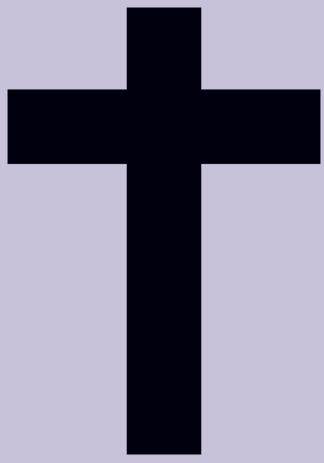
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Matthew

The Genealogy of Jesus
(Ruth 4:18–22; Luke 3:23–38)
1 This is the record of the genealogy of Jesus Christ, the son of David,
the son of Abraham:

2 Abraham was the father of Isaac,
Isaac the father of Jacob,
and Jacob the father of Judah and his brothers.

3 Judah was the father of Perez and Zerah by Tamar,
Perez the father of Hezron,
and Hezron the father of Ram.*

4 Ram was the father of Amminadab,
Amminadab the father of Nahshon,
and Nahshon the father of Salmon.

5 Salmon was the father of Boaz by Rahab,
Boaz the father of Obed by Ruth,
Obed the father of Jesse,
6 and Jesse the father of David the king.

Next:

David was the father of Solomon by Uriah's wife,
7 Solomon the father of Rehoboam,
Rehoboam the father of Abijah,
and Abijah the father of Asa.†

8 Asa was the father of Jehoshaphat,
Jehoshaphat the father of Joram,
and Joram the father of Uzziah.

9 Uzziah was the father of Jotham,
Jotham the father of Ahaz,
and Ahaz the father of Hezekiah.

10 Hezekiah was the father of Manasseh,
Manasseh the father of Amon,‡
Amon the father of Josiah,
11 and Josiah the father of Jeconiah and his brothers
at the time of the exile to Babylon.

12 After the exile to Babylon:

---

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

Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
13 Zerubbabel the father of Abiud,
Abiud the father of Eliakim,
and Eliakim the father of Azor.

14 Azor was the father of Zadok,
Zadok the father of Achim,
and Achim the father of Eliud.

15 Eliud was the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,
16 and Jacob the father of Joseph, the husband of Mary,
of whom was born Jesus, who is called Christ.

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

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

18 This is how the birth of Jesus Christ came about: His mother Mary was pledged in marriage to Joseph, but before they came together, she was found to be with child through the Holy Spirit.
19 Because Joseph her husband was a righteous man and was unwilling to disgrace her publicly, he resolved to divorce her quietly.

20 But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit.
21 She will give birth to a Son, and you are to give Him the name Jesus,§ because He will save His people from their sins."

22 All this took place to fulfill what the Lord had said through the prophet:

23 "Behold, the virgin will be with child
and will give birth to a son,
and they will call Him Immanuel"*
(which means, "God with us"†).

24 When Joseph woke up, he did as the angel of the Lord had commanded him, and embraced Mary as his wife.
25 But he had no union with her ‡ until she gave birth to a Son. And he gave Him the name Jesus.

---

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

2

The Pilgrimage of the Magi
(Micah 5:1–6)
1 After Jesus was born in Bethlehem in Judea, during the time of King
Herod, Magi from the east arrived in Jerusalem,
2 asking, "Where is the One who has been born King of the Jews? We
saw His star in the east * and have come to worship Him."

3 When King Herod heard this, he was disturbed, and all Jerusalem
with him.
4 And when he had assembled all the chief priests and scribes of the
people, he asked them where the Christ was to be born.

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

6 'But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah,
for out of you will come a ruler
who will be the shepherd of My people Israel.'†"

7 Then Herod called the Magi secretly and learned from them the
exact time the star had appeared.
8 And sending them to Bethlehem, he said: "Go and search carefully
for the Child, and when you find Him, report to me, so that I too may
go and worship Him."

9 After they had heard the king, they went on their way, and the star
they had seen in the east went ahead of them until it stood over the
place where the Child was.
10 When they saw the star, they rejoiced with great delight.
11 On coming to the house, they saw the Child with His mother Mary,
and they fell down and worshiped Him. Then they opened their
treasures and presented Him with gifts of gold and frankincense and
myrrh.

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

The Flight to Egypt
(Hosea 11:1–7)

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

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

---

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

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

Weeping and Great Mourning
(Jeremiah 31:1–25)

16 When Herod saw that he had been outwitted by the Magi, he was
filled with rage. Sending orders, he put to death all the boys in
Bethlehem and its vicinity who were two years old and under,
according to the time he had learned from the Magi.
17 Then what was spoken through the prophet Jeremiah was fulfilled:

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

The Return to Nazareth
(Luke 2:39–40)

19 After Herod died, an angel of the Lord appeared in a dream to
Joseph in Egypt.
20 "Get up!" he said. "Take the Child and His mother and go to the
land of Israel, for those seeking the Child's life are now dead."

21 So Joseph got up, took the Child and His mother, and went to the
land of Israel.
22 But when he learned that Archelaus was reigning in Judea in place
of his father Herod, he was afraid to go there. And having been
warned in a dream, he withdrew to the district of Galilee,
23 and he went and lived in a town called Nazareth. So was fulfilled
what was spoken through the prophets: "He will be called a
Nazarene."

3

The Mission of John the Baptist
(Isaiah 40:1–5; Mark 1:1–8; Luke 3:1–20; John 1:19–28)
1 In those days John the Baptist came, preaching in the wilderness of
Judea
2 and saying, "Repent, for the kingdom of heaven is near."
3 This is he who was spoken of through the prophet Isaiah:

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

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

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

5 People went out to him from Jerusalem and all Judea and the whole
region around the Jordan.
6 Confessing their sins, they were baptized by him in the Jordan River.

7 But when John saw many of the Pharisees and Sadducees coming to
his place of baptism, he said to them, “You brood of vipers, who
warned you to flee from the coming wrath?
8 Produce fruit, then, in keeping with repentance.
9 And do not presume to say to yourselves, ‘We have Abraham as our
father.’ For I tell you that out of these stones God can raise up
children for Abraham.
10 The axe lies ready at the root of the trees, and every tree that does
not produce good fruit will be cut down and thrown into the fire.

11 I baptize you with water † for repentance, but after me will come
One more powerful than I, whose sandals I am not worthy to carry.
He will baptize you with the Holy Spirit and with fire.‡
12 His winnowing fork is in His hand to clear His threshing floor and
to gather His wheat into the barn; but He will burn up the chaff with
unquenchable fire.”

The Baptism of Jesus
(Mark 1:9–11; Luke 3:21–22; John 1:29–34)

13 At that time Jesus came from Galilee to the Jordan to be baptized
by John.
14 But John tried to prevent Him, saying, “I need to be baptized by
You, and do You come to me?”

15 “Let it be so now,” Jesus replied. “It is fitting for us to fulfill all
righteousness in this way.” Then John permitted Him.

16 As soon as Jesus was baptized, He went up out of the water.
Suddenly the heavens were opened,§ and He saw * the Spirit of God
descending like a dove and resting on Him.
17 And a voice from heaven said, “This is My beloved Son, in whom I
am well pleased!”

4

The Temptation of Jesus
(Mark 1:12–13; Luke 4:1–13)
1 Then Jesus was led by the Spirit into the wilderness to be tempted
by the devil.
2 After fasting forty days and forty nights, He was hungry.

3 The tempter came to Him and said, “If You are the Son of God, tell
these stones to become bread.”

4 But Jesus answered, “It is written:

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

‘Man shall not live on bread alone,
but on every word that comes from the mouth of God.’*”

5 Then the devil took Him to the holy city and set Him on the
pinnacle of the temple.
6 “If You are the Son of God,” he said, “throw Yourself down. For it is
written:

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

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

8 Again, the devil took Him to a very high mountain and showed Him
all the kingdoms of the world and their glory.
9 “All this I will give You,” he said, “if You will fall down and worship
me.”

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

11 Then the devil left Him, and angels came and ministered to Him.

Jesus Begins His Ministry
(Isaiah 9:1–7; Mark 1:14–15; Luke 4:14–15)

12 When Jesus heard that John had been imprisoned, He withdrew to
Galilee.
13 Leaving Nazareth, He went and lived in Capernaum, which is by
the sea in the region of Zebulun and Naphtali,
14 to fulfill what was spoken through the prophet Isaiah:

15 “Land of Zebulun
and land of Naphtali,
the Way of the Sea, beyond the Jordan,
Galilee of the Gentiles—
16 the people living in darkness
have seen a great light;
on those living in the land of the shadow of death,
a light has dawned.”*

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

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

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

18 As Jesus was walking beside the Sea of Galilee, He saw two
brothers, Simon called Peter and his brother Andrew. They were
casting a net into the sea, for they were fishermen.
19 "Come, follow Me," Jesus said, "and I will make you fishers of
men."
20 And at once they left their nets and followed Him.

21 Going on from there, He saw two other brothers, James son of
Zebedee and his brother John. They were in a boat with their father
Zebedee, mending their nets. Jesus called them,
22 and immediately they left the boat and their father and followed
Him.

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

23 Jesus went throughout Galilee, teaching in their synagogues,
preaching the gospel of the kingdom, and healing every disease and
sickness among the people.
24 News about Him spread all over Syria, and people brought to Him
all who were ill with various diseases, those suffering acute pain, the
demon-possessed, those having seizures, and the paralyzed—and He
healed them.

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

5

The Sermon on the Mount
1 When Jesus saw the crowds, He went up on the mountain and sat
down. His disciples came to Him,
2 and He began to teach them, saying:

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

3 "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
4 Blessed are those who mourn,
for they will be comforted.
5 Blessed are the meek,
for they will inherit the earth.*
6 Blessed are those who hunger and thirst for righteousness,
for they will be filled.
7 Blessed are the merciful,
for they will be shown mercy.
8 Blessed are the pure in heart,
for they will see God.
9 Blessed are the peacemakers,
for they will be called sons of God.

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

10 Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.

11 Blessed are you when people insult you, persecute you, and falsely
say all kinds of evil against you because of Me.
12 Rejoice and be glad, because great is your reward in heaven; for in
the same way they persecuted the prophets before you.

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

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

14 You are the light of the world. A city on a hill † cannot be hidden.
15 Neither do people light a lamp and put it under a basket. Instead,
they set it on a stand, and it gives light to everyone in the house.
16 In the same way, let your light shine before men, that they may see
your good deeds and glorify your Father in heaven.

The Fulfillment of the Law

17 Do not think that I have come to abolish the Law or the Prophets. I
have not come to abolish them, but to fulfill them.
18 For I tell you truly, until heaven and earth pass away, not a single
jot, not a stroke of a pen, will disappear from the Law until
everything is accomplished.

19 So then, whoever breaks one of the least of these commandments
and teaches others to do likewise will be called least in the kingdom
of heaven; but whoever practices and teaches them will be called
great in the kingdom of heaven.
20 For I tell you that unless your righteousness exceeds that of the
scribes and Pharisees, you will never enter the kingdom of heaven.

Anger and Reconciliation
(Luke 12:57–59)

21 You have heard that it was said to the ancients, 'Do not murder'‡
and 'Anyone who murders will be subject to judgment.'
22 But I tell you that anyone who is angry with his brother § will be
subject to judgment. Again, anyone who says to his brother, 'Raca,'*
will be subject to the Sanhedrin.† But anyone who says, 'You fool!'
will be subject to the fire of hell.‡

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

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

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

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

Adultery
(Leviticus 18:1–30)

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

Divorce
(Deuteronomy 24:1–5; Luke 16:18)

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

Oaths and Vows
(Numbers 30:1–16)

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

Love Your Enemies
(Leviticus 24:17–23; Luke 6:27–36)

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§ **5:26** Greek kodrantēn; that is, a Roman copper coin worth about 1/64 of a denarius
* **5:27** Exodus 20:14; Deuteronomy 5:18 † **5:29** Greek Gehenna; also in verse 30 ‡ **5:31** Deuteronomy 24:1 § **5:32** Or causes her to commit adultery * **5:33** Numbers 30:2 † **5:37** Or from evil

38 You have heard that it was said, ‘Eye for eye and tooth for tooth.’‡
39 But I tell you not to resist an evil person. If someone slaps you on
your right cheek, turn to him the other also;
40 if someone wants to sue you and take your tunic, let him have your
cloak as well;
41 and if someone forces you to go one mile,§ go with him two miles.*
42 Give to the one who asks you, and do not turn away from the one
who wants to borrow from you.

43 You have heard that it was said, ‘Love your neighbor’† and ‘Hate
your enemy.’
44 But I tell you, love your enemies and pray for those who persecute
you,‡
45 that you may be sons of your Father in heaven. He causes His sun
to rise on the evil and the good, and sends rain on the righteous and
the unrighteous.
46 If you love those who love you, what reward will you get? Do not
even tax collectors do the same?
47 And if you greet only your brothers, what are you doing more than
others? Do not even Gentiles do the same?

48 Be perfect, therefore, as your heavenly Father is perfect.

6

Giving to the Needy
(Deuteronomy 15:7–11)
1 “Be careful not to perform your righteous acts * before men to be
seen by them. If you do, you will have no reward from your Father
in heaven.

2 So when you give to the needy, do not sound a trumpet before you,
as the hypocrites do in the synagogues and on the streets, to be
honored by men. Truly I tell you, they already have their full reward.
3 But when you give to the needy, do not let your left hand know
what your right hand is doing,
4 so that your giving may be in secret. And your Father, who sees
what is done in secret, will reward you.

The Lord’s Prayer
(Luke 11:1–4)

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

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‡ **5:38** Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21 § **5:41** Greek one milion; that is, a Roman mile, approximately 4,855 feet or 1,480 meters * **5:41** Literally go with him two.
† **5:43** Leviticus 19:18 ‡ **5:44** BYZ and TR love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully accuse you and persecute you; see Luke 6:27–28. * **6:1** BYZ and TR charitable acts or alms

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

7 And when you pray, do not babble on like pagans, for they think
that by their many words they will be heard.
8 Do not be like them, for your Father knows what you need before
you ask Him.

9 So then, this is how you should pray:

'Our Father in heaven,
hallowed be Your name.
10 Your kingdom come,
Your will be done,
on earth as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts,
as we also have forgiven our debtors.
13 And lead us not into temptation,
but deliver us from the evil one.†'

14 For if you forgive men their trespasses, your heavenly Father will
also forgive you.
15 But if you do not forgive men their trespasses, neither will your
Father forgive yours.

Proper Fasting

16 When you fast, do not be somber like the hypocrites, for they
disfigure their faces to show men they are fasting. Truly I tell you,
they already have their full reward.
17 But when you fast, anoint your head and wash your face,
18 so that your fasting will not be obvious to men, but only to your
Father, who is unseen. And your Father, who sees what is done in
secret, will reward you.

Treasures in Heaven
(Luke 12:32–34)

19 Do not store up for yourselves treasures on earth, where moth and
rust ‡ destroy, and where thieves break in and steal.
20 But store up for yourselves treasures in heaven, where moth and
rust do not destroy, and where thieves do not break in and steal.
21 For where your treasure is, there your heart will be also.

The Lamp of the Body
(Luke 11:33–36)

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† **6:13** Or from evil; BYZ and TR include For Yours is the kingdom and the power and the glory, forever. Amen. ‡ **6:19** Or worm; also in verse 20

22 The eye is the lamp of the body. If your eyes are good,§ your whole
body will be full of light.
23 But if your eyes are bad,* your whole body will be full of darkness.
If then the light within you is darkness, how great is that darkness!

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

Do Not Worry
(Luke 12:22–31)

25 Therefore I tell you, do not worry about your life, what you will eat
or drink; or about your body, what you will wear. Is not life more
than food, and the body more than clothes?
26 Look at the birds of the air: They do not sow or reap or gather into
barns—and yet your heavenly Father feeds them. Are you not much
more valuable than they?
27 Who of you by worrying can add a single hour to his life?†

28 And why do you worry about clothes? Consider how the lilies of
the field grow: They do not labor or spin.
29 Yet I tell you that not even Solomon in all his glory was adorned
like one of these.
30 If that is how God clothes the grass of the field, which is here today
and tomorrow is thrown into the furnace, will He not much more
clothe you, O you of little faith?

31 Therefore do not worry, saying, 'What shall we eat?' or 'What shall
we drink?' or 'What shall we wear?'
32 For the Gentiles strive after all these things, and your heavenly
Father knows that you need them.
33 But seek first the kingdom of God ‡ and His righteousness, and all
these things will be added unto you.

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

7

Judging Others
(Luke 6:37–42; Romans 14:1–12)
1 "Do not judge, or you will be judged.
2 For with the same judgment you pronounce, you will be judged; and
with the measure you use, it will be measured to you.

3 Why do you look at the speck in your brother's eye, but fail to
notice the beam in your own eye?

---

§ **6:22** Literally If your eye is sound; see Proverbs 22:9 * **6:23** Literally if your eye is evil; see Proverbs 23:6 and Proverbs 28:22 † **6:27** Or a single cubit to his height; a cubit was approximately 18 inches or 45 centimeters. ‡ **6:33** SBL, WH, and NE seek first His kingdom; see also Luke 12:31.

4 How can you say to your brother, ‘Let me take the speck out of your
eye,’ while there is still a beam in your own eye?
5 You hypocrite! First take the beam out of your own eye, and then
you will see clearly to remove the speck from your brother’s eye.

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

Ask, Seek, Knock
(Luke 11:5–13)

7 Ask, and it will be given to you; seek, and you will find; knock, and
the door will be opened to you.
8 For everyone who asks receives; he who seeks finds; and to him
who knocks, the door will be opened.

9 Which of you, if his son asks for bread, will give him a stone?
10 Or if he asks for a fish, will give him a snake?
11 So if you who are evil know how to give good gifts to your
children, how much more will your Father in heaven give good
things to those who ask Him!

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

The Narrow Gate
(Luke 13:22–30)

13 Enter through the narrow gate. For wide is the gate and broad is
the way that leads to destruction, and many enter through it.
14 But small is the gate and narrow the way that leads to life, and
only a few find it.

A Tree and Its Fruit
(Luke 6:43–45)

15 Beware of false prophets. They come to you in sheep’s clothing, but
inwardly they are ravenous wolves.
16 By their fruit you will recognize them. Are grapes gathered from
thornbushes, or figs from thistles?
17 Likewise, every good tree bears good fruit, but a bad tree bears
bad fruit.
18 A good tree cannot bear bad fruit, and a bad tree cannot bear good
fruit.
19 Every tree that does not bear good fruit is cut down and thrown
into the fire.
20 So then, by their fruit you will recognize them.

21 Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom
of heaven, but only he who does the will of My Father in heaven.

22 Many will say to Me on that day, ‘Lord, Lord, did we not prophesy
in Your name, and in Your name drive out demons and perform
many miracles?’

23 Then I will tell them plainly, ‘I never knew you; depart from Me,
you workers of lawlessness!’

The House on the Rock
(Luke 6:46–49)

24 Therefore everyone who hears these words of Mine and acts on
them is like a wise man who built his house on the rock.
25 The rain fell, the torrents raged, and the winds blew and beat
against that house; yet it did not fall, because its foundation was on
the rock.

26 But everyone who hears these words of Mine and does not act on
them is like a foolish man who built his house on sand.
27 The rain fell, the torrents raged, and the winds blew and beat
against that house, and it fell—and great was its collapse!”

The Authority of Jesus

28 When Jesus had finished saying these things, the crowds were
astonished at His teaching,
29 because He taught as one who had authority, and not as their
scribes.

8

The Leper’s Prayer
(Leviticus 14:1–32; Mark 1:40–45; Luke 5:12–16)
1 When Jesus came down from the mountain, large crowds followed
Him.
2 Suddenly a leper * came and knelt before Him, saying, “Lord, if You
are willing, You can make me clean.”

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

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

The Faith of the Centurion
(Luke 7:1–10; John 4:43–54)

5 When Jesus had entered Capernaum, a centurion came and pleaded
with Him,
6 “Lord, my servant ‡ lies at home, paralyzed and in terrible agony.”

7 “I will go and heal him,” Jesus replied.

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

8 The centurion answered, “Lord, I am not worthy to have You come
under my roof. But just say the word, and my servant will be healed.
9 For I myself am a man under authority, with soldiers under me. I
tell one to go, and he goes; and another to come, and he comes. I tell
my servant to do something, and he does it.”

10 When Jesus heard this, He marveled and said to those following
Him, “Truly I tell you, I have not found anyone in Israel with such
great faith.
11 I say to you that many will come from the east and the west to
share the banquet with Abraham, Isaac, and Jacob in the kingdom of
heaven.
12 But the sons of the kingdom will be thrown into the outer
darkness, where there will be weeping and gnashing of teeth.”

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

Jesus Heals at Peter’s House
(Mark 1:29–34; Luke 4:38–41)

14 When Jesus arrived at Peter’s house, He saw Peter’s mother-in-law
sick in bed with a fever.
15 So He touched her hand, and the fever left her, and she got up and
began to serve them.

16 When evening came, many who were demon-possessed were
brought to Jesus, and He drove out the spirits with a word and healed
all the sick.
17 This was to fulfill what was spoken through the prophet Isaiah:

“He took on our infirmities
and carried our diseases.”§

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

18 When Jesus saw a large crowd around Him, He gave orders to
cross to the other side of the sea.*
19 And one of the scribes came to Him and said, “Teacher, I will
follow You wherever You go.”

20 Jesus replied, “Foxes have dens and birds of the air have nests, but
the Son of Man has no place to lay His head.”

21 Another of His disciples requested, “Lord, first let me go and bury
my father.”

22 But Jesus told him, “Follow Me, and let the dead bury their own
dead.”

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

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

23 When He got into the boat, His disciples followed Him.
24 Suddenly a violent storm came up on the sea, so that the boat was engulfed by the waves; but Jesus was sleeping.
25 The disciples went and woke Him, saying, “Lord, save us! We are perishing!”

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

27 The men were amazed and asked, “What kind of man is this? Even the winds and the sea obey Him!”

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

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

29 “What do You want with us, Son of God?” they shouted. “Have You come here to torture us before the appointed time?”

30 In the distance a large herd of pigs was feeding.
31 So the demons begged Jesus, “If You drive us out, send us into the herd of pigs.”

32 “Go!” He told them. So they came out and went into the pigs, and the whole herd rushed down the steep bank into the sea and died in the waters.

33 Those tending the pigs ran off into the town and reported all this, including the account of the demon-possessed men.
34 Then the whole town went out to meet Jesus. And when they saw Him, they begged Him to leave their region.

9

Jesus Heals a Paralytic
(Mark 2:1–12; Luke 5:17–26)
1 Jesus got into a boat, crossed over, and came to His own town.
2 Just then some men brought * to Him a paralytic lying on a mat. When Jesus saw their faith, He said to the paralytic, “Take courage, son; your sins are forgiven.”

3 On seeing this, some of the scribes said to themselves, “This man is blaspheming!”

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† **8:28** BYZ, TR, and GOC Gergesenes; other manuscripts Gerasenes * **9:2** Literally And behold, they brought

4 But Jesus knew † what they were thinking and said, “Why do you
harbor evil in your hearts?
5 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up
and walk?’
6 But so that you may know that the Son of Man has authority on
earth to forgive sins...” Then He said to the paralytic, “Get up, pick up
your mat, and go home.”
7 And the man got up and went home.

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

Jesus Calls Matthew
(Mark 2:13–17; Luke 5:27–32)

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

10 Later, as Jesus was dining at Matthew’s house, many tax collectors
and sinners came and ate with Him and His disciples.
11 When the Pharisees saw this, they asked His disciples, “Why does
your Teacher eat with tax collectors and sinners?”

12 On hearing this, Jesus said, “It is not the healthy who need a doctor,
but the sick.
13 But go and learn what this means: ‘I desire mercy, not sacrifice.’‡
For I have not come to call the righteous, but sinners.§”

Questions about Fasting
(Mark 2:18–20; Luke 5:33–35)

14 At that time John’s disciples came to Jesus and asked, “Why is it
that we and the Pharisees fast so often,* but Your disciples do not
fast?”

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

The Patches and the Wineskins
(Mark 2:21–22; Luke 5:36–39)

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

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

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† **9:4** NA, BYZ, and TR saw ‡ **9:13** Hosea 6:6 § **9:13** BYZ and TR but sinners, to repentance; see Luke 5:32. * **9:14** NE and WH do not include so often.

The Healing Touch of Jesus
(Mark 5:21–43; Luke 8:40–56)

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

19 So Jesus got up and went with him, along with His disciples.
20 Suddenly a woman who had suffered from bleeding for twelve
years came up behind Him and touched the fringe of His cloak.
21 She said to herself, “If only I touch His cloak, I will be healed.”

22 Jesus turned and saw her. “Take courage, daughter,” He said, “your
faith has healed you.” And the woman was cured from that very
hour.

23 When Jesus entered the house of the synagogue leader, He saw the
flute players and the noisy crowd.
24 “Go away,” He told them. “The girl is not dead, but asleep.” And
they laughed at Him.

25 After the crowd had been put outside, Jesus went in and took the
girl by the hand, and she got up.
26 And the news about this spread throughout that region.

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

27 As Jesus went on from there, two blind men followed Him, crying
out, “Have mercy on us, Son of David!”

28 After Jesus had entered the house, the blind men came to Him. “Do
you believe that I am able to do this?” He asked.

“Yes, Lord,” they answered.

29 Then He touched their eyes and said, “According to your faith will
it be done to you.”
30 And their eyes were opened. Jesus warned them sternly, “See that
no one finds out about this!”
31 But they went out and spread the news about Him throughout the
land.

32 As they were leaving, a demon-possessed man who was mute was
brought to Jesus.
33 And when the demon had been driven out, the man began to
speak. The crowds were amazed and said, “Nothing like this has ever
been seen in Israel!”

34 But the Pharisees said, “It is by the prince of demons that He drives
out demons.”

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

35 Jesus went through all the towns and villages, teaching in their
synagogues, preaching the gospel of the kingdom, and healing every
disease and sickness.
36 When He saw the crowds, He was moved with compassion for
them, because they were harassed and helpless, like sheep without a
shepherd.

37 Then He said to His disciples, "The harvest is plentiful, but the
workers are few.
38 Ask the Lord of the harvest, therefore, to send out workers into His
harvest."

10

The Twelve Apostles
(Mark 3:13–19; Luke 6:12–16)
1 And calling His twelve disciples to Him, Jesus gave them authority
over unclean spirits, so that they could drive them out and heal every
disease and sickness.

2 These are the names of the twelve apostles: first Simon, called Peter,
and his brother Andrew; James son of Zebedee, and his brother John;
3 Philip and Bartholomew; Thomas and Matthew the tax collector;
James son of Alphaeus, and Thaddaeus;
4 Simon the Zealot,* and Judas Iscariot, who betrayed Jesus.†

The Ministry of the Twelve
(Mark 6:7–13; Luke 9:1–6)

5 These twelve Jesus sent out with the following instructions: "Do not
go onto the road of the Gentiles or enter any town of the Samaritans.
6 Go rather to the lost sheep of Israel.
7 As you go, preach this message: 'The kingdom of heaven is near.'
8 Heal the sick, raise the dead, cleanse the lepers,‡ drive out demons.
Freely you have received; freely give.

9 Do not carry any gold or silver or copper in your belts.
10 Take no bag for the road, or second tunic, or sandals, or staff; for
the worker is worthy of his provisions.

11 Whatever town or village you enter, find out who is worthy there
and stay at his house § until you move on.
12 As you enter the home, greet its occupants.*
13 If the home is worthy, let your peace rest on it; but if it is not, let
your peace return to you.
14 And if anyone will not welcome you or heed your words, shake the
dust off your feet when you leave that home or town.

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* **10:4** Greek Simon the Cananean † **10:4** Literally the one also having betrayed Him ‡ **10:8** A leper was one afflicted with a skin disease. See Leviticus 13. § **10:11** Literally stay there * **10:12** Literally greet it

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

Sheep among Wolves
(2 Timothy 1:3–12)

16 Behold, I am sending you out like sheep among wolves; therefore
be as shrewd as snakes and as innocent as doves.
17 But beware of men; for they will hand you over to their councils
and flog you in their synagogues.
18 On My account, you will be brought before governors and kings as
witnesses to them and to the Gentiles.
19 But when they hand you over, do not worry about how to respond
or what to say. In that hour you will be given what to say.
20 For it will not be you speaking, but the Spirit of your Father
speaking through you.

21 Brother will betray brother to death, and a father his child;
children will rise against their parents and have them put to death.
22 You will be hated by everyone because of My name, but the one
who perseveres to the end will be saved.

23 When they persecute you in one town, flee to the next. Truly I tell
you, you will not reach all the towns of Israel before the Son of Man
comes.

24 A disciple is not above his teacher, nor a servant above his master.
25 It is enough for a disciple to be like his teacher, and a servant like
his master. If the head of the house has been called Beelzebul,† how
much more the members of his household!

Fear God Alone
(Luke 12:4–7)

26 So do not be afraid of them. For there is nothing concealed that will
not be disclosed, and nothing hidden that will not be made known.
27 What I tell you in the dark, speak in the daylight; what is
whispered in your ear, proclaim from the housetops.

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

29 Are not two sparrows sold for a penny?§ Yet not one of them will
fall to the ground apart from the will of your Father.
30 And even the very hairs of your head are all numbered.
31 So do not be afraid; you are worth more than many sparrows.

Confessing Christ
(Luke 12:8–12)

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

32 Therefore everyone who confesses Me before men, I will also
confess him before My Father in heaven.
33 But whoever denies Me before men, I will also deny him before My
Father in heaven.

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

34 Do not assume that I have come to bring peace to the earth; I have
not come to bring peace, but a sword.
35 For I have come to turn

'a man against his father,
a daughter against her mother,
a daughter-in-law against her mother-in-law.
36 A man's enemies will be the members
of his own household.'*

37 Anyone who loves his father or mother more than Me is not
worthy of Me; anyone who loves his son or daughter more than Me is
not worthy of Me;
38 and anyone who does not take up his cross and follow Me is not
worthy of Me.
39 Whoever finds his life will lose it, and whoever loses his life for My
sake will find it.

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

40 He who receives you receives Me, and he who receives Me receives
the One who sent Me.
41 Whoever receives a prophet because he is a prophet will receive a
prophet's reward, and whoever receives a righteous man because he
is a righteous man will receive a righteous man's reward.
42 And if anyone gives even a cup of cold water to one of these little
ones because he is My disciple, truly I tell you, he will never lose his
reward."

11

John's Inquiry
(Luke 7:18–23)
1 After Jesus had finished instructing His twelve disciples, He went on
from there to teach and preach in their cities.*

2 Meanwhile John heard in prison about the works of Christ, and he
sent his disciples †
3 to ask Him, "Are You the One who was to come, or should we look
for someone else?"

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

* **10:36** Micah 7:6 * **11:1** That is, in the towns of Galilee † **11:2** BYZ and TR he sent two of his disciples

5 The blind receive sight, the lame walk, the lepers ‡ are cleansed, the
deaf hear, the dead are raised, and the good news is preached to the
poor.
6 Blessed is the one who does not fall away on account of Me.§”

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

7 As John’s disciples were leaving, Jesus began to speak to the crowds
about John: “What did you go out into the wilderness to see? A reed
swaying in the wind?
8 Otherwise, what did you go out to see? A man dressed in fine
clothes? Look, those who wear fine clothing are found in kings’
palaces.
9 What then did you go out to see? A prophet? Yes, I tell you, and
more than a prophet.
10 This is the one about whom it is written:

‘Behold, I will send My messenger ahead of You,
who will prepare Your way before You.’*

11 Truly I tell you, among those born of women there has risen no
one greater than John the Baptist. Yet even the least in the kingdom
of heaven is greater than he.
12 From the days of John the Baptist until now, the kingdom of
heaven has been subject to violence,† and the violent lay claim to it.
13 For all the Prophets and the Law prophesied until John.
14 And if you are willing to accept it, he is the Elijah who was to
come.‡

15 He who has ears,§ let him hear.

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

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

18 For John came neither eating nor drinking, and they say, ‘He has a
demon!’
19 The Son of Man came eating and drinking, and they say, ‘Look at
this glutton and drunkard, a friend of tax collectors and sinners!’ But
wisdom is vindicated by her actions.”

Woe to the Unrepentant
(Luke 10:13–16)

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‡ **11:5** A leper was one afflicted with a skin disease. See Leviticus 13. § **11:6** Or who is not offended by Me * **11:10** Malachi 3:1 † **11:12** Or has been forcefully advancing ‡ **11:14** See Malachi 4:5. § **11:15** BYZ and TR ears to hear

20 Then Jesus began to denounce the cities in which most of His
miracles had been performed, because they did not repent.
21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles
that were performed in you had been performed in Tyre and Sidon,
they would have repented long ago in sackcloth and ashes.
22 But I tell you, it will be more bearable for Tyre and Sidon on the
day of judgment than for you.

23 And you, Capernaum, will you be lifted up to heaven? No, you will
be brought down to Hades! For if the miracles that were performed
in you had been performed in Sodom, it would have remained to this
day.
24 But I tell you that it will be more bearable for Sodom on the day of
judgment than for you.”

Rest for the Weary
(Luke 10:21–24)

25 At that time Jesus declared, “I praise You, Father, Lord of heaven
and earth, because You have hidden these things from the wise and
learned, and revealed them to little children.
26 Yes, Father, for this was well-pleasing in Your sight.

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

28 Come to Me, all you who are weary and burdened, and I will give
you rest.
29 Take My yoke upon you and learn from Me; for I am gentle and
humble in heart, and you will find rest for your souls.
30 For My yoke is easy and My burden is light.”

12

The Lord of the Sabbath
(1 Samuel 21:1–7; Mark 2:23–28; Luke 6:1–5)
1 At that time Jesus went through the grainfields on the Sabbath. His
disciples were hungry and began to pick the heads of grain and eat
them.
2 When the Pharisees saw this, they said to Him, “Look, Your disciples
are doing what is unlawful on the Sabbath.”

3 Jesus replied, “Have you not read what David did when he and his
companions were hungry?
4 He entered the house of God, and he and his companions ate the
consecrated bread,* which was not lawful for them to eat, but only
for the priests.

5 Or haven’t you read in the Law that on the Sabbath the priests in
the temple break the Sabbath and yet are innocent?

* **12:4** Or the Bread of the Presence

6 But I tell you that something greater than the temple is here.

7 If only you had known the meaning of ‘I desire mercy, not
sacrifice,’† you would not have condemned the innocent.
8 For the Son of Man is Lord of the Sabbath.”

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

9 Moving on from there, Jesus entered their synagogue,
10 and a man with a withered hand was there. In order to accuse
Jesus, they asked Him, “Is it lawful to heal on the Sabbath?”

11 He replied, “If one of you has a sheep and it falls into a pit on the
Sabbath, will he not take hold of it and lift it out?
12 How much more valuable is a man than a sheep! Therefore it is
lawful to do good on the Sabbath.”

13 Then Jesus said to the man, “Stretch out your hand.” So he
stretched it out, and it was restored to full use, just like the other.
14 But the Pharisees went out and plotted how they might kill Jesus.

God’s Chosen Servant
(Isaiah 42:1–9)

15 Aware of this, Jesus withdrew from that place. Large crowds
followed Him, and He healed them all,
16 warning them not to make Him known.
17 This was to fulfill what was spoken through the prophet Isaiah:

18 “Here is My Servant,
whom I have chosen,
My beloved,
in whom My soul delights.
I will put My Spirit on Him,
and He will proclaim justice to the nations.
19 He will not quarrel or cry out;
no one will hear His voice in the streets.
20 A bruised reed He will not break,
and a smoldering wick He will not extinguish,
till He leads justice to victory.
21 In His name the nations will put their hope.”‡

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

22 Then a demon-possessed man who was blind and mute was
brought to Jesus, and He healed the man so that he could speak and
see.
23 The crowds were astounded and asked, “Could this be the Son of
David?”

† **12:7** Hosea 6:6 ‡ **12:21** Isaiah 42:1–4 (see also LXX)

24 But when the Pharisees heard this, they said, “Only by Beelzebul,§
the prince of demons, does this man drive out demons.”

25 Knowing their thoughts, Jesus said to them, “Every kingdom
divided against itself will be laid waste, and every city or household
divided against itself will not stand.
26 If Satan drives out Satan, he is divided against himself. How then
can his kingdom stand?
27 And if I drive out demons by Beelzebul, by whom do your sons
drive them out? So then, they will be your judges.
28 But if I drive out demons by the Spirit of God, then the kingdom of
God has come upon you.

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

30 He who is not with Me is against Me, and he who does not gather
with Me scatters.

The Unpardonable Sin
(Mark 3:28–30)

31 Therefore I tell you, every sin and blasphemy will be forgiven men,
but the blasphemy against the Spirit will not be forgiven.
32 Whoever speaks a word against the Son of Man will be forgiven,
but whoever speaks against the Holy Spirit will not be forgiven,
either in this age or in the one to come.

Good and Bad Fruit
(Luke 6:43–45)

33 Make a tree good and its fruit will be good, or make a tree bad and
its fruit will be bad; for a tree is known by its fruit.
34 You brood of vipers, how can you who are evil say anything good?
For out of the overflow of the heart, the mouth speaks.
35 The good man brings good things out of his good store of treasure,
and the evil man brings evil things out of his evil store of treasure.
36 But I tell you that men will give an account on the day of judgment
for every careless word they have spoken.
37 For by your words you will be acquitted, and by your words you
will be condemned.”

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

38 Then some of the scribes and Pharisees said to Him, “Teacher, we
want to see a sign from You.”

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

§ **12:24** WH Beezeboul; Vulgate Beelzebub; also in verse 27

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

41 The men of Nineveh will stand at the judgment with this
generation and condemn it; for they repented at the preaching of
Jonah, and now One greater than Jonah is here.
42 The Queen of the South will rise at the judgment with this
generation and condemn it; for she came from the ends of the earth
to hear the wisdom of Solomon, and now One greater than Solomon
is here.

An Unclean Spirit Returns
(Luke 11:24–26)

43 When an unclean spirit comes out of a man, it passes through arid
places seeking rest and does not find it.
44 Then it says, 'I will return to the house I left.' On its return, it finds
the house vacant, swept clean, and put in order.
45 Then it goes and brings with it seven other spirits more wicked
than itself, and they go in and dwell there; and the final plight of that
man is worse than the first. So will it be with this wicked generation."

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

46 While Jesus was still speaking to the crowds, His mother and
brothers stood outside, wanting to speak to Him.
47 Someone told Him, "Look, Your mother and brothers are standing
outside, wanting to speak to You."*

48 But Jesus replied, "Who is My mother, and who are My brothers?"
49 Pointing to His disciples, He said, "Here are My mother and My
brothers.
50 For whoever does the will of My Father in heaven is My brother
and sister and mother."

