cthe church; Eph. 5:27–29].” ¹⁰And the angel carried me away ·by the Spirit [*or* in the spirit] to a very large and high mountain. He showed me the holy city, Jerusalem, coming down out of heaven from God. ¹¹It ·was shining with [possessed; [†]had] the glory of God and was ·bright [radiant; brilliant] like a ·very expensive jewel [precious stone], like a jasper, clear as crystal. ¹²The city had a great high wall with twelve gates with twelve angels at the gates, and on each gate was written the name of one of the twelve tribes of Israel. ¹³There were three gates on the east, three on the north, three on the south, and three on the west [Ezek. 48:30–35]. ¹⁴The walls of the city were built on twelve foundation stones, and on the stones were written the names of the twelve apostles of the Lamb.

¹⁵The angel who talked with me had a measuring rod made of gold to measure the city, its gates, and its wall. ¹⁶The city ·was built in a square [[†]lies foursquare], and its length was equal to its width. The angel measured the city with the rod. The city was ·1,500 miles long, 1,500 miles wide, and 1,500 miles high [[†]1,200 stadia—its length and width and height are equal; ^cthe unit of measure called a stadium was approximately 600 feet]. ¹⁷The angel also measured the wall. It was ·216 feet [[†]144 cubits] ·high [*or* thick; ^cthe Greek is ambiguous], by human measurements, which the angel was using.

¹⁸The wall was made of jasper, and the city was made of pure gold, as pure as glass. ¹⁹The foundation stones of the city walls were ·decorated [ornamented] with every kind of ·jewel [precious stone; Ex. 28:15–21; Is. 54:11–12]. The first foundation was jasper, the second was sapphire, the third was ·chalcedony [agate], the fourth was emerald, ²⁰the fifth was ·onyx [sardonyx], the sixth was carnelian, the seventh was ·chrysolite [yellow quartz], the eighth was beryl, the ninth was topaz, the tenth was ·chrysoptase [turquoise], the eleventh was jacinth, and the twelfth was amethyst [c^tthe specific identity of some of these jewels is uncertain]. ²¹The twelve gates were twelve pearls, each gate having been made from a single pearl. And the ·street [main street; square] of the city was made of pure gold as clear as glass.

²²I did not see a temple in the city, because the Lord God ·Almighty [All-powerful] and the Lamb are the city's temple [c^a temple representing the presence of God is not needed because God's presence is throughout the city]. ²³The city does not need the sun or the moon to shine on it, because the glory of God ·is its [gives it] light, and the Lamb is the city's lamp [Is. 60:19]. ²⁴By its light the ·people of the world [nations] will walk, and the kings of the earth will bring their glory into it [Is. 60:1–3]. ²⁵The city's gates will never be shut on any day [Is. 60:11], because there is no night there. ²⁶The glory and the honor of the nations will be brought into it [c^as gifts to God]. ²⁷Nothing ·unclean [impure; profane; common] and no one who does ·shameful [detestable; abominable] things or tells lies will ever go into it. Only those whose names are written in the Lamb's ·book [scroll] of life [3:5] will enter the city.

22 Then the angel showed me the river of the ·water of life [*or* living water]. It was ·shining [bright; clear] like crystal and was flowing from the throne of God and of the Lamb ²down the middle of the ·street [main street; square] of the city [Gen. 2:10; Ezek. 47:1–12]. The tree of life was on each side of the river [Gen. 2:9; c^hheaven is like Eden, only better]. It produces ·fruit twelve times a year, once each month [*or* twelve kinds of fruit, producing fruit each month]. The leaves of the tree are for the healing of all the nations. ³Nothing that God judges guilty will be in that city [Nothing accursed will be there; *or* There will no longer be any curse; Gen. 3:16–19; Zech. 14:11]. The throne of God and of the Lamb will be there, and God's servants will ·worship [serve] him. ⁴They will see his face, and his name will be written on their foreheads [c^ddenoting ownership; 3:12; 7:3; contrast 13:16; Ex. 28:36–38]. ⁵There will never be night

again. They will not need the light of a lamp or the light of the sun, because the Lord God will give them light. And they will ·rule as kings [reign] forever and ever.