13

The Parable of the Sower
(Mark 4:1–9; Luke 8:4–8)
1 That same day Jesus went out of the house and sat by the sea.
2 Such large crowds gathered around Him that He got into a boat and
sat down, while all the people stood on the shore.

3 And He told them many things in parables, saying, "A farmer went
out to sow his seed.
4 And as he was sowing, some seed fell along the path, and the birds
came and devoured it.

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

* **12:47** WH does not include verse 47.

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

7 Other seed fell among thorns, which grew up and choked the
seedlings.

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

9 He who has ears,* let him hear."

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

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

11 He replied, "The knowledge of the mysteries of the kingdom of
heaven has been given to you, but not to them.
12 Whoever has will be given more, and he will have an abundance.
Whoever does not have, even what he has will be taken away from
him.
13 This is why I speak to them in parables:

'Though seeing, they do not see;
    though hearing, they do not hear or understand.'†

14 In them the prophecy of Isaiah is fulfilled:

'You will be ever hearing but never understanding;
    you will be ever seeing but never perceiving.
15 For this people's heart has grown callous;
    they hardly hear with their ears,
    and they have closed their eyes.
Otherwise they might see with their eyes,
    hear with their ears,
    understand with their hearts,
and turn, and I would heal them.'‡

16 But blessed are your eyes because they see, and your ears because
they hear.
17 For truly I tell you, many prophets and righteous men longed to see
what you see but did not see it, and to hear what you hear but did
not hear it.

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

18 Consider, then, the parable of the sower:

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* **13:9** BYZ and TR ears to hear; also in verse 43 † **13:13** See Deuteronomy 29:4, Isaiah 42:20, Jeremiah 5:21, and Ezekiel 12:2. ‡ **13:15** Isaiah 6:9–10 (see also LXX)

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

20 The seed sown on rocky ground is the one who hears the word and
at once receives it with joy.
21 But since he has no root, he remains for only a season. When
trouble or persecution comes because of the word, he quickly falls
away.

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

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

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

24 Jesus put before them another parable: "The kingdom of heaven is
like a man who sowed good seed in his field.
25 But while everyone was asleep, his enemy came and sowed weeds
among the wheat, and slipped away.
26 When the wheat sprouted and bore grain, then the weeds also
appeared.

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

28 'An enemy did this,' he replied.

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

29 'No,' he said, 'if you pull the weeds now, you might uproot the
wheat with them.
30 Let both grow together until the harvest. At that time I will tell the
harvesters: First collect the weeds and tie them in bundles to be
burned; then gather the wheat into my barn.' "

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

31 He put before them another parable: "The kingdom of heaven is
like a mustard seed that a man planted in his field.
32 Although it is the smallest of all seeds, yet it grows into the largest
of garden plants and becomes a tree, so that the birds of the air come
and nest in its branches."

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

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§ **13:19** Literally the one sown; also in verses 20, 22, and 23

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

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

34 Jesus spoke all these things to the crowds in parables. He did not
tell them anything without using a parable.
35 So was fulfilled what was spoken through the prophet:

“I will open My mouth in parables;
I will utter things hidden since the foundation of the world.”*

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

36 Then Jesus dismissed the crowds and went into the house. His
disciples came to Him and said, “Explain to us the parable of the
weeds in the field.”

37 He replied, “The One who sows the good seed is the Son of Man.
38 The field is the world, and the good seed represents the sons of the
kingdom. The weeds are the sons of the evil one,
39 and the enemy who sows them is the devil. The harvest is the end
of the age, and the harvesters are angels.

40 As the weeds are collected and burned in the fire, so will it be at
the end of the age.
41 The Son of Man will send out His angels, and they will weed out of
His kingdom every cause of sin and all who practice lawlessness.
42 And they will throw them into the fiery furnace, where there will
be weeping and gnashing of teeth.
43 Then the righteous will shine like the sun in the kingdom of their
Father.†

He who has ears, let him hear.

The Parables of the Treasure and the Pearl

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

45 Again, the kingdom of heaven is like a merchant in search of fine
pearls.
46 When he found one very precious pearl, he went away and sold all
he had and bought it.

The Parable of the Net

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* **13:35** Psalms 78:2 (see also LXX); SBL, NE, and WH do not include of the world. † **13:43** See Daniel 12:3.

47 Once again, the kingdom of heaven is like a net that was cast into
the sea and caught all kinds of fish.
48 When it was full, the men pulled it ashore. Then they sat down and
sorted the good fish into containers, but threw the bad away.

49 So will it be at the end of the age: The angels will come and
separate the wicked from the righteous,
50 and throw them into the fiery furnace, where there will be
weeping and gnashing of teeth.

51 Have you understood all these things?"

"Yes," they answered.

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

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

53 When Jesus had finished these parables, He withdrew from that
place.
54 Coming to His hometown, He taught the people in their synagogue,
and they were astonished. "Where did this man get such wisdom and
miraculous powers?" they asked.
55 "Isn't this the carpenter's son? Isn't His mother's name Mary, and
aren't His brothers James, Joseph,‡ Simon, and Judas?
56 Aren't all His sisters with us as well? Where then did this man get
all these things?"
57 And they took offense at Him.

But Jesus said to them, "Only in his hometown and in his own
household is a prophet without honor."
58 And He did not do many miracles there, because of their unbelief.

14

The Beheading of John
(Mark 6:14–29; Luke 9:7–9)
1 At that time Herod the tetrarch heard the reports about Jesus
2 and said to his servants, "This is John the Baptist; he has risen from
the dead! That is why miraculous powers are at work in him."

3 Now Herod had arrested John and bound him and put him in
prison on account of Herodias, his brother Philip's wife,
4 because John had been telling him, "It is not lawful for you to have
her."
5 Although Herod wanted to kill John, he was afraid of the people,
because they regarded John as a prophet.

‡ **13:55** BYZ and TR Joses; see Mark 6:3.

6 On Herod's birthday, however, the daughter of Herodias danced
before them and pleased Herod
7 so much that he promised with an oath to give to her whatever she
asked.

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

9 The king was grieved, but because of his oaths and his guests, he
ordered that her wish be granted
10 and sent to have John beheaded in the prison.

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

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

The Feeding of the Five Thousand
(Mark 6:30–44; Luke 9:10–17; John 6:1–15)

13 When Jesus heard about John, He withdrew by boat privately to a
solitary place. But the crowds found out about it and followed Him
on foot from the towns.
14 When He stepped ashore and saw a large crowd, He had
compassion on them and healed their sick.

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

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

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

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

20 They all ate and were satisfied, and the disciples picked up twelve
basketfuls of broken pieces that were left over.
21 About five thousand men were fed, in addition to women and
children.

Jesus Walks on Water
(Mark 6:45–52; John 6:16–21)

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

23 After He had sent them away, He went up on the mountain by
Himself to pray. When evening came, He was there alone,
24 but the boat was already far * from land, buffeted by the waves
because the wind was against it.

25 During the fourth watch of the night,† Jesus went out to them,
walking on the sea.
26 When the disciples saw Him walking on the sea, they were
terrified. "It's a ghost!" they said, and cried out in fear.

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

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

29 "Come," said Jesus.

Then Peter got down out of the boat, walked on the water, and came
toward Jesus.
30 But when he saw the strength of the wind,‡ he was afraid, and
beginning to sink, cried out, "Lord, save me!"

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

32 And when they had climbed back into the boat, the wind died
down.
33 Then those who were in the boat worshiped Him, saying, "Truly
You are the Son of God!"

Jesus Heals at Gennesaret
(Mark 6:53–56)

34 When they had crossed over, they landed at Gennesaret.
35 And when the men of that place recognized Jesus, they sent word
to all the surrounding region. People brought all the sick to Him
36 and begged Him just to let them touch the fringe of His cloak. And
all who touched Him were healed.

15

The Tradition of the Elders
(Mark 7:1–13)
1 Then some Pharisees and scribes came to Jesus from Jerusalem and
asked,
2 "Why do Your disciples break the tradition of the elders? They do
not wash their hands before they eat."

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

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* **14:24** Greek many stadia; a stadion was about 607 feet or 185 meters † **14:25** That is, between three and six in the morning ‡ **14:30** Literally when he saw the strong wind; NE and WH do not include strong.

4 For God said, ‘Honor your father and mother’* and ‘Anyone who
curses his father or mother must be put to death.’†
5 But you say that if anyone says to his father or mother, ‘Whatever
you would have received from me is a gift devoted to God,’
6 he need not honor his father or mother with it.‡ Thus you nullify
the word of God for the sake of your tradition.
7 You hypocrites! Isaiah prophesied correctly about you:

8 ‘These people honor Me with their lips,
but their hearts are far from Me.
9 They worship Me in vain;
they teach as doctrine the precepts of men.’§”

What Defiles a Man
(Mark 7:14–23)

10 Jesus called the crowd to Him and said, “Listen and understand.
11 A man is not defiled by what enters his mouth, but by what comes
out of it.”

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

13 But Jesus replied, “Every plant that My heavenly Father has not
planted will be pulled up by its roots.
14 Disregard them! They are blind guides.* If a blind man leads a
blind man, both will fall into a pit.”

15 Peter said to Him, “Explain this parable to us.”

16 “Do you still not understand?” Jesus asked.
17 “Do you not yet realize that whatever enters the mouth goes into
the stomach and then is eliminated?
18 But the things that come out of the mouth come from the heart,
and these things defile a man.
19 For out of the heart come evil thoughts, murder, adultery, sexual
immorality, theft, false testimony, and slander.
20 These are what defile a man, but eating with unwashed hands does
not defile him.”

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

21 Leaving that place, Jesus withdrew to the district of Tyre and Sidon.
22 And a Canaanite woman from that region came to Him, crying out,
“Lord, Son of David, have mercy on me! My daughter is miserably
possessed by a demon.”

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* **15:4** Exodus 20:12; Deuteronomy 5:16 † **15:4** Exodus 21:17; Leviticus 20:9 ‡ **15:6** NE and TR (see also Mark 7:12); literally he need not honor his father or mother; SBL, NA, WH, and BYZ do not include or mother. § **15:9** Isaiah 29:13 (see also LXX) * **15:14** Or blind guides of the blind

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

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

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

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

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

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

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

29 Moving on from there, Jesus went along the Sea of Galilee. Then He
went up on a mountain and sat down.
30 Large crowds came to Him, bringing the lame, the blind, the
crippled, the mute, and many others, and laid them at His feet, and
He healed them.
31 The crowd was amazed when they saw the mute speaking, the
crippled restored, the lame walking, and the blind seeing. And they
glorified the God of Israel.

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

33 The disciples replied, “Where in this desolate place could we find
enough bread to feed such a large crowd?”

34 “How many loaves do you have?” Jesus asked.

“Seven,” they replied, “and a few small fish.”

35 And He instructed the crowd to sit down on the ground.
36 Taking the seven loaves and the fish, He gave thanks and broke
them. Then He gave them to the disciples, and the disciples gave
them to the people.

37 They all ate and were satisfied, and the disciples picked up seven
basketfuls of broken pieces that were left over.
38 A total of four thousand men were fed, in addition to women and
children.

† **15:27** Or puppies

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

16

The Demand for a Sign
(Mark 8:11–13; Luke 12:54–56)
1 Then the Pharisees and Sadducees came and tested Jesus by asking Him to show them a sign from heaven.

2 But He replied, "When evening comes, you say, 'The weather will be fair, for the sky is red,'
3 and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but not the signs of the times.*
4 A wicked and adulterous generation demands a sign, but none will be given it except the sign of Jonah." Then He left them and went away.

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

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

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

8 Aware of their conversation, Jesus said, "You of little faith, why are you debating among yourselves about having no bread?
9 Do you still not understand? Do you not remember the five loaves for the five thousand, and how many basketfuls you gathered?
10 Or the seven loaves for the four thousand, and how many basketfuls you gathered?
11 How do you not understand that I was not telling you about bread? But beware of the leaven of the Pharisees and Sadducees."

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

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

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

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

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

15 “But what about you?” Jesus asked. “Who do you say I am?”

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

17 Jesus replied, “Blessed are you, Simon son of Jonah!† For this was
not revealed to you by flesh and blood, but by My Father in heaven.
18 And I tell you that you are Peter, and on this rock I will build My
church, and the gates of Hades will not prevail against it.
19 I will give you the keys of the kingdom of heaven. Whatever you
bind on earth will be bound in heaven, and whatever you loose on
earth will be loosed in heaven.”

20 Then He admonished the disciples not to tell anyone that He was the Christ.

Christ’s Passion Foretold
(Mark 8:31–33; Luke 9:21–22)

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

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

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

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

24 Then Jesus told His disciples, “If anyone wants to come after Me, he must deny himself and take up his cross and follow Me.
25 For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it.
26 What will it profit a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?
27 For the Son of Man will come in His Father’s glory with His angels, and then He will repay each one according to what he has done.

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

17

The Transfiguration
(Mark 9:1–13; Luke 9:28–36; 2 Peter 1:16–21)
1 After six days Jesus took with Him Peter, James, and John the brother of James, and led them up a high mountain by themselves.

† **16:17** Greek Simon Bar-Jonah ‡ **16:21** NE and WH Jesus Christ

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

3 Suddenly Moses and Elijah appeared before them, talking with
Jesus.
4 Peter said to Jesus, “Lord, it is good for us to be here. If You wish, I
will put up three shelters *—one for You, one for Moses, and one for
Elijah.”

5 While Peter was still speaking, a bright cloud enveloped them, and a
voice from the cloud said, “This is My beloved Son, in whom I am
well pleased.† Listen to Him!”
6 When the disciples heard this, they fell facedown in terror.

7 Then Jesus came over and touched them. “Get up,” He said. “Do not
be afraid.”
8 And when they looked up, they saw no one except Jesus.

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

10 The disciples asked Him, “Why then do the scribes say that Elijah
must come first?”

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

13 Then the disciples understood that He was speaking to them about
John the Baptist.

The Boy with a Demon
(Mark 9:14–29; Luke 9:37–42)

14 When they came to the crowd, a man came up to Jesus and knelt
before Him.
15 “Lord, have mercy on my son,” he said. “He has seizures and is
suffering terribly. He often falls into the fire or into the water.
16 I brought him to Your disciples, but they could not heal him.”

17 “O unbelieving and perverse generation!” Jesus replied. “How long
must I remain with you? How long must I put up with you? Bring the
boy here to Me.”
18 Then Jesus rebuked the demon, and it came out of the boy, and he
was healed from that moment.

The Power of Faith
(Luke 17:5–10)

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* **17:4** Or three tabernacles † **17:5** Cited in 2 Peter 1:17

19 Afterward the disciples came to Jesus privately and asked, “Why
couldn’t we drive it out?”

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

The Second Prediction of the Passion
(Mark 9:30–32; Luke 9:43–45)

22 When they gathered together in Galilee, Jesus told them, “The Son
of Man is about to be delivered into the hands of men.
23 They will kill Him, and on the third day He will be raised to life.”
And the disciples were deeply grieved.

The Temple Tax

24 After they had arrived in Capernaum, the collectors of the
two-drachma tax § came to Peter and asked, “Does your Teacher pay
the two drachmas?”

25 “Yes,” he answered.

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

26 “From others,” Peter answered.

“Then the sons are exempt,” Jesus declared.
27 “But so that we may not offend them, go to the sea, cast a hook,
and take the first fish you catch. When you open its mouth, you will
find a four-drachma coin.* Take it and give it to them for My tax and
yours.”

18

The Greatest in the Kingdom
(Mark 9:33–41; Luke 9:46–50)
1 At that time the disciples came to Jesus and asked, “Who then is the
greatest in the kingdom of heaven?”

2 Jesus invited a little child to stand among them.
3 “Truly I tell you,” He said, “unless you change and become like little
children, you will never enter the kingdom of heaven.
4 Therefore, whoever humbles himself like this little child is the
greatest in the kingdom of heaven.
5 And whoever welcomes a little child like this in My name welcomes
Me.

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‡ **17:20** BYZ and TR include 21 But this kind does not come out except by prayer and fasting; see Mark 9:29. § **17:24** Greek the didrachma; twice in this verse * **17:27** Greek a stater; that is, a silver coin worth approximately one shekel

Temptations and Trespasses
(Mark 9:42–48; Luke 17:1–4)

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

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

8 If your hand or your foot causes you to sin, cut it off and throw it
away. It is better for you to enter life crippled or lame than to have
two hands and two feet and be thrown into the eternal fire.
9 And if your eye causes you to sin, gouge it out and throw it away. It
is better for you to enter life with one eye than to have two eyes and
be thrown into the fire of hell.*

The Parable of the Lost Sheep
(Luke 15:1–7)

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

12 What do you think? If a man has a hundred sheep and one of them
goes astray, will he not leave the ninety-nine on the hills and go out
to search for the one that is lost?
13 And if he finds it, truly I tell you, he rejoices more over that one
sheep than over the ninety-nine that did not go astray.
14 In the same way, your Father in heaven is not willing that any of
these little ones should perish.

A Brother Who Sins
(Deuteronomy 19:15–21)

15 If your brother sins against you,‡ go and confront him privately. If
he listens to you, you have won your brother over.
16 But if he will not listen, take one or two others along, so that 'every
matter may be established by the testimony of two or three
witnesses.'§
17 If he refuses to listen to them, tell it to the church. And if he
refuses to listen even to the church, regard him as you would a
pagan or a tax collector.

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

Ask in My Name
(John 16:23–33)

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* **18:9** Or the hell of fire; Greek the Gehenna of fire † **18:10** BYZ and TR include 11 For the Son of Man came to save the lost; see Luke 19:10. ‡ **18:15** NE and WH do not include against you. § **18:16** Deuteronomy 19:15

19 Again, I tell you truly that if two of you on the earth agree about
anything you ask for, it will be done for you by My Father in heaven.
20 For where two or three gather together in My name, there am I
with them."

The Unforgiving Servant
(Romans 12:14–21)

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

22 Jesus answered, "I tell you, not just seven times, but seventy-seven
times!*

23 Because of this, the kingdom of heaven is like a king who wanted
to settle accounts with his servants.
24 As he began the settlements, a debtor was brought to him owing
ten thousand talents.†
25 Since the man was unable to pay, the master ordered that he be
sold to pay his debt, along with his wife and children and everything
he owned.

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

27 His master had compassion on him, forgave his debt, and released
him.

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

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

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

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

32 Then the master summoned him and declared, 'You wicked
servant! I forgave all your debt because you begged me.
33 Shouldn't you have had mercy on your fellow servant, just as I had
on you?'
34 In anger his master turned him over to the jailers to be tortured,
until he should repay all that he owed.

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* **18:22** Or seventy times seven; see Genesis 4:24 LXX † **18:24** A talent was worth about twenty years' wages for a laborer. ‡ **18:28** A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

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

19

Teachings about Divorce
(Mark 10:1–12)
1 When Jesus had finished saying these things, He left Galilee and
went into the region of Judea beyond the Jordan.
2 Large crowds followed Him, and He healed them there.

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

4 Jesus answered, "Have you not read that from the beginning the
Creator 'made them male and female,'*
5 and said, 'For this reason a man will leave his father and mother
and be united to his wife, and the two will become one flesh'†?
6 So they are no longer two, but one flesh. Therefore what God has
joined together, let man not separate."

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

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

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

11 "Not everyone can accept this word," He replied, "but only those to
whom it has been given.
12 For there are eunuchs who were born that way; others were made
that way by men; and still others live like eunuchs for the sake of the
kingdom of heaven. The one who can accept this should accept it."

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

13 Then the little children were brought to Jesus for Him to place His
hands on them and pray for them. And the disciples rebuked those
who brought them.
14 But Jesus said, "Let the little children come to Me, and do not
hinder them! For the kingdom of heaven belongs to such as these."
15 And after He had placed His hands on them, He went on from
there.

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* **19:4** Genesis 1:27; Genesis 5:2 † **19:5** Genesis 2:24 (see also LXX) ‡ **19:7** See Deuteronomy 24:1. § **19:9** SBL and BYZ include And he who marries a divorced woman commits adultery; see Matthew 5:32.

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

16 Just then a man came up to Jesus and inquired, “Teacher, what
good thing must I do to obtain eternal life?”

17 “Why do you ask Me about what is good?”* Jesus replied. “There is
only One who is good. If you want to enter life, keep the
commandments.”

18 “Which ones?” the man asked.

Jesus answered, “ ‘Do not murder, do not commit adultery, do not
steal, do not bear false witness,
19 honor your father and mother, and love your neighbor as
yourself.’†”

20 “All these I have kept,” said the young man. “What do I still lack?”

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

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

23 Then Jesus said to His disciples, “Truly I tell you, it is hard for a
rich man to enter the kingdom of heaven.
24 Again I tell you, it is easier for a camel to pass through the eye of a
needle than for a rich man to enter the kingdom of God.”

25 When the disciples heard this, they were greatly astonished and
asked, “Who then can be saved?”

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

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

28 Jesus said to them, “Truly I tell you, in the renewal of all things,‡
when the Son of Man sits on His glorious throne, you who have
followed Me will also sit on twelve thrones, judging the twelve tribes
of Israel.
29 And everyone who has left houses or brothers or sisters or father
or mother or wife § or children or fields for the sake of My name will
receive a hundredfold and will inherit eternal life.
30 But many who are first will be last, and the last will be first.

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* **19:17** BYZ and TR 16...“Good Teacher, what good thing must I do to obtain eternal life?” 17 “Why do you call Me good?” See Mark 10:17–18 and Luke 18:18–19. † **19:19** Exodus 20:12–16; Leviticus 19:18; Deuteronomy 5:16–20 ‡ **19:28** Or in the regeneration § **19:29** NE, WH, and NA do not include or wife.

20

The Parable of the Workers

1 "For the kingdom of heaven is like a landowner who went out early
in the morning to hire workers for his vineyard.
2 He agreed to pay them a denarius * for the day and sent them into
his vineyard.

3 About the third hour † he went out and saw others standing in the
marketplace doing nothing.
4 'You also go into my vineyard,' he said, 'and I will pay you whatever
is right.'
5 So they went.

He went out again about the sixth hour and the ninth hour ‡ and did
the same thing.

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

7 'Because no one has hired us,' they answered.

So he told them, 'You also go into my vineyard.'*

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

9 The workers who were hired about the eleventh hour came and
each received a denarius.
10 So when the original workers came, they assumed they would
receive more. But each of them also received a denarius.

11 On receiving their pay, they began to grumble against the
landowner.
12 'These men who were hired last worked only one hour,' they said,
'and you have made them equal to us who have borne the burden
and the scorching heat of the day.'

13 But he answered one of them, 'Friend, I am not being unfair to
you. Did you not agree with me on one denarius?
14 Take your pay and go. I want to give this last man the same as I
gave you.
15 Do I not have the right to do as I please with what is mine? Or are
you envious because I am generous?'

---

* **20:2** A denarius was customarily a day's wage for a laborer; similarly in verses 9, 10, and 13. † **20:3** That is, about nine in the morning ‡ **20:5** That is, about noon and again about three in the afternoon § **20:6** That is, about five in the afternoon; also in verse 9 * **20:7** BYZ and TR include and whatever is right, you shall receive.

16 So the last will be first, and the first will be last."†

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

17 As Jesus was going up to Jerusalem, He took the twelve disciples aside and said,
18 "Look, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes. They will condemn Him to death
19 and will deliver Him over to the Gentiles to be mocked and flogged and crucified. And on the third day He will be raised to life."

A Mother's Request
(Mark 10:35–45)

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

21 "What do you want?" He inquired.

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

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

"We can," the brothers answered.

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

24 When the ten heard about this, they were indignant with the two brothers.
25 But Jesus called them aside and said, "You know that the rulers of the Gentiles lord it over them, and their superiors exercise authority over them.
26 It shall not be this way among you. Instead, whoever wants to become great among you must be your servant,
27 and whoever wants to be first among you must be your slave—
28 just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

The Blind Men by the Road
(Mark 10:46–52; Luke 18:35–43)

29 As they were leaving Jericho, a large crowd followed Him.

† **20:16** BYZ and TR include For many are called, but few are chosen. ‡ **20:22** BYZ includes or be baptized with the baptism with which I am baptized. TR is similar. § **20:23** BYZ and TR include and be baptized with the baptism with which I am baptized.

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

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

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

33 “Lord,” they answered, “let our eyes be opened.”

34 Moved with compassion, Jesus touched their eyes, and at once they
received their sight and followed Him.

21

The Triumphal Entry
(Zechariah 9:9–13; Mark 11:1–11; Luke 19:28–40; John 12:12–19)
1 As they approached Jerusalem and came to Bethphage on the Mount
of Olives, Jesus sent out two disciples,
2 saying to them, “Go into the village ahead of you, and at once you
will find a donkey tied there, with her colt beside her. Untie them
and bring them to Me.
3 If anyone questions you, tell him that the Lord needs them, and he
will send them right away.”

4 This took place to fulfill what was spoken through the prophet:

5 “Say to the Daughter of Zion,
‘See, your King comes to you,
gentle and riding on a donkey,
on a colt, the foal of a donkey.’ ”*

6 So the disciples went and did as Jesus had directed them.
7 They brought the donkey and the colt and laid their cloaks on them,
and Jesus sat on them.

8 A massive crowd spread their cloaks on the road, while others cut
branches from the trees and spread them on the road.

9 The crowds that went ahead of Him and those that followed were
shouting:

“Hosanna to the Son of David!”†

“Blessed is He who comes in the name of the Lord!”‡

* **21:5** Zechariah 9:9 † **21:9** Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25; also in verse 15. ‡ **21:9** Psalms 118:26

“Hosanna in the highest!”§

10 When Jesus had entered Jerusalem, the whole city was stirred and
asked, “Who is this?”

11 The crowds replied, “This is Jesus, the prophet from Nazareth in
Galilee.”

Jesus Cleanses the Temple
(Mark 11:15–19; Luke 19:45–48; John 2:12–25)

12 Then Jesus entered the temple courts * and drove out all who were
buying and selling there. He overturned the tables of the money
changers and the seats of those selling doves.
13 And He declared to them, “It is written: ‘My house will be called a
house of prayer.’† But you are making it ‘a den of robbers.’‡”

14 The blind and the lame came to Him at the temple, and He healed
them.
15 But the chief priests and scribes were indignant when they saw the
wonders He performed and the children shouting in the temple
courts, “Hosanna to the Son of David!”

16 “Do you hear what these children are saying?” they asked.

“Yes,” Jesus answered. “Have you never read:

‘From the mouths of children and infants
You have ordained praise’§?”

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

The Barren Fig Tree
(Mark 11:12–14; Mark 11:20–25)

18 In the morning, as Jesus was returning to the city, He was hungry.
19 Seeing a fig tree by the road, He went up to it but found nothing on
it except leaves. “May you never bear fruit again!” He said. And
immediately the tree withered.

20 When the disciples saw this, they marveled and asked, “How did
the fig tree wither so quickly?”

21 “Truly I tell you,” Jesus replied, “if you have faith and do not
doubt, not only will you do what was done to the fig tree, but even if
you say to this mountain, ‘Be lifted up and thrown into the sea,’ it
will happen.
22 If you believe, you will receive whatever you ask for in prayer.”

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§ **21:9** Or “Hosanna in the highest heaven!” See Psalms 118:25 and Psalms 148:1. * **21:12** Literally the temple; also in verses 15 and 23; BYZ and TR the temple of God † **21:13** Isaiah 56:7 ‡ **21:13** Jeremiah 7:11 § **21:16** Psalms 8:2 (see also LXX)

Jesus' Authority Challenged
(Mark 11:27–33; Luke 20:1–8)

23 When Jesus returned to the temple courts and began to teach, the
chief priests and elders of the people came up to Him. "By what
authority are You doing these things?" they asked. "And who gave
You this authority?"

24 "I will also ask you one question," Jesus replied, "and if you
answer Me, I will tell you by what authority I am doing these things.
25 What was the source of John's baptism? Was it from heaven or
from men?"

They deliberated among themselves and said, "If we say, 'From
heaven,' He will ask, 'Why then did you not believe him?'
26 But if we say, 'From men,' we are afraid of the people, for they all
regard John as a prophet."
27 So they answered, "We do not know."

And Jesus replied, "Neither will I tell you by what authority I am
doing these things.

The Parable of the Two Sons

28 But what do you think? There was a man who had two sons. He
went to the first one and said, 'Son, go and work today in the
vineyard.'

29 'I will not,' he replied. But later he changed his mind and went.*

30 Then the man went to the second son and told him the same thing.

'I will, sir,' he said. But he did not go.

31 Which of the two did the will of his father?"

"The first,†" they answered.

Jesus said to them, "Truly I tell you, the tax collectors and prostitutes
are entering the kingdom of God before you.
32 For John came to you in a righteous way and you did not believe
him, but the tax collectors and prostitutes did. And even after you
saw this, you did not repent and believe him.

The Parable of the Wicked Tenants
(Mark 12:1–12; Luke 20:9–18)

33 Listen to another parable: There was a landowner who planted a
vineyard. He put a wall around it, dug a winepress in it, and built a
tower. Then he rented it out to some tenants and went away on a
journey.

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* **21:29** NE and WH But he went. † **21:31** NE and WH The latter

34 When the harvest time drew near, he sent his servants to the
tenants to collect his share of the fruit.
35 But the tenants seized his servants. They beat one, killed another,
and stoned a third.

36 Again, he sent other servants, more than the first group. But the
tenants did the same to them.

37 Finally, he sent his son to them. 'They will respect my son,' he said.

38 But when the tenants saw the son, they said to one another, 'This is
the heir. Come, let us kill him and take his inheritance.'
39 So they seized him and threw him out of the vineyard and killed
him.

40 Therefore, when the owner of the vineyard returns, what will he
do to those tenants?"

41 "He will bring those wretches to a wretched end," they replied,
"and will rent out the vineyard to other tenants who will give him
his share of the fruit at harvest time."

42 Jesus said to them, "Have you never read in the Scriptures:

'The stone the builders rejected
has become the cornerstone.
This is from the Lord,
and it is marvelous in our eyes'‡?

43 Therefore I tell you that the kingdom of God will be taken away
from you and given to a people who will produce its fruit.
44 He who falls on this stone will be broken to pieces, but he on
whom it falls will be crushed.§"

45 When the chief priests and Pharisees heard His parables, they
knew that Jesus was speaking about them.
46 Although they wanted to arrest Him, they were afraid of the
crowds, because the people regarded Him as a prophet.

22

The Parable of the Banquet
(Luke 14:15–24)
1 Once again, Jesus spoke to them in parables:
2 "The kingdom of heaven is like a king who prepared a wedding
banquet for his son.
3 He sent his servants to call those he had invited to the banquet, but
they refused to come.

4 Again, he sent other servants and said, 'Tell those who have been
invited that I have prepared my dinner. My oxen and fattened cattle

‡ **21:42** Psalms 118:22–23 § **21:44** Tischendorf and some early manuscripts do not include verse 44; see also Luke 20:18.

have been killed, and everything is ready. Come to the wedding
banquet.'

5 But they paid no attention and went away, one to his field, another
to his business.
6 The rest seized his servants, mistreated them, and killed them.

7 The king was enraged, and he sent his troops to destroy those
murderers and burn their city.
8 Then he said to his servants, 'The wedding banquet is ready, but
those I invited were not worthy.
9 Go therefore to the crossroads and invite to the banquet as many as
you can find.'

10 So the servants went out into the streets and gathered everyone
they could find, both evil and good, and the wedding hall was filled
with guests.

11 But when the king came in to see the guests, he spotted a man who
was not dressed in wedding clothes.
12 'Friend,' he asked, 'how did you get in here without wedding
clothes?'

But the man was speechless.

13 Then the king told the servants, 'Tie him hand and foot, and throw
him into the outer darkness, where there will be weeping and
gnashing of teeth.'

14 For many are called, but few are chosen."

Paying Taxes to Caesar
(Mark 12:13–17; Luke 20:19–26)

15 Then the Pharisees went out and conspired to trap Jesus in His
words.
16 They sent their disciples to Him along with the Herodians.
"Teacher," they said, "we know that You are honest and that You
teach the way of God in accordance with the truth. You seek favor
from no one, because You pay no attention to external appearance.
17 So tell us what You think: Is it lawful to pay taxes to Caesar or not?"

18 But Jesus knew their evil intent and said, "You hypocrites, why are
you testing Me?
19 Show Me the coin used for the tax."

And they brought Him a denarius.*

20 "Whose image is this," He asked, "and whose inscription?"

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* **22:19** A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

21 “Caesar’s,” they answered.

So Jesus told them, “Give to Caesar what is Caesar’s, and to God what is God’s.”

22 And when they heard this, they were amazed. So they left Him and went away.

The Sadducees and the Resurrection
(Mark 12:18–27; Luke 20:27–40)

23 That same day the Sadducees, who say there is no resurrection, came to Jesus and questioned Him.
24 “Teacher,” they said, “Moses declared that if a man dies without having children, his brother is to marry the widow and raise up offspring for him.†
25 Now there were seven brothers among us. The first one married and died without having children. So he left his wife to his brother.
26 The same thing happened to the second and third brothers, down to the seventh.
27 And last of all, the woman died.
28 In the resurrection, then, whose wife will she be of the seven? For all of them were married to her.”

29 Jesus answered, “You are mistaken because you do not know the Scriptures or the power of God.
30 In the resurrection, people will neither marry nor be given in marriage. Instead, they will be like the angels ‡ in heaven.
31 But concerning the resurrection of the dead, have you not read what God said to you:
32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’§? He is not the God of the dead, but of the living.”

33 When the crowds heard this, they were astonished at His teaching.

The Greatest Commandment
(Deuteronomy 6:1–19; Mark 12:28–34)

34 And when the Pharisees heard that Jesus had silenced the Sadducees, they themselves gathered together.
35 One of them, an expert in the law, tested Him with a question:
36 “Teacher, which commandment is the greatest in the Law?”

37 Jesus declared, “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’*
38 This is the first and greatest commandment.
39 And the second is like it: ‘Love your neighbor as yourself.’†
40 All the Law and the Prophets hang on these two commandments.”

Whose Son Is the Christ?
(Mark 12:35–37; Luke 20:41–44)

† **22:24** Deuteronomy 25:5 ‡ **22:30** SBL, BYZ, and TR the angels of God § **22:32** Exodus 3:6
* **22:37** Deuteronomy 6:5 † **22:39** Leviticus 19:18

41 While the Pharisees were assembled, Jesus questioned them:
42 “What do you think about the Christ? Whose son is He?”

“David’s,” they answered.

43 Jesus said to them, “How then does David in the Spirit call Him
‘Lord’? For he says:

44 ‘The Lord said to my Lord,
“Sit at My right hand
until I put Your enemies
under Your feet.” ’‡

45 So if David calls Him ‘Lord,’ how can He be David’s son?”

46 No one was able to answer a word, and from that day on no one dared to question Him any further.

23

Woes to Scribes and Pharisees
(Luke 11:37–54)
1 Then Jesus spoke to the crowds and to His disciples:
2 “The scribes and Pharisees sit in Moses’ seat.
3 So practice and observe everything they tell you. But do not do what they do, for they do not practice what they preach.
4 They tie up heavy, burdensome loads * and lay them on men’s shoulders, but they themselves are not willing to lift a finger to move them.

5 All their deeds are done for men to see. They broaden their phylacteries and lengthen their tassels.
6 They love the places of honor at banquets, the chief seats in the synagogues,
7 the greetings in the marketplaces, and the title of ‘Rabbi’ by which they are addressed.†

8 But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.
9 And do not call anyone on earth your father, for you have one Father, who is in heaven.
10 Nor are you to be called instructors, for you have one Instructor, the Christ.
11 The greatest among you shall be your servant.
12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

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‡ **22:44** Psalms 110:1 * **23:4** SBL, NE, and WH They tie up heavy loads † **23:7** Literally and to be called ‘Rabbi’ by men

13 Woe to you, scribes and Pharisees, you hypocrites! You shut the
kingdom of heaven in men's faces. You yourselves do not enter, nor
will you let in those who wish to enter.‡

15 Woe to you, scribes and Pharisees, you hypocrites! You traverse
land and sea to win a single convert, and when he becomes one, you
make him twice as much a son of hell § as you are.

16 Woe to you, blind guides! You say, 'If anyone swears by the temple,
it means nothing; but if anyone swears by the gold of the temple, he
is bound by his oath.'
17 You blind fools! Which is greater: the gold, or the temple that
makes it sacred?
18 And you say, 'If anyone swears by the altar, it means nothing; but if
anyone swears by the gift on it, he is bound by his oath.'
19 You blind men! Which is greater: the gift, or the altar that makes it
sacred?
20 So then, he who swears by the altar swears by it and by everything
on it.
21 And he who swears by the temple swears by it and by the One who
dwells in it.
22 And he who swears by heaven swears by God's throne and by the
One who sits on it.

23 Woe to you, scribes and Pharisees, you hypocrites! You pay tithes
of mint, dill, and cumin. But you have disregarded the weightier
matters of the law: justice, mercy, and faithfulness. You should have
practiced the latter, without neglecting the former.
24 You blind guides! You strain out a gnat but swallow a camel.*

25 Woe to you, scribes and Pharisees, you hypocrites! You clean the
outside of the cup and dish, but inside they are full of greed and
self-indulgence.
26 Blind Pharisee! First clean the inside of the cup and dish,† so that
the outside may become clean as well.

27 Woe to you, scribes and Pharisees, you hypocrites! You are like
whitewashed tombs, which look beautiful on the outside, but on the
inside are full of dead men's bones and every kind of impurity.
28 In the same way, on the outside you appear to be righteous, but on
the inside you are full of hypocrisy and wickedness.

29 Woe to you, scribes and Pharisees, you hypocrites! You build tombs
for the prophets and decorate the monuments of the righteous.
30 And you say, 'If we had lived in the days of our fathers, we would
not have been partners with them in shedding the blood of the

‡ **23:13** BYZ and TR include 14 Woe to you, scribes and Pharisees, you hypocrites! You defraud widows of their houses, and for a show make lengthy prayers. Therefore you will receive greater condemnation. See Mark 12:40 and Luke 20:47. § **23:15** Greek Gehenna; also in verse 33 * **23:24** See Leviticus 11:4 and Leviticus 11:23, where camels and gnats are both forbidden as food. † **23:26** NA does not include and dish.

prophets.'
31 So you testify against yourselves that you are the sons of those who
murdered the prophets.
32 Fill up, then,‡ the measure of the sin of your fathers.
33 You snakes! You brood of vipers! How will you escape the sentence
of hell?

34 Because of this, I am sending you prophets and wise men and
teachers. Some of them you will kill and crucify, and others you will
flog in your synagogues and persecute in town after town.
35 And so upon you will come all the righteous blood shed on earth,
from the blood of righteous Abel to the blood of Zechariah son of
Berechiah, whom you murdered between the temple and the altar.
36 Truly I tell you, all these things will come upon this generation.

Lament over Jerusalem
(Luke 13:31–35)

37 O Jerusalem, Jerusalem, who kills the prophets and stones those
sent to her, how often I have longed to gather your children together,
as a hen gathers her chicks under her wings, but you were unwilling!
38 Look, your house is left to you desolate.§
39 For I tell you that you will not see Me again until you say, 'Blessed
is He who comes in the name of the Lord.'*"

24

Temple Destruction and Other Signs
(Mark 13:1–8; Luke 21:5–9)
1 As Jesus left the temple and was walking away, His disciples came
up to Him to point out its buildings.

2 "Do you see all these things?" He replied. "Truly I tell you, not one
stone here will be left on another; every one will be thrown down."

3 While Jesus was sitting on the Mount of Olives, the disciples came to
Him privately. "Tell us," they said, "when will these things happen,
and what will be the sign of Your coming and of the end of the age?"

4 Jesus answered, "See to it that no one deceives you.
5 For many will come in My name, claiming, 'I am the Christ,' and
will deceive many.
6 You will hear of wars and rumors of wars, but see to it that you are
not alarmed. These things must happen, but the end is still to come.
7 Nation will rise against nation, and kingdom against kingdom.
There will be famines and earthquakes in various places.
8 All these are the beginning of birth pains.

Witnessing to All Nations
(Mark 13:9–13; Luke 21:10–19)

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‡ **23:32** Or Go ahead, then, and complete
§ **23:38** NE and WH do not include desolate.
* **23:39** Psalms 118:26

9 Then they will deliver you over to be persecuted and killed, and you
will be hated by all nations because of My name.
10 At that time many will fall away and will betray and hate one
another,
11 and many false prophets will arise and mislead many.

12 Because of the multiplication of wickedness, the love of most will
grow cold.
13 But the one who perseveres to the end will be saved.

14 And this gospel of the kingdom will be preached in all the world as
a testimony to all nations, and then the end will come.

The Abomination of Desolation
(Mark 13:14–23; Luke 21:20–24)

15 So when you see standing in the holy place 'the abomination of
desolation,'* described by the prophet Daniel (let the reader
understand),
16 then let those who are in Judea flee to the mountains.
17 Let no one on the housetop come down to retrieve anything from
his house.
18 And let no one in the field return for his cloak.

19 How miserable those days will be for pregnant and nursing
mothers!
20 Pray that your flight will not occur in the winter or on the Sabbath.
21 For at that time there will be great tribulation, unmatched from the
beginning of the world until now, and never to be seen again.
22 If those days had not been cut short, nobody would be saved. But
for the sake of the elect, those days will be cut short.

23 At that time, if anyone says to you, 'Look, here is the Christ!' or
'There He is!' do not believe it.
24 For false Christs and false prophets will appear and perform great
signs and wonders that would deceive even the elect, if that were
possible.
25 See, I have told you in advance.

The Return of the Son of Man
(Mark 13:24–27; Luke 21:25–28)

26 So if they tell you, 'There He is in the wilderness,' do not go out; or,
'Here He is in the inner rooms,' do not believe it.
27 For just as the lightning comes from the east and flashes as far as
the west, so will be the coming of the Son of Man.
28 Wherever there is a carcass, there the vultures will gather.

29 Immediately after the tribulation of those days:

'The sun will be darkened,

* **24:15** See Daniel 9:27, Daniel 11:31, and Daniel 12:11.

and the moon will not give its light;
the stars will fall from the sky,
and the powers of the heavens will be shaken.†'

30 At that time the sign of the Son of Man will appear in heaven,‡ and
all the tribes of the earth will mourn. They will see the Son of Man
coming on the clouds of heaven, with power and great glory.§
31 And He will send out His angels with a loud trumpet call, and they
will gather His elect from the four winds, from one end of the
heavens to the other.

The Lesson of the Fig Tree
(Mark 13:28–31; Luke 21:29–33)

32 Now learn this lesson * from the fig tree: As soon as its branches
become tender and sprout leaves, you know that summer is near.
33 So also, when you see all these things, you will know that He is
near,† right at the door.
34 Truly I tell you, this generation will not pass away until all these
things have happened.
35 Heaven and earth will pass away, but My words will never pass
away.

Readiness at Any Hour
(Genesis 6:1–7; Mark 13:32–37; Luke 12:35–48)

36 No one knows about that day or hour, not even the angels in
heaven, nor the Son,‡ but only the Father.
37 As it was in the days of Noah, so will it be at the coming of the Son
of Man.
38 For in the days before the flood, people were eating and drinking,
marrying and giving in marriage, up to the day Noah entered the ark.
39 And they were oblivious, until the flood came and swept them all
away. So will it be at the coming of the Son of Man.
40 Two men will be in the field: one will be taken and the other left.
41 Two women will be grinding at the mill: one will be taken and the
other left.

42 Therefore keep watch, because you do not know the day on which
your Lord will come.
43 But understand this: If the homeowner had known in which watch
of the night the thief was coming, he would have kept watch and
would not have let his house be broken into.
44 For this reason, you also must be ready, because the Son of Man
will come at an hour you do not expect.

45 Who then is the faithful and wise servant, whom the master has
put in charge of his household, to give the others their food at the
proper time?

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† **24:29** Or and the celestial bodies will be shaken; see Isaiah 13:10, Isaiah 34:4, and Joel 2:10.
‡ **24:30** Or the sky; twice in this verse § **24:30** See Daniel 7:13–14. * **24:32** Or this parable
† **24:33** Or it is near ‡ **24:36** BYZ and TR do not include nor the Son.

46 Blessed is that servant whose master finds him doing so when he returns.
47 Truly I tell you, he will put him in charge of all his possessions.

48 But suppose that servant is wicked and says in his heart, ‘My master will be away a long time.’
49 And he begins to beat his fellow servants and to eat and drink with drunkards.
50 The master of that servant will come on a day he does not expect and at an hour he does not anticipate.
51 Then he will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

25

The Parable of the Ten Virgins
1 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.
2 Five of them were foolish, and five were wise.
3 The foolish ones took their lamps but did not take along any extra oil.
4 But the wise ones took oil in flasks along with their lamps.
5 When the bridegroom was delayed, they all became drowsy and fell asleep.

6 At midnight the cry rang out: ‘Here is the bridegroom! Come out to meet him!’

7 Then all the virgins woke up and trimmed their lamps.
8 The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

9 ‘No,’ said the wise ones, ‘or there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

10 But while they were on their way to buy it, the bridegroom arrived. Those who were ready went in with him to the wedding banquet, and the door was shut.

11 Later the other virgins arrived and said, ‘Lord, lord, open the door for us!’

12 But he replied, ‘Truly I tell you, I do not know you.’

13 Therefore keep watch, because you do not know the day or the hour.*

The Parable of the Talents
(Luke 19:11–27)

* **25:13** BYZ and TR include when the Son of Man comes.

14 For it is just like a man going on a journey, who called his servants
and entrusted them with his possessions.
15 To one he gave five talents,† to another two talents, and to another
one talent—each according to his own ability. And he went on his
journey.
16 The servant who had received the five talents went at once and put
them to work ‡ and gained five more.
17 Likewise, the one with the two talents gained two more.
18 But the servant who had received the one talent went off, dug a
hole in the ground, and hid his master's money.

19 After a long time the master of those servants returned to settle
accounts with them.
20 The servant who had received the five talents came and presented
five more. 'Master,' he said, 'you entrusted me with five talents. See,
I have gained five more.'

21 His master replied, 'Well done, good and faithful servant! You have
been faithful with a few things; I will put you in charge of many
things. Enter into the joy of your master!'

22 The servant who had received the two talents also came and said,
'Master, you entrusted me with two talents. See, I have gained two
more.'

23 His master replied, 'Well done, good and faithful servant! You have
been faithful with a few things; I will put you in charge of many
things. Enter into the joy of your master!'

24 Finally, the servant who had received the one talent came and said,
'Master, I knew that you are a hard man, reaping where you have not
sown and gathering where you have not scattered seed.
25 So I was afraid and went out and hid your talent in the ground.
See, you have what belongs to you.'

26 'You wicked, lazy servant!' replied his master. 'You knew that I
reap where I have not sown and gather where I have not scattered
seed.
27 Then you should have deposited my money with the bankers, and
on my return I would have received it back with interest.

28 Therefore take the talent from him and give it to the one who has
ten talents.
29 For everyone who has will be given more, and he will have an
abundance. But the one who does not have, even what he has will be
taken away from him.
30 And throw that worthless servant into the outer darkness, where
there will be weeping and gnashing of teeth.'

† **25:15** A talent was worth about twenty years' wages for a laborer. ‡ **25:16** Or 15... And he went on his journey at once. 16... went and put them to work. Translators vary as to the placement of the Greek adverb eutheōs (at once) at the end of verse 15 or at the beginning of verse 16.

The Sheep and the Goats

31 When the Son of Man comes in His glory, and all the angels with
Him, He will sit on His glorious throne.
32 All the nations will be gathered before Him, and He will separate
the people one from another, as a shepherd separates the sheep from
the goats.
33 He will place the sheep on His right and the goats on His left.

34 Then the King will say to those on His right, 'Come, you who are
blessed by My Father, inherit the kingdom prepared for you from the
foundation of the world.
35 For I was hungry and you gave Me something to eat, I was thirsty
and you gave Me something to drink, I was a stranger and you took
Me in,
36 I was naked and you clothed Me, I was sick and you looked after
Me, I was in prison and you visited Me.'

37 Then the righteous will answer Him, 'Lord, when did we see You
hungry and feed You, or thirsty and give You something to drink?
38 When did we see You a stranger and take You in, or naked and
clothe You?
39 When did we see You sick or in prison and visit You?'

40 And the King will reply, 'Truly I tell you, whatever you did for one
of the least of these brothers of Mine, you did for Me.'

41 Then He will say to those on His left, 'Depart from Me, you who are
cursed, into the eternal fire prepared for the devil and his angels.
42 For I was hungry and you gave Me nothing to eat, I was thirsty and
you gave Me nothing to drink,
43 I was a stranger and you did not take Me in, I was naked and you
did not clothe Me, I was sick and in prison and you did not visit Me.'

44 And they too will reply, 'Lord, when did we see You hungry or
thirsty or a stranger or naked or sick or in prison, and did not
minister to You?'

45 Then the King will answer, 'Truly I tell you, whatever you did not
do for one of the least of these, you did not do for Me.'

46 And they will go away into eternal punishment, but the righteous
into eternal life."

26

The Plot to Kill Jesus
(Mark 14:1–2; Luke 22:1–2; John 11:45–57)
1 When Jesus had finished saying all these things, He told His
disciples,
2 "You know that the Passover is two days away, and the Son of Man
will be handed over to be crucified."

3 At that time the chief priests and elders of the people assembled in
the courtyard of the high priest, whose name was Caiaphas,
4 and they conspired to arrest Jesus covertly and kill Him.
5 "But not during the feast," they said, "or there may be a riot among
the people."

Jesus Anointed at Bethany
(Mark 14:3–9; Luke 7:36–50; John 12:1–8)

6 While Jesus was in Bethany in the home of Simon the Leper,*
7 a woman came to Him with an alabaster jar of expensive perfume,
which she poured on His head as He reclined at the table.

8 When the disciples saw this, they were indignant and asked, "Why
this waste?
9 This perfume could have been sold at a high price, and the money
given to the poor."

10 Aware of this, Jesus asked, "Why are you bothering this woman?
She has done a beautiful deed to Me.
11 The poor you will always have with you,† but you will not always
have Me.
12 By pouring this perfume on Me, she has prepared My body for
burial.
13 Truly I tell you, wherever this gospel is preached in all the world,
what she has done will also be told in memory of her."

Judas Agrees to Betray Jesus
(Mark 14:10–11; Luke 22:3–6)

14 Then one of the Twelve, the one called Judas Iscariot, went to the
chief priests
15 and asked, "What are you willing to give me if I hand Him over to
you?" And they set out for him thirty pieces of silver.
16 So from then on Judas looked for an opportunity to betray Jesus.

Preparing the Passover
(Mark 14:12–16; Luke 22:7–13)

17 On the first day of the Feast of Unleavened Bread,‡ the disciples
came to Jesus and asked, "Where do You want us to prepare for You
to eat the Passover?"

18 He answered, "Go into the city to a certain man and tell him that
the Teacher says, 'My time is near. I will keep the Passover with My
disciples at your house.' "
19 So the disciples did as Jesus had directed them and prepared the
Passover.

The Last Supper
(Mark 14:17–26; Luke 22:14–23; 1 Corinthians 11:17–34)

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* **26:6** Aramaic Simon the Potter or Simon the Jar Maker † **26:11** See Deuteronomy 15:11.
‡ **26:17** Literally On the first of the Unleavened; see Exodus 12:14–20.

20 When evening came, Jesus was reclining with the twelve disciples.§
21 And while they were eating, He said to them, “Truly I tell you, one
of you will betray Me.”

22 They were deeply grieved and began to ask Him one after another,
“Surely not I, Lord?”

23 Jesus answered, “The one who has dipped his hand into the bowl
with Me will betray Me.
24 The Son of Man will go just as it is written about Him, but woe to
that man by whom He is betrayed. It would be better for him if he
had not been born.”

25 Then Judas, who would betray Him, said, “Surely not I, Rabbi?”

Jesus answered, “You have said it yourself.”

26 While they were eating, Jesus took bread, spoke a blessing and
broke it, and gave it to the disciples, saying, “Take and eat; this is My
body.”

27 Then He took the cup, gave thanks, and gave it to them, saying,
“Drink from it, all of you.
28 This is My blood of the covenant,* which is poured out for many
for the forgiveness of sins.
29 I tell you, I will not drink of this fruit of the vine from now on until
that day when I drink it anew with you in My Father’s kingdom.”

30 And when they had sung a hymn, they went out to the Mount of
Olives.

Jesus Predicts Peter’s Denial
(Zechariah 13:7–9; Mark 14:27–31; Luke 22:31–38; John 13:36–38)

31 Then Jesus said to them, “This very night you will all fall away on
account of Me. For it is written:

‘I will strike the Shepherd,
and the sheep of the flock will be scattered.’†

32 But after I have risen, I will go ahead of you into Galilee.”

33 Peter said to Him, “Even if all fall away on account of You, I never
will.”

34 “Truly I tell you,” Jesus declared, “this very night, before the
rooster crows, you will deny Me three times.”

35 Peter replied, “Even if I have to die with You, I will never deny
You.” And all the other disciples said the same thing.

§ **26:20** BYZ and TR the Twelve * **26:28** BYZ and TR the new covenant † **26:31** Zechariah 13:7

Jesus Prays at Gethsemane
(Mark 14:32–42; Luke 22:39–46)

36 At that time Jesus went with His disciples to a place called
Gethsemane, and He told them, “Sit here while I go over there and
pray.”

37 He took with Him Peter and the two sons of Zebedee and began to
be sorrowful and deeply distressed.
38 Then He said to them, “My soul is consumed with sorrow to the
point of death. Stay here and keep watch with Me.”

39 Going a little farther, He fell facedown and prayed, “My Father, if it
is possible, let this cup pass from Me. Yet not as I will, but as You
will.”

40 Then Jesus returned to the disciples and found them sleeping.
“Were you not able to keep watch with Me for one hour?” He asked
Peter.
41 “Watch and pray so that you will not enter into temptation. For the
spirit is willing, but the body is weak.”

42 A second time He went away and prayed, “My Father, if this cup
cannot pass unless I drink it, may Your will be done.”
43 And again Jesus returned and found them sleeping—for their eyes
were heavy.

44 So He left them and went away once more and prayed a third time,
saying the same thing.
45 Then He returned to the disciples and said, “Are you still sleeping
and resting? Look, the hour is near, and the Son of Man is betrayed
into the hands of sinners.
46 Rise, let us go! See, My betrayer is approaching!”

The Betrayal of Jesus
(Mark 14:43–52; Luke 22:47–53; John 18:1–14)

47 While Jesus was still speaking, Judas, one of the Twelve, arrived,
accompanied by a large crowd armed with swords and clubs, sent
from the chief priests and elders of the people.

48 Now the betrayer had arranged a signal with them: “The One I kiss
is the man; arrest Him.”
49 Going directly to Jesus, he said, “Greetings, Rabbi!” and kissed Him.

50 “Friend,” Jesus replied, “do what you came for.”‡

Then the men stepped forward, seized Jesus, and arrested Him.
51 At this, one of Jesus’ companions drew his sword and struck the
servant of the high priest, cutting off his ear.

‡ **26:50** Or “Friend,” Jesus replied, “for what have you come?”

52 “Put your sword back in its place,” Jesus said to him. “For all who
draw the sword will die by the sword.
53 Are you not aware that I can call on My Father, and He will at once
put at My disposal more than twelve legions of angels?
54 But how then would the Scriptures be fulfilled that say it must
happen this way?”

55 At that time Jesus said to the crowd, “Have you come out with
swords and clubs to arrest Me as you would an outlaw? Every day I
sat teaching in the temple courts,§ and you did not arrest Me.
56 But this has all happened so that the writings of the prophets
would be fulfilled.”

Then all the disciples deserted Him and fled.

Jesus before the Sanhedrin
(Mark 14:53–65; Luke 22:66–71; John 18:19–24)

57 Those who had arrested Jesus led Him away to the house of
Caiaphas the high priest, where the scribes and elders had gathered.
58 But Peter followed Him at a distance, right up to the courtyard of
the high priest. And he went in and sat down with the guards to see
the outcome.

59 Now the chief priests and the whole Sanhedrin * were seeking false
testimony against Jesus in order to put Him to death.
60 But they did not find any, though many false witnesses came
forward.

Finally two came forward
61 and declared, “This man said, ‘I am able to destroy the temple of
God and rebuild it in three days.’ ”

62 So the high priest stood up and asked Him, “Have You no answer?
What are these men testifying against You?”

63 But Jesus remained silent.

Then the high priest said to Him, “I charge You under oath by the
living God: Tell us if You are the Christ, the Son of God.”

64 “You have said it yourself,” Jesus answered. “But I say to all of you,
from now on you will see the Son of Man sitting at the right hand of
Power † and coming on the clouds of heaven.”‡

65 At this, the high priest tore his clothes and declared, “He has
blasphemed! Why do we need any more witnesses? Look, now you
have heard the blasphemy.
66 What do you think?”

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§ **26:55** Literally the temple * **26:59** Or the whole Council † **26:64** Or the right hand of the Mighty One ‡ **26:64** See Psalms 110:1 and Daniel 7:13.

"He deserves to die," they answered.

67 Then they spit in His face and struck Him. Others slapped Him
68 and said, "Prophesy to us, Christ! Who hit You?"

Peter Denies Jesus
(Mark 14:66–72; Luke 22:54–62; John 18:15–18)

69 Meanwhile, Peter was sitting out in the courtyard, and a servant girl came up to him. "You also were with Jesus the Galilean," she said.

70 But he denied it before them all: "I do not know what you are talking about."

71 When Peter had gone out to the gateway, another servant girl saw him and said to the people there, "This man was with Jesus of Nazareth."

72 And again he denied it with an oath: "I do not know the man!"

73 After a little while, those standing nearby came up to Peter. "Surely you are one of them," they said, "for your accent gives you away."

74 At that he began to curse and swear to them, "I do not know the man!"

And immediately a rooster crowed.

75 Then Peter remembered the word that Jesus had spoken: "Before the rooster crows, you will deny Me three times." And he went outside and wept bitterly.

27

Jesus Delivered to Pilate
(Mark 15:1–5)
1 When morning came, all the chief priests and elders of the people conspired against Jesus to put Him to death.
2 They bound Him, led Him away, and handed Him over to Pilate the governor.

Judas Hangs Himself
(Zechariah 11:10–17)

3 When Judas, who had betrayed Him, saw that Jesus was condemned, he was filled with remorse and returned the thirty pieces of silver to the chief priests and elders.
4 "I have sinned by betraying innocent blood," he said.

"What is that to us?" they replied. "You bear the responsibility."

5 So Judas threw the silver into the temple and left. Then he went away and hanged himself.

6 The chief priests picked up the pieces of silver and said, “It is
unlawful to put this into the treasury, since it is blood money.”
7 After conferring together, they used the money to buy the potter’s
field as a burial place for foreigners.
8 That is why it has been called the Field of Blood to this day.
9 Then what was spoken through Jeremiah the prophet was fulfilled:

“They took the thirty pieces of silver,
the price set on Him by the people of Israel,
10 and they gave them for the potter’s field,
as the Lord had commanded me.”*

Jesus before Pilate
(Luke 23:1–5; John 18:28–40)

11 Meanwhile Jesus stood before the governor, who questioned Him:
“Are You the King of the Jews?”

“You have said so,” Jesus replied.

12 And when He was accused by the chief priests and elders, He gave
no answer.

13 Then Pilate asked Him, “Do You not hear how many charges they
are bringing against You?”

14 But Jesus gave no answer, not even to a single charge, much to the
governor’s amazement.

The Crowd Chooses Barabbas
(Mark 15:6–11; Luke 23:13–25)

15 Now it was the governor’s custom at the feast to release to the
crowd a prisoner of their choosing.
16 At that time they were holding a notorious prisoner named
Barabbas.†
17 So when the crowd had assembled, Pilate asked them, “Which one
do you want me to release to you: Barabbas, or Jesus who is called
Christ?”
18 For he knew it was out of envy that they had handed Jesus over to
him.

19 While Pilate was sitting on the judgment seat, his wife sent him
this message: “Have nothing to do with that innocent man, for I have
suffered terribly in a dream today because of Him.”

20 But the chief priests and elders persuaded the crowds to ask for
Barabbas and to have Jesus put to death.

21 “Which of the two do you want me to release to you?” asked the
governor.

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* **27:10** See Jeremiah 19:1–15, Jeremiah 32:6–9, and Zechariah 11:12–13. † **27:16** SBL and NA Jesus Barabbas; also in verse 17, but universally called Barabbas in verses 20, 21, and 26

"Barabbas," they replied.

22 "What then should I do with Jesus who is called Christ?" Pilate asked.

They all answered, "Crucify Him!"

23 "Why?" asked Pilate. "What evil has He done?"

But they shouted all the louder, "Crucify Him!"

Pilate Washes His Hands
(Mark 15:12–15)

24 When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. "I am innocent of this man's blood,‡" he said. "You bear the responsibility."

25 All the people answered, "His blood be on us and on our children!"

26 So Pilate released Barabbas to them. But he had Jesus flogged, and handed Him over to be crucified.

The Soldiers Mock Jesus
(Isaiah 50:4–11; Mark 15:16–20; Luke 22:63–65; John 19:1–15)

27 Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company around Him.
28 They stripped Him and put a scarlet robe on Him.
29 And they twisted together a crown of thorns and set it on His head. They put a staff in His right hand and knelt down before Him to mock Him, saying, "Hail, King of the Jews!"
30 Then they spit on Him and took the staff and struck Him on the head repeatedly.

31 After they had mocked Him, they removed the robe and put His own clothes back on Him. Then they led Him away to crucify Him.

The Crucifixion
(Psalms 22:1–31; Mark 15:21–32; Luke 23:26–43; John 19:16–27)

32 Along the way they found a man from Cyrene, named Simon, and they forced him to carry the cross of Jesus.

33 And when they came to a place called Golgotha, which means The Place of the Skull,
34 they offered Him wine to drink, mixed with gall; but after tasting it, He refused to drink it.

‡ **27:24** Literally this blood; BYZ and TR this righteous blood

35 When they had crucified Him, they divided up His garments by
casting lots.§
36 And sitting down, they kept watch over Him there.

37 Above His head they posted the written charge against Him:

THIS IS JESUS,
THE KING OF THE JEWS.

38 Two robbers * were crucified with Him, one on His right hand and
the other on His left.

39 And those who passed by heaped abuse on Him, shaking their
heads
40 and saying, "You who are going to destroy the temple and rebuild
it in three days, save Yourself! If You are the Son of God, come down
from the cross!"

41 In the same way, the chief priests, scribes, and elders mocked Him,
saying,
42 "He saved others, but He cannot save Himself. He is the King of
Israel! Let Him come down now from the cross, and we will believe
in Him.
43 He trusts in God. Let God deliver Him now if He wants Him.† For
He said, 'I am the Son of God.' "

44 In the same way, even the robbers who were crucified with Him
berated Him.

The Death of Jesus
(Psalms 22:1–31; Mark 15:33–41; Luke 23:44–49; John 19:28–30)

45 From the sixth hour until the ninth hour ‡ darkness came over all
the land.
46 About the ninth hour Jesus cried out in a loud voice, "Eli, Eli,§ lema
sabachthani?" which means, "My God, My God, why have You
forsaken Me?"*

47 When some of those standing there heard this, they said, "He is
calling Elijah."
48 One of them quickly ran and brought a sponge. He filled it with
sour wine,† put it on a reed, and held it up for Jesus to drink.‡

49 But the others said, "Leave Him alone. Let us see if Elijah comes to
save Him."§

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§ **27:35** See Psalms 22:18; TR includes to fulfill what was said through the prophet: "They divided My garments among them, and cast lots for My clothing." * **27:38** Or insurrectionists; also in verse 44 † **27:43** Psalms 22:8 ‡ **27:45** That is, from noon until three in the afternoon § **27:46** NE and WH Eloi, Eloi * **27:46** Psalms 22:1 † **27:48** Or filled it with wine vinegar ‡ **27:48** See Psalms 69:21. § **27:49** WH includes And another took a spear and pierced His side, and water and blood flowed out; see John 19:34.

50 When Jesus had cried out again in a loud voice, He yielded up His spirit.
51 At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split.
52 The tombs broke open, and the bodies of many saints who had fallen asleep were raised.
53 After Jesus' resurrection, when they had come out of the tombs, they entered the holy city and appeared to many people.

54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified and said, "Truly this was the Son of God."

55 And many women were there, watching from a distance. They had followed Jesus from Galilee to minister to Him.
56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

The Burial of Jesus
(Isaiah 53:9–12; Mark 15:42–47; Luke 23:50–56; John 19:38–42)

57 When it was evening, there came a rich man from Arimathea named Joseph, who himself was a disciple of Jesus.
58 He went to Pilate to ask for the body of Jesus, and Pilate ordered that it be given to him.
59 So Joseph took the body, wrapped it in a clean linen cloth,
60 and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across the entrance to the tomb and went away.
61 Mary Magdalene and the other Mary were sitting there opposite the tomb.

The Guards at the Tomb

62 The next day, the one after Preparation Day, the chief priests and Pharisees assembled before Pilate.
63 "Sir," they said, "we remember that while He was alive that deceiver said, 'After three days I will rise again.'
64 So give the order that the tomb be secured until the third day. Otherwise, His disciples may come and steal Him away and tell the people He has risen from the dead. And this last deception would be worse than the first."

65 "You have a guard," Pilate said. "Go, make the tomb as secure as you know how."
66 So they went and secured the tomb by sealing the stone and posting the guard.

28

The Resurrection
(Mark 16:1–8; Luke 24:1–12; John 20:1–9)

1 After the Sabbath, at dawn on the first day of the week,* Mary
Magdalene and the other Mary went to see the tomb.

2 Suddenly there was a great earthquake, for an angel of the Lord
descended from heaven, rolled away the stone, and sat on it.
3 His appearance was like lightning, and his clothes were white as
snow.
4 The guards trembled in fear of him and became like dead men.

5 But the angel said to the women, "Do not be afraid, for I know that
you are looking for Jesus, who was crucified.
6 He is not here; He has risen, just as He said! Come, see the place
where He lay.†
7 Then go quickly and tell His disciples, 'He has risen from the dead
and is going ahead of you into Galilee. There you will see Him.' See, I
have told you."

8 So they hurried away from the tomb in fear and great joy, and ran
to tell His disciples.
9 Suddenly ‡ Jesus met them and said, "Greetings!" They came to
Him, grasped His feet, and worshiped Him.
10 "Do not be afraid," said Jesus. "Go and tell My brothers to go to
Galilee. There they will see Me."

The Report of the Guards

11 While the women were on their way, some of the guards went into
the city and reported to the chief priests all that had happened.
12 And after the chief priests had met with the elders and formed a
plan, they gave the soldiers a large sum of money
13 and instructed them: "You are to say, 'His disciples came by night
and stole Him away while we were asleep.'
14 If this report reaches the governor, we will satisfy him and keep
you out of trouble."

15 So the guards took the money and did as they were instructed. And
this account has been circulated among the Jews to this very day.

The Great Commission
(Mark 16:14–18)

16 Meanwhile, the eleven disciples went to Galilee, to the mountain
Jesus had designated.
17 When they saw Him, they worshiped Him, but some doubted.

18 Then Jesus came to them and said, "All authority in heaven and on
earth has been given to Me.
19 Therefore go and make disciples § of all nations, baptizing them in
the name of the Father, and of the Son, and of the Holy Spirit,

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* **28:1** Literally Now after the Sabbaths, it being dawn toward the first of the Sabbaths, † **28:6** BYZ and TR where the Lord lay ‡ **28:9** BYZ and TR They were going to tell His disciples, and suddenly § **28:19** Literally Having gone, therefore, make disciples

20 and teaching them to obey all that I have commanded you. And
surely I am with you always, even to the end of the age.”

Mark

The Mission of John the Baptist
(Isaiah 40:1–5; Matthew 3:1–17; Luke 3:1–22; John 1:19–34)
1 This is the beginning of the gospel of Jesus Christ, the Son of God.*
2 As it is written in Isaiah the prophet:†

"Behold, I will send My messenger ahead of You,
who will prepare Your way."‡
3 "A voice of one calling in the wilderness,
'Prepare the way for the Lord,
make straight paths for Him.' "§

4 John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.
5 People went out to him from all of Jerusalem and the countryside of Judea. Confessing their sins, they were baptized by him in the Jordan River.

6 John was clothed in camel's hair, with a leather belt around his waist. His food was locusts and wild honey.
7 And he began to proclaim: "After me will come One more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie.
8 I baptize you with water,* but He will baptize you with the Holy Spirit.†"

9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.
10 As soon as Jesus came up out of the water, He saw ‡ the heavens breaking open and the Spirit descending on Him like a dove.
11 And a voice came from heaven: "You are My beloved Son; in You I am well pleased."

The Temptation and Preaching of Jesus
(Matthew 4:1–17; Luke 4:1–15)

12 At once the Spirit drove Jesus into the wilderness,
13 and He was there for forty days, being tempted by Satan. He was with the wild animals, and the angels ministered to Him.

14 After the arrest of John, Jesus went into Galilee and proclaimed the gospel of God.§
15 "The time is fulfilled," He said, "and the kingdom of God is near. Repent and believe in the gospel!"

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* **1:1** SBL and WH the beginning of the gospel of Jesus Christ. † **1:2** BYZ and TR in the prophets: ‡ **1:2** Malachi 3:1 § **1:3** Isaiah 40:3 (see also LXX) * **1:8** Or in water † **1:8** Or in the Holy Spirit ‡ **1:10** Or he saw; see John 1:32–33 § **1:14** BYZ and TR the gospel of the kingdom of God

The First Disciples
(Matthew 4:18–22; Luke 5:1–11; John 1:35–42)

16 As Jesus was walking beside the Sea of Galilee, He saw Simon and
his brother Andrew. They were casting a net into the sea, for they
were fishermen.
17 "Come, follow Me," Jesus said, "and I will make you fishers of
men."
18 And at once they left their nets and followed Him.

19 Going on a little farther, He saw James son of Zebedee and his
brother John. They were in a boat, mending their nets.
20 Immediately Jesus called them, and they left their father Zebedee
in the boat with the hired men and followed Him.

Jesus Expels an Unclean Spirit
(Luke 4:31–37)

21 Then Jesus and His companions went to Capernaum, and right
away Jesus entered the synagogue on the Sabbath and began to teach.
22 The people were astonished at His teaching, because He taught as
one who had authority, and not as the scribes.

23 Suddenly a man with an unclean spirit cried out in the synagogue:
24 "What do You want with us, Jesus of Nazareth? Have You come to
destroy us? I know who You are—the Holy One of God!"

25 But Jesus rebuked the spirit. "Be silent!" He said. "Come out of
him!"
26 At this, the unclean spirit threw the man into convulsions and
came out with a loud shriek.

27 All the people were amazed and began to ask one another, "What
is this? A new teaching with authority! He commands even the
unclean spirits, and they obey Him!"
28 And the news about Jesus spread quickly through the whole region
of Galilee.

Jesus Heals at Peter's House
(Matthew 8:14–17; Luke 4:38–41)

29 As soon as Jesus and His companions had left the synagogue, they
went with James and John to the home of Simon and Andrew.
30 Simon's mother-in-law was sick in bed with a fever, and they
promptly told Jesus about her.
31 So He went to her, took her by the hand, and helped her up. The
fever left her, and she began to serve them.

32 That evening, after sunset, people brought to Jesus all who were
sick and demon-possessed,
33 and the whole town gathered at the door.

34 And He healed many who were ill with various diseases and drove
out many demons. But He would not allow the demons to speak,
because they knew who He was.

Jesus Prays and Preaches
(Luke 4:42–44)

35 Early in the morning, while it was still dark, Jesus got up and
slipped out to a solitary place to pray.
36 Simon and his companions went to look for Him,
37 and when they found Him, they said, "Everyone is looking for You!"

38 But Jesus answered, "Let us go on to the neighboring towns so I
can preach there as well, for that is why I have come."
39 So He went throughout Galilee, preaching in their synagogues and
driving out demons.

The Leper's Prayer
(Leviticus 14:1–32; Matthew 8:1–4; Luke 5:12–16)

40 Then a leper * came to Jesus, begging on his knees: "If You are
willing, You can make me clean."

41 Moved with compassion,† Jesus reached out His hand and touched
the man. "I am willing," He said. "Be clean!"
42 And immediately the leprosy left him, and the man was cleansed.

43 Jesus promptly sent him away with a stern warning:
44 "See that you don't tell anyone. But go, show yourself to the priest
and present the offering Moses prescribed for your cleansing, as a
testimony to them."‡

45 But the man went out and openly began to proclaim and spread
the news.

Consequently, Jesus could no longer enter a town in plain view, but
He stayed out in solitary places. Yet people came to Him from every
quarter.

2

Jesus Heals a Paralytic
(Matthew 9:1–8; Luke 5:17–26)
1 A few days later Jesus went back to Capernaum. And when the
people heard that He was home,
2 they gathered in such large numbers that there was no more room,
not even outside the door, as Jesus spoke the word to them.

3 Then a paralytic was brought to Him, carried by four men.

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* **1:40** A leper was one afflicted with a skin disease. See Leviticus 13. † **1:41** SBL Moved with indignation ‡ **1:44** See Leviticus 14:1–32.

4 Since they were unable to get to Jesus through the crowd, they
uncovered the roof above Him, made an opening, and lowered the
paralytic on his mat.

5 When Jesus saw their faith, He said to the paralytic, “Son, your sins
are forgiven.”

6 But some of the scribes were sitting there and thinking in their
hearts,
7 “Why does this man speak like this? He is blaspheming! Who can
forgive sins but God alone?”

8 At once Jesus knew in His spirit that they were thinking this way
within themselves. “Why are you thinking these things in your
hearts?” He asked.
9 “Which is easier: to say to a paralytic, ‘Your sins are forgiven,’ or to
say, ‘Get up, pick up your mat, and walk’?
10 But so that you may know that the Son of Man has authority on
earth to forgive sins...” He said to the paralytic,
11 “I tell you, get up, pick up your mat, and go home.”

12 And immediately the man got up, picked up his mat, and walked
out in front of them all. As a result, they were all astounded and
glorified God, saying, “We have never seen anything like this!”

Jesus Calls Levi
(Matthew 9:9–13; Luke 5:27–32)

13 Once again Jesus went out beside the sea. All the people came to
Him, and He taught them there.

14 As He was walking along, He saw Levi son of Alphaeus sitting at
the tax booth. “Follow Me,” He told him, and Levi got up and
followed Him.

15 While Jesus was dining at Levi’s house, many tax collectors and
sinners were eating with Him and His disciples—for there were
many who followed Him.
16 When the scribes who were Pharisees saw Jesus eating with these
people, they asked His disciples, “Why does He eat * with tax
collectors and sinners?”

17 On hearing this, Jesus told them, “It is not the healthy who need a
doctor, but the sick. I have not come to call the righteous, but
sinners.”

Questions about Fasting
(Matthew 9:14–15; Luke 5:33–35)

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* **2:16** BYZ and TR include and drink; see Luke 5:30.

18 Now John's disciples and the Pharisees were often fasting. So
people came to Jesus and asked, "Why don't Your disciples fast like
John's disciples and those of the Pharisees?"

19 Jesus replied, "How can the guests of the bridegroom fast while He
is with them? As long as He is with them, they cannot fast.
20 But the time will come when the bridegroom will be taken from
them; then they will fast.

The Patches and the Wineskins
(Matthew 9:16–17; Luke 5:36–39)

21 No one sews a patch of unshrunk cloth on an old garment. If he
does, the new piece will pull away from the old, and a worse tear will
result.

22 And no one pours new wine into old wineskins. If he does, the
wine will burst the skins, and both the wine and the wineskins will
be ruined. Instead, new wine is poured into new wineskins."†

The Lord of the Sabbath
(1 Samuel 21:1–7; Matthew 12:1–8; Luke 6:1–5)

23 One Sabbath Jesus was passing through the grainfields, and His
disciples began to pick the heads of grain as they walked along.
24 So the Pharisees said to Him, "Look, why are they doing what is
unlawful on the Sabbath?"

25 Jesus replied, "Have you never read what David did when he and
his companions were hungry and in need?
26 During the high priesthood of Abiathar, he entered the house of
God and ate the consecrated bread,‡ which was lawful only for the
priests. And he gave some to his companions as well."

27 Then Jesus declared, "The Sabbath was made for man, not man for
the Sabbath.
28 Therefore, the Son of Man is Lord even of the Sabbath."

3

Jesus Heals on the Sabbath
(Matthew 12:9–14; Luke 6:6–11)
1 Once again Jesus entered the synagogue, and a man with a withered
hand was there.
2 In order to accuse Jesus, they were watching to see if He would heal
on the Sabbath.

3 Then Jesus said to the man with the withered hand, "Stand up
among us."
4 And He asked them, "Which is lawful on the Sabbath: to do good or
to do evil, to save life or to destroy it?"

† **2:22** Tischendorf does not include Instead, new wine is poured into new wineskins. ‡ **2:26** Or the Bread of the Presence

But they were silent.

5 Jesus looked around at them with anger and sorrow at their
hardness of heart. Then He said to the man, “Stretch out your hand.”
So he stretched it out, and it was restored.