⁶The angel said to me, “These words ·can be trusted and are [are faithful and] true.” The Lord, the God of the spirits of the prophets [^cthe spirit that inspires the prophets; 1 Cor. 14:32], sent his angel to show his servants the things that must happen ·soon [quickly].

⁷“·Listen [¹Look; ^TBehold]! I am coming ·soon [quickly]! ·Blessed [Happy] is the one who obeys the words of prophecy in this ·book [scroll].”

⁸I, John, am the one who heard and saw these things. When I heard and saw them, I ·bowed [fell] down to worship at the feet of the angel who showed these things to me. ⁹But the angel said to me, “·Do not worship me [Don’t do that!; ¹See, not]! I am a ·servant like you [fellow servant with you], your brothers the prophets, and all those who ·obey [keep] the words in this ·book [scroll]. Worship God!”

¹⁰Then the angel told me, “Do not ·keep secret [¹seal; contrast 10:4] the words of prophecy in this ·book [scroll], because the time is near for all this to happen. ¹¹Let whoever is doing ·evil [wrong; harm] continue to do evil [wrong; harm; Dan. 12:10]. Let whoever is ·unclean [vile; impure; filthy] continue to be ·unclean [vile; impure; filthy]. Let whoever is ·doing right [righteous; just] continue to do ·right [righteousness; justice]. Let whoever is holy continue to be holy.”

¹²“·Listen [¹Look; Behold]! I am coming ·soon [quickly]! ·I will bring my reward with me [¹and my reward is with me; Is. 40:10], and I will repay ·each one of you [¹each person] for what you have done. ¹³I am the Alpha and the Omega, the First and the Last, the Beginning and the End [1:8; 21:6].

¹⁴“·Blessed [Happy] are those who wash their robes [^can image of spiritual cleansing] so that they will receive the ·right [power; authority] to eat the fruit from the tree of life and may ·go through [enter] the gates into the city. ¹⁵Outside the city are the ·evil people [¹dogs], those who do ·evil magic [sorcery], who ·sin sexually [fornicate], who murder, who worship idols, and who love lies and tell lies.

¹⁶“I, Jesus, have sent my angel to ·tell you [testify/witness to] these things for the churches. I am the ·descendant from the family of David [root and descendant/offspring of David; ^ca messianic title applied to Jesus; 5:4; Is. 11:10], and I am the bright morning star [2:28; Num. 24:17; ^ca messianic title].”

¹⁷The Spirit and the bride say, “Come!” Let the one who hears this say, “Come!” Let whoever is thirsty come; whoever wishes may ·have [take; receive] the water of life ·as a free gift [freely].

18I ·warn [testify to] everyone who hears the words of the prophecy of this ·book [scroll]: If anyone adds anything to these words, God will add to that person the ·disasters [plagues] written about in this ·book [scroll]. **19**And if anyone takes away from the words of this ·book [scroll] of prophecy, God will take away that one's ·share [part] of the tree of life and of the holy city, which are written about in this ·book [scroll; Deut. 4:2; 12:32].

20·Jesus, the One who says these things are true, [^LThe One who witnesses to these things] says, “Yes, I am coming ·soon [quickly].”

·Amen [^CHebrew for “so be it”]. Come, Lord Jesus!

21The grace of the Lord Jesus be with all. Amen.

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Christ's own eternal spirit, or as a "spiritual" and eternal sacrifice] as a perfect [unblemished] sacrifice to God. His blood [signifying his sacrificial death] will make our consciences pure [cleansed] from useless acts [or acts that lead to death; dead works; 6:1] so we may serve [worship; offer priestly service for] the living God.

¹⁵For this reason Christ brings a new agreement from God to his people [is the mediator of a new covenant/contract]. Those who are called by God can now receive the

text sample is actual size



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