6 At this, the Pharisees went out and began plotting with the
Herodians how they might kill Jesus.

Jesus Heals the Multitudes
(Matthew 4:23–25; Luke 6:17–19)

7 So Jesus withdrew with His disciples to the sea, accompanied by a
large crowd from Galilee, Judea,
8 Jerusalem, Idumea, the region beyond the Jordan, and the vicinity
of Tyre and Sidon. The large crowd came to Him when they heard
what great things He was doing.

9 Jesus asked His disciples to have a boat ready for Him so that the
crowd would not crush Him.
10 For He had healed so many that all who had diseases were
pressing forward to touch Him.
11 And when the unclean spirits saw Him, they fell down before Him
and cried out, “You are the Son of God!”
12 But He warned them sternly not to make Him known.

The Twelve Apostles
(Matthew 10:1–4; Luke 6:12–16)

13 Then Jesus went up on the mountain and called for those He
wanted, and they came to Him.
14 He appointed twelve of them, whom He designated as apostles,* to
accompany Him, to be sent out to preach,
15 and to have authority to drive out demons.

16 These are the twelve He appointed: Simon (whom He named Peter),
17 James son of Zebedee and his brother John (whom He named
Boanerges, meaning “Sons of Thunder”),
18 Andrew, Philip, Bartholomew, Matthew, Thomas, James son of
Alphaeus, Thaddaeus, Simon the Zealot,†
19 and Judas Iscariot, who betrayed Jesus.‡

A House Divided
(Matthew 12:22–30; Luke 11:14–23)

20 Then Jesus went home,§ and once again a crowd gathered, so that
He and His disciples could not even eat.
21 When His family heard about this, they went out to take custody of
Him, saying, “He is out of His mind.”

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* **3:14** SBL, NE, BYZ, and TR do not include whom He designated as apostles † **3:18** Greek Simon the Cananean ‡ **3:19** Literally who also betrayed Him § **3:20** Literally Then He comes to a house

22 And the scribes who had come down from Jerusalem were saying,
"He is possessed by Beelzebul,[*]" and, "By the prince of the demons
He drives out demons."

23 So Jesus called them together and began to speak to them in
parables: "How can Satan drive out Satan?
24 If a kingdom is divided against itself, it cannot stand.
25 If a house is divided against itself, it cannot stand.
26 And if Satan is divided and rises against himself, he cannot stand;
his end has come.
27 Indeed, no one can enter a strong man's house to steal his
possessions unless he first ties up the strong man. Then he can
plunder his house.

The Unpardonable Sin
(Matthew 12:31–32)

28 Truly I tell you, the sons of men will be forgiven all sins and
blasphemies, as many as they utter.
29 But whoever blasphemes against the Holy Spirit will never be
forgiven; he is guilty of eternal sin."

30 Jesus made this statement because they were saying, "He has an
unclean spirit."

Jesus' Mother and Brothers
(Matthew 12:46–50; Luke 8:19–21)

31 Then Jesus' mother and brothers came and stood outside. They
sent someone in to summon Him,
32 and a crowd was sitting around Him. "Look," He was told, "Your
mother and brothers [†] are outside, asking for You."

33 But Jesus replied, "Who are My mother and My brothers?"
34 Looking at those seated in a circle around Him, He said, "Here are
My mother and My brothers!
35 For whoever does the will of God is My brother and sister and
mother."

4

The Parable of the Sower
(Matthew 13:1–9; Luke 8:4–8)
1 Once again Jesus began to teach beside the sea, and such a large
crowd gathered around Him that He got into a boat and sat in it,
while all the people crowded along the shore.

2 And He taught them many things in parables, and in His teaching
He said,
3 "Listen! A farmer went out to sow his seed.
4 And as he was sowing, some seed fell along the path, and the birds
came and devoured it.

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[*] **3:22** WH Beezeboul; Vulgate Beelzebub [†] **3:32** NE and NA include and Your sisters.

5 Some fell on rocky ground, where it did not have much soil. It
sprang up quickly because the soil was shallow.
6 But when the sun rose, the seedlings were scorched, and they
withered because they had no root.

7 Other seed fell among thorns, which grew up and choked the
seedlings, and they yielded no crop.

8 Still other seed fell on good soil, where it sprouted, grew up, and
produced a crop—one bearing thirtyfold, another sixtyfold, and
another a hundredfold."

9 Then Jesus said, "He who has ears to hear, let him hear."

The Purpose of Jesus' Parables
(Isaiah 6:1–13; Matthew 13:10–17; Luke 8:9–10)

10 As soon as Jesus was alone with the Twelve and those around Him,
they asked Him about the parable.

11 He replied, "The mystery of the kingdom of God has been given to
you, but to those on the outside everything is expressed in parables,
12 so that,

'they may be ever seeing but never perceiving,
and ever hearing but never understanding;
otherwise they might turn
and be forgiven.'*"

The Parable of the Sower Explained
(Matthew 13:18–23; Luke 8:11–15)

13 Then Jesus said to them, "Do you not understand this parable?
Then how will you understand any of the parables?

14 The farmer sows the word.
15 Some are like the seeds † along the path, where the word is sown.
As soon as they hear it, Satan comes and takes away the word that
was sown in them.

16 Some are like the seeds sown on rocky ground. They hear the word
and at once receive it with joy.
17 But they themselves have no root, and they remain for only a
season. When trouble or persecution comes because of the word,
they quickly fall away.

18 Others are like the seeds sown among the thorns. They hear the
word,
19 but the worries of this life, the deceitfulness of wealth, and the
desire for other things come in and choke the word, and it becomes
unfruitful.

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* **4:12** Isaiah 6:9–10 (see also LXX) † **4:15** Or the word; similarly in verses 16, 18, and 20; literally Now these are the ones

20 Still others are like the seeds sown on good soil. They hear the
word, receive it, and produce a crop—thirtyfold, sixtyfold, or a
hundredfold."

The Lesson of the Lamp
(Luke 8:16–18)

21 Jesus also said to them, "Does anyone bring in a lamp to put it
under a basket or under a bed? Doesn't he set it on a stand?
22 For there is nothing hidden that will not be disclosed, and nothing
concealed that will not be brought to light.

23 If anyone has ears to hear, let him hear."

24 He went on to say, "Pay attention to what you hear. With the
measure you use, it will be measured to you, and even more will be
added to you.
25 For whoever has will be given more. But whoever does not have,
even what he has will be taken away from him."

The Seed Growing Secretly

26 Jesus also said, "The kingdom of God is like a man who scatters
seed on the ground.
27 Night and day he sleeps and wakes, and the seed sprouts and
grows, though he knows not how.
28 All by itself the earth produces a crop—first the stalk, then the
head, then grain that ripens within.
29 And as soon as the grain is ripe, he swings the sickle, because the
harvest has come.‡"

The Parable of the Mustard Seed
(Matthew 13:31–32; Luke 13:18–19)

30 Then He asked, "To what can we compare the kingdom of God?
With what parable shall we present it?
31 It is like a mustard seed, which is the smallest of all seeds sown
upon the earth.
32 But after it is planted, it grows to be the largest of all garden plants
and puts forth great branches, so that the birds of the air nest in its
shade."

33 With many such parables Jesus spoke the word to them, to the
extent that they could understand.
34 He did not tell them anything without using a parable. But
privately He explained everything to His own disciples.

Jesus Calms the Storm
(Psalms 107:1–43; Matthew 8:23–27; Luke 8:22–25)

35 When that evening came, He said to His disciples, "Let us cross to
the other side."

‡ **4:29** See Joel 3:13, including LXX.

36 After they had dismissed the crowd, they took Jesus with them,
since He was already in the boat. And there were other boats with
Him.

37 Soon a violent windstorm came up, and the waves were breaking
over the boat, so that it was being swamped.
38 But Jesus was in the stern, sleeping on the cushion. So they woke
Him and said, "Teacher, don't You care that we are perishing?"

39 Then Jesus got up and rebuked the wind and the sea. "Silence!" He
commanded. "Be still!" And the wind died down, and it was perfectly
calm.

40 "Why are you so afraid?" He asked. "Do you still have no faith?"

41 Overwhelmed with fear, they asked one another, "Who is this, that
even the wind and the sea obey Him?"

5

The Demons and the Pigs
(Matthew 8:28–34; Luke 8:26–39)
1 On the other side of the sea, they arrived in the region of the
Gerasenes.*
2 As soon as Jesus got out of the boat, He was met by a man with an
unclean spirit, who was coming from the tombs.
3 This man had been living in the tombs and could no longer be
restrained, even with chains.
4 Though he was often bound with chains and shackles, he had
broken the chains and shattered the shackles. Now there was no one
with the strength to subdue him.
5 Night and day in the tombs and in the mountains he kept crying out
and cutting himself with stones.

6 When the man saw Jesus from a distance, he ran and fell on his
knees before Him.
7 And he shouted in a loud voice, "What do You want with me, Jesus,
Son of the Most High God? I beg You before God not to torture me!"
8 For Jesus had already declared, "Come out of this man, you unclean
spirit!"

9 "What is your name?" Jesus asked.

"My name is Legion," he replied, "for we are many."
10 And he begged Jesus repeatedly not to send them out of that region.

11 There on the nearby hillside a large herd of pigs was feeding.
12 So the demons begged Jesus, "Send us to the pigs, so that we may
enter them."

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* **5:1** BYZ and TR Gadarenes; GOC Gergesenes

13 He gave them permission, and the unclean spirits came out and
went into the pigs, and the herd of about two thousand rushed down
the steep bank into the sea and drowned in the water.†

14 Those tending the pigs ran off and reported this in the town and
countryside, and the people went out to see what had happened.
15 When they came to Jesus, they saw the man who had been
possessed by the legion of demons sitting there, clothed and in his
right mind; and they were afraid.

16 Those who had seen it described what had happened to the
demon-possessed man and also to the pigs.
17 And the people began to beg Jesus to leave their region.

18 As He was getting into the boat, the man who had been possessed
by the demons begged to go with Him.
19 But Jesus would not allow him. “Go home to your own people,” He
said, “and tell them how much the Lord has done for you, and what
mercy He has shown you.”

20 So the man went away and began to proclaim throughout the
Decapolis ‡ how much Jesus had done for him. And everyone was
amazed.

The Healing Touch of Jesus
(Matthew 9:18–26; Luke 8:40–56)

21 When Jesus had again crossed by boat to the other side, a large
crowd gathered around Him beside the sea.
22 A synagogue leader named Jairus arrived, and seeing Jesus, he fell
at His feet
23 and pleaded with Him urgently, “My little daughter is near death.
Please come and place Your hands on her, so that she will be healed
and live.”

24 So Jesus went with him, and a large crowd followed and pressed
around Him.
25 And a woman was there who had suffered from bleeding for
twelve years.
26 She had borne much agony under the care of many physicians and
had spent all she had, but to no avail. Instead, her condition had only
grown worse.

27 When the woman heard about Jesus, she came up through the
crowd behind Him and touched His cloak.
28 For she kept saying, “If only I touch His garments, I will be healed.”
29 Immediately her bleeding stopped, and she sensed in her body that
she was healed of her affliction.

30 At once Jesus was aware that power had gone out from Him.
Turning to the crowd, He asked, “Who touched My garments?”

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† **5:13** Literally and were drowned in the sea ‡ **5:20** That is, the Ten Cities

31 His disciples answered, “You can see the crowd pressing in on You,
and yet You ask, ‘Who touched Me?’ ”

32 But He kept looking around to see who had done this.
33 Then the woman, knowing what had happened to her, came and
fell down before Him trembling in fear, and she told Him the whole
truth.

34 “Daughter,” said Jesus, “your faith has healed you. Go in peace and
be free of your affliction.”

35 While He was still speaking, messengers from the house of Jairus
arrived and said, “Your daughter is dead; why bother the Teacher
anymore?”

36 But Jesus overheard § their conversation and said to Jairus, “Do
not be afraid; just believe.”
37 And He did not allow anyone to accompany Him except Peter,
James, and John the brother of James.

38 When they arrived at the house of the synagogue leader, Jesus saw
the commotion and the people weeping and wailing loudly.
39 He went inside and asked, “Why all this commotion and weeping?
The child is not dead, but asleep.”
40 And they laughed at Him.

After He had put them all outside, He took the child’s father and
mother and His own companions, and went in to see the child.
41 Taking her by the hand, Jesus said, “Talitha koum!” which means,
“Little girl, I say to you, get up!”
42 Immediately the girl got up and began to walk around. She was
twelve years old, and at once they were utterly astounded.
43 Then Jesus gave strict orders that no one should know about this,
and He told them to give her something to eat.

6

The Rejection at Nazareth
(Matthew 13:53–58; Luke 4:16–30)
1 Jesus went on from there and came to His hometown, accompanied
by His disciples.
2 When the Sabbath came, He began to teach in the synagogue, and
many who heard Him were astonished. “Where did this man get
these ideas?” they asked. “What is this wisdom He has been given?
And how can He perform such miracles?
3 Isn’t this the carpenter, the son of Mary and the brother of James,
Joses,* Judas, and Simon? Aren’t His sisters here with us as well?”
And they took offense at Him.

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§ **5:36** Or ignored * **6:3** Joses is a variant of Joseph; see Matthew 13:55.

4 Then Jesus said to them, “Only in his hometown, among his
relatives, and in his own household is a prophet without honor.”
5 So He could not perform any miracles there, except to lay His hands
on a few of the sick and heal them.
6 And He was amazed at their unbelief.

And He went around from village to village, teaching the people.

The Ministry of the Twelve
(Matthew 10:5–15; Luke 9:1–6)

7 Then Jesus called the Twelve to Him and began to send them out
two by two, giving them authority over unclean spirits.
8 He instructed them to take nothing but a staff for the journey—no
bread, no bag, no money † in their belts—
9 and to wear sandals, but not a second tunic.

10 And He told them, “When you enter a house, stay there until you
leave that area.
11 If anyone will not welcome you or listen to you, shake the dust off
your feet when you leave that place, as a testimony against them.”‡

12 So they set out and preached that the people should repent.
13 They also drove out many demons and healed many of the sick,
anointing them with oil.

The Beheading of John
(Matthew 14:1–12; Luke 9:7–9)

14 Now King Herod heard about this, for Jesus’ name had become
well known, and people were saying,§ “John the Baptist has risen
from the dead! That is why miraculous powers are at work in him.”
15 Others were saying, “He is Elijah,” and still others, “He is a
prophet, like one of the prophets of old.”

16 But when Herod heard this, he said, “John, whom I beheaded, has
risen from the dead!”
17 For Herod himself had ordered that John be arrested and bound
and imprisoned, on account of his brother Philip’s wife Herodias,
whom Herod had married.
18 For John had been telling Herod, “It is not lawful for you to have
your brother’s wife!”

19 So Herodias held a grudge against John and wanted to kill him. But
she had been unable,
20 because Herod feared John and protected him, knowing that he
was a righteous and holy man. When he heard John’s words, he was
greatly perplexed; yet he listened to him gladly.

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† **6:8** Or copper coins ‡ **6:11** BYZ and TR include Truly I tell you, it will be more tolerable for Sodom and Gomorrah on the day of judgment than for that town; see Matthew 10:15. § **6:14** Literally they were saying; some manuscripts he was saying

21 On Herod's birthday, her opportunity arose. Herod held a banquet
for his nobles and military commanders and the leading men of
Galilee.
22 When the daughter of Herodias * came and danced, she pleased
Herod and his guests, and the king said to the girl, "Ask me for
whatever you wish, and I will give it to you."
23 And he swore to her, "Whatever you ask of me, I will give you, up
to half my kingdom!"

24 Then she went out and asked her mother, "What should I request?"

And her mother answered, "The head of John the Baptist."

25 At once the girl hurried back to the king with her request: "I want
you to give me the head of John the Baptist on a platter immediately."

26 The king was consumed with sorrow, but because of his oaths and
his guests, he did not want to refuse her.
27 So without delay, the king commanded that John's head be brought
in. He sent an executioner, who went and beheaded him in the
prison.
28 The man brought John's head on a platter and presented it to the
girl, who gave it to her mother.

29 When John's disciples heard about this, they came and took his
body and placed it in a tomb.

The Feeding of the Five Thousand
(Matthew 14:13–21; Luke 9:10–17; John 6:1–15)

30 Meanwhile, the apostles gathered around Jesus and brought Him
news of all they had done and taught.
31 And He said to them, "Come with Me privately to a solitary place,
and let us rest for a while." For many people were coming and going,
and they did not even have time to eat.

32 So they went away in a boat by themselves to a solitary place.
33 But many people saw them leaving and recognized them. They ran
together on foot from all the towns and arrived before them.
34 When Jesus stepped ashore and saw a large crowd, He had
compassion on them, because they were like sheep without a
shepherd. And He began to teach them many things.

35 By now the hour was already late. So the disciples came to Jesus
and said, "This is a desolate place, and the hour is already late.
36 Dismiss the crowd so they can go to the surrounding countryside
and villages and buy themselves something to eat."

37 But Jesus told them, "You give them something to eat."

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* **6:22** Some early manuscripts When his daughter Herodias

They asked Him, “Should we go out and spend two hundred denarii † to give all of them bread to eat?”

38 “Go and see how many loaves you have,” He told them.

And after checking, they said, “Five—and two fish.”

39 Then Jesus directed them to have the people sit in groups on the green grass.
40 So they sat down in groups of hundreds and fifties.

41 Taking the five loaves and the two fish and looking up to heaven, Jesus spoke a blessing and broke the loaves. Then He gave them to His disciples to set before the people. And He divided the two fish among them all.

42 They all ate and were satisfied,
43 and the disciples picked up twelve basketfuls of broken pieces of bread and fish.
44 And there were five thousand men who had eaten the loaves.

Jesus Walks on Water
(Matthew 14:22–33; John 6:16–21)

45 Immediately Jesus made His disciples get into the boat and go on ahead of Him to Bethsaida, while He dismissed the crowd.
46 After bidding them farewell, He went up on the mountain to pray.

47 When evening came, the boat was in the middle of the sea, and Jesus was alone on land.
48 He could see that the disciples were straining to row, because the wind was against them. About the fourth watch of the night,‡ Jesus went out to them, walking on the sea. He intended to pass by them,
49 but when they saw Him walking on the sea, they cried out, thinking He was a ghost—
50 for they all saw Him and were terrified.

But Jesus spoke up at once: “Take courage! It is I. Do not be afraid.”
51 Then He climbed into the boat with them, and the wind died down. And the disciples were utterly astounded,
52 for they had not understood about the loaves, but their hearts had been hardened.

Jesus Heals at Gennesaret
(Matthew 14:34–36)

53 When they had crossed over, they landed at Gennesaret and moored the boat.
54 As soon as they got out of the boat, the people recognized Jesus
55 and ran through that whole region, carrying the sick on mats to wherever they heard He was.

† **6:37** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. ‡ **6:48** That is, between three and six in the morning

56 And wherever He went—villages and towns and
countrysides—they laid the sick in the marketplaces and begged Him
just to let them touch the fringe of His cloak. And all who touched
Him were healed.

7

The Tradition of the Elders
(Matthew 15:1–9)
1 Then the Pharisees and some of the scribes who had come from
Jerusalem gathered around Jesus,
2 and they saw some of His disciples eating with hands that were
defiled—that is, unwashed.

3 Now in holding to the tradition of the elders, the Pharisees and all
the Jews do not eat until they wash their hands ceremonially.*
4 And on returning from the market, they do not eat unless they wash.
And there are many other traditions for them to observe, including
the washing of cups, pitchers, kettles, and couches for dining.†

5 So the Pharisees and scribes questioned Jesus: "Why do Your
disciples not walk according to the tradition of the elders? Instead,
they eat with defiled hands."

6 Jesus answered them, "Isaiah prophesied correctly about you
hypocrites, as it is written:

'These people honor Me with their lips,
but their hearts are far from Me.
7 They worship Me in vain;
they teach as doctrine the precepts of men.'‡

8 You have disregarded the commandment of God to keep the
tradition of men.§"

9 He went on to say, "You neatly set aside the command of God to
maintain * your own tradition.
10 For Moses said, 'Honor your father and your mother'† and 'Anyone
who curses his father or mother must be put to death.'‡
11 But you say that if a man says to his father or mother, 'Whatever
you would have received from me is Corban' (that is, a gift devoted
to God),
12 he is no longer permitted to do anything for his father or mother.
13 Thus you nullify the word of God by the tradition you have handed
down. And you do so in many such matters."

What Defiles a Man
(Matthew 15:10–20)

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* **7:3** Literally until they have washed their hands to the fist † **7:4** NE and WH cups, pitchers, and kettles. ‡ **7:7** Isaiah 29:13 (see also LXX) § **7:8** BYZ and TR include—washings of pots and cups and many such things like these. * **7:9** NA establish † **7:10** Exodus 20:12; Deuteronomy 5:16 ‡ **7:10** Exodus 21:17; Leviticus 20:9

14 Once again Jesus called the crowd to Him and said, “All of you,
listen to Me and understand:
15 Nothing that enters a man from the outside can defile him; but the
things that come out of a man, these are what defile him.”§

17 After Jesus had left the crowd and gone into the house, His
disciples inquired about the parable.

18 “Are you still so dull?” He asked. “Do you not understand?
Nothing that enters a man from the outside can defile him,
19 because it does not enter his heart, but it goes into the stomach and
then is eliminated.” (Thus all foods are clean.)*

20 He continued: “What comes out of a man, that is what defiles him.
21 For from within the hearts of men come evil thoughts, sexual
immorality, theft, murder, adultery,†
22 greed, wickedness, deceit, debauchery, envy, slander, arrogance,
and foolishness.
23 All these evils come from within, and these are what defile a man.”

The Faith of the Gentile Woman
(Matthew 15:21–28)

24 Jesus left that place and went to the region of Tyre.‡ Not wanting
anyone to know He was there, He entered a house, but was unable to
escape their notice.
25 Instead, a woman whose little daughter had an unclean spirit soon
heard about Jesus, and she came and fell at His feet.
26 Now she was a Greek woman of Syrophoenician origin, and she
kept asking Jesus to drive the demon out of her daughter.

27 “First let the children have their fill,” He said. “For it is not right to
take the children’s bread and toss it to the dogs.”

28 “Yes, Lord,” she replied, “even the dogs § under the table eat the
children’s crumbs.”

29 Then Jesus told her, “Because of this answer, you may go. The
demon has left your daughter.”
30 And she went home and found her child lying on the bed, and the
demon was gone.

The Deaf and Mute Man
(Matthew 9:27–34)

31 Then Jesus left the region of Tyre and went through Sidon to the
Sea of Galilee and into the region of the Decapolis.*

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§ **7:15** BYZ and TR include 16 If anyone has ears to hear, let him hear. * **7:19** Or and then is eliminated, thereby expelling all foods.” † **7:21** Many texts move adultery to verse 22. ‡ **7:24** WH, BYZ, and TR include and Sidon; see Matthew 15:21. § **7:28** Or puppies * **7:31** That is, the Ten Cities

32 Some people brought to Him a man who was deaf and hardly able
to speak, and they begged Jesus to place His hand on him.

33 So Jesus took him aside privately, away from the crowd, and put
His fingers into the man's ears. Then He spit and touched the man's
tongue.
34 And looking up to heaven, He sighed deeply and said to him,
"Ephphatha!" (which means, "Be opened!").
35 Immediately the man's ears were opened and his tongue was
released, and he began to speak plainly.

36 Jesus ordered them not to tell anyone. But the more He ordered
them, the more widely they proclaimed it.
37 The people were utterly astonished and said, "He has done all
things well! He makes even the deaf hear and the mute speak!"

8

The Feeding of the Four Thousand
(2 Kings 4:42–44; Matthew 15:29–39)
1 In those days the crowd once again became very large, and they
had nothing to eat. Jesus called the disciples to Him and said,
2 "I have compassion for this crowd, because they have already been
with Me three days and have nothing to eat.
3 If I send them home hungry, they will faint along the way. For some
of them have come a great distance."

4 His disciples replied, "Where in this desolate place could anyone
find enough bread to feed all these people?"

5 "How many loaves do you have?" Jesus asked.

"Seven," they replied.

6 And He instructed the crowd to sit down on the ground. Then He
took the seven loaves, gave thanks and broke them, and gave them to
His disciples to set before the people. And they distributed them to
the crowd.
7 They also had a few small fish, and Jesus blessed them and ordered
that these be set before them as well.

8 The people ate and were satisfied, and the disciples picked up seven
basketfuls of broken pieces that were left over.
9 And about four thousand men * were present.

As soon as Jesus had dismissed the crowd,
10 He got into the boat with His disciples and went to the district of
Dalmanutha.

The Demand for a Sign
(Matthew 16:1–4; Luke 12:54–56)

* **8:9** Men is implied here, that is, in addition to women and children; see Matthew 15:38.

11 Then the Pharisees came and began to argue with Jesus, testing
Him by demanding from Him a sign from heaven.

12 Jesus sighed deeply in His spirit and said, “Why does this
generation demand a sign? Truly I tell you, no sign will be given to
this generation.”
13 And He left them, got back into the boat, and crossed to the other
side.

The Leaven of the Pharisees and of Herod
(Matthew 16:5–12; Luke 12:1–3)

14 Now the disciples had forgotten to take bread, except for one loaf
they had with them in the boat.
15 “Watch out!” He cautioned them. “Beware of the leaven of the
Pharisees and of Herod.”

16 So they began to discuss with one another the fact that they had no
bread.

17 Aware of their conversation, Jesus asked them, “Why are you
debating about having no bread? Do you still not see or understand?
Do you have such hard hearts?
18 ‘Having eyes, do you not see? And having ears, do you not hear?’†
And do you not remember?
19 When I broke the five loaves for the five thousand, how many
basketfuls of broken pieces did you collect?”

“Twelve,” they answered.

20 “And when I broke the seven loaves for the four thousand, how
many basketfuls of broken pieces did you collect?”

“Seven,” they said.

21 Then He asked them, “Do you still not understand?”

The Blind Man at Bethsaida

22 When they arrived at Bethsaida, some people brought a blind man
and begged Jesus to touch him.
23 So He took the blind man by the hand and led him out of the
village. Then He spit on the man’s eyes and placed His hands on him.
“Can you see anything?” He asked.

24 The man looked up and said, “I can see the people, but they look
like trees walking around.”

25 Once again Jesus placed His hands on the man’s eyes, and when he
opened them his sight was restored, and he could see everything
clearly.

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† **8:18** See Deuteronomy 29:4, Isaiah 42:20, Jeremiah 5:21, and Ezekiel 12:2.

26 Jesus sent him home and said, “Do not go back into the village.”‡

Peter’s Confession of Christ
(Matthew 16:13–20; Luke 9:18–20; John 6:67–71)

27 Then Jesus and His disciples went on to the villages around
Caesarea Philippi. On the way, He questioned His disciples: “Who do
people say I am?”

28 They replied, “Some say John the Baptist; others say Elijah; and still
others, one of the prophets.”

29 “But what about you?” Jesus asked. “Who do you say I am?”

Peter answered, “You are the Christ.”

30 And Jesus warned them not to tell anyone about Him.

Christ’s Passion Foretold
(Matthew 16:21–23; Luke 9:21–22)

31 Then He began to teach them that the Son of Man must suffer
many things and be rejected by the elders, chief priests, and scribes,
and that He must be killed and after three days rise again.
32 He spoke this message quite frankly, and Peter took Him aside and
began to rebuke Him.

33 But Jesus, turning and looking at His disciples, rebuked Peter and
said, “Get behind Me, Satan! For you do not have in mind the things
of God, but the things of men.”

Take Up Your Cross
(Matthew 16:24–28; Luke 9:23–27)

34 Then Jesus called the crowd to Him along with His disciples, and
He told them, “If anyone wants to come after Me, he must deny
himself and take up his cross and follow Me.
35 For whoever wants to save his life will lose it, but whoever loses
his life for My sake and for the gospel will save it.

36 What does it profit a man to gain the whole world, yet forfeit his
soul?
37 Or what can a man give in exchange for his soul?
38 If anyone is ashamed of Me and My words in this adulterous and
sinful generation, the Son of Man will also be ashamed of him when
He comes in His Father’s glory with the holy angels.”

9

The Transfiguration
(Matthew 17:1–13; Luke 9:28–36; 2 Peter 1:16–21)

‡ **8:26** BYZ and TR “Do not go and tell anyone in the village.”

1 Then Jesus said to them, “Truly I tell you, there are some standing
here who will not taste death before they see the kingdom of God
arrive with power.”

2 After six days Jesus took with Him Peter, James, and John, and led
them up a high mountain by themselves. There He was transfigured
before them.
3 His clothes became radiantly white, brighter than any launderer on
earth could bleach them.
4 And Elijah and Moses appeared before them, talking with Jesus.

5 Peter said to Jesus, “Rabbi, it is good for us to be here. Let us put up
three shelters *—one for You, one for Moses, and one for Elijah.”
6 For they were all so terrified that Peter did not know what else to
say.

7 Then a cloud appeared and enveloped them, and a voice came from
the cloud: “This is My beloved Son. Listen to Him!”
8 Suddenly, when they looked around, they saw no one with them
except Jesus.

9 As they were coming down the mountain, Jesus admonished them
not to tell anyone what they had seen until the Son of Man had risen
from the dead.
10 So they kept this matter to themselves, discussing what it meant to
rise from the dead.
11 And they asked Jesus, “Why do the scribes say that Elijah must
come first?”

12 He replied, “Elijah does indeed come first, and he restores all
things. Why then is it written that the Son of Man must suffer many
things and be rejected?
13 But I tell you that Elijah has indeed come, and they have done to
him whatever they wished, just as it is written about him.”

The Boy with an Evil Spirit
(Matthew 17:14–18; Luke 9:37–42)

14 When they returned to the other disciples, they saw a large crowd
around them, and scribes arguing with them.
15 As soon as all the people saw Jesus, they were filled with awe and
ran to greet Him.

16 “What are you disputing with them?” He asked.

17 Someone in the crowd replied, “Teacher, I brought You my son,
who has a spirit that makes him mute.
18 Whenever it seizes him, it throws him to the ground. He foams at
the mouth, gnashes his teeth, and becomes rigid.† I asked Your
disciples to drive it out, but they were unable.”

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* **9:5** Or three tabernacles † **9:18** Or and is withering away

19 “O unbelieving generation!” Jesus replied. “How long must I
remain with you? How long must I put up with you? Bring the boy to
Me.”

20 So they brought him, and seeing Jesus, the spirit immediately
threw the boy into a convulsion. He fell to the ground and rolled
around, foaming at the mouth.

21 Jesus asked the boy’s father, “How long has this been with him?”

“From childhood,” he said.
22 “It often throws him into the fire or into the water, trying to kill
him. But if You can do anything, have compassion on us and help us.”

23 “If You can?” echoed Jesus. “All things are possible to him who
believes!”

24 Immediately the boy’s father cried out,‡ “I do believe; help my
unbelief!”

25 When Jesus saw that a crowd had come running, He rebuked the
unclean spirit. “You deaf and mute spirit,” He said, “I command you
to come out and never enter him again.”

26 After shrieking and convulsing him violently, the spirit came out.
The boy became like a corpse, so that many said, “He is dead.”
27 But Jesus took him by the hand and helped him to his feet, and he
stood up.

28 After Jesus had gone into the house, His disciples asked Him
privately, “Why couldn’t we drive it out?”

29 Jesus answered, “This kind cannot come out, except by prayer.”§

The Second Prediction of the Passion
(Matthew 17:22–23; Luke 9:43–45)

30 Going on from there, they passed through Galilee. But Jesus did not
want anyone to know,
31 because He was teaching His disciples. He told them, “The Son of
Man will be delivered into the hands of men. They will kill Him, and
after three days He will rise.”
32 But they did not understand this statement, and they were afraid to
ask Him about it.

The Greatest in the Kingdom
(Matthew 18:1–5; Luke 9:46–50)

33 Then they came to Capernaum. While Jesus was in the house, He
asked them, “What were you discussing on the way?”

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‡ **9:24** BYZ and TR cried out with tears § **9:29** BYZ and TR prayer and fasting

34 But they were silent, for on the way they had been arguing about which of them was the greatest.

35 Sitting down, Jesus called the Twelve and said, “If anyone wants to be first, he must be the last of all and the servant of all.”

36 Then He had a little child stand among them. Taking the child in His arms, He said to them,
37 “Whoever welcomes one of these little children in My name welcomes Me, and whoever welcomes Me welcomes not only Me, but the One who sent Me.”

38 John said to Him, “Teacher, we saw someone else driving out demons in Your name, and we tried to stop him, because he does not accompany us.”

39 “Do not stop him,” Jesus replied. “For no one who performs a miracle in My name can turn around and speak evil of Me.
40 For whoever is not against us is for us.
41 Indeed, if anyone gives you even a cup of water because you bear the name of Christ, truly I tell you, he will never lose his reward.

Temptations and Trespasses
(Matthew 18:6–9; Luke 17:1–4)

42 But if anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a large millstone hung around his neck and to be thrown into the sea.

43 If your hand causes you to sin, cut it off. It is better for you to enter life crippled than to have two hands and go into hell,* into the unquenchable fire.†
45 If your foot causes you to sin, cut it off. It is better for you to enter life lame than to have two feet and be thrown into hell.‡
47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,
48 where ‘their worm never dies, and the fire is never quenched.’§

Good Salt
(Matthew 5:13–16; Luke 14:34–35)

49 For everyone will be salted with fire.*

50 Salt is good, but if the salt loses its saltiness, with what will you season it? Have salt among yourselves, and be at peace with one another.”

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* **9:43** Greek Gehenna; also in verses 45 and 47 † **9:43** BYZ and TR include 44 where their worm never dies, and the fire is never quenched; see verse 48 and Isaiah 66:24. ‡ **9:45** BYZ and TR include 46 where their worm never dies, and the fire is never quenched; see verse 48 and Isaiah 66:24. § **9:48** Isaiah 66:24 * **9:49** BYZ and TR include and every sacrifice will be salted with salt.

10

Teachings about Divorce
(Matthew 19:1–12)
1 Then Jesus left that place and went into the region of Judea, beyond
the Jordan. Again the crowds came to Him and He taught them, as
was His custom.

2 Some Pharisees came to test Him. "Is it lawful for a man to divorce
his wife?" they inquired.

3 "What did Moses command you?" He replied.

4 They answered, "Moses permitted a man to write his wife a
certificate of divorce and send her away."*

5 But Jesus told them, "Moses wrote this commandment for you
because of your hardness of heart.
6 However, from the beginning of creation, 'God made them male and
female.'†
7 'For this reason a man will leave his father and mother and be
united to his wife,‡
8 and the two will become one flesh.'§ So they are no longer two, but
one flesh.
9 Therefore what God has joined together, let man not separate."

10 When they were back inside the house, the disciples asked Jesus
about this matter.
11 So He told them, "Whoever divorces his wife and marries another
woman commits adultery against her.
12 And if a woman divorces her husband and marries another man,
she commits adultery."

Jesus Blesses the Children
(Matthew 19:13–15; Luke 18:15–17)

13 Now people were bringing the little children to Jesus for Him to
place His hands on them, and the disciples rebuked those who
brought them.

14 But when Jesus saw this, He was indignant and told them, "Let the
little children come to Me, and do not hinder them! For the kingdom
of God belongs to such as these.
15 Truly I tell you, anyone who does not receive the kingdom of God
like a little child will never enter it."
16 And He took the children in His arms, placed His hands on them,
and blessed them.

The Rich Young Man
(Matthew 19:16–30; Luke 18:18–30)

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* **10:4** See Deuteronomy 24:1. † **10:6** Genesis 1:27; Genesis 5:2 ‡ **10:7** NE and WH do not include and be united to his wife. § **10:8** Genesis 2:24 (see also LXX)

17 As Jesus started on His way, a man ran up and knelt before Him.
"Good Teacher," he asked, "what must I do to inherit eternal life?"

18 "Why do you call Me good?" Jesus replied. "No one is good except
God alone.
19 You know the commandments: 'Do not murder, do not commit
adultery, do not steal, do not bear false witness, do not cheat others,
honor your father and mother.'*"

20 "Teacher," he replied, "all these I have kept from my youth."

21 Jesus looked at him, loved him, and said to him, "There is one thing
you lack: Go, sell everything you own and give to the poor, and you
will have treasure in heaven. Then come, follow Me.†"

22 But the man was saddened by these words and went away in
sorrow, because he had great wealth.

23 Then Jesus looked around and said to His disciples, "How hard it is
for the rich to enter the kingdom of God!"

24 And the disciples were amazed at His words.

But Jesus said to them again, "Children, how hard it is to enter ‡ the
kingdom of God!
25 It is easier for a camel to pass through the eye of a needle than for
a rich man to enter the kingdom of God."

26 They were even more astonished and said to one another, "Who
then can be saved?"

27 Jesus looked at them and said, "With man this is impossible, but
not with God. For all things are possible with God."

28 Peter began to say to Him, "Look, we have left everything and
followed You."

29 "Truly I tell you," Jesus replied, "no one who has left home or
brothers or sisters or mother or father or children or fields for My
sake and for the gospel
30 will fail to receive a hundredfold in the present age—houses and
brothers and sisters and mothers and children and fields, along with
persecutions—and in the age to come, eternal life.
31 But many who are first will be last, and the last will be first."

The Third Prediction of the Passion
(Matthew 20:17–19; Luke 18:31–34)

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* **10:19** Exodus 20:12–16; Deuteronomy 5:16–20 † **10:21** BYZ and TR Then come, take up the cross, and follow Me. ‡ **10:24** BYZ and TR how hard it is for those who trust in riches to enter

32 As they were going up the road to Jerusalem, Jesus was walking
ahead of them. The disciples were amazed, but those who followed
were afraid. Again Jesus took the Twelve aside and began to tell them
what was going to happen to Him:
33 "Look, we are going up to Jerusalem, and the Son of Man will be
delivered over to the chief priests and scribes. They will condemn
Him to death and will deliver Him over to the Gentiles,
34 who will mock Him and spit on Him and flog Him and kill Him.
And after three days He will rise again."

The Request of James and John
(Matthew 20:20–28)

35 Then James and John, the sons of Zebedee, came to Jesus and
declared, "Teacher, we want You to do for us whatever we ask."

36 "What do you want Me to do for you?" He inquired.

37 They answered, "Grant that one of us may sit at Your right hand
and the other at Your left in Your glory."

38 "You do not know what you are asking," Jesus replied. "Can you
drink the cup I will drink, or be baptized with the baptism I will
undergo?"

39 "We can," the brothers answered.

"You will drink the cup that I drink," Jesus said, "and you will be
baptized with the baptism that I undergo.
40 But to sit at My right or left is not Mine to grant. These seats belong
to those for whom § they have been prepared."

41 When the ten heard about this, they became indignant with James
and John.
42 So Jesus called them together and said, "You know that those
regarded as rulers of the Gentiles lord it over them, and their
superiors exercise authority over them.
43 But it shall not be this way among you. Instead, whoever wants to
become great among you must be your servant,
44 and whoever wants to be first must be the slave of all.
45 For even the Son of Man did not come to be served, but to serve,
and to give His life as a ransom for many."

Jesus Heals Bartimaeus
(Matthew 20:29–34; Luke 18:35–43)

46 Next, they came to Jericho. And as Jesus and His disciples were
leaving Jericho with a large crowd, a blind beggar named
Bartimaeus, the son of Timaeus, was sitting beside the road.
47 When he heard that it was Jesus of Nazareth, he began to cry out,
"Jesus, Son of David, have mercy on me!"

§ **10:40** Literally Mine to grant, but for whom

48 Many people admonished him to be silent, but he cried out all the louder, “Son of David, have mercy on me!”

49 Jesus stopped and said, “Call him.”

So they called the blind man. “Take courage!” they said. “Get up! He is calling for you.”

50 Throwing off his cloak, Bartimaeus jumped up and came to Jesus.

51 “What do you want Me to do for you?” Jesus asked.

“Rabboni,” said the blind man, “let me see again.”

52 “Go,” said Jesus, “your faith has healed you.” And immediately he received his sight and followed Jesus along the road.

11

The Triumphal Entry
(Zechariah 9:9–13; Matthew 21:1–11; Luke 19:28–40; John 12:12–19)
1 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent out two of His disciples
2 and said to them, “Go into the village ahead of you, and as soon as you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it here.
3 If anyone asks, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will return it shortly.’ ”

4 So they went and found the colt outside in the street, tied at a doorway. They untied it,
5 and some who were standing there asked, “Why are you untying the colt?”

6 The disciples answered as Jesus had instructed them, and the people gave them permission.
7 Then they led the colt to Jesus and threw their cloaks over it, and He sat on it.

8 Many in the crowd spread their cloaks on the road, while others spread branches they had cut from the fields.
9 The ones who went ahead and those who followed were shouting:

“Hosanna!”*

“Blessed is He who comes in the name of the Lord!”†

10 “Blessed is the coming kingdom of our father David!”

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* **11:9** Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25. † **11:9** Psalms 118:26

"Hosanna in the highest!"‡

11 Then Jesus entered Jerusalem and went into the temple courts.§ He looked around at everything, but since it was already late, He went out to Bethany with the Twelve.

Jesus Curses the Fig Tree
(Matthew 21:18–22; Mark 11:20–25)

12 The next day, when they had left Bethany, Jesus was hungry.
13 Seeing in the distance a fig tree in leaf, He went to see if there was any fruit on it. But when He reached it, He found nothing on it except leaves, since it was not the season for figs.
14 Then He said to the tree, "May no one ever eat of your fruit again." And His disciples heard this statement.

Jesus Cleanses the Temple
(Matthew 21:12–17; Luke 19:45–48; John 2:12–25)

15 When they arrived in Jerusalem, Jesus entered the temple courts and began to drive out those who were buying and selling there. He overturned the tables of the money changers and the seats of those selling doves.
16 And He would not allow anyone to carry merchandise through the temple courts.
17 Then Jesus began to teach them, and He declared, "Is it not written: 'My house will be called a house of prayer for all the nations'*? But you have made it 'a den of robbers.'†"

18 When the chief priests and scribes heard this, they looked for a way to kill Him. For they were afraid of Him, because the whole crowd was astonished at His teaching.

19 And when evening came, Jesus and His disciples went ‡ out of the city.

The Withered Fig Tree
(Matthew 21:18–22; Mark 11:12–14)

20 As they were walking back in the morning, they saw the fig tree withered from its roots.
21 Peter remembered it and said, "Look, Rabbi! The fig tree You cursed has withered."

22 "Have faith in God," Jesus said to them.
23 "Truly I tell you that if anyone says to this mountain, 'Be lifted up and thrown into the sea,' and has no doubt in his heart but believes that it will happen, it will be done for him.

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‡ **11:10** Or "Hosanna in the highest heaven!" See Psalms 118:25 and Psalms 148:1. § **11:11** Literally the temple; also in verses 15, 16, and 27 * **11:17** Isaiah 56:7 † **11:17** Jeremiah 7:11 ‡ **11:19** Literally they went; BYZ and TR He went

24 Therefore I tell you, whatever you ask for in prayer, believe that
you have received it, and it will be yours.

25 And when you stand to pray, if you hold anything against another,
forgive it, so that your Father in heaven will forgive your trespasses
as well.§"

Jesus' Authority Challenged
(Matthew 21:23–27; Luke 20:1–8)

27 After their return to Jerusalem, Jesus was walking in the temple
courts, and the chief priests, scribes, and elders came up to Him.
28 "By what authority are You doing these things?" they asked. "And
who gave You the authority to do them?"

29 "I will ask you one question," Jesus replied, "and if you answer Me,
I will tell you by what authority I am doing these things.
30 John's baptism—was it from heaven or from men? Answer Me!"

31 They deliberated among themselves what they should answer: "If
we say, 'From heaven,' He will ask, 'Why then did you not believe
him?'
32 But if we say, 'From men'..." they were afraid of the people, for
they all held that John truly was a prophet.
33 So they answered, "We do not know."

And Jesus replied, "Neither will I tell you by what authority I am
doing these things."

12

The Parable of the Wicked Tenants
(Matthew 21:33–46; Luke 20:9–18)
1 Then Jesus began to speak to them in parables: "A man planted a
vineyard. He put a wall around it, dug a wine vat, and built a
watchtower. Then he rented it out to some tenants and went away on
a journey.

2 At harvest time, he sent a servant to the tenants to collect his share
of the fruit of the vineyard.
3 But they seized the servant, beat him, and sent him away
empty-handed.

4 Then he sent them another servant, and they struck him over the
head and treated him shamefully.

5 He sent still another, and this one they killed.

He sent many others; some they beat and others they killed.

§ **11:25** BYZ and TR include 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses; see Matthew 6:15.

6 Finally, having one beloved son, he sent him to them. ‘They will
respect my son,’ he said.

7 But the tenants said to one another, ‘This is the heir. Come, let us
kill him, and the inheritance will be ours.’
8 So they seized the son, killed him, and threw him out of the
vineyard.

9 What then will the owner of the vineyard do? He will come and kill
those tenants, and will give the vineyard to others.
10 Have you never read this Scripture:

‘The stone the builders rejected
has become the cornerstone.
11 This is from the Lord,
and it is marvelous in our eyes’*?”

12 At this, the leaders sought † to arrest Jesus, for they knew that He
had spoken this parable against them. But fearing the crowd, they
left Him and went away.

Paying Taxes to Caesar
(Matthew 22:15–22; Luke 20:19–26)

13 Later, they sent some of the Pharisees and Herodians to catch Jesus
in His words.
14 “Teacher,” they said, “we know that You are honest and seek favor
from no one. Indeed, You are impartial and teach the way of God in
accordance with the truth. Is it lawful to pay taxes to Caesar or not?
Should we pay them or not?”

15 But Jesus saw through their hypocrisy and said, “Why are you
testing Me? Bring Me a denarius ‡ to inspect.”
16 So they brought it, and He asked them, “Whose image is this? And
whose inscription?”

“Caesar’s,” they answered.

17 Then Jesus told them, “Give to Caesar what is Caesar’s, and to God
what is God’s.”

And they marveled at Him.

The Sadducees and the Resurrection
(Matthew 22:23–33; Luke 20:27–40)

18 Then the Sadducees, who say there is no resurrection, came to
Jesus and questioned Him:

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* **12:11** Psalms 118:22–23 † **12:12** Literally they sought ‡ **12:15** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2.

19 “Teacher, Moses wrote for us that if a man’s brother dies and
leaves a wife but no children, the man is to marry his brother’s
widow and raise up offspring for him.§
20 Now there were seven brothers. The first one married and died,
leaving no children.
21 Then the second one married the widow, but he also died and left
no children. And the third did likewise.
22 In this way, none of the seven left any children. And last of all, the
woman died.
23 In the resurrection, then,* whose wife will she be? For all seven
were married to her.”

24 Jesus said to them, “Aren’t you mistaken, because you do not know
the Scriptures or the power of God?
25 When the dead rise, they will neither marry nor be given in
marriage. Instead, they will be like the angels in heaven.

26 But concerning the dead rising, have you not read about the
burning bush in the Book of Moses, how God told him, ‘I am the God
of Abraham, the God of Isaac, and the God of Jacob’†?
27 He is not the God of the dead, but of the living. You are badly
mistaken!”

The Greatest Commandment
(Deuteronomy 6:1–19; Matthew 22:34–40)

28 Now one of the scribes had come up and heard their debate.
Noticing how well Jesus had answered them, he asked Him, “Which
commandment is the most important of all?”

29 Jesus replied, “This is the most important: ‘Hear O Israel, the Lord
our God, the Lord is One.
30 Love the Lord your God with all your heart and with all your soul
and with all your mind and with all your strength.’‡
31 The second is this: ‘Love your neighbor as yourself.’§ No other
commandment is greater than these.”

32 “Right, Teacher,” the scribe replied. “You have stated correctly that
God is One and there is no other but Him,
33 and to love Him with all your heart and with all your
understanding and with all your strength, and to love your neighbor
as yourself, which is more important than all burnt offerings and
sacrifices.”

34 When Jesus saw that the man had answered wisely, He said, “You
are not far from the kingdom of God.”

And no one dared to question Him any further.

Whose Son Is the Christ?
(Matthew 22:41–46; Luke 20:41–44)

§ **12:19** Deuteronomy 25:5 * **12:23** Literally In the resurrection, when they rise, † **12:26** Exodus 3:6 ‡ **12:30** Deuteronomy 6:4–5 § **12:31** Leviticus 19:18

35 While Jesus was teaching in the temple courts,* He asked, “How
can the scribes say that the Christ is the Son of David?
36 Speaking by the Holy Spirit, David himself declared:

‘The Lord said to my Lord,
“Sit at My right hand
until I put Your enemies
under Your feet.” ’†

37 David himself calls Him ‘Lord.’ So how can He be David’s son?”

And the large crowd listened to Him with delight.

Beware of the Scribes
(Luke 20:45–47)

38 In His teaching Jesus also said, “Watch out for the scribes. They
like to walk around in long robes, to receive greetings in the
marketplaces,
39 and to have the chief seats in the synagogues and the places of
honor at banquets.
40 They defraud widows of their houses,‡ and for a show make
lengthy prayers. These men will receive greater condemnation.”

The Widow’s Offering
(Luke 21:1–4)

41 As Jesus was sitting opposite the treasury, He watched the crowd
putting money into it. And many rich people put in large amounts.
42 Then one poor widow came and put in two small copper coins,
which amounted to a small fraction of a denarius.§

43 Jesus called His disciples to Him and said, “Truly I tell you, this
poor widow has put more than all the others into the treasury.
44 For they all contributed out of their surplus, but she out of her
poverty has put in all she had to live on.”

13

Temple Destruction and Other Signs
(Matthew 24:1–8; Luke 21:5–9)
1 As Jesus was leaving the temple, one of His disciples said to Him,
“Teacher, look at the magnificent stones and buildings!”

2 “Do you see all these great buildings?” Jesus replied. “Not one stone
here will be left on another; every one will be thrown down.”

3 While Jesus was sitting on the Mount of Olives opposite the temple,
Peter, James, John, and Andrew asked Him privately,

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* **12:35** Literally the temple † **12:36** Psalms 110:1 ‡ **12:40** Literally They devour widows’ houses § **12:42** Greek put in two lepta, which is a kodrantēs; a lepton was a Jewish coin of bronze or copper worth about 1/128 of a denarius.

4 “Tell us, when will these things happen? And what will be the sign
that they are about to be fulfilled?”

5 Jesus began by telling them, “See to it that no one deceives you.
6 Many will come in My name, claiming, ‘I am He,’ and will deceive
many.
7 When you hear of wars and rumors of wars, do not be alarmed.
These things must happen, but the end is still to come.
8 Nation will rise against nation, and kingdom against kingdom.
There will be earthquakes in various places, as well as famines.
These are the beginning of birth pains.

Witnessing to All Nations
(Matthew 24:9–14; Luke 21:10–19)

9 So be on your guard. You will be delivered over to the councils and
beaten in the synagogues. On My account you will stand before
governors and kings as witnesses to them.
10 And the gospel must first be proclaimed to all the nations.
11 But when they arrest you and hand you over, do not worry
beforehand what to say. Instead, speak whatever you are given at
that time, for it will not be you speaking, but the Holy Spirit.

12 Brother will betray brother to death, and a father his child.
Children will rise against their parents and have them put to death.
13 You will be hated by everyone because of My name, but the one
who perseveres to the end will be saved.

The Abomination of Desolation
(Matthew 24:15–25; Luke 21:20–24)

14 So when you see the abomination of desolation * standing where it
should not be † (let the reader understand), then let those who are in
Judea flee to the mountains.
15 Let no one on the housetop go back inside to retrieve anything
from his house.
16 And let no one in the field return for his cloak.

17 How miserable those days will be for pregnant and nursing
mothers!
18 Pray that this will not occur in the winter.
19 For those will be days of tribulation unmatched from the beginning
of God’s creation until now, and never to be seen again.
20 If the Lord had not cut short those days, nobody would be saved.
But for the sake of the elect, whom He has chosen, He has cut them
short.

21 At that time if anyone says to you, ‘Look, here is the Christ!’ or
‘There He is!’ do not believe it.
22 For false Christs and false prophets will appear and perform signs
and wonders that would deceive even the elect, if that were possible.

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* **13:14** See Daniel 9:27, Daniel 11:31, and Daniel 12:11; BYZ and TR include spoken of by Daniel the prophet. † **13:14** Or where he should not be

23 So be on your guard; I have told you everything in advance.

The Return of the Son of Man
(Matthew 24:26–31; Luke 21:25–28)

24 But in those days, after that tribulation:

'The sun will be darkened,
and the moon will not give its light;
25 the stars will fall from the sky,
and the powers of the heavens will be shaken.'‡

26 At that time they will see the Son of Man coming in the clouds with great power and glory.§
27 And He will send out the angels to gather His elect from the four winds, from the ends of the earth to the ends of heaven.

The Lesson of the Fig Tree
(Matthew 24:32–35; Luke 21:29–33)

28 Now learn this lesson * from the fig tree: As soon as its branches become tender and sprout leaves, you know that summer is near.
29 So also, when you see these things happening, know that He is near,† right at the door.
30 Truly I tell you, this generation will not pass away until all these things have happened.
31 Heaven and earth will pass away, but My words will never pass away.

Readiness at Any Hour
(Matthew 24:36–51; Luke 12:35–48)

32 No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.
33 Be on your guard and stay alert!‡ For you do not know when the appointed time will come.

34 It is like a man going on a journey who left his house, put each servant in charge of his own task, and instructed the doorkeeper to keep watch.
35 Therefore keep watch, because you do not know when the master of the house will return—whether in the evening, at midnight, when the rooster crows, or in the morning.
36 Otherwise, he may arrive without notice and find you sleeping.
37 And what I say to you, I say to everyone: Keep watch!"

14

The Plot to Kill Jesus
(Matthew 26:1–5; Luke 22:1–2; John 11:45–57)

‡ **13:25** Or and the celestial bodies will be shaken; see Isaiah 13:10, Isaiah 34:4, and Joel 2:10. § **13:26** See Daniel 7:13–14. * **13:28** Or this parable † **13:29** Or it is near ‡ **13:33** BYZ and TR Be on your guard, stay alert, and pray!

1 Now the Passover and the Feast of Unleavened Bread * were two
days away, and the chief priests and scribes were looking for a covert
way to arrest Jesus and kill Him.
2 "But not during the feast," they said, "or there may be a riot among
the people."

Jesus Anointed at Bethany
(Matthew 26:6–13; Luke 7:36–50; John 12:1–8)

3 While Jesus was in Bethany reclining at the table in the home of
Simon the Leper,† a woman came with an alabaster jar of expensive
perfume, made of pure nard. She broke open the jar and poured it
on Jesus' head.

4 Some of those present, however, expressed their indignation to one
another: "Why this waste of perfume?
5 It could have been sold for over three hundred denarii ‡ and the
money given to the poor." And they scolded her.

6 But Jesus said, "Leave her alone; why are you bothering her? She
has done a beautiful deed to Me.
7 The poor you will always have with you,§ and you can help them
whenever you want. But you will not always have Me.
8 She has done what she could to anoint My body in advance of My
burial.
9 And truly I tell you, wherever the gospel is preached in all the
world, what she has done will also be told in memory of her."

Judas Agrees to Betray Jesus
(Matthew 26:14–16; Luke 22:3–6)

10 Then Judas Iscariot, one of the Twelve, went to the chief priests to
betray Jesus to them.
11 They were delighted to hear this, and they promised to give him
money.

So Judas began to look for an opportunity to betray Jesus.

Preparing the Passover
(Matthew 26:17–19; Luke 22:7–13)

12 On the first day of the Feast of Unleavened Bread,* when the
Passover lamb was to be sacrificed, Jesus' disciples asked Him,
"Where do You want us to prepare for You to eat the Passover?"

13 So He sent two of His disciples and told them, "Go into the city, and
a man carrying a jug of water will meet you. Follow him,

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* **14:1** Literally and the Unleavened; see Exodus 12:14–20. † **14:3** Aramaic Simon the Potter or Simon the Jar Maker ‡ **14:5** A denarius was customarily a day's wage for a laborer; see Matthew 20:2. § **14:7** See Deuteronomy 15:11. * **14:12** Literally On the first day of the Unleavened; see Exodus 12:14–20.

14 and whichever house he enters, say to the owner, ‘The Teacher
asks: Where is My guest room, where I may eat the Passover with My
disciples?’
15 And he will show you a large upper room, furnished and ready.
Make preparations for us there.”

16 So the disciples left and went into the city, where they found
everything as Jesus had described. And they prepared the Passover.

The Last Supper
(Matthew 26:20–30; Luke 22:14–23; 1 Corinthians 11:17–34)

17 When evening came, Jesus arrived with the Twelve.
18 And while they were reclining and eating, Jesus said, “Truly I tell
you, one of you who is eating with Me will betray Me.”

19 They began to be grieved and to ask Him one after another, “Surely
not I?”

20 He answered, “It is one of the Twelve—the one who is dipping his
hand † into the bowl with Me.
21 The Son of Man will go just as it is written about Him, but woe to
that man by whom He is betrayed! It would be better for him if he
had not been born.”

22 While they were eating, Jesus took bread, spoke a blessing and
broke it, and gave it to the disciples, saying, “Take it; this is My body.”

23 Then He took the cup, gave thanks, and gave it to them, and they
all drank from it.
24 He said to them, “This is My blood of the covenant,‡ which is
poured out for many.
25 Truly I tell you, I will no longer drink of the fruit of the vine until
that day when I drink it anew in the kingdom of God.”

26 And when they had sung a hymn, they went out to the Mount of
Olives.

Jesus Predicts Peter’s Denial
(Zechariah 13:7–9; Matthew 26:31–35; Luke 22:31–38; John 13:36–38)

27 Then Jesus said to them, “You will all fall away,§ for it is written:

‘I will strike the Shepherd,
and the sheep will be scattered.’*

28 But after I have risen, I will go ahead of you into Galilee.”

29 Peter declared, “Even if all fall away, I never will.”

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† **14:20** Literally the one who is dipping ‡ **14:24** BYZ and TR the new covenant § **14:27** BYZ and TR include on account of Me this night; see Matthew 26:31. * **14:27** Zechariah 13:7

30 “Truly I tell you,” Jesus replied, “this very night, before the rooster
crows twice, you will deny Me three times.”

31 But Peter kept insisting, “Even if I have to die with You, I will never
deny You.” And all the others said the same thing.

Jesus Prays at Gethsemane
(Matthew 26:36–46; Luke 22:39–46)

32 Then they came to a place called Gethsemane, and Jesus told His
disciples, “Sit here while I pray.”

33 He took with Him Peter, James, and John, and began to be deeply
troubled and distressed.
34 Then He said to them, “My soul is consumed with sorrow to the
point of death. Stay here and keep watch.”

35 Going a little farther, He fell to the ground and prayed that, if it
were possible, the hour would pass from Him.
36 “Abba, Father,” He said, “all things are possible for You. Take this
cup from Me. Yet not what I will, but what You will.”

37 Then Jesus returned and found them sleeping. “Simon, are you
asleep?” He asked. “Were you not able to keep watch for one hour?
38 Watch and pray so that you will not enter into temptation. For the
spirit is willing, but the body is weak.”

39 Again He went away and prayed, saying the same thing.
40 And again Jesus returned and found them sleeping—for their eyes
were heavy. And they did not know what to answer Him.

41 When Jesus returned the third time, He said, “Are you still sleeping
and resting? That is enough! The hour has come. Look, the Son of
Man is betrayed into the hands of sinners.
42 Rise, let us go. See, My betrayer is approaching!”

The Betrayal of Jesus
(Matthew 26:47–56; Luke 22:47–53; John 18:1–14)

43 While Jesus was still speaking, Judas, one of the Twelve, arrived,
accompanied by a crowd armed with swords and clubs, sent from the
chief priests, scribes, and elders.

44 Now the betrayer had arranged a signal with them: “The One I kiss
is the man; arrest Him and lead Him away securely.”
45 Going directly to Jesus, he said, “Rabbi!” and kissed Him.

46 Then the men seized Jesus and arrested Him.
47 And one of the bystanders drew his sword and struck the servant
of the high priest, cutting off his ear.

48 Jesus asked the crowd, “Have you come out with swords and clubs
to arrest Me as you would an outlaw?
49 Every day I was with you, teaching in the temple courts,† and you
did not arrest Me. But this has happened that the Scriptures would
be fulfilled.”

50 Then everyone deserted Him and fled.
51 One young man who had been following Jesus was wearing a linen
cloth around his body. They caught hold of him,
52 but he pulled free of the linen cloth and ran away naked.

Jesus before the Sanhedrin
(Matthew 26:57–68; Luke 22:66–71; John 18:19–24)

53 They led Jesus away to the high priest, and all the chief priests,
elders, and scribes assembled.
54 Peter followed Him at a distance, right into the courtyard of the
high priest. And he sat with the officers and warmed himself by the
fire.

55 Now the chief priests and the whole Sanhedrin ‡ were seeking
testimony against Jesus to put Him to death, but they did not find any.
56 For many bore false witness against Jesus, but their testimony was
inconsistent.

57 Then some men stood up and testified falsely against Him:
58 “We heard Him say, ‘I will destroy this man-made temple, and in
three days I will build another that is made without hands.’ ”
59 But even their testimony was inconsistent.

60 So the high priest stood up before them and questioned Jesus,
“Have You no answer? What are these men testifying against You?”

61 But Jesus remained silent and made no reply.

Again the high priest questioned Him, “Are You the Christ, the Son of
the Blessed One?”

62 “I am,” said Jesus, “and you will see the Son of Man sitting at the
right hand of Power § and coming with the clouds of heaven.”*

63 At this, the high priest tore his clothes and declared, “Why do we
need any more witnesses?
64 You have heard the blasphemy. What is your verdict?”

And they all condemned Him as deserving of death.

65 Then some of them began to spit on Him. They blindfolded Him,
struck Him with their fists, and said to Him, “Prophesy!” And the
officers received Him with slaps in His face.

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† **14:49** Literally the temple ‡ **14:55** Or the whole Council § **14:62** Or the right hand of the Mighty One * **14:62** See Psalms 110:1 and Daniel 7:13.

Peter Denies Jesus
(Matthew 26:69–75; Luke 22:54–62; John 18:15–18)

66 While Peter was in the courtyard below, one of the servant girls of the high priest came down
67 and saw him warming himself there. She looked at Peter and said, "You also were with Jesus the Nazarene."

68 But he denied it. "I do not know or even understand what you are talking about," he said. Then he went out to the gateway, and the rooster crowed.†

69 There the servant girl saw him and again said to those standing nearby, "This man is one of them."

70 But he denied it again.

After a little while, those standing nearby said once more to Peter, "Surely you are one of them, for you too are a Galilean."‡

71 But he began to curse and swear, "I do not know this man of whom you speak!"
72 And immediately the rooster crowed a second time.

Then Peter remembered the word that Jesus had spoken to him: "Before the rooster crows twice, you will deny Me three times." And he broke down and wept.

15

Jesus Delivered to Pilate
(Matthew 27:1–2)
1 Early in the morning, the chief priests, elders, scribes, and the whole Sanhedrin * devised a plan. They bound Jesus, led Him away, and handed Him over to Pilate.

2 So Pilate questioned Him, "Are You the King of the Jews?"

"You have said so," Jesus replied.

3 And the chief priests began to accuse Him of many things.

4 Then Pilate questioned Him again, "Have You no answer? Look how many charges they are bringing against You!"

5 But to Pilate's amazement, Jesus made no further reply.

The Crowd Chooses Barabbas
(Matthew 27:15–23; Luke 23:13–25)

† **14:68** NE and WH do not include and the rooster crowed. ‡ **14:70** BYZ and TR include and your speech is similar. * **15:1** Or the whole Council

6 Now it was Pilate's custom at the feast to release to the people † a
prisoner of their choosing.
7 And a man named Barabbas was imprisoned with the rebels who
had committed murder during the insurrection.
8 So the crowd went up and began asking Pilate to keep his custom.

9 "Do you want me to release to you the King of the Jews?" Pilate
asked.
10 For he knew it was out of envy that the chief priests had handed
Jesus over.

11 But the chief priests stirred up the crowd to have him release
Barabbas to them instead.

Pilate Delivers Up Jesus
(Matthew 27:24–26)

12 So Pilate asked them again, "What then do you want me to do with
the One you call the King of the Jews?"

13 And they shouted back, "Crucify Him!"

14 "Why?" asked Pilate. "What evil has He done?"

But they shouted all the louder, "Crucify Him!"

15 And wishing to satisfy the crowd, Pilate released Barabbas to them.
But he had Jesus flogged, and handed Him over to be crucified.

The Soldiers Mock Jesus
(Isaiah 50:4–11; Matthew 27:27–31; Luke 22:63–65; John 19:1–15)

16 Then the soldiers led Jesus away into the palace (that is, the
Praetorium) and called the whole company together.
17 They dressed Him in a purple robe, twisted together a crown of
thorns, and set it on His head.
18 And they began to salute Him: "Hail, King of the Jews!"

19 They kept striking His head with a staff and spitting on Him. And
they knelt down and bowed before Him.
20 After they had mocked Him, they removed the purple robe and put
His own clothes back on Him. Then they led Him out to crucify Him.

The Crucifixion
(Psalms 22:1–31; Matthew 27:32–44; Luke 23:26–43; John 19:16–27)

21 Now Simon of Cyrene, the father of Alexander and Rufus, was
passing by on his way in from the country, and the soldiers forced
him to carry the cross of Jesus.

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† **15:6** Literally Now at the feast he would release to them

22 They brought Jesus to a place called Golgotha, which means The
Place of the Skull.
23 There they offered Him wine mixed with myrrh, but He did not
take it.

24 And they crucified Him.

They also divided His garments by casting lots to decide what each of
them would take.‡

25 It was the third hour § when they crucified Him.
26 And the charge inscribed against Him read:

THE KING OF THE JEWS.

27 Along with Jesus, they crucified two robbers,* one on His right and
one on His left.†

29 And those who passed by heaped abuse on Him, shaking their
heads and saying, "Aha! You who are going to destroy the temple and
rebuild it in three days,
30 come down from the cross and save Yourself!"

31 In the same way, the chief priests and scribes mocked Him among
themselves, saying, "He saved others, but He cannot save Himself!
32 Let the Christ, the King of Israel, come down now from the cross,
so that we may see and believe!" And even those who were crucified
with Him berated Him.

The Death of Jesus
(Psalms 22:1–31; Matthew 27:45–56; Luke 23:44–49; John 19:28–30)

33 From the sixth hour until the ninth hour ‡ darkness came over all
the land.
34 At the ninth hour, Jesus cried out in a loud voice, "Eloi, Eloi, lema
sabachthani?" which means, "My God, My God, why have You
forsaken Me?"§

35 When some of those standing nearby heard this, they said,
"Behold, He is calling Elijah."

36 And someone ran and filled a sponge with sour wine.* He put it on
a reed and held it up for Jesus to drink,† saying, "Leave Him alone.
Let us see if Elijah comes to take Him down."

37 But Jesus let out a loud cry and breathed His last.
38 And the veil of the temple was torn in two from top to bottom.

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‡ **15:24** See Psalms 22:18. § **15:25** That is, nine in the morning * **15:27** Or insurrectionists † **15:27** BYZ and TR include 28 So the Scripture was fulfilled that says, "And He was numbered with the transgressors." See Isaiah 53:12 and Luke 22:37. ‡ **15:33** That is, from noon until three in the afternoon § **15:34** Psalms 22:1 * **15:36** Or a sponge with wine vinegar † **15:36** See Psalms 69:21.

39 When the centurion standing there in front of Jesus saw how He
had breathed His last,‡ he said, “Truly this man was the Son of God!”

40 And there were also women watching from a distance. Among
them were Mary Magdalene, Mary the mother of James the younger
and of Joses,§ and Salome.
41 These women had followed Jesus and ministered to Him while He
was in Galilee, and there were many other women who had come up
to Jerusalem with Him.

The Burial of Jesus
(Isaiah 53:9–12; Matthew 27:57–61; Luke 23:50–56; John 19:38–42)

42 Now it was already evening. Since it was Preparation Day (that is,
the day before the Sabbath),
43 Joseph of Arimathea, a prominent Council member who himself
was waiting for the kingdom of God, boldly went to Pilate to ask for
the body of Jesus.

44 Pilate was surprised to hear that Jesus was already dead, so he
summoned the centurion to ask if this was so.
45 When Pilate had confirmed it with the centurion, he granted the
body to Joseph.

46 So Joseph bought a linen cloth, took down the body of Jesus,
wrapped it in the cloth, and placed it in a tomb that had been cut out
of the rock. Then he rolled a stone against the entrance to the tomb.
47 Mary Magdalene and Mary the mother of Joseph * saw where His
body was placed.

16

The Resurrection
(Matthew 28:1–10; Luke 24:1–12; John 20:1–9)
1 When the Sabbath was over, Mary Magdalene, Mary the mother of
James, and Salome bought spices so they could go and anoint the
body of Jesus.
2 Very early on the first day of the week,* just after sunrise, they went
to the tomb.
3 They were asking one another, “Who will roll away the stone from
the entrance of the tomb?”
4 But when they looked up, they saw that the stone had been rolled
away, even though it was extremely large.

5 When they entered the tomb, they saw a young man dressed in a
white robe sitting on the right side, and they were alarmed.
6 But he said to them, “Do not be alarmed. You are looking for Jesus
the Nazarene, who was crucified. He has risen! He is not here! See
the place where they put Him.

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‡ **15:39** BYZ and TR saw how, having cried out, He had breathed His last § **15:40** Joses is a variant of Joseph; see Matthew 27:56. * **15:47** Or Joses * **16:2** Literally And very early on the first of the Sabbaths,

7 But go, tell His disciples and Peter, ‘He is going ahead of you into
Galilee. There you will see Him, just as He told you.’ ”

8 So the women left the tomb and ran away, trembling and
bewildered. And in their fear they did not say a word to anyone.†

Jesus Appears to Mary Magdalene
(John 20:10–18)

9 Early on the first day of the week, after Jesus had risen,‡ He
appeared first to Mary Magdalene, from whom He had driven out
seven demons.
10 She went and told those who had been with Him, who were
mourning and weeping.
11 And when they heard that Jesus was alive and she had seen Him,
they did not believe it.

Jesus Appears to Two Disciples
(Luke 24:13–35)

12 After this, Jesus appeared in a different form to two of them as
they walked along in the country.

13 And they went back and reported it to the rest, but they did not
believe them either.

The Great Commission
(Matthew 28:16–20)

14 Later, as they were eating, Jesus appeared to the Eleven and
rebuked them for their unbelief and hardness of heart, because they
did not believe those who had seen Him after He had risen.

15 And He said to them, “Go into all the world and preach the gospel
to every creature.
16 Whoever believes and is baptized will be saved, but whoever does
not believe will be condemned.
17 And these signs will accompany those who believe: In My name
they will drive out demons; they will speak in new tongues;§
18 they will pick up snakes with their hands, and if they drink any
deadly poison, it will not harm them; they will lay their hands on the
sick, and they will be made well.”

The Ascension
(Luke 24:50–53; Acts 1:6–11)

19 After the Lord Jesus had spoken to them, He was taken up into
heaven and sat down at the right hand of God.

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† **16:8** Early manuscripts end the Gospel of Mark after verse 8. Other manuscripts contain only a short ending, a version of the following: 9 But they quickly reported all these instructions to Peter’s companions. Afterward, Jesus Himself, through them, sent out from east to west the sacred and imperishable proclamation of eternal salvation. Amen. ‡ **16:9** Or After Jesus had risen early on the first day of the week § **16:17** WH in tongues

20 And they went out and preached everywhere, and the Lord worked
through them, confirming His word by the signs that accompanied it.

Luke

Dedication to Theophilus
(Acts 1:1–3)
1 Many have undertaken to compose an account of the things that
have been fulfilled among us,
2 just as they were handed down to us by the initial eyewitnesses and
servants of the word.
3 Therefore, having carefully investigated everything from the
beginning, it seemed good also to me to write an orderly account for
you, most excellent Theophilus,
4 so that you may know the certainty of the things you have been
taught.

Gabriel Foretells John's Birth

5 In the time of Herod king of Judea there was a priest named
Zechariah, who belonged to the priestly division of Abijah, and
whose wife Elizabeth was a daughter of Aaron.
6 Both of them were righteous in the sight of God, walking
blamelessly in all the commandments and decrees of the Lord.
7 But they had no children, because Elizabeth was barren, and they
were both well along in years.

8 One day while Zechariah's division was on duty and he was serving
as priest before God,
9 he was chosen by lot, according to the custom of the priesthood, to
enter the temple of the Lord and burn incense.
10 And at the hour of the incense offering, the whole congregation
was praying outside.

11 Just then an angel of the Lord appeared to Zechariah, standing at
the right side of the altar of incense.
12 When Zechariah saw him, he was startled and gripped with fear.

13 But the angel said to him, "Do not be afraid, Zechariah, because
your prayer has been heard. Your wife Elizabeth will bear you a son,
and you are to give him the name John.
14 He will be a joy and delight to you, and many will rejoice at his
birth,
15 for he will be great in the sight of the Lord. He shall never take
wine or strong drink, and he will be filled with the Holy Spirit even
from his mother's womb.
16 Many of the sons of Israel he will turn back to the Lord their God.
17 And he will go on before the Lord in the spirit and power of Elijah,
to turn the hearts of the fathers to their children * and the
disobedient to the wisdom of the righteous—to make ready a people
prepared for the Lord."

* **1:17** Malachi 4:5–6

18 “How can I be sure of this?” Zechariah asked the angel. “I am an
old man, and my wife is well along in years.”

19 “I am Gabriel,” replied the angel. “I stand in the presence of God,
and I have been sent to speak to you and to bring you this good news.
20 And now you will be silent and unable to speak until the day this
comes to pass, because you did not believe my words, which will be
fulfilled at their proper time.”

21 Meanwhile, the people were waiting for Zechariah and wondering
why he took so long in the temple.
22 When he came out and was unable to speak to them, they realized
he had seen a vision in the temple. He kept making signs to them but
remained speechless.
23 And when the days of his service were complete, he returned home.

24 After these days, his wife Elizabeth became pregnant and for five
months remained in seclusion. She declared,
25 “The Lord has done this for me. In these days He has shown me
favor and taken away my disgrace among the people.”

Gabriel Foretells Jesus’ Birth

26 In the sixth month, God sent the angel Gabriel to a town in Galilee
called Nazareth,
27 to a virgin pledged in marriage to a man named Joseph, who was
of the house of David. And the virgin’s name was Mary.
28 The angel appeared to her and said, “Greetings,† you who are
highly favored! The Lord is with you.‡”

29 Mary was greatly troubled at his words and wondered what kind
of greeting this might be.
30 So the angel told her, “Do not be afraid, Mary, for you have found
favor with God.
31 Behold, you will conceive and give birth to a son, and you are to
give Him the name Jesus.
32 He will be great and will be called the Son of the Most High. The
Lord God will give Him the throne of His father David,
33 and He will reign over the house of Jacob forever. His kingdom will
never end!”

34 “How can this be,” Mary asked the angel, “since I am a virgin?”

35 The angel replied, “The Holy Spirit will come upon you, and the
power of the Most High will overshadow you. So the Holy One to be
born § will be called the Son of God.
36 Look, even Elizabeth your relative has conceived a son in her old
age, and she who was called barren is in her sixth month.
37 For no word from God will ever fail.*”

† **1:28** Or Rejoice ‡ **1:28** BYZ and TR include Blessed are you among women! § **1:35** TR born of you * **1:37** Or For nothing will be impossible with God.

38 “I am the Lord’s servant,” Mary answered. “May it happen to me
according to your word.” Then the angel left her.

Mary Visits Elizabeth

39 In those days Mary got ready and hurried to a town in the hill
country of Judah,
40 where she entered the home of Zechariah and greeted Elizabeth.

41 When Elizabeth heard Mary’s greeting, the baby leaped in her
womb, and Elizabeth was filled with the Holy Spirit.
42 In a loud voice she exclaimed, “Blessed are you among women,
and blessed is the fruit of your womb!
43 And why am I so honored, that the mother of my Lord should
come to me?
44 For as soon as the sound of your greeting reached my ears, the
baby in my womb leaped for joy.
45 Blessed is she who has believed that the Lord’s word to her will be
fulfilled.”

Mary’s Song
(1 Samuel 2:1–11)

46 Then Mary said:

“My soul magnifies the Lord,
47 and my spirit rejoices in God my Savior!
48 For He has looked with favor on the humble state of His servant.
From now on all generations will call me blessed.
49 For the Mighty One has done great things for me.
Holy is His name.
50 His mercy extends to those who fear Him,
from generation to generation.
51 He has performed mighty deeds with His arm;
He has scattered those who are proud
in the thoughts of their hearts.
52 He has brought down rulers from their thrones,
but has exalted the humble.
53 He has filled the hungry with good things,
but has sent the rich away empty.
54 He has helped His servant Israel,
remembering to be merciful,
55 as He promised to our fathers,
to Abraham and his descendants forever.”

56 Mary stayed with Elizabeth for about three months and then
returned home.

The Birth of John the Baptist

57 When the time came for Elizabeth to have her child, she gave birth
to a son.
58 Her neighbors and relatives heard that the Lord had shown her
great mercy, and they rejoiced with her.

59 On the eighth day, when they came to circumcise the child, they
were going to name him after his father Zechariah.
60 But his mother replied, “No! He shall be called John.”

61 They said to her, “There is no one among your relatives who bears
this name.”
62 So they made signs to his father to find out what he wanted to
name the child.

63 Zechariah asked for a tablet and wrote, “His name is John.” And
they were all amazed.
64 Immediately Zechariah’s mouth was opened and his tongue was
released, and he began to speak, praising God.

65 All their neighbors were filled with awe, and people throughout
the hill country of Judea were talking about these events.
66 And all who heard this wondered in their hearts and asked, “What
then will this child become?” For the Lord’s hand was with him.

Zechariah’s Song

67 Then his father Zechariah was filled with the Holy Spirit and
prophesied:

68 “Blessed be the Lord, the God of Israel,
because He has visited and redeemed His people.
69 He has raised up a horn of salvation for us
in the house of His servant David,
70 as He spoke through His holy prophets,
those of ages past,
71 salvation from our enemies
and from the hand of all who hate us,
72 to show mercy to our fathers
and to remember His holy covenant,
73 the oath He swore to our father Abraham,
to grant us
74 deliverance from hostile hands,
that we may serve Him without fear,
75 in holiness and righteousness before Him
all the days of our lives.

76 And you, child, will be called
a prophet of the Most High;
for you will go on before the Lord
to prepare the way for Him,
77 to give to His people the knowledge of salvation
through the forgiveness of their sins,
78 because of the tender mercy of our God,
by which the Dawn † will visit us from on high,
79 to shine on those who live in darkness
and in the shadow of death,

† **1:78** Or the Morning Light or the Sunrise

to guide our feet
into the path of peace.”

80 And the child grew and became strong in spirit;‡ and he lived in
the wilderness until the time of his public appearance to Israel.

2

The Birth of Jesus
(Matthew 1:18–25)
1 Now in those days a decree went out from Caesar Augustus that a
census should be taken of the whole empire.*
2 This was the first census to take place while † Quirinius was
governor of Syria.
3 And everyone went to his own town to register.

4 So Joseph also went up from Nazareth in Galilee to Judea, to the city
of David called Bethlehem, since he was from the house and line of
David.
5 He went there to register with Mary, who was pledged to him in
marriage and was expecting a child.

6 While they were there, the time came for her Child to be born.
7 And she gave birth to her firstborn, a Son. She wrapped Him in
swaddling cloths and laid Him in a manger, because there was no
room for them in the inn.

The Shepherds and the Angels

8 And there were shepherds residing in the fields nearby, keeping
watch over their flocks by night.
9 Just then an angel of the Lord stood before them, and the glory of
the Lord shone around them, and they were terrified.
10 But the angel said to them, “Do not be afraid! For behold, I bring
you good news of great joy that will be for all the people:
11 Today in the city of David a Savior has been born to you. He is
Christ the Lord!
12 And this will be a sign to you: You will find a baby wrapped in
swaddling cloths and lying in a manger.”

13 And suddenly there appeared with the angel a great multitude of
the heavenly host, praising God and saying:

14 “Glory to God in the highest,
and on earth peace to men
on whom His favor rests!”

15 When the angels had left them and gone into heaven, the
shepherds said to one another, “Let us go to Bethlehem and see this
thing that has happened, which the Lord has made known to us.”

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‡ **1:80** Or in the Spirit * **2:1** Or of the whole land or of the whole world † **2:2** Or This was the census before

16 So they hurried off and found Mary and Joseph and the Baby, who
was lying in the manger.
17 After they had seen the Child, they spread the message they had
received about Him.
18 And all who heard it were amazed at what the shepherds said to
them.
19 But Mary treasured up all these things and pondered them in her
heart.

20 The shepherds returned, glorifying and praising God for all they
had heard and seen, which was just as the angel had told them.

Jesus Presented at the Temple

21 When the eight days until His circumcision had passed, He was
named Jesus, the name the angel had given Him before He had been
conceived.

22 And when the time of purification according to the Law of Moses
was complete, His parents brought Him to Jerusalem to present Him
to the Lord
23 (as it is written in the Law of the Lord: "Every firstborn male shall
be consecrated to the Lord"‡),
24 and to offer the sacrifice specified in the Law of the Lord: "A pair
of turtledoves or two young pigeons."§

The Prophecy of Simeon

25 Now there was a man in Jerusalem named Simeon, who was
righteous and devout. He was waiting for the consolation of Israel,
and the Holy Spirit was upon him.
26 The Holy Spirit had revealed to him that he would not see death
before he had seen the Lord's Christ.
27 Led by the Spirit, he went into the temple courts.* And when the
parents brought in the child Jesus to do for Him what was customary
under the Law,
28 Simeon took Him in his arms and blessed God, saying:

29 "Sovereign Lord, as You have promised,
    You now dismiss Your servant in peace.
30 For my eyes have seen Your salvation,
    31 which You have prepared in the sight of all people,
32 a light for revelation to the Gentiles,
    and for glory to Your people Israel."

33 The Child's father and mother were amazed at what was spoken
about Him.
34 Then Simeon blessed them and said to His mother Mary:

"Behold, this Child is appointed to cause
    the rise and fall of many in Israel,

‡ **2:23** Exodus 13:2 § **2:24** Leviticus 12:8 * **2:27** Literally the temple; also in verse 46

and to be a sign that will be spoken against,
35 so that the thoughts of many hearts will be revealed—
and a sword will pierce your soul as well."

The Prophecy of Anna

36 There was also a prophetess named Anna, the daughter of Phanuel,
of the tribe of Asher, who was well along in years. She had been
married for seven years,
37 and then was a widow to the age of eighty-four.† She never left the
temple, but worshiped night and day, fasting and praying.

38 Coming forward at that moment, she gave thanks to God and spoke
about the Child to all who were waiting for the redemption of
Jerusalem.

The Return to Nazareth
(Matthew 2:19–23)

39 When Jesus' parents had done everything required by the Law of
the Lord, they returned to Galilee, to their own town of Nazareth.

40 And the Child grew and became strong.‡ He was filled with
wisdom, and the grace of God was upon Him.

The Boy Jesus at the Temple

41 Every year His parents went to Jerusalem for the Feast of the
Passover.
42 And when He was twelve years old, they went up according to the
custom of the Feast.

43 When those days were over and they were returning home, the
boy Jesus remained behind in Jerusalem, but His parents were
unaware He had stayed.
44 Assuming He was in their company, they traveled on for a day
before they began to look for Him among their relatives and friends.

45 When they could not find Him, they returned to Jerusalem to
search for Him.
46 Finally, after three days they found Him in the temple courts, sitting
among the teachers, listening to them and asking them questions.
47 And all who heard Him were astounded at His understanding and
His answers.

48 When His parents saw Him, they were astonished. "Child, why
have You done this to us?" His mother asked. "Your father and I have
been anxiously searching for You."

49 "Why were you looking for Me?" He asked. "Did you not know
that I had to be in My Father's house §?"

† **2:37** Or was a widow for eighty-four years ‡ **2:40** BYZ and TR became strong in spirit
§ **2:49** Or I had to be about My Father's business

50 But they did not understand the statement He was making to them.

51 Then He went down to Nazareth with them and was obedient to
them. But His mother treasured up all these things in her heart.

52 And Jesus grew in wisdom and stature, and in favor with God and
man.

3

The Mission of John the Baptist
(Isaiah 40:1–5; Matthew 3:1–12; Mark 1:1–8; John 1:19–28)
1 In the fifteenth year of the reign of Tiberius Caesar, while Pontius
Pilate was governor of Judea, Herod tetrarch of Galilee, his brother
Philip tetrarch of Ituraea and Trachonitis, and Lysanias tetrarch of
Abilene,
2 during the high priesthood of Annas and Caiaphas, the word of God
came to John son of Zechariah in the wilderness.

3 He went into all the region around the Jordan, preaching a baptism
of repentance for the forgiveness of sins,
4 as it is written in the book of the words of Isaiah the prophet:

"A voice of one calling in the wilderness,
'Prepare the way for the Lord,
make straight paths for Him.
5 Every valley shall be filled in,
and every mountain and hill made low.
The crooked ways shall be made straight,
and the rough ways smooth.
6 And all humanity will see God's salvation.' "*

7 Then John said to the crowds coming out to be baptized by him,
"You brood of vipers, who warned you to flee from the coming wrath?
8 Produce fruit, then, in keeping with repentance. And do not begin
to say to yourselves, 'We have Abraham as our father.' For I tell you
that out of these stones God can raise up children for Abraham.
9 The axe lies ready at the root of the trees, and every tree that does
not produce good fruit will be cut down and thrown into the fire."

10 The crowds asked him, "What then should we do?"

11 John replied, "Whoever has two tunics should share with him who
has none, and whoever has food should do the same."

12 Even tax collectors came to be baptized. "Teacher," they asked,
"what should we do?"

13 "Collect no more than you are authorized," he answered.

14 Then some soldiers asked him, "And what should we do?"

* **3:6** Literally And all flesh will see God's salvation; Isaiah 40:3–5 (see also LXX)

“Do not take money by force or false accusation,” he said. “Be content with your wages.”

15 The people were waiting expectantly and were all wondering in their hearts if John could be the Christ.
16 John answered all of them: “I baptize you with water,† but One more powerful than I will come, the straps of whose sandals I am not worthy to untie.‡ He will baptize you with the Holy Spirit and with fire.§
17 His winnowing fork is in His hand to clear His threshing floor and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.”

18 With these and many other exhortations, John proclaimed the good news to the people.
19 But when he rebuked Herod the tetrarch regarding his brother’s wife Herodias and all the evils he had done,
20 Herod added this to them all: He locked John up in prison.

The Baptism of Jesus
(Matthew 3:13–17; Mark 1:9–11; John 1:29–34)

21 When all the people were being baptized, Jesus was baptized too. And as He was praying, heaven was opened,
22 and the Holy Spirit descended on Him in a bodily form like a dove. And a voice came from heaven: “You are My beloved Son; in You I am well pleased.”

The Genealogy of Jesus
(Ruth 4:18–22; Matthew 1:1–17)

23 Jesus Himself was about thirty years old when He began His ministry.

He was regarded as the son of Joseph,
the son of Heli,
24 the son of Matthat, the son of Levi, the son of Melchi,
the son of Jannai, the son of Joseph,
25 the son of Mattathias, the son of Amos, the son of Nahum,
the son of Esli, the son of Naggai,
26 the son of Maath, the son of Mattathias, the son of Semein,
the son of Josech, the son of Joda,
27 the son of Joanan, the son of Rhesa, the son of Zerubbabel,
the son of Shealtiel, the son of Neri,
28 the son of Melchi, the son of Addi, the son of Cosam,
the son of Elmadam, the son of Er,
29 the son of Joshua, the son of Eliezer, the son of Jorim,
the son of Matthat, the son of Levi,
30 the son of Simeon, the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim,

† **3:16** Or in water ‡ **3:16** Cited in Acts 13:25 § **3:16** Or in the Holy Spirit and in fire

31 the son of Melea, the son of Menna, the son of Mattatha,
the son of Nathan, the son of David,
32 the son of Jesse, the son of Obed, the son of Boaz,
the son of Sala,* the son of Nahshon,
33 the son of Amminadab, the son of Admin,† the son of Arni,‡
the son of Hezron, the son of Perez, the son of Judah,
34 the son of Jacob, the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor,
35 the son of Serug, the son of Reu, the son of Peleg,
the son of Eber, the son of Shelah,
36 the son of Cainan, the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech,
37 the son of Methuselah, the son of Enoch, the son of Jared,
the son of Mahalalel, the son of Cainan,
38 the son of Enosh,§ the son of Seth, the son of Adam,
the son of God.

4

The Temptation of Jesus
(Matthew 4:1–11; Mark 1:12–13)
1 Then Jesus, full of the Holy Spirit, returned from the Jordan and
was led by the Spirit into the wilderness,*
2 where for forty days He was tempted by the devil. He ate nothing
during those days, and when they had ended, He was hungry.

3 The devil said to Him, “If You are the Son of God, tell this stone to
become bread.”

4 But Jesus answered, “It is written: ‘Man shall not live on bread
alone.’†”

5 Then the devil led Him up to a high place and showed Him in an
instant all the kingdoms of the world.
6 “I will give You authority over all these kingdoms and all their
glory,” he said. “For it has been relinquished to me, and I can give it
to anyone I wish.
7 So if You worship me, it will all be Yours.”

8 But Jesus answered, “It is written: ‘Worship the Lord your God and
serve Him only.’‡”

9 Then the devil led Him to Jerusalem and set Him on the pinnacle of
the temple. “If You are the Son of God,” he said, “throw Yourself
down from here.
10 For it is written:

‘He will command His angels concerning You

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* **3:32** BYZ and TR Salmon; see Ruth 4:20–21 and Matthew 1:4–5. † **3:33** BYZ and TR Aram; others Ram; see Ruth 4:19 and Matthew 1:3–4. ‡ **3:33** WH, BYZ, and TR do not include the son of Arni. § **3:38** Greek Enōs, a variant spelling of Enosh; see Genesis 5:6. * **4:1** Or in the wilderness † **4:4** Deuteronomy 8:3; BYZ and TR on bread alone, but on every word of God. ‡ **4:8** Deuteronomy 6:13

to guard You carefully;
11 and they will lift You up in their hands,
so that You will not strike Your foot against a stone.’§”

12 But Jesus answered, “It also says, ‘Do not put the Lord your God to the test.’*”

13 When the devil had finished every temptation, he left Him until an opportune time.

Jesus Begins His Ministry
(Isaiah 9:1–7; Matthew 4:12–17; Mark 1:14–15)

14 Jesus returned to Galilee in the power of the Spirit, and the news about Him spread throughout the surrounding region.
15 He taught in their synagogues and was glorified by everyone.

The Rejection at Nazareth
(Isaiah 61:1–11; Matthew 13:53–58; Mark 6:1–6)

16 Then Jesus came to Nazareth, where He had been brought up. As was His custom, He entered the synagogue on the Sabbath. And when He stood up to read,
17 the scroll of the prophet Isaiah was handed to Him. Unrolling it, He found the place where it was written:

18 “The Spirit of the Lord is on Me,
because He has anointed Me
to preach good news to the poor.
He has sent Me to proclaim liberty to the captives †
and recovery of sight to the blind,
to release the oppressed,
19 to proclaim the year of the Lord’s favor.”‡

20 Then He rolled up the scroll, returned it to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him,
21 and He began by saying, “Today this Scripture is fulfilled in your hearing.”

22 All spoke well of Him and marveled at the gracious words that came from His lips. “Isn’t this the son of Joseph?” they asked.

23 Jesus said to them, “Surely you will quote this proverb to Me: ‘Physician, heal yourself! Do here in Your hometown what we have heard that You did in Capernaum.’ ”

24 Then He added, “Truly I tell you, no prophet is accepted in his hometown.

§ **4:11** Psalms 91:11–12 * **4:12** Deuteronomy 6:16 † **4:18** BYZ and TR He has sent Me to heal the brokenhearted, to proclaim liberty to the captives ‡ **4:19** Or to proclaim the acceptable year of the Lord; Isaiah 61:1–2 (see also LXX)

25 But I tell you truthfully that there were many widows in Israel in
the time of Elijah, when the sky was shut for three and a half years
and great famine swept over all the land.
26 Yet Elijah was not sent to any of them, but to the widow of
Zarephath in Sidon.
27 And there were many lepers § in Israel in the time of Elisha the
prophet. Yet not one of them was cleansed—only Naaman the
Syrian."

28 On hearing this, all the people in the synagogue were enraged.
29 They got up, drove Him out of the town, and led Him to the brow
of the hill on which the town was built, in order to throw Him over
the cliff.
30 But Jesus passed through the crowd and went on His way.

Jesus Expels an Unclean Spirit
(Mark 1:21–28)

31 Then He went down to Capernaum, a town in Galilee, and on the
Sabbath He began to teach the people.
32 They were astonished at His teaching, because His message had
authority.

33 In the synagogue there was a man possessed by the spirit of an
unclean demon. He cried out in a loud voice,
34 "Ha! What do You want with us, Jesus of Nazareth? Have You
come to destroy us? I know who You are—the Holy One of God!"

35 But Jesus rebuked the demon. "Be silent!" He said. "Come out of
him!" At this, the demon threw the man down before them all and
came out without harming him.

36 All the people were overcome with amazement and asked one
another, "What is this message? With authority and power He
commands the unclean spirits, and they come out!"
37 And the news about Jesus spread throughout the surrounding
region.

Jesus Heals at Peter's House
(Matthew 8:14–17; Mark 1:29–34)

38 After Jesus had left the synagogue, He went to the home of Simon,
whose mother-in-law was suffering from a high fever. So they
appealed to Jesus on her behalf,
39 and He stood over her and rebuked the fever, and it left her. And
she got up at once and began to serve them.

40 At sunset, all who were ill with various diseases were brought to
Jesus, and laying His hands on each one, He healed them.

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§ **4:27** A leper was one afflicted with a skin disease. See Leviticus 13.

41 Demons also came out of many people, shouting, “You are the Son
of God!” But He rebuked the demons and would not allow them to
speak, because they knew He was the Christ.

Jesus Preaches in Judea
(Mark 1:35–39)

42 At daybreak, Jesus went out to a solitary place, and the crowds
were looking for Him. They came to Him and tried to keep Him from
leaving.
43 But Jesus told them, “I must preach the good news of the kingdom
of God to the other towns as well, because that is why I was sent.”

44 And He continued to preach in the synagogues of Judea.*

5

The First Disciples
(Matthew 4:18–22; Mark 1:16–20; John 1:35–42)
1 On one occasion, while Jesus was standing by the Lake of
Gennesaret * with the crowd pressing in on Him to hear the word of
God,
2 He saw two boats at the edge of the lake. The fishermen had left
them and were washing their nets.
3 Jesus got into the boat belonging to Simon and asked him to put out
a little from shore. And sitting down, He taught the people from the
boat.

4 When Jesus had finished speaking, He said to Simon, “Put out into
deep water and let down your nets for a catch.”

5 “Master,” Simon replied, “we have worked hard all night without
catching anything. But because You say so, I will let down the nets.”
6 When they had done so, they caught such a large number of fish
that their nets began to tear.
7 So they signaled to their partners in the other boat to come and
help them, and they came and filled both boats so full that they
began to sink.

8 When Simon Peter saw this, he fell at Jesus’ knees. “Go away from
me, Lord,” he said, “for I am a sinful man.”
9 For he and his companions were astonished at the catch of fish they
had taken,
10 and so were his partners James and John, the sons of Zebedee.

“Do not be afraid,” Jesus said to Simon. “From now on you will catch
men.”
11 And when they had brought their boats ashore, they left
everything and followed Him.

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* **4:44** BYZ and TR Galilee; see Mark 1:39. * **5:1** That is, the Sea of Galilee

The Leper's Prayer
(Leviticus 14:1–32; Matthew 8:1–4; Mark 1:40–45)

12 While Jesus was in one of the towns, a man came along who was
covered with leprosy.† When he saw Jesus, he fell facedown and
begged Him, "Lord, if You are willing, You can make me clean."

13 Jesus reached out His hand and touched the man. "I am willing,"
He said. "Be clean!" And immediately the leprosy left him.

14 "Do not tell anyone," Jesus instructed him. "But go, show yourself
to the priest and present the offering Moses prescribed for your
cleansing, as a testimony to them."‡

15 But the news about Jesus spread all the more, and great crowds
came to hear Him and to be healed of their sicknesses.
16 Yet He frequently withdrew to the wilderness to pray.

Jesus Heals a Paralytic
(Matthew 9:1–8; Mark 2:1–12)

17 One day Jesus was teaching, and the Pharisees and teachers of the
law were sitting there. People had come from Jerusalem and from
every village of Galilee and Judea, and the power of the Lord was
present for Him to heal the sick.

18 Just then some men came carrying a paralyzed man on a mat.
They tried to bring him inside to set him before Jesus,
19 but they could not find a way through the crowd. So they went up
on the roof and lowered him on his mat through the tiles into the
middle of the crowd, right in front of Jesus.

20 When Jesus saw their faith, He said, "Friend, your sins are
forgiven."

21 But the scribes and Pharisees began thinking to themselves, "Who
is this man who speaks blasphemy? Who can forgive sins but God
alone?"

22 Knowing what they were thinking, Jesus replied, "Why are you
thinking these things in your hearts?
23 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up
and walk?'
24 But so that you may know that the Son of Man has authority on the
earth to forgive sins..." He said to the paralytic, "I tell you, get up,
pick up your mat, and go home."

25 And immediately the man stood up before them, took what he had
been lying on, and went home glorifying God.

† **5:12** Leprosy was a term used for various skin diseases. See Leviticus 13. ‡ **5:14** See Leviticus 14:1–32.

26 Everyone was taken with amazement and glorified God. They were
filled with awe and said, “We have seen remarkable things today.”

Jesus Calls Levi
(Matthew 9:9–13; Mark 2:13–17)

27 After this, Jesus went out and saw a tax collector named Levi
sitting at the tax booth. “Follow Me,” He told him,
28 and Levi got up, left everything, and followed Him.

29 Then Levi hosted a great banquet for Jesus at his house. A large
crowd of tax collectors was there, along with others who were eating
with them.
30 But the Pharisees and their scribes complained to Jesus’ disciples,
“Why do you eat and drink with tax collectors and sinners?”

31 Jesus answered, “It is not the healthy who need a doctor, but the
sick.
32 I have not come to call the righteous, but sinners, to repentance.”

Questions about Fasting
(Matthew 9:14–15; Mark 2:18–20)

33 Then they said to Him, “John’s disciples and those of the Pharisees
frequently fast and pray, but Yours keep on eating and drinking.”

34 Jesus replied, “Can you make the guests of the bridegroom fast
while He is with them?
35 But the time will come when the bridegroom will be taken from
them; then they will fast.”

The Patches and the Wineskins
(Matthew 9:16–17; Mark 2:21–22)

36 He also told them a parable: “No one tears a piece of cloth from a
new garment and sews it on an old one. If he does, he will tear the
new garment as well, and the patch from the new will not match the
old.

37 And no one pours new wine into old wineskins. If he does, the new
wine will burst the skins, the wine will spill, and the wineskins will
be ruined.
38 Instead, new wine is poured into new wineskins.
39 And no one after drinking old wine wants new, for he says, ‘The
old is better.’ ”

6

The Lord of the Sabbath
(1 Samuel 21:1–7; Matthew 12:1–8; Mark 2:23–28)
1 One Sabbath * Jesus was passing through the grainfields, and His
disciples began to pick the heads of grain, rub them in their hands,
and eat them.

* **6:1** BYZ and TR On the second Sabbath after the first

2 But some of the Pharisees asked, “Why are you doing what is
unlawful on the Sabbath?”

3 Jesus replied, “Have you not read what David did when he and his
companions were hungry?
4 He entered the house of God, took the consecrated bread † and gave
it to his companions, and ate what is lawful only for the priests to
eat.”

5 Then Jesus declared, “The Son of Man is Lord of the Sabbath.”

Jesus Heals on the Sabbath
(Matthew 12:9–14; Mark 3:1–6)

6 On another Sabbath Jesus entered the synagogue and was teaching,
and a man was there whose right hand was withered.
7 Looking for a reason to accuse Jesus, the scribes and Pharisees were
watching Him closely to see if He would heal on the Sabbath.

8 But Jesus knew their thoughts and said to the man with the withered
hand, “Get up and stand among us.” So he got up and stood there.

9 Then Jesus said to them, “I ask you, which is lawful on the Sabbath:
to do good or to do evil, to save life or to destroy it?”
10 And after looking around at all of them, He said to the man,
“Stretch out your hand.” He did so, and it was restored.

11 But the scribes and Pharisees were filled with rage and began to
discuss with one another what they might do to Jesus.

The Twelve Apostles
(Matthew 10:1–4; Mark 3:13–19)

12 In those days Jesus went out to the mountain to pray, and He spent
the night in prayer to God.
13 When daylight came, He called His disciples to Him and chose
twelve of them, whom He also designated as apostles:
14 Simon, whom He named Peter, and his brother Andrew; James and
John; Philip and Bartholomew;
15 Matthew and Thomas; James son of Alphaeus and Simon called the
Zealot;
16 Judas son of James, and Judas Iscariot, who became a traitor.

Jesus Heals the Multitudes
(Matthew 4:23–25; Mark 3:7–12)

17 Then Jesus came down with them and stood on a level place. A
large crowd of His disciples was there, along with a great number of
people from all over Judea, Jerusalem, and the sea coast of Tyre and
Sidon.
18 They had come to hear Him and to be healed of their diseases, and
those troubled by unclean spirits were healed.

† **6:4** Or the Bread of the Presence

19 The entire crowd was trying to touch Him, because power was
coming from Him and healing them all.

The Beatitudes
(Psalms 1:1–6; Matthew 5:3–12)

20 Looking up at His disciples, Jesus said:

"Blessed are you who are poor,
for yours is the kingdom of God.
21 Blessed are you who hunger now,
for you will be filled.
Blessed are you who weep now,
for you will laugh.

22 Blessed are you when people hate you, and when they exclude you
and insult you and reject your name as evil because of the Son of
Man.
23 Rejoice in that day and leap for joy, because great is your reward in
heaven. For their fathers treated the prophets in the same way.

Woes to the Satisfied
(Amos 6:1–7)

24 But woe to you who are rich,
for you have already received your comfort.
25 Woe to you who are well fed now,
for you will hunger.
Woe to you who laugh now,
for you will mourn and weep.
26 Woe to you when all men speak well of you,
for their fathers treated the false prophets in the same way.

Love Your Enemies
(Matthew 5:38–48)

27 But to those of you who will listen, I say: Love your enemies, do
good to those who hate you,
28 bless those who curse you, pray for those who mistreat you.
29 If someone strikes you on one cheek, turn to him the other also.
And if someone takes your cloak, do not withhold your tunic as well.
30 Give to everyone who asks you, and if anyone takes what is yours,
do not demand it back.
31 Do to others as you would have them do to you.

32 If you love those who love you, what credit is that to you? Even
sinners love those who love them.
33 If you do good to those who do good to you, what credit is that to
you? Even sinners do the same.
34 And if you lend to those from whom you expect repayment, what
credit is that to you? Even sinners lend to sinners, expecting to be
repaid in full.

35 But love your enemies, do good to them, and lend to them,
expecting nothing in return. Then your reward will be great, and you
will be sons of the Most High; for He is kind to the ungrateful and
wicked.
36 Be merciful, just as your Father is merciful.

Judging Others
(Matthew 7:1–6; Romans 14:1–12)

37 Do not judge, and you will not be judged. Do not condemn, and
you will not be condemned. Forgive, and you will be forgiven.
38 Give, and it will be given to you. A good measure, pressed down,
shaken together, and running over will be poured into your lap. For
with the measure you use, it will be measured back to you."

39 Jesus also told them a parable: "Can a blind man lead a blind man?
Will they not both fall into a pit?
40 A disciple is not above his teacher, but everyone who is fully
trained will be like his teacher.

41 Why do you look at the speck in your brother's eye, but fail to
notice the beam in your own eye?
42 How can you say, 'Brother,‡ let me take the speck out of your eye,'
while you yourself fail to see the beam in your own eye? You
hypocrite! First take the beam out of your own eye, and then you will
see clearly to remove the speck from your brother's eye.

A Tree and Its Fruit
(Matthew 7:15–23; Matthew 12:33–37)

43 No good tree bears bad fruit, nor does a bad tree bear good fruit.
44 For each tree is known by its own fruit. Indeed, figs are not
gathered from thornbushes, nor grapes from brambles.
45 The good man brings good things out of the good treasure of his
heart, and the evil man brings evil things out of the evil treasure of
his heart. For out of the overflow of the heart, the mouth speaks.

The House on the Rock
(Matthew 7:24–27)

46 Why do you call Me 'Lord, Lord,' but not do what I say?
47 I will show you what he is like who comes to Me and hears My
words and acts on them:
48 He is like a man building a house, who dug down deep and laid his
foundation on the rock. When the flood came, the torrent crashed
against that house but could not shake it, because it was well built.§

49 But the one who hears My words and does not act on them is like a
man who built his house on ground without a foundation. The
torrent crashed against that house, and immediately it fell—and great
was its destruction!"

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‡ **6:42** Literally How can you say to your brother, 'Brother

§ **6:48** BYZ and TR because its foundation was on the rock; see Matthew 7:25.

7

The Faith of the Centurion
(Matthew 8:5–13; John 4:43–54)
1 When Jesus had concluded His discourse in the hearing of the
people, He went to Capernaum.
2 There a highly valued servant of a centurion was sick and about to
die.
3 When the centurion heard about Jesus, he sent some Jewish elders
to ask Him to come and heal his servant.
4 They came to Jesus and pleaded with Him earnestly, "This man is
worthy to have You grant this,
5 for he loves our nation and has built our synagogue."

6 So Jesus went with them. But when He was not far from the house,
the centurion sent friends with the message: "Lord, do not trouble
Yourself, for I am not worthy to have You come under my roof.
7 That is why I did not consider myself worthy to come to You. But
just say the word, and my servant will be healed.
8 For I myself am a man under authority, with soldiers under me. I
tell one to go, and he goes; and another to come, and he comes. I tell
my servant to do something, and he does it."

9 When Jesus heard this, He marveled at the centurion. Turning to
the crowd following Him, He said, "I tell you, not even in Israel have
I found such great faith."
10 And when the messengers returned to the house, they found the
servant in good health.

Jesus Raises a Widow's Son

11 Soon afterward, Jesus went to a town called Nain. His disciples
went with Him, accompanied by a large crowd.
12 As He approached the town gate, He saw a dead man being carried
out, the only son of his mother, and she was a widow. And a large
crowd from the town was with her.

13 When the Lord saw her, He had compassion on her and said, "Do
not weep."
14 Then He went up and touched the coffin,* and those carrying it
stood still. "Young man," He said, "I tell you, get up!"
15 And the dead man sat up and began to speak! Then Jesus gave him
back to his mother.

16 A sense of awe swept over all of them, and they glorified God. "A
great prophet has appeared among us!" they said. "God has visited
His people!"
17 And the news about Jesus spread throughout Judea and all the
surrounding region.

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* **7:14** Literally bier, probably a wooden plank or open coffin

John's Inquiry
(Matthew 11:1–6)

18 Then John's disciples informed him about all these things.
19 So John called two of his disciples and sent them to ask the Lord,
"Are You the One who was to come, or should we look for someone
else?"

20 When the men came to Jesus, they said, "John the Baptist sent us to
ask, 'Are You the One who was to come, or should we look for
someone else?' "

21 At that very hour Jesus healed many people of their diseases,
afflictions, and evil spirits, and He gave sight to many who were
blind.
22 So He replied, "Go back and report to John what you have seen and
heard: The blind receive sight, the lame walk, the lepers † are
cleansed, the deaf hear, the dead are raised, and the good news is
preached to the poor.
23 Blessed is the one who does not fall away on account of Me.‡"

Jesus Testifies about John
(Malachi 3:1–5; Matthew 11:7–19)

24 After John's messengers had left, Jesus began to speak to the
crowds about John: "What did you go out into the wilderness to see?
A reed swaying in the wind?
25 Otherwise, what did you go out to see? A man dressed in fine
clothes? Look, those who wear elegant clothing and live in luxury are
found in palaces.

26 What then did you go out to see? A prophet? Yes, I tell you, and
more than a prophet.
27 This is the one about whom it is written:

'Behold, I will send My messenger ahead of You,
who will prepare Your way before You.'§

28 I tell you, among those born of women there is no one greater than
John, yet even the least in the kingdom of God is greater than he."

29 All the people who heard this, even the tax collectors,
acknowledged God's justice. For they had received the baptism of
John.
30 But the Pharisees and experts in the law rejected God's purpose for
themselves, because they had not been baptized by John.

31 "To what, then, can I compare the men of this generation? What
are they like?

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† **7:22** A leper was one afflicted with a skin disease. See Leviticus 13. ‡ **7:23** Or who is not offended by Me § **7:27** Malachi 3:1

32 They are like children sitting in the marketplace and calling out to
one another:

‘We played the flute for you,
and you did not dance;
we sang a dirge,
and you did not weep.’

33 For John the Baptist came neither eating bread nor drinking wine,
and you say, ‘He has a demon!’
34 The Son of Man came eating and drinking, and you say, ‘Look at
this glutton and drunkard, a friend of tax collectors and sinners!’
35 But wisdom is vindicated by all her children.”

A Sinful Woman Anoints Jesus
(Matthew 26:6–13; Mark 14:3–9; John 12:1–8)

36 Then one of the Pharisees invited Jesus to eat with him, and He
entered the Pharisee’s house and reclined at the table.
37 When a sinful woman from that town learned that Jesus was
dining there, she brought an alabaster jar of perfume.
38 As she stood behind Him at His feet weeping, she began to wet His
feet with her tears and wipe them with her hair. Then she kissed His
feet and anointed them with the perfume.

39 When the Pharisee who had invited Jesus saw this, he said to
himself, “If this man were a prophet, He would know who this is and
what kind of woman is touching Him—for she is a sinner!”

40 But Jesus answered him, “Simon, I have something to tell you.”

“Tell me, Teacher,” he said.

41 “Two men were debtors to a certain moneylender. One owed him
five hundred denarii,* and the other fifty.
42 When they were unable to repay him, he forgave both of them.
Which one, then, will love him more?”

43 “I suppose the one who was forgiven more,” Simon replied.

“You have judged correctly,” Jesus said.

44 And turning toward the woman, He said to Simon, “Do you see this
woman? When I entered your house, you did not give Me water for
My feet, but she wet My feet with her tears and wiped them with her
hair.
45 You did not greet Me with a kiss, but she has not stopped kissing
My feet since I arrived.
46 You did not anoint My head with oil, but she has anointed My feet
with perfume.

* **7:41** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2.

47 Therefore I tell you, because her many sins have been forgiven, she has loved much. But he who has been forgiven little loves little."

48 Then Jesus said to her, "Your sins are forgiven."

49 But those at the table began to say to themselves, "Who is this who even forgives sins?"

50 And Jesus told the woman, "Your faith has saved you; go in peace."

8

Women Minister to Jesus

1 Soon afterward, Jesus traveled from one town and village to another, preaching and proclaiming the good news of the kingdom of God. The Twelve were with Him,
2 as well as some women who had been healed of evil spirits and infirmities: Mary called Magdalene, from whom seven demons had gone out,
3 Joanna the wife of Herod's household manager Chuza, Susanna, and many others. These women were ministering to them * out of their own means.

The Parable of the Sower
(Matthew 13:1–23; Mark 4:1–20)

4 While a large crowd was gathering and people were coming to Jesus from town after town, He told them this parable:
5 "A farmer went out to sow his seed. And as he was sowing, some seed fell along the path, where it was trampled, and the birds of the air devoured it.

6 Some fell on rocky ground, and when it came up, the seedlings withered because they had no moisture.

7 Other seed fell among thorns, which grew up with it and choked the seedlings.

8 Still other seed fell on good soil, where it sprang up and produced a crop—a hundredfold."

As Jesus said this, He called out, "He who has ears to hear, let him hear."

9 Then His disciples asked Him what this parable meant.

10 He replied, "The knowledge of the mysteries of the kingdom of God has been given to you, but to others I speak in parables, so that,

'though seeing, they may not see;
though hearing, they may not understand.'†

* **8:3** TR to Him † **8:10** Isaiah 6:9 (See also LXX)

11 Now this is the meaning of the parable: The seed is the word of
God.
12 The seeds ‡ along the path are those who hear, but the devil comes
and takes away the word from their hearts, so that they may not
believe and be saved.

13 The seeds on rocky ground are those who hear the word and
receive it with joy, but they have no root. They believe for a season,
but in the time of testing, they fall away.

14 The seeds that fell among the thorns are those who hear, but as
they go on their way, they are choked by the worries, riches, and
pleasures of this life, and their fruit does not mature.

15 But the seeds on good soil are those with a noble and good heart,
who hear the word, cling to it, and by persevering produce a crop.

The Lesson of the Lamp
(Mark 4:21–25)

16 No one lights a lamp and covers it with a jar or puts it under a bed.
Instead, he sets it on a stand, so those who enter can see the light.
17 For there is nothing hidden that will not be disclosed, and nothing
concealed that will not be made known and brought to light.

18 Pay attention, therefore, to how you listen. Whoever has will be
given more, but whoever does not have, even what he thinks he has
will be taken away from him."

Jesus' Mother and Brothers
(Matthew 12:46–50; Mark 3:31–35)

19 Then Jesus' mother and brothers came to see Him, but they were
unable to reach Him because of the crowd.
20 He was told, "Your mother and brothers are standing outside,
wanting to see You."

21 But He replied, "My mother and brothers are those who hear the
word of God and carry it out."

Jesus Calms the Storm
(Psalms 107:1–43; Matthew 8:23–27; Mark 4:35–41)

22 One day Jesus said to His disciples, "Let us cross to the other side of
the lake." So He got into a boat with them and set out.

23 As they sailed, He fell asleep, and a windstorm came down on the
lake, so that the boat was being swamped, and they were in great
danger.
24 The disciples went and woke Him, saying, "Master, Master, we are
perishing!"

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‡ **8:12** Literally the ones; also in verses 13, 14, and 15

Then Jesus got up and rebuked the wind and the raging waters, and they subsided, and all was calm.
25 “Where is your faith?” He asked.

Frightened and amazed, they asked one another, “Who is this? He commands even the winds and the water, and they obey Him!”

The Demons and the Pigs
(Matthew 8:28–34; Mark 5:1–20)

26 Then they sailed to the region of the Gerasenes,§ across the lake from Galilee.
27 When Jesus stepped ashore, He was met by a demon-possessed man from the town. For a long time this man had not worn clothing or lived in a house, but he stayed in the tombs.

28 When the man saw Jesus, he cried out and fell down before Him, shouting in a loud voice, “What do You want with me, Jesus, Son of the Most High God? I beg You not to torture me!”
29 For Jesus had commanded the unclean spirit to come out of the man. Many times it had seized him, and though he was bound with chains and shackles, he had broken the chains and been driven by the demon into solitary places.

30 “What is your name?” Jesus asked.

“Legion,” he replied, because many demons had gone into him.
31 And the demons kept begging Jesus not to order them to go into the Abyss.

32 There on the hillside a large herd of pigs was feeding. So the demons begged Jesus to let them enter the pigs, and He gave them permission.

33 Then the demons came out of the man and went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

34 When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside.
35 So the people went out to see what had happened. They came to Jesus and found the man whom the demons had left, sitting at Jesus’ feet, clothed and in his right mind; and they were afraid.
36 Meanwhile, those who had seen it reported how the demon-possessed man had been healed.

37 Then all the people of the region of the Gerasenes asked Jesus to depart from them, because great fear had taken hold of them. So He got into the boat and started back.

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§ **8:26** BYZ and TR Gadarenes; Tischendorf Gergesenes; also in verse 37

38 The man whom the demons had left begged to go with Jesus. But
He sent him away, saying,
39 "Return home and describe how much God has done for you." So
the man went away and proclaimed all over the town how much
Jesus had done for him.

The Healing Touch of Jesus
(Matthew 9:18–26; Mark 5:21–43)

40 When Jesus returned, the crowd welcomed Him, for they had all
been waiting for Him.
41 Just then a synagogue leader named Jairus came and fell at Jesus'
feet. He begged Him to come to his house,
42 because his only daughter, who was about twelve, was dying.

As Jesus went with him, the crowds pressed around Him,
43 including a woman who had suffered from bleeding for twelve
years. She had spent all her money on physicians,* but no one was
able to heal her.
44 She came up behind Jesus and touched the fringe of His cloak, and
immediately her bleeding stopped.

45 "Who touched Me?" Jesus asked.

But they all denied it. "Master," said Peter,† "the people are crowding
and pressing against You."

46 But Jesus declared, "Someone touched Me, for I know that power
has gone out from Me."

47 Then the woman, seeing that she could not escape notice, came
trembling and fell down before Him. In the presence of all the
people, she explained why she had touched Him and how she had
immediately been healed.

48 "Daughter," said Jesus, "your faith has healed you. Go in peace."

49 While He was still speaking, someone arrived from the house of
the synagogue leader. "Your daughter is dead," he told Jairus. "Do
not bother the Teacher anymore."

50 But Jesus overheard them and said to Jairus, "Do not be afraid; just
believe, and she will be healed."

51 When He entered the house, He did not allow anyone to go in with
Him except Peter, John, James, and the child's father and mother.
52 Meanwhile, everyone was weeping and mourning for her. But
Jesus said, "Stop weeping; she is not dead but asleep."
53 And they laughed at Him, knowing that she was dead.

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* **8:43** NE and WH do not include She had spent all her money on physicians. † **8:45** BYZ and TR include and those who were with him.

54 But Jesus took her by the hand and called out, “Child, get up!”
55 Her spirit returned, and at once she got up. And He directed that
she be given something to eat.
56 Her parents were astounded, but Jesus ordered them not to tell
anyone what had happened.

9

The Ministry of the Twelve
(Matthew 10:5–15; Mark 6:7–13)
1 Then Jesus called the Twelve * together and gave them power and
authority over all demons, and power to cure diseases.
2 And He sent them out to proclaim the kingdom of God and to heal
the sick.
3 “Take nothing for the journey,” He told them, “no staff, no bag, no
bread, no money,† no second tunic.
4 Whatever house you enter, stay there until you leave that area.
5 If anyone does not welcome you, shake the dust off your feet when
you leave that town, as a testimony against them.”

6 So they set out and went from village to village, preaching the
gospel and healing people everywhere.

Herod Tries to See Jesus
(Matthew 14:1–12; Mark 6:14–29)

7 When Herod the tetrarch heard about all that was happening, he
was perplexed. For some were saying that John had risen from the
dead,
8 others that Elijah had appeared, and still others that a prophet of
old had arisen.

9 “I beheaded John,” Herod said, “but who is this man I hear such
things about?” And he kept trying to see Jesus.

The Feeding of the Five Thousand
(Matthew 14:13–21; Mark 6:30–44; John 6:1–15)

10 Then the apostles returned and reported to Jesus all that they had
done. Taking them away privately, He withdrew to a town called
Bethsaida.
11 But the crowds found out and followed Him. He welcomed them
and spoke to them about the kingdom of God, and He healed those
who needed healing.

12 As the day neared its end, the Twelve came to Jesus and said,
“Dismiss the crowd so they can go to the surrounding villages and
countryside for lodging and provisions. For we are in a desolate
place here.”

13 But Jesus told them, “You give them something to eat.”

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* **9:1** TR the twelve disciples † **9:3** Or silver coins

"We have only five loaves of bread and two fish," they answered, "unless we go and buy food for all these people."
14 (There were about five thousand men.)

He told His disciples, "Have them sit down in groups of about fifty each."
15 They did so, and everyone was seated.

16 Taking the five loaves and the two fish and looking up to heaven, Jesus spoke a blessing and broke them. Then He gave them to the disciples to set before the people.

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

Peter's Confession of Christ
(Matthew 16:13–20; Mark 8:27–30; John 6:67–71)

18 One day as Jesus was praying in private and the disciples were with Him, He questioned them: "Who do the crowds say I am?"

19 They replied, "Some say John the Baptist; others say Elijah; and still others, that a prophet of old has arisen."

20 "But what about you?" Jesus asked. "Who do you say I am?"

Peter answered, "The Christ of God."

Christ's Passion Foretold
(Matthew 16:21–23; Mark 8:31–33)

21 Jesus strictly warned them not to tell this to anyone.
22 "The Son of Man must suffer many things," He said. "He must be rejected by the elders, chief priests, and scribes, and He must be killed and on the third day be raised to life."

Take Up Your Cross
(Matthew 16:24–28; Mark 8:34–38)

23 Then Jesus said to all of them, "If anyone wants to come after Me, he must deny himself and take up his cross daily and follow Me.
24 For whoever wants to save his life will lose it, but whoever loses his life for My sake will save it.

25 What does it profit a man to gain the whole world, yet lose or forfeit his very self?
26 If anyone is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory and in the glory of the Father and of the holy angels.
27 But I tell you truthfully, some who are standing here will not taste death before they see the kingdom of God."

The Transfiguration
(Matthew 17:1–13; Mark 9:1–13; 2 Peter 1:16–21)

28 About eight days after Jesus had said these things, He took with
Him Peter, John, and James, and went up on a mountain to pray.
29 And as He was praying, the appearance of His face changed, and
His clothes became radiantly white.
30 Suddenly two men, Moses and Elijah, began talking with Jesus.
31 They appeared in glory and spoke about His departure, which He
was about to accomplish at Jerusalem.

32 Meanwhile Peter and his companions were overcome by sleep, but
when they awoke, they saw Jesus' glory and the two men standing
with Him.
33 As Moses and Elijah were leaving, Peter said to Jesus, "Master, it is
good for us to be here. Let us put up three shelters ‡—one for You,
one for Moses, and one for Elijah." (He did not know what he was
saying.)

34 While Peter was speaking, a cloud appeared and enveloped them,
and they were afraid as they entered the cloud.
35 And a voice came from the cloud, saying, "This is My Son, whom I
have chosen.§ Listen to Him!"

36 After the voice had spoken, only Jesus was present with them. The
disciples kept this to themselves, and in those days they did not tell
anyone what they had seen.

The Boy with an Evil Spirit
(Matthew 17:14–18; Mark 9:14–29)

37 The next day, when they came down from the mountain, Jesus was
met by a large crowd.
38 Suddenly a man in the crowd cried out, "Teacher, I beg You to look
at my son, for he is my only child.
39 A spirit keeps seizing him, and he screams abruptly. It throws him
into convulsions so that he foams at the mouth. It keeps mauling him
and rarely departs from him.
40 I begged Your disciples to drive it out, but they were unable."

41 "O unbelieving and perverse generation!" Jesus replied. "How long
must I remain with you and put up with you? Bring your son here."

42 Even while the boy was approaching, the demon slammed him to
the ground in a convulsion. But Jesus rebuked the unclean spirit,
healed the boy, and gave him back to his father.

The Second Prediction of the Passion
(Matthew 17:22–23; Mark 9:30–32)

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‡ **9:33** Or three tabernacles § **9:35** BYZ and TR This is My beloved Son; see Matthew 17:5.

43 And they were all astonished at the greatness of God.

While everyone was marveling at all that Jesus was doing, He said to His disciples,
44 “Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men.”
45 But they did not understand this statement. It was veiled from them so that they could not comprehend it, and they were afraid to ask Him about it.

The Greatest in the Kingdom
(Matthew 18:1–5; Mark 9:33–41)

46 Then an argument started among the disciples as to which of them would be the greatest.
47 But Jesus, knowing the thoughts of their hearts, had a little child stand beside Him.
48 And He said to them, “Whoever welcomes this little child in My name welcomes Me, and whoever welcomes Me welcomes the One who sent Me. For whoever is the least among all of you, he is the greatest.”

49 “Master,” said John, “we saw someone driving out demons in Your name, and we tried to stop him, because he does not accompany us.”

50 “Do not stop him,” Jesus replied, “for whoever is not against you is for you.”

The Samaritans Reject Jesus

51 As the day of His ascension approached, Jesus resolutely set out for Jerusalem.
52 He sent messengers on ahead, who went into a village of the Samaritans to make arrangements for Him.
53 But the people there refused to welcome Him, because He was heading for Jerusalem.

54 When the disciples James and John saw this, they asked, “Lord, do You want us to call down fire from heaven * to consume them?”

55 But Jesus turned and rebuked them.†
56 And He and His disciples went on to another village.

The Cost of Discipleship
(Matthew 8:18–22; Luke 14:25–33; John 6:59–66)

57 As they were walking along the road, someone said to Jesus, “I will follow You wherever You go.”

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* **9:54** BYZ and TR from heaven, just as Elijah did; see 2 Kings 1:10–12. † **9:55** BYZ and TR include and He said, “You do not know what kind of spirit you are of. 56 For the Son of Man did not come to destroy the lives of men, but to save them.”

58 Jesus replied, “Foxes have dens and birds of the air have nests, but
the Son of Man has no place to lay His head.”

59 Then He said to another man, “Follow Me.”

The man replied, “Lord, first let me go and bury my father.”

60 But Jesus told him, “Let the dead bury their own dead. You,
however, go and proclaim the kingdom of God.”

61 Still another said, “I will follow You, Lord; but first let me bid
farewell to my family.”

62 Then Jesus declared, “No one who puts his hand to the plow and
then looks back is fit for the kingdom of God.”

10

Jesus Sends the Seventy-Two
(Matthew 9:35–38)
1 After this, the Lord appointed seventy-two * others and sent them
two by two ahead of Him to every town and place He was about to
visit.
2 And He told them, “The harvest is plentiful, but the workers are
few. Ask the Lord of the harvest, therefore, to send out workers into
His harvest.

3 Go! I am sending you out like lambs among wolves.
4 Carry no purse or bag or sandals. Do not greet anyone along the
road.

5 Whatever house you enter, begin by saying, ‘Peace to this house.’
6 If a man of peace is there, your peace will rest on him; if not, it will
return to you.
7 Stay at the same house, eating and drinking whatever you are
offered. For the worker is worthy of his wages.† Do not move around
from house to house.

8 If you enter a town and they welcome you, eat whatever is set
before you.
9 Heal the sick who are there and tell them, ‘The kingdom of God is
near you.’

10 But if you enter a town and they do not welcome you, go into the
streets and declare,
11 ‘Even the dust of your town that clings to our feet, we wipe off as a
testimony against you. Yet be sure of this: The kingdom of God is
near.’
12 I tell you, it will be more bearable on that day for Sodom than for
that town.

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* **10:1** NE, BYZ, and TR seventy; also in verse 17 † **10:7** See Leviticus 19:13 and Deuteronomy 24:14–15; cited in 1 Timothy 5:18.

Woe to the Unrepentant
(Matthew 11:20–24)

13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles
that were performed in you had been performed in Tyre and Sidon,
they would have repented long ago, sitting in sackcloth and ashes.
14 But it will be more bearable for Tyre and Sidon at the judgment
than for you.

15 And you, Capernaum, will you be lifted up to heaven? No, you will
be brought down to Hades!

16 Whoever listens to you listens to Me; whoever rejects you rejects
Me; and whoever rejects Me rejects the One who sent Me."

The Joyful Return

17 The seventy-two returned with joy and said, "Lord, even the
demons submit to us in Your name."

18 So He told them, "I saw Satan fall like lightning from heaven.
19 Behold, I have given you authority to tread on snakes and
scorpions, and over all the power of the enemy. Nothing will harm
you.
20 Nevertheless, do not rejoice that the spirits submit to you, but
rejoice that your names are written in heaven."

Jesus' Prayer of Thanksgiving
(Matthew 11:25–30)

21 At that time Jesus rejoiced in the Holy Spirit and declared, "I praise
You, Father, Lord of heaven and earth, because You have hidden
these things from the wise and learned, and revealed them to little
children. Yes, Father, for this was well-pleasing in Your sight.

22 All things have been entrusted to Me by My Father. No one knows
who the Son is except the Father, and no one knows who the Father is
except the Son and those to whom the Son chooses to reveal Him."

23 Then Jesus turned to the disciples and said privately, "Blessed are
the eyes that see what you see.
24 For I tell you that many prophets and kings desired to see what you
see but did not see it, and to hear what you hear but did not hear it."

The Parable of the Good Samaritan

25 One day an expert in the law stood up to test Him. "Teacher," he
asked, "what must I do to inherit eternal life?"

26 "What is written in the Law?" Jesus replied. "How do you read it?"

27 He answered, “ ‘Love the Lord your God with all your heart and
with all your soul and with all your strength and with all your mind’‡
and ‘Love your neighbor as yourself.’§”

28 “You have answered correctly,” Jesus said. “Do this and you will
live.”

29 But wanting to justify himself, he asked Jesus, “And who is my
neighbor?”

30 Jesus took up this question and said, “A man was going down from
Jerusalem to Jericho when he fell into the hands of robbers. They
stripped him, beat him, and went away, leaving him half dead.

31 Now by chance a priest was going down the same road, but when
he saw him, he passed by on the other side.

32 So too, when a Levite came to that spot and saw him, he passed by
on the other side.

33 But when a Samaritan on a journey came upon him, he looked at
him and had compassion.
34 He went to him and bandaged his wounds, pouring on oil and
wine. Then he put him on his own animal, brought him to an inn,
and took care of him.

35 The next day he took out two denarii * and gave them to the
innkeeper. ‘Take care of him,’ he said, ‘and on my return I will repay
you for any additional expense.’

36 Which of these three do you think was a neighbor to the man who
fell into the hands of robbers?”

37 “The one who showed him mercy,” replied the expert in the law.

Then Jesus told him, “Go and do likewise.”

Martha and Mary

38 As they traveled along, Jesus entered a village where a woman
named Martha welcomed Him into her home.
39 She had a sister named Mary, who sat at the Lord’s feet listening to
His message.
40 But Martha was distracted by all the preparations to be made. She
came to Jesus and said, “Lord, do You not care that my sister has left
me to serve alone? Tell her to help me!”

41 “Martha, Martha,” the Lord replied, “you are worried and upset
about many things.

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‡ **10:27** Deuteronomy 6:5 § **10:27** Leviticus 19:18 * **10:35** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2.

42 But only one thing is necessary. Mary has chosen the good portion,
and it will not be taken away from her."

11

The Lord's Prayer
(Matthew 6:5–15)
1 One day in a place where Jesus had just finished praying, one of His
disciples requested, "Lord, teach us to pray, just as John taught his
disciples."

2 So Jesus told them, "When you pray, say:

'Father,* hallowed be Your name.
Your kingdom come.†
3 Give us each day our daily bread.
4 And forgive us our sins,
for we also forgive everyone who sins against us.
And lead us not into temptation.‡' "

Ask, Seek, Knock
(Matthew 7:7–12)

5 Then Jesus said to them, "Suppose one of you goes to his friend at
midnight and says, 'Friend, lend me three loaves of bread,
6 because a friend of mine has come to me on a journey, and I have
nothing to set before him.'

7 And suppose the one inside answers, 'Do not bother me. My door is
already shut, and my children and I are in bed. I cannot get up to
give you anything.'

8 I tell you, even though he will not get up to provide for him because
of his friendship, yet because of the man's persistence, he will get up
and give him as much as he needs.

9 So I tell you: Ask, and it will be given to you; seek, and you will
find; knock, and the door will be opened to you.
10 For everyone who asks receives; he who seeks finds; and to him
who knocks, the door will be opened.

11 What father among you, if his son asks for a fish,§ will give him a
snake instead?
12 Or if he asks for an egg, will give him a scorpion?
13 So if you who are evil know how to give good gifts to your
children, how much more will your Father in heaven give the Holy
Spirit to those who ask Him!"

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* **11:2** BYZ and TR Our Father in heaven; see Matthew 6:9. † **11:2** BYZ and TR include Your will be done, on earth as it is in heaven; see Matthew 6:10. ‡ **11:4** BYZ and TR include but deliver us from the evil one; see Matthew 6:13. § **11:11** BYZ and TR if his son asks for bread, will give him a stone, or for a fish; see Matthew 7:9–10.

A House Divided
(Matthew 12:22–30; Mark 3:20–27)

14 One day Jesus was driving out a demon that was mute. And when
the demon was gone, the man who had been mute spoke. The crowds
were amazed,
15 but some of them said, "It is by Beelzebul,* the prince of the
demons, that He drives out demons."
16 And others tested Him by demanding a sign from heaven.

17 Knowing their thoughts, Jesus said to them, "Every kingdom
divided against itself will be laid waste, and a house divided against a
house will fall.
18 If Satan is divided against himself, how can his kingdom stand?
After all, you say that I drive out demons by Beelzebul.
19 And if I drive out demons by Beelzebul, by whom do your sons
drive them out? So then, they will be your judges.
20 But if I drive out demons by the finger of God, then the kingdom of
God has come upon you.

21 When a strong man, fully armed, guards his house, his possessions
are secure.
22 But when someone stronger attacks and overpowers him, he takes
away the armor in which the man trusted, and then he divides up his
plunder.

23 He who is not with Me is against Me, and he who does not gather
with Me scatters.

An Unclean Spirit Returns
(Matthew 12:43–45)

24 When an unclean spirit comes out of a man, it passes through arid
places seeking rest and does not find it. Then it says, 'I will return to
the house I left.'
25 On its return, it finds the house swept clean and put in order.
26 Then it goes and brings seven other spirits more wicked than itself,
and they go in and dwell there. And the final plight of that man is
worse than the first."

True Blessedness

27 As Jesus was saying these things, a woman in the crowd raised her
voice and said, "Blessed is the womb that bore You, and blessed are
the breasts that nursed You!"

28 But He replied, "Blessed rather are those who hear the word of
God and obey it."

The Sign of Jonah
(Jonah 3:1–10; Matthew 12:38–42)

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* **11:15** WH Beezeboul; Vulgate Beelzebub; also in verses 18 and 19

29 As the crowds were increasing, Jesus said, “This is a wicked
generation. It demands a sign, but none will be given it except the
sign of Jonah.
30 For as Jonah was a sign to the Ninevites, so the Son of Man will be
a sign to this generation.

31 The Queen of the South will rise at the judgment with the men of
this generation and condemn them; for she came from the ends of
the earth to hear the wisdom of Solomon, and now One greater than
Solomon is here.
32 The men of Nineveh will stand at the judgment with this
generation and condemn it; for they repented at the preaching of
Jonah, and now One greater than Jonah is here.

The Lamp of the Body
(Matthew 6:22–24)

33 No one lights a lamp and puts it in a cellar or under a basket.
Instead, he sets it on a stand, so those who enter can see the light.

34 Your eye is the lamp of your body. When your eyes are good,† your
whole body also is full of light. But when they are bad,‡ your body is
full of darkness.
35 Be careful, then, that the light within you is not darkness.
36 So if your whole body is full of light, with no part of it in darkness,
you will be radiant, as though a lamp were shining on you.”

Woes to Pharisees and Experts in the Law
(Matthew 23:1–36)

37 As Jesus was speaking, a Pharisee invited Him to dine with him; so
He went in and reclined at the table.
38 But the Pharisee was surprised to see that Jesus did not first wash
before the meal.

39 “Now then,” said the Lord, “you Pharisees clean the outside of the
cup and dish, but inside you are full of greed and wickedness.
40 You fools! Did not the One who made the outside make the inside
as well?
41 But give as alms the things that are within you, and you will see
that everything is clean for you.

42 Woe to you Pharisees! You pay tithes of mint, rue, and every herb,
but you disregard justice and the love of God. You should have
practiced the latter without neglecting the former.

43 Woe to you Pharisees! You love the chief seats in the synagogues
and the greetings in the marketplaces.
44 Woe to you! For you are like unmarked graves, which men walk
over without even noticing.”

† **11:34** Literally when your eye is sound; see Proverbs 22:9. ‡ **11:34** Literally when it is evil; see Proverbs 23:6 and Proverbs 28:22.

45 One of the experts in the law told Him, “Teacher, when You say
these things, You insult us as well.”

46 “Woe to you as well, experts in the law!” He replied. “You weigh
men down with heavy burdens, but you yourselves will not lift a
finger to lighten their load.

47 Woe to you! You build tombs for the prophets, but it was your
fathers who killed them.
48 So you are witnesses consenting to the deeds of your fathers: They
killed the prophets, and you build their tombs.
49 Because of this, the wisdom of God said, ‘I will send them prophets
and apostles; some of them they will kill and others they will
persecute.’

50 As a result, this generation will be charged with the blood of all the
prophets that has been shed since the foundation of the world,
51 from the blood of Abel to the blood of Zechariah, who was killed
between the altar and the sanctuary.§ Yes, I tell you, all of it will be
charged to this generation.

52 Woe to you experts in the law! For you have taken away the key to
knowledge. You yourselves have not entered, and you have hindered
those who were entering.”

53 As Jesus went on from there, the scribes and Pharisees began to
oppose Him bitterly and to ply Him with questions about many
things,
54 waiting to catch Him in something He might say.

12

The Leaven of the Pharisees
(Matthew 16:5–12; Mark 8:14–21)
1 In the meantime, a crowd of many thousands had gathered, so that
they were trampling one another. Jesus began to speak first to His
disciples: “Beware of the leaven of the Pharisees, which is hypocrisy.
2 There is nothing concealed that will not be disclosed, and nothing
hidden that will not be made known.
3 What you have spoken in the dark will be heard in the daylight, and
what you have whispered in the inner rooms will be proclaimed
from the housetops.

Fear God Alone
(Matthew 10:26–31)

4 I tell you, My friends, do not be afraid of those who kill the body
and after that can do no more.
5 But I will show you whom you should fear: Fear the One who, after
you have been killed, has authority to throw you into hell.* Yes, I tell
you, fear Him!

§ **11:51** Literally the house * **12:5** Greek Gehenna

6 Are not five sparrows sold for two pennies?† Yet not one of them is
forgotten by God.
7 And even the very hairs of your head are all numbered. So do not
be afraid; you are worth more than many sparrows.

Confessing Christ
(Matthew 10:32–33)

8 I tell you, everyone who confesses Me before men, the Son of Man
will also confess him before the angels of God.
9 But whoever denies Me before men will be denied before the angels
of God.
10 And everyone who speaks a word against the Son of Man will be
forgiven, but whoever blasphemes against the Holy Spirit will not be
forgiven.

11 When you are brought before synagogues, rulers, and authorities,
do not worry about how to defend yourselves or what to say.
12 For at that time the Holy Spirit will teach you what you should say."

The Parable of the Rich Fool

13 Someone in the crowd said to Him, "Teacher, tell my brother to
divide the inheritance with me."

14 But Jesus replied, "Man, who appointed Me judge or executor
between you?"
15 And He said to them, "Watch out! Guard yourselves against every
form of greed, for one's life does not consist in the abundance of his
possessions."

16 Then He told them a parable: "The ground of a certain rich man
produced an abundance.
17 So he thought to himself, 'What shall I do, since I have nowhere to
store my crops?'
18 Then he said, 'This is what I will do: I will tear down my barns and
will build bigger ones, and there I will store up all my grain and my
goods.
19 Then I will say to myself, "You have plenty of good things laid up
for many years. Take it easy. Eat, drink, and be merry!" '

20 But God said to him, 'You fool! This very night your life will be
required of you. Then who will own what you have accumulated?'

21 This is how it will be for anyone who stores up treasure for himself
but is not rich toward God."

Do Not Worry
(Matthew 6:25–34)

† **12:6** Greek two assaria; an assarion was a Roman copper coin worth about 1/16 of a denarius.

22 Then Jesus said to His disciples, “Therefore I tell you, do not worry
about your life, what you will eat, or about your body, what you will
wear.
23 For life is more than food, and the body more than clothes.
24 Consider the ravens: They do not sow or reap, they have no
storehouse or barn; yet God feeds them. How much more valuable
you are than the birds!

25 Who of you by worrying can add a single hour to his life?‡
26 So if you cannot do such a small thing, why do you worry about
the rest?

27 Consider how the lilies grow: They do not labor or spin.§ Yet I tell
you, not even Solomon in all his glory was adorned like one of these.
28 If that is how God clothes the grass of the field, which is here today
and tomorrow is thrown into the furnace, how much more will He
clothe you, O you of little faith!

29 And do not be concerned about what you will eat or drink. Do not
worry about it.
30 For the Gentiles of the world strive after all these things, and your
Father knows that you need them.
31 But seek His * kingdom, and these things will be added unto you.

Treasures in Heaven
(Matthew 6:19–21)

32 Do not be afraid, little flock, for your Father is pleased to give you
the kingdom.
33 Sell your possessions and give to the poor. Provide yourselves with
purses that will not wear out, an inexhaustible treasure in heaven,
where no thief approaches and no moth destroys.
34 For where your treasure is, there your heart will be also.

Readiness at Any Hour
(Matthew 24:36–51; Mark 13:32–37)

35 Be dressed for service and keep your lamps burning.
36 Then you will be like servants waiting for their master to return
from the wedding banquet, so that when he comes and knocks, they
can open the door for him at once.
37 Blessed are those servants whom the master finds on watch when
he returns. Truly I tell you, he will dress himself to serve and will
have them recline at the table, and he himself will come and wait on
them.
38 Even if he comes in the second or third watch of the night † and
finds them alert, those servants will be blessed.

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‡ **12:25** Or a single cubit to his height; a cubit was approximately 18 inches or 45 centimeters.
§ **12:27** NE and Tischendorf Consider the lilies: they do not spin or weave. * **12:31** BYZ and TR God’s; see Matthew 6:33. † **12:38** That is, between nine at night and three in the morning

39 But understand this: If the homeowner had known at what hour
the thief was coming,‡ he would not have let his house be broken into.
40 You also must be ready, because the Son of Man will come at an
hour you do not expect."

41 "Lord," said Peter, "are You addressing this parable to us, or to
everyone else as well?"

42 And the Lord answered, "Who then is the faithful and wise
manager, whom the master puts in charge of his servants to give
them their portion at the proper time?
43 Blessed is that servant whose master finds him doing so when he
returns.
44 Truly I tell you, he will put him in charge of all his possessions.

45 But suppose that servant says in his heart, 'My master will be a
long time in coming,' and he begins to beat the menservants and
maidservants, and to eat and drink and get drunk.
46 The master of that servant will come on a day he does not expect
and at an hour he does not anticipate. Then he will cut him to pieces
and assign him a place with the unbelievers.

47 That servant who knows his master's will but does not get ready or
follow his instructions will be beaten with many blows.
48 But the one who unknowingly does things worthy of punishment
will be beaten with few blows. From everyone who has been given
much, much will be required; and from him who has been entrusted
with much, even more will be demanded.

Not Peace but Division
(Micah 7:1–6; Matthew 10:34–39)

49 I have come to ignite a fire on the earth, and how I wish it were
already kindled!
50 But I have a baptism to undergo, and how distressed I am until it is
accomplished!

51 Do you think that I have come to bring peace to the earth? No, I
tell you, but division.
52 From now on, five in one household will be divided, three against
two and two against three.
53 They will be divided, father against son and son against father,
mother against daughter and daughter against mother, mother-in-law
against daughter-in-law and daughter-in-law against mother-in-law.§"

Interpreting the Present Time
(Matthew 16:1–4; Mark 8:11–13)

54 Then Jesus said to the crowds, "As soon as you see a cloud rising in
the west, you say, 'A shower is coming,' and that is what happens.
55 And when the south wind blows, you say, 'It will be hot,' and it is.

‡ **12:39** BYZ and TR include he would have stayed awake, and § **12:53** See Micah 7:6.

56 You hypocrites! You know how to interpret the appearance of the
earth and sky. Why don't you know how to interpret the present
time?

Reconciling with an Adversary
(Matthew 5:21–26)

57 And why don't you judge for yourselves what is right?
58 Make every effort to reconcile with your adversary while you are
on your way to the magistrate. Otherwise, he may drag you off to the
judge, and the judge may hand you over to the officer, and the officer
may throw you into prison.
59 I tell you, you will not get out until you have paid the very last
penny.*"

13

A Call to Repentance
(Joel 1:13–20; Amos 5:4–15; Zephaniah 2:1–3)
1 At that time some of those present told Jesus about the Galileans
whose blood Pilate had mixed with their sacrifices.
2 To this He replied, "Do you think that these Galileans were worse
sinners than all the other Galileans, because they suffered this fate?
3 No, I tell you. But unless you repent, you too will all perish.
4 Or those eighteen who were killed when the tower of Siloam
collapsed on them: Do you think that they were more sinful than all
the others living in Jerusalem?
5 No, I tell you. But unless you repent, you too will all perish."

The Parable of the Barren Fig Tree
(Isaiah 5:1–7)

6 Then Jesus told this parable: "A man had a fig tree that was planted
in his vineyard. He went to look for fruit on it, but did not find any.
7 So he said to the keeper of the vineyard, 'Look, for the past three
years I have come to search for fruit on this fig tree and haven't
found any. Therefore cut it down!* Why should it use up the soil?'

8 'Sir,' the man replied, 'leave it alone again this year, until I dig
around it and fertilize it.
9 If it bears fruit next year, fine. But if not, you can cut it down.' "

Jesus Heals a Disabled Woman

10 One Sabbath Jesus was teaching in one of the synagogues,
11 and a woman there had been disabled by a spirit for eighteen
years. She was hunched over and could not stand up straight.
12 When Jesus saw her, He called her over and said, "Woman, you are
set free from your disability."
13 Then He placed His hands on her, and immediately she
straightened up and began to glorify God.

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* **12:59** Greek lepton; that is, a Jewish coin of bronze or copper worth about 1/128 of a denarius * **13:7** SBL, NE, WH Cut it down!

14 But the synagogue leader was indignant that Jesus had healed on
the Sabbath. “There are six days for work,” he told the crowd. “So
come and be healed on those days and not on the Sabbath.”

15 “You hypocrites!” the Lord replied. “Does not each of you on the
Sabbath untie his ox or donkey from the stall and lead it to water?
16 Then should not this daughter of Abraham, whom Satan has kept
bound for eighteen long years, be released from her bondage on the
Sabbath day?”

17 When Jesus said this, all His adversaries were humiliated. And the
whole crowd rejoiced at all the glorious things He was doing.

The Parable of the Mustard Seed
(Matthew 13:31–32; Mark 4:30–34)

18 Then Jesus asked, “What is the kingdom of God like? To what can I
compare it?
19 It is like a mustard seed that a man tossed into his garden. It grew
and became a tree, and the birds of the air nested in its branches.”

The Parable of the Leaven
(Matthew 13:33)

20 Again He asked, “To what can I compare the kingdom of God?
21 It is like leaven that a woman took and mixed into three measures
of flour, until all of it was leavened.”

The Narrow Door
(Matthew 7:13–14)

22 Then Jesus traveled throughout the towns and villages, teaching as
He made His way toward Jerusalem.
23 “Lord,” someone asked Him, “will only a few people be saved?”

Jesus answered,
24 “Make every effort to enter through the narrow door. For many, I
tell you, will try to enter and will not be able.
25 After the master of the house gets up and shuts the door, you will
stand outside knocking and saying, ‘Lord, open the door for us.’

But he will reply, ‘I do not know where you are from.’

26 Then you will say, ‘We ate and drank with you, and you taught in
our streets.’

27 And he will answer, ‘I tell you, I do not know where you are from.
Depart from me, all you evildoers.’

28 There will be weeping and gnashing of teeth when you see
Abraham, Isaac, Jacob, and all the prophets in the kingdom of God,
but you yourselves are thrown out.

29 People will come from east and west and north and south, and will
recline at the table in the kingdom of God.
30 And indeed, some who are last will be first, and some who are first
will be last."

Lament over Jerusalem
(Matthew 23:37–39)

31 At that very hour, some Pharisees came to Jesus and told Him,
"Leave this place and get away, because Herod wants to kill You."

32 But Jesus replied, "Go tell that fox, 'Look, I will keep driving out
demons and healing people today and tomorrow, and on the third
day I will reach My goal.'
33 Nevertheless, I must keep going today and tomorrow and the next
day, for it is not admissible for a prophet to perish outside of
Jerusalem.

34 O Jerusalem, Jerusalem, who kills the prophets and stones those
sent to her, how often I have longed to gather your children together
as a hen gathers her chicks under her wings, but you were unwilling!
35 Look, your house is left to you desolate. And I tell you that you will
not see Me again until you say, 'Blessed is He who comes in the name
of the Lord.'†"

14

Jesus Heals a Man with Dropsy
1 One Sabbath, Jesus went to eat in the home of a leading Pharisee,
and those in attendance were watching Him closely.
2 Right there before Him was a man with dropsy.
3 So Jesus asked the experts in the law and the Pharisees, "Is it lawful
to heal on the Sabbath or not?"

4 But they remained silent.

Then Jesus took hold of the man, healed him, and sent him on his
way.
5 And He asked them, "Which of you whose son * or ox falls into a pit
on the Sabbath day will not immediately pull him out?"

6 And they were unable to answer these questions.

The Parable of the Guests

7 When Jesus noticed how the guests chose the places of honor, He
told them a parable:
8 "When you are invited to a wedding banquet, do not sit in the place
of honor, in case someone more distinguished than you has been
invited.

† **13:35** Psalms 118:26 * **14:5** TR donkey

9 Then the host who invited both of you will come and tell you, ‘Give
this man your seat.’ And in humiliation, you will have to take the last
place.

10 But when you are invited, go and sit in the last place, so that your
host will come and tell you, ‘Friend, move up to a better place.’†
Then you will be honored in front of everyone at the table with you.
11 For everyone who exalts himself will be humbled, and the one who
humbles himself will be exalted.”

12 Then Jesus said to the man who had invited Him, “When you host
a dinner or a banquet, do not invite your friends or brothers or
relatives or rich neighbors. Otherwise, they may invite you in return,
and you will be repaid.
13 But when you host a banquet, invite the poor, the crippled, the
lame, and the blind,
14 and you will be blessed. Since they cannot repay you, you will be
repaid at the resurrection of the righteous.”

The Parable of the Banquet
(Matthew 22:1–14)

15 When one of those reclining with Him heard this, he said to Jesus,
“Blessed is everyone who will eat at the feast ‡ in the kingdom of
God.”

16 But Jesus replied, “A certain man prepared a great banquet and
invited many guests.
17 When it was time for the banquet, he sent his servant to tell those
who had been invited, ‘Come, for everything is now ready.’

18 But one after another they all began to make excuses. The first one
said, ‘I have bought a field, and I need to go see it. Please excuse me.’

19 Another said, ‘I have bought five yoke of oxen, and I am going to
try them out. Please excuse me.’

20 Still another said, ‘I have married a wife, so I cannot come.’

21 The servant returned and reported all this to his master. Then the
owner of the house became angry and said to his servant, ‘Go out
quickly into the streets and alleys of the city, and bring in the poor,
the crippled, the blind, and the lame.’

22 ‘Sir,’ the servant replied, ‘what you ordered has been done, and
there is still room.’

23 So the master told his servant, ‘Go out to the highways and hedges
and compel them to come in, so that my house will be full.
24 For I tell you, not one of those men who were invited will taste my
banquet.’ ”

† **14:10** See Proverbs 25:7. ‡ **14:15** Literally who will eat bread

The Cost of Discipleship
(Matthew 8:18–22; Luke 9:57–62; John 6:59–66)

25 Large crowds were now traveling with Jesus, and He turned and
said to them,
26 “If anyone comes to Me and does not hate his father and mother
and wife and children and brothers and sisters—yes, even his own
life—he cannot be My disciple.
27 And whoever does not carry his cross and follow Me cannot be My
disciple.

28 Which of you, wishing to build a tower, does not first sit down and
count the cost to see if he has the resources to complete it?
29 Otherwise, if he lays the foundation and is unable to finish the
work, everyone who sees it will ridicule him,
30 saying, ‘This man could not finish what he started to build.’

31 Or what king on his way to war with another king will not first sit
down and consider whether he can engage with ten thousand men
the one coming against him with twenty thousand?
32 And if he is unable, he will send a delegation while the other king
is still far off, to ask for terms of peace.

33 In the same way, any one of you who does not give up everything
he has cannot be My disciple.

Good Salt
(Matthew 5:13–16; Mark 9:49–50)

34 Salt is good, but if the salt loses its savor, with what will it be
seasoned?
35 It is fit neither for the soil nor for the manure pile, and it is thrown
out.

He who has ears to hear, let him hear.”

15

The Parable of the Lost Sheep
(Matthew 18:10–14)
1 Now all the tax collectors and sinners were gathering around to
listen to Jesus.
2 So the Pharisees and scribes began to grumble: “This man
welcomes sinners and eats with them.”

3 Then Jesus told them this parable:
4 “What man among you, if he has a hundred sheep and loses one of
them, does not leave the ninety-nine in the pasture and go after the
one that is lost, until he finds it?
5 And when he finds it, he joyfully puts it on his shoulders,
6 comes home, and calls together his friends and neighbors to tell
them, ‘Rejoice with me, for I have found my lost sheep!’

7 In the same way, I tell you that there will be more joy in heaven
over one sinner who repents than over ninety-nine righteous ones
who do not need to repent.

The Parable of the Lost Coin

8 Or what woman who has ten silver coins * and loses one of them
does not light a lamp, sweep her house, and search carefully until she
finds it?
9 And when she finds it, she calls together her friends and neighbors
to say, 'Rejoice with me, for I have found my lost coin.'
10 In the same way, I tell you, there is joy in the presence of God's
angels over one sinner who repents."

The Parable of the Prodigal Son
(Deuteronomy 21:18–21)

11 Then Jesus said, "There was a man who had two sons.
12 The younger son said to him, 'Father, give me my share of the
estate.' So he divided his property between them.

13 After a few days, the younger son got everything together and
journeyed to a distant country, where he squandered his wealth in
wild living.

14 After he had spent all he had, a severe famine swept through that
country, and he began to be in need.
15 So he went and hired himself out to a citizen of that country, who
sent him into his fields to feed the pigs.
16 He longed to fill his belly with the pods the pigs were eating, but no
one would give him a thing.

17 Finally he came to his senses and said, 'How many of my father's
hired servants have plenty of food? But here I am, starving to death!
18 I will get up and go back to my father and say to him, "Father, I
have sinned against heaven and against you.
19 I am no longer worthy to be called your son. Make me like one of
your hired servants." '

20 So he got up and went to his father. But while he was still in the
distance, his father saw him and was filled with compassion. He ran
to his son, embraced him, and kissed him.

21 The son declared, 'Father, I have sinned against heaven and against
you. I am no longer worthy to be called your son.†'

22 But the father said to his servants, 'Quick! Bring the best robe and
put it on him. Put a ring on his finger and sandals on his feet.
23 Bring the fattened calf and kill it. Let us feast and celebrate.

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* **15:8** Greek ten drachmas, each worth about a day's wages † **15:21** WH includes Make me like one of your hired servants; see verse 19.

24 For this son of mine was dead and is alive again! He was lost and
is found!' So they began to celebrate.

25 Meanwhile the older son was in the field, and as he approached
the house, he heard music and dancing.
26 So he called one of the servants and asked what was going on.

27 'Your brother has returned,' he said, 'and your father has killed the
fattened calf, because he has him back safe and sound.'

28 The older son became angry and refused to go in. So his father
came out and pleaded with him.

29 But he answered his father, 'Look, all these years I have served you
and never disobeyed a commandment of yours. Yet you never gave
me even a young goat so I could celebrate with my friends.
30 But when this son of yours returns from squandering your wealth
with prostitutes, you kill the fattened calf for him!'

31 'Son, you are always with me,' the father said, 'and all that is mine
is yours.
32 But it was fitting to celebrate and be glad, because this brother of
yours was dead and is alive again; he was lost and is found.' "

16

The Parable of the Shrewd Manager
1 Jesus also said to His disciples, "There was a rich man whose
manager was accused of wasting his possessions.
2 So he called him in to ask, 'What is this I hear about you? Turn in an
account of your management, for you cannot be manager any longer.'

3 The manager said to himself, 'What shall I do, now that my master
is taking away my position? I am too weak to dig and too ashamed to
beg.
4 I know what I will do, so that after my removal from management,
people will welcome me into their homes.'

5 And he called in each one of his master's debtors. 'How much do
you owe my master?' he asked the first.

6 'A hundred measures of olive oil,'* he answered.

'Take your bill,' said the manager. 'Sit down quickly, and write fifty.'

7 Then he asked another, 'And how much do you owe?'

'A hundred measures of wheat,'† he replied.

* **16:6** Greek 'A hundred baths of oil'; that is, approximately 870 gallons or 3,300 liters † **16:7** Greek 'A hundred cors of wheat'; that is, approximately 1,000 bushels or 35,000 liters (probably about 30 tons or 27 metric tons of wheat)

‘Take your bill and write eighty,’ he told him.

8 The master commended the dishonest manager because he had
acted shrewdly. For the sons of this age are more shrewd in dealing
with their own kind than are the sons of light.
9 I tell you, use worldly wealth to make friends for yourselves, so that
when it is gone, they will welcome you into eternal dwellings.

10 Whoever is faithful with very little will also be faithful with much,
and whoever is dishonest with very little will also be dishonest with
much.
11 So if you have not been faithful with worldly wealth, who will
entrust you with true riches?
12 And if you have not been faithful with the belongings of another,
who will give you belongings of your own?

13 No servant can serve two masters. Either he will hate the one and
love the other, or he will be devoted to the one and despise the other.
You cannot serve both God and money.”

The Law and the Prophets

14 The Pharisees, who were lovers of money, heard all of this and
were scoffing at Jesus.
15 So He said to them, “You are the ones who justify yourselves before
men, but God knows your hearts. For what is prized among men is
detestable before God.

16 The Law and the Prophets were proclaimed until John. Since that
time, the gospel of the kingdom of God is being preached, and
everyone is forcing his way into it.‡
17 But it is easier for heaven and earth to pass away than for a single
stroke of a pen to drop out of the Law.

18 Anyone who divorces his wife and marries another woman
commits adultery, and he who marries a divorced woman commits
adultery.

The Rich Man and Lazarus
(John 5:39–47)

19 Now there was a rich man dressed in purple and fine linen, who
lived each day in joyous splendor.
20 And a beggar named Lazarus lay at his gate, covered with sores
21 and longing to be fed with the crumbs that fell from the rich man’s
table. Even the dogs came and licked his sores.

22 One day the beggar died and was carried by the angels to
Abraham’s side.§ And the rich man also died and was buried.
23 In Hades, where he was in torment, he looked up and saw
Abraham from afar, with Lazarus by his side.

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‡ **16:16** Or everyone is urged to enter into it § **16:22** Greek into Abraham’s bosom; similarly in verse 23

24 So he cried out, ‘Father Abraham, have mercy on me and send
Lazarus to dip the tip of his finger in water and cool my tongue. For I
am in agony in this fire.’

25 But Abraham answered, ‘Child, remember that during your
lifetime you received your good things, while Lazarus received bad
things. But now he is comforted here, while you are in agony.
26 And besides all this, a great chasm has been fixed between us and
you, so that even those who wish cannot cross from here to you, nor
can anyone cross from there to us.’

27 ‘Then I beg you, father,’ he said, ‘send Lazarus to my father’s house,
28 for I have five brothers. Let him warn them, so that they will not
also end up in this place of torment.’

29 But Abraham replied, ‘They have Moses and the prophets; let your
brothers listen to them.’

30 ‘No, father Abraham,’ he said, ‘but if someone is sent to them from
the dead, they will repent.’

31 Then Abraham said to him, ‘If they do not listen to Moses and the
prophets, they will not be persuaded even if someone rises from the
dead.’ ”

17

Temptations and Trespasses
(Matthew 18:6–9; Mark 9:42–48)
1 Jesus said to His disciples, “It is inevitable that stumbling blocks will
come, but woe to the one through whom they come!
2 It would be better for him to have a millstone hung around his neck
and to be thrown into the sea than to cause one of these little ones to
stumble.

3 Watch yourselves. If your brother sins, rebuke him; and if he
repents, forgive him.
4 Even if he sins against you seven times in a day, and seven times
returns to say, ‘I repent,’ you must forgive him.”

The Power of Faith
(Matthew 17:19–20)

5 The apostles said to the Lord, “Increase our faith!”

6 And the Lord answered, “If you have faith the size of a mustard
seed, you can say to this mulberry tree, ‘Be uprooted and planted in
the sea,’ and it will obey you.

7 Which of you whose servant comes in from plowing or shepherding
in the field will say to him, ‘Come at once and sit down to eat’?

8 Instead, won't he tell him, 'Prepare my meal and dress yourself to
serve me while I eat and drink; and afterward you may eat and
drink'?
9 Does he thank the servant because he did what he was told?
10 So you also, when you have done everything commanded of you,
should say, 'We are unworthy servants; we have only done our
duty.' "

The Ten Lepers
(2 Kings 5:1–14)

11 While Jesus was on His way to Jerusalem, He was passing between
Samaria and Galilee.
12 As He entered one of the villages, He was met by ten lepers.* They
stood at a distance
13 and raised their voices, shouting, "Jesus, Master, have mercy on
us!"

14 When Jesus saw them, He said, "Go, show yourselves to the
priests."† And as they were on their way, they were cleansed.

15 When one of them saw that he was healed, he came back, praising
God in a loud voice.
16 He fell facedown at Jesus' feet in thanksgiving to Him—and he was
a Samaritan.

17 "Were not all ten cleansed?" Jesus asked. "Where then are the
other nine?
18 Was no one found except this foreigner to return and give glory to
God?"

19 Then Jesus said to him, "Rise and go; your faith has made you
well!‡"

The Coming of the Kingdom
(Genesis 19:24–29)

20 When asked by the Pharisees when the kingdom of God would
come, Jesus replied, "The kingdom of God will not come with
observable signs.
21 Nor will people say, 'Look, here it is,' or 'There it is.' For you see,
the kingdom of God is in your midst.§"

22 Then He said to the disciples, "The time is coming when you will
long to see one of the days of the Son of Man, but you will not see it.
23 People will tell you, 'Look, there He is!' or 'Look, here He is!' Do
not go out or chase after them.
24 For just as the lightning flashes and lights up the sky from one end
to the other, so will be the Son of Man in His day.
25 But first He must suffer many things and be rejected by this
generation.

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* **17:12** A leper was one afflicted with a skin disease. See Leviticus 13. † **17:14** See Leviticus 14:1–32. ‡ **17:19** Or has saved you § **17:21** Or within you or within your grasp

26 Just as it was in the days of Noah, so also will it be in the days of
the Son of Man:
27 People were eating and drinking, marrying and being given in
marriage, up to the day Noah entered the ark. Then the flood came
and destroyed them all.

28 It was the same in the days of Lot: People were eating and
drinking, buying and selling, planting and building.
29 But on the day Lot left Sodom, fire and sulfur rained down from
heaven and destroyed them all.

30 It will be just like that on the day the Son of Man is revealed.
31 On that day, let no one on the housetop come down to retrieve his
possessions. Likewise, let no one in the field return for anything he
has left behind.
32 Remember Lot's wife!
33 Whoever tries to save his life will lose it, but whoever loses his life
will preserve it.
34 I tell you, on that night two people will be in one bed: One will be
taken and the other left.
35 Two women will be grinding grain together: One will be taken and
the other left."*

37 "Where, Lord?" they asked.

Jesus answered, "Wherever there is a carcass, there the vultures will
gather."

18

The Parable of the Persistent Widow
1 Then Jesus told them a parable about their need to pray at all times
and not lose heart:
2 "In a certain town there was a judge who neither feared God nor
respected men.
3 And there was a widow in that town who kept appealing to him,
'Give me justice against my adversary.'

4 For a while he refused, but later he said to himself, 'Though I
neither fear God nor respect men,
5 yet because this widow keeps pestering me, I will give her justice.
Then she will stop wearing me out with her perpetual requests.' "

6 And the Lord said, "Listen to the words of the unjust judge.
7 Will not God bring about justice for His elect who cry out to Him
day and night? Will He continue to defer their help?
8 I tell you, He will promptly carry out justice on their behalf.
Nevertheless, when the Son of Man comes, will He find faith on
earth?"
The Pharisee and the Tax Collector

* **17:35** TR includes 36 Two men will be in the field. One will be taken and the other left; see Matthew 24:40.

9 To some who trusted in their own righteousness and viewed others
with contempt, He also told this parable:
10 “Two men went up to the temple to pray. One was a Pharisee and
the other a tax collector.
11 The Pharisee stood by himself and prayed,* ‘God, I thank You that I
am not like the other men—swindlers, evildoers, adulterers—or even
like this tax collector.
12 I fast twice a week and pay tithes of all that I acquire.’

13 But the tax collector stood at a distance, unwilling even to lift up
his eyes to heaven. Instead, he beat his breast and said, ‘God, have
mercy on me, a sinner!’
14 I tell you, this man, rather than the Pharisee, went home justified.
For everyone who exalts himself will be humbled, but the one who
humbles himself will be exalted.”

Jesus Blesses the Children
(Matthew 19:13–15; Mark 10:13–16)

15 Now people were even bringing their babies to Jesus for Him to
place His hands on them. And when the disciples saw this, they
rebuked those who brought them.

16 But Jesus called the children to Him and said, “Let the little
children come to Me, and do not hinder them! For the kingdom of
God belongs to such as these.
17 Truly I tell you, anyone who does not receive the kingdom of God
like a little child will never enter it.”

The Rich Young Ruler
(Matthew 19:16–30; Mark 10:17–31)

18 Then a certain ruler asked Him, “Good Teacher, what must I do to
inherit eternal life?”

19 “Why do you call Me good?” Jesus replied. “No one is good except
God alone.
20 You know the commandments: ‘Do not commit adultery, do not
murder, do not steal, do not bear false witness, honor your father and
mother.’†”

21 “All these I have kept from my youth,” he said.

22 On hearing this, Jesus told him, “You still lack one thing: Sell
everything you own and give to the poor, and you will have treasure
in heaven. Then come, follow Me.”

23 But when the ruler heard this, he became very sad, because he was
extremely wealthy.

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* **18:11** Or stood and prayed to himself † **18:20** Exodus 20:12–16; Deuteronomy 5:16–20

24 Seeing the man's sadness,‡ Jesus said, "How hard it is for the rich
to enter the kingdom of God!
25 Indeed, it is easier for a camel to pass through the eye of a needle
than for a rich man to enter the kingdom of God."

26 Those who heard this asked, "Who then can be saved?"

27 But Jesus said, "What is impossible with man is possible with God."

28 "Look," said Peter, "we have left all we had § to follow You."

29 "Truly I tell you," Jesus replied, "no one who has left home or wife
or brothers or parents or children for the sake of the kingdom of God
30 will fail to receive many times more in this age—and in the age to
come, eternal life."

The Third Prediction of the Passion
(Matthew 20:17–19; Mark 10:32–34)

31 Then Jesus took the Twelve aside and said to them, "Look, we are
going up to Jerusalem, and everything the prophets have written
about the Son of Man will be fulfilled.
32 He will be delivered over to the Gentiles and will be mocked and
insulted and spit upon.
33 They will flog Him and kill Him, and on the third day He will rise
again."

34 But the disciples did not understand any of these things. The
meaning was hidden from them, and they did not comprehend what
He was saying.

Jesus Heals a Blind Beggar
(Matthew 20:29–34; Mark 10:46–52)

35 As Jesus drew near to Jericho, a blind man was sitting beside the
road, begging.
36 When he heard the crowd going by, he asked what was happening.

37 "Jesus of Nazareth is passing by," they told him.

38 So he called out, "Jesus, Son of David, have mercy on me!"

39 Those who led the way admonished him to be silent, but he cried
out all the louder, "Son of David, have mercy on me!"

40 Jesus stopped and directed that the man be brought to Him. When
he had been brought near, Jesus asked him,
41 "What do you want Me to do for you?"

"Lord," he said, "let me see again."

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‡ **18:24** Literally Seeing that he had become sorrowful; SBL, NE, and WH Seeing him § **18:28** Literally left our own; BYZ and TR left all

42 “Receive your sight!” Jesus replied. “Your faith has healed you.”
43 Immediately he received his sight and followed Jesus, glorifying
God. And all the people who saw this gave praise to God.

19

Jesus and Zacchaeus
(Numbers 5:5–10)
1 Then Jesus entered Jericho and was passing through.
2 And there was a man named Zacchaeus, a chief tax collector, who
was very wealthy.
3 He was trying to see who Jesus was, but could not see over the
crowd because he was small in stature.
4 So he ran on ahead and climbed a sycamore tree to see Him, since
Jesus was about to pass that way.

5 When Jesus came to that place, He looked up and said, “Zacchaeus,
hurry down, for I must stay at your house today.”

6 So Zacchaeus hurried down and welcomed Him joyfully.
7 And all who saw this began to grumble, saying, “He has gone to be
the guest of a sinful man!”

8 But Zacchaeus stood up and said to the Lord, “Look, Lord, half of
my possessions I give to the poor, and if I have cheated anyone, I will
repay it fourfold.”

9 Jesus said to him, “Today salvation has come to this house, because
this man too is a son of Abraham.
10 For the Son of Man came to seek and to save the lost.”

The Parable of the Ten Minas
(Matthew 25:14–30)

11 While the people were listening to this, Jesus proceeded to tell
them a parable, because He was near Jerusalem and they thought the
kingdom of God would appear imminently.
12 So He said, “A man of noble birth went to a distant country to lay
claim to his kingship and then return.
13 Beforehand, he called ten of his servants and gave them ten
minas.* ‘Conduct business with this until I return,’ he said.

14 But his subjects hated him and sent a delegation after him to say,
‘We do not want this man to rule over us.’

15 When he returned from procuring his kingship, he summoned the
servants to whom he had given the money, to find out what each one
had earned.

16 The first servant came forward and said, ‘Master, your mina has
produced ten more minas.’

* **19:13** That is, he gave each servant one mina. A mina was most likely a silver coin worth a hundred drachmas, that is, about a hundred days’ wages.

17 His master replied, ‘Well done, good servant! Because you have
been faithful in a very small matter, you shall have authority over ten
cities.’

18 The second servant came and said, ‘Master, your mina has made
five minas.’

19 And to this one he said, ‘You shall have authority over five cities.’

20 Then another servant came and said, ‘Master, here is your mina,
which I have laid away in a piece of cloth.†
21 For I was afraid of you, because you are a harsh man. You
withdraw what you did not deposit and reap what you did not sow.’

22 His master replied, ‘You wicked servant, I will judge you by your
own words. So you knew that I am a harsh man, withdrawing what I
did not deposit and reaping what I did not sow?
23 Why then did you not deposit my money in the bank, and upon my
return I could have collected it with interest?’

24 Then he told those standing by, ‘Take the mina from him and give
it to the one who has ten minas.’

25 ‘Master,’ they said, ‘he already has ten!’

26 He replied, ‘I tell you that everyone who has will be given more;
but the one who does not have, even what he has will be taken away
from him.
27 And these enemies of mine who were unwilling for me to rule over
them, bring them here and slay them in front of me.’ ”

The Triumphal Entry
(Zechariah 9:9–13; Matthew 21:1–11; Mark 11:1–11; John 12:12–19)

28 After Jesus had said this, He went on ahead, going up to Jerusalem.

29 As He approached Bethphage and Bethany at the Mount of Olives,
He sent out two of His disciples,
30 saying, “Go into the village ahead of you, and as you enter it, you
will find a colt tied there, on which no one has ever sat. Untie it and
bring it here.
31 If anyone asks, ‘Why are you untying it?’ tell him, ‘The Lord needs
it.’ ”

32 So those who were sent went out and found it just as Jesus had told
them.
33 As they were untying the colt, its owners asked, “Why are you
untying the colt?”

34 “The Lord needs it,” they answered.
35 Then they led the colt to Jesus, threw their cloaks over it, and put
Jesus on it.

† **19:20** Greek soudariō

36 As He rode along, the people spread their cloaks on the road.
37 And as He approached the descent from the Mount of Olives, the whole multitude of disciples began to praise God joyfully in a loud voice for all the miracles they had seen:

38 “Blessed is the King who comes in the name of the Lord!”‡

“Peace in heaven and glory in the highest!”§

39 But some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples!”

40 “I tell you,” He answered, “if they remain silent, the very stones will cry out.”

Jesus Weeps over Jerusalem
(Isaiah 29:1–16)

41 As Jesus approached Jerusalem and saw the city, He wept over it
42 and said, “If only you had known on this day what would bring you peace! But now it is hidden from your eyes.
43 For the days will come upon you when your enemies will barricade you and surround you and hem you in on every side.
44 They will level you to the ground—you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of your visitation from God.*”

Jesus Cleanses the Temple
(Matthew 21:12–17; Mark 11:15–19; John 2:12–25)

45 Then Jesus entered the temple courts † and began to drive out those who were selling there.
46 He declared to them, “It is written: ‘My house will be a house of prayer.’‡ But you have made it ‘a den of robbers.’§”

47 Jesus was teaching at the temple every day, but the chief priests, scribes, and leaders of the people were intent on killing Him.
48 Yet they could not find a way to do so, because all the people hung on His words.

20

Jesus’ Authority Challenged
(Matthew 21:23–27; Mark 11:27–33)
1 One day as Jesus was teaching the people in the temple courts * and proclaiming the gospel, the chief priests and scribes, together with the elders, came up to Him.
2 “Tell us,” they said, “by what authority are You doing these things, and who gave You this authority?”

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‡ **19:38** Psalms 118:26 § **19:38** See Psalms 148:1. * **19:44** Literally your visitation † **19:45** Literally the temple ‡ **19:46** Isaiah 56:7 § **19:46** Jeremiah 7:11 * **20:1** Literally the temple

3 “I will also ask you a question,” Jesus replied. “Tell Me:
4 John’s baptism—was it from heaven, or from men?”

5 They deliberated among themselves and said, “If we say, ‘From heaven,’ He will ask, ‘Why did you not believe him?’
6 But if we say, ‘From men,’ all the people will stone us, for they are convinced that John was a prophet.”

7 So they answered that they did not know where it was from.

8 And Jesus replied, “Neither will I tell you by what authority I am doing these things.”

The Parable of the Wicked Tenants
(Matthew 21:33–46; Mark 12:1–12)

9 Then He proceeded to tell the people this parable: “A man planted a vineyard, rented it out to some tenants, and went away for a long time.
10 At harvest time, he sent a servant to the tenants to collect his share of the fruit of the vineyard. But the tenants beat the servant and sent him away empty-handed.

11 So he sent another servant, but they beat him and treated him shamefully, sending him away empty-handed.

12 Then he sent a third, but they wounded him and threw him out.

13 ‘What shall I do?’ asked the owner of the vineyard. ‘I will send my beloved son. Perhaps they will respect him.’

14 But when the tenants saw the son, they discussed it among themselves and said, ‘This is the heir. Let us kill him, and the inheritance will be ours.’
15 So they threw him out of the vineyard and killed him.

What then will the owner of the vineyard do to them?
16 He will come and kill those tenants, and will give the vineyard to others.”

And when the people heard this, they said, “May such a thing never happen!”

17 But Jesus looked directly at them and said, “Then what is the meaning of that which is written:

‘The stone the builders rejected
has become the cornerstone’†?

18 Everyone who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.”

† **20:17** Psalms 118:22

Paying Taxes to Caesar
(Matthew 22:15–22; Mark 12:13–17)

19 When the scribes and chief priests realized that Jesus had spoken
this parable against them, they sought to arrest Him that very hour.
But they were afraid of the people.

20 So they watched Him closely and sent spies who pretended to be
sincere. They were hoping to catch Him in His words in order to
hand Him over to the rule and authority of the governor.
21 "Teacher," they inquired, "we know that You speak and teach
correctly. You show no partiality, but teach the way of God in
accordance with the truth.
22 Is it lawful for us to pay taxes to Caesar or not?"

23 But Jesus saw through their duplicity and said to them,
24 "Show Me a denarius.‡ Whose image and inscription are on it?"

"Caesar's," they answered.

25 So Jesus told them, "Give to Caesar what is Caesar's, and to God
what is God's."

26 And they were unable to trap Him in His words before the people;
and amazed at His answer, they fell silent.

The Sadducees and the Resurrection
(Matthew 22:23–33; Mark 12:18–27)

27 Then some of the Sadducees, who say there is no resurrection,
came to question Him.
28 "Teacher," they said, "Moses wrote for us that if a man's brother
dies and leaves a wife but no children, the man is to marry his
brother's widow and raise up offspring for him.§
29 Now there were seven brothers. The first one married a wife, but
died childless.
30 Then the second *
31 and the third married the widow, and in the same way all seven
died, leaving no children.
32 And last of all, the woman died.
33 So then, in the resurrection, whose wife will she be? For all seven
were married to her."

34 Jesus answered, "The sons of this age marry and are given in
marriage.
35 But those who are considered worthy to share in the age to come
and in the resurrection from the dead will neither marry nor be
given in marriage.
36 In fact, they can no longer die, because they are like the angels.
And since they are sons of the resurrection, they are sons of God.

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‡ **20:24** A denarius was customarily a day's wage for a laborer; see Matthew 20:2. § **20:28** Deuteronomy 25:5 * **20:30** BYZ and TR include married the widow, and he also died,

37 Even Moses demonstrates that the dead are raised, in the passage
about the burning bush. For he calls the Lord ‘the God of Abraham,
the God of Isaac, and the God of Jacob.’†
38 He is not the God of the dead, but of the living, for to Him all are
alive.”

39 Some of the scribes answered, “Teacher, You have spoken well!”
40 And they did not dare to question Him any further.

Whose Son Is the Christ?
(Matthew 22:41–46; Mark 12:35–37)

41 Then Jesus declared, “How can it be said that the Christ is the Son
of David?
42 For David himself says in the book of Psalms:

‘The Lord said to my Lord,
“Sit at My right hand
43 until I make Your enemies
a footstool for Your feet.” ’‡

44 Thus David calls Him ‘Lord.’ So how can He be David’s son?”

Beware of the Scribes
(Mark 12:38–40)

45 In the hearing of all the people, Jesus said to His disciples,
46 “Beware of the scribes. They like to walk around in long robes, and
they love the greetings in the marketplaces, the chief seats in the
synagogues, and the places of honor at banquets.
47 They defraud widows of their houses,§ and for a show make
lengthy prayers. These men will receive greater condemnation.”

21

The Poor Widow’s Offering
(Mark 12:41–44)
1 Then Jesus looked up and saw the rich putting their gifts into the
treasury,
2 and He saw a poor widow put in two small copper coins.*

3 “Truly I tell you,” He said, “this poor widow has put in more than
all the others.
4 For they all contributed out of their surplus, but she out of her
poverty has put in all she had to live on.”

Temple Destruction and Other Signs
(Matthew 24:1–8; Mark 13:1–8)

5 As some of the disciples were remarking how the temple was
adorned with beautiful stones and consecrated gifts, Jesus said,

† **20:37** Exodus 3:6 ‡ **20:43** Psalms 110:1 § **20:47** Literally They devour widows’ houses
* **21:2** Greek two lepta; a lepton was a Jewish coin of bronze or copper worth about 1/128 of a denarius.

6 “As for what you see here, the time will come when not one stone
will be left on another; every one will be thrown down.”

7 “Teacher,” they asked, “when will these things happen? And what
will be the sign that they are about to take place?”

8 Jesus answered, “See to it that you are not deceived. For many will
come in My name, claiming, ‘I am He,’ and, ‘The time is near.’ Do not
follow them.
9 When you hear of wars and rebellions, do not be alarmed. These
things must happen first, but the end is not imminent.”

Witnessing to All Nations
(Matthew 24:9–14; Mark 13:9–13)

10 Then He told them, “Nation will rise against nation, and kingdom
against kingdom.
11 There will be great earthquakes, famines, and pestilences in
various places, along with fearful sights and great signs from heaven.

12 But before all this, they will seize you and persecute you. On
account of My name they will deliver you to the synagogues and
prisons, and they will bring you before kings and governors.
13 This will be your opportunity to serve as witnesses.
14 So make up your mind not to worry beforehand how to defend
yourselves.
15 For I will give you speech and wisdom that none of your
adversaries will be able to resist or contradict.

16 You will be betrayed even by parents and brothers and relatives
and friends, and some of you will be put to death.
17 And you will be hated by everyone because of My name.
18 Yet not even a hair of your head will perish.
19 By your patient endurance you will gain your souls.

The Destruction of Jerusalem
(Matthew 24:15–25; Mark 13:14–23)

20 But when you see Jerusalem surrounded by armies, you will know
that her desolation is near.
21 Then let those who are in Judea flee to the mountains, let those in
the city get out, and let those in the country stay out of the city.
22 For these are the days of vengeance, to fulfill all that is written.

23 How miserable those days will be for pregnant and nursing
mothers! For there will be great distress upon the land and wrath
against this people.
24 They will fall by the edge of the sword and be led captive into all
the nations. And Jerusalem will be trodden down by the Gentiles,
until the times of the Gentiles are fulfilled.

The Return of the Son of Man
(Matthew 24:26–31; Mark 13:24–27)

25 There will be signs in the sun and moon and stars, and on the
earth dismay among the nations, bewildered by the roaring of the sea
and the surging of the waves.
26 Men will faint from fear and anxiety over what is coming upon the
earth, for the powers of the heavens will be shaken.
27 At that time they will see the Son of Man coming in a cloud with
power and great glory.†
28 When these things begin to happen, stand up and lift up your
heads, because your redemption is drawing near."

The Lesson of the Fig Tree
(Matthew 24:32–35; Mark 13:28–31)

29 Then Jesus told them a parable: "Look at the fig tree and all the
trees.
30 When they sprout leaves, you can see for yourselves and know that
summer is near.
31 So also, when you see these things happening, know that the
kingdom of God is near.
32 Truly I tell you, this generation will not pass away until all these
things have happened.
33 Heaven and earth will pass away, but My words will never pass
away.

Be Watchful for the Day

34 But watch yourselves, or your hearts will be weighed down by
dissipation, drunkenness, and the worries of life—and that day will
spring upon you suddenly like a snare.
35 For it will come upon all who dwell on the face of all the earth.
36 So keep watch at all times, and pray that you may have the
strength to escape all that is about to happen and to stand before the
Son of Man."

37 Every day Jesus taught at the temple, but every evening He went
out to spend the night on the Mount of Olives.
38 And early in the morning all the people would come to hear Him at
the temple.

22

The Plot to Kill Jesus
(Matthew 26:1–5; Mark 14:1–2; John 11:45–57)
1 Now the Feast of Unleavened Bread,* called the Passover, was
approaching,
2 and the chief priests and scribes were looking for a way to put Jesus
to death; for they feared the people.

Judas Agrees to Betray Jesus
(Matthew 26:14–16; Mark 14:10–11)

3 Then Satan entered Judas Iscariot, who was one of the Twelve.

† **21:27** See Daniel 7:13–14. * **22:1** Literally the feast of the Unleavened; see Exodus 12:14–20.

4 And Judas went to discuss with the chief priests and temple officers
how he might betray Jesus to them.
5 They were delighted and agreed to give him money.
6 Judas consented, and began to look for an opportunity to betray
Jesus to them in the absence of a crowd.

Preparing the Passover
(Matthew 26:17–19; Mark 14:12–16)

7 Then came the day of Unleavened Bread on which the Passover
lamb was to be sacrificed.
8 Jesus sent Peter and John, saying, "Go and prepare for us to eat the
Passover."

9 "Where do You want us to prepare it?" they asked.

10 He answered, "When you enter the city, a man carrying a jug of
water will meet you. Follow him to the house he enters,
11 and say to the owner of that house, 'The Teacher asks: Where is
the guest room, where I may eat the Passover with My disciples?'
12 And he will show you a large upper room, already furnished. Make
preparations there."

13 So they went and found it just as Jesus had told them. And they
prepared the Passover.

The Last Supper
(Matthew 26:20–30; Mark 14:17–26; 1 Corinthians 11:17–34)

14 When the hour had come, Jesus reclined at the table with His
apostles.
15 And He said to them, "I have eagerly desired to eat this Passover
with you before My suffering.
16 For I tell you that I will not eat it again until it is fulfilled in the
kingdom of God."

17 After taking the cup, He gave thanks and said, "Take this and
divide it among yourselves.
18 For I tell you that I will not drink of the fruit of the vine from now
on until the kingdom of God comes."

19 And He took the bread, gave thanks and broke it, and gave it to
them, saying, "This is My body, given for you; do this in
remembrance of Me."

20 In the same way, after supper He took the cup, saying, "This cup is
the new covenant in My blood, which is poured out for you.†

21 Look! The hand of My betrayer is with Mine on the table.
22 Indeed, the Son of Man will go as it has been determined, but woe
to that man who betrays Him."

† **22:20** Some manuscripts end verse 19 after This is My body and do not include verse 20.

23 Then they began to question among themselves which of them was going to do this.

Who Is the Greatest?

24 A dispute also arose among the disciples as to which of them would be considered the greatest.
25 So Jesus declared, “The kings of the Gentiles lord it over them, and those in authority over them call themselves benefactors.
26 But you shall not be like them. Instead, the greatest among you should be like the youngest, and the one who leads like the one who serves.
27 For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines? But I am among you as one who serves.

28 You are the ones who have stood by Me in My trials.
29 And I bestow on you a kingdom, just as My Father has bestowed one on Me,
30 so that you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

Jesus Predicts Peter’s Denial
(Matthew 26:31–35; Mark 14:27–31; John 13:36–38)

31 Simon, Simon, Satan has asked to sift each of you like wheat.
32 But I have prayed for you, Simon, that your faith will not fail. And when you have turned back, strengthen your brothers.”

33 “Lord,” said Peter, “I am ready to go with You even to prison and to death.”

34 But Jesus replied, “I tell you, Peter, the rooster will not crow today until you have denied three times that you know Me.”

35 Then Jesus asked them, “When I sent you out without purse or bag or sandals, did you lack anything?”

“Nothing,” they answered.

36 “Now, however,” He told them, “the one with a purse should take it, and likewise a bag; and the one without a sword should sell his cloak and buy one.
37 For I tell you that this Scripture must be fulfilled in Me: ‘And He was numbered with the transgressors.’‡ For what is written about Me is reaching its fulfillment.”

38 So they said, “Look, Lord, here are two swords.”

“That is enough,” He answered.

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‡ **22:37** Isaiah 53:12

Jesus Prays on the Mount of Olives
(Matthew 26:36–46; Mark 14:32–42)

39 Jesus went out as usual to the Mount of Olives, and the disciples followed Him.
40 When He came to the place, He told them, “Pray that you will not enter into temptation.”

41 And He withdrew about a stone’s throw beyond them, where He knelt down and prayed,
42 “Father, if You are willing, take this cup from Me. Yet not My will, but Yours be done.”

43 Then an angel from heaven appeared to Him and strengthened Him.
44 And in His anguish, He prayed more earnestly, and His sweat became like drops of blood falling to the ground.§

45 When Jesus rose from prayer and returned to the disciples, He found them asleep, exhausted from sorrow.
46 “Why are you sleeping?” He asked. “Get up and pray so that you will not enter into temptation.”

The Betrayal of Jesus
(Matthew 26:47–56; Mark 14:43–52; John 18:1–14)

47 While He was still speaking, a crowd arrived, led by the man called Judas, one of the Twelve. He approached Jesus to kiss Him.
48 But Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

49 Those around Jesus saw what was about to happen and said, “Lord, should we strike with our swords?”
50 And one of them struck the servant of the high priest, cutting off his right ear.

51 But Jesus answered, “No more of this!” And He touched the man’s ear and healed him.

52 Then Jesus said to the chief priests, temple officers, and elders who had come for Him, “Have you come out with swords and clubs as you would against an outlaw?
53 Every day I was with you in the temple courts,* and you did not lay a hand on Me. But this hour belongs to you and to the power of darkness.”

Peter Denies Jesus
(Matthew 26:69–75; Mark 14:66–72; John 18:15–18)

54 Then they seized Jesus, led Him away, and took Him into the house of the high priest. And Peter followed at a distance.

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§ **22:44** Some manuscripts do not include verses 43 and 44. * **22:53** Literally the temple

55 When those present had kindled a fire in the middle of the
courtyard and sat down together, Peter sat down among them.
56 A servant girl saw him seated in the firelight and looked intently at
him. “This man also was with Him,” she said.

57 But Peter denied it. “Woman, I do not know Him,” he said.

58 A short time later, someone else saw him and said, “You also are
one of them.”

But Peter said, “Man, I am not.”

59 About an hour later, another man insisted, “Certainly this man was
with Him, for he too is a Galilean.”

60 “Man, I do not know what you are talking about,” Peter replied.

While he was still speaking, the rooster crowed.
61 And the Lord turned and looked at Peter.

Then Peter remembered the word that the Lord had spoken to him:
“Before the rooster crows today, you will deny Me three times.”
62 And he went outside and wept bitterly.

The Soldiers Mock Jesus
(Isaiah 50:4–11; Matthew 27:27–31; Mark 15:16–20; John 19:1–15)

63 The men who were holding Jesus began to mock Him and beat Him.
64 They blindfolded Him † and kept demanding, “Prophesy! Who hit
You?”
65 And they said many other blasphemous things against Him.

Jesus before the Sanhedrin
(Matthew 26:57–68; Mark 14:53–65; John 18:19–24)

66 At daybreak the council of the elders of the people, both the chief
priests and scribes, met together. They led Jesus into their Sanhedrin
‡ and said,
67 “If You are the Christ, tell us.”

Jesus answered, “If I tell you, you will not believe.
68 And if I ask you a question, you will not answer.
69 But from now on the Son of Man will be seated at the right hand of
the power of God.”§

70 So they all asked, “Are You then the Son of God?”

He replied, “You say that I am.”

71 “Why do we need any more testimony?” they declared. “We have
heard it for ourselves from His own lips.”

† **22:64** BYZ and TR include and were striking Him on the face. ‡ **22:66** Or their Council
§ **22:69** See Psalms 110:1.

23

Jesus before Pilate
(Matthew 27:11–14; John 18:28–40)
1 Then the whole council rose and led Jesus away to Pilate.
2 And they began to accuse Him, saying, “We found this man subverting our nation, forbidding payment of taxes to Caesar, and proclaiming Himself to be Christ, a King.”

3 So Pilate asked Him, “Are You the King of the Jews?”

“You have said so,” Jesus replied.

4 Then Pilate said to the chief priests and the crowds, “I find no basis for a charge against this man.”

5 But they kept insisting, “He stirs up the people all over Judea with His teaching. He began in Galilee and has come all the way here.”

Jesus before Herod

6 When Pilate heard this, he asked if the man was a Galilean.
7 And learning that Jesus was under Herod’s jurisdiction, he sent Him to Herod, who himself was in Jerusalem at that time.

8 When Herod saw Jesus, he was greatly pleased. He had wanted to see Him for a long time, because he had heard about Him and was hoping to see Him perform a miracle.
9 Herod questioned Jesus at great length, but He gave no answer.

10 Meanwhile, the chief priests and scribes stood there, vehemently accusing Him.
11 And even Herod and his soldiers ridiculed and mocked Him. Dressing Him in a fine robe, they sent Him back to Pilate.

12 That day Herod and Pilate became friends; before this time they had been enemies.

The Crowd Chooses Barabbas
(Matthew 27:15–23; Mark 15:6–11)

13 Then Pilate called together the chief priests, the rulers, and the people,
14 and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined Him here in your presence and found Him not guilty of your charges against Him.
15 Neither has Herod, for he sent Him back to us. As you can see, He has done nothing deserving of death.
16 Therefore I will punish Him and release Him.”*

* **23:16** BYZ and TR include 17 Now Pilate was obligated to release to the people one prisoner at the feast; see Matthew 27:15 and Mark 15:6.

18 But they all cried out in unison: “Away with this man! Release
Barabbas to us!”
19 (Barabbas had been imprisoned for an insurrection in the city, and
for murder.)

20 Wanting to release Jesus, Pilate addressed them again,
21 but they kept shouting, “Crucify Him! Crucify Him!”

22 A third time he said to them, “What evil has this man done? I have
found in Him no offense worthy of death. So after I punish Him, I
will release Him.”

23 But they were insistent, demanding with loud voices for Jesus to be
crucified. And their clamor † prevailed.
24 So Pilate sentenced that their demand be met.
25 As they had requested, he released the one imprisoned for
insurrection and murder, and handed Jesus over to their will.

The Crucifixion
(Psalms 22:1–31; Matthew 27:32–44; Mark 15:21–32; John 19:16–27)

26 As the soldiers led Him away, they seized Simon of Cyrene on his
way in from the country, and put the cross on him to carry behind
Jesus.

27 A great number of people followed Him, including women who
kept mourning and wailing for Him.
28 But Jesus turned to them and said, “Daughters of Jerusalem, do not
weep for Me, but weep for yourselves and for your children.
29 Look, the days are coming when people will say, ‘Blessed are the
barren women, the wombs that never bore, and breasts that never
nursed!’
30 At that time

‘they will say to the mountains, “Fall on us!”
and to the hills, “Cover us!” ’‡

31 For if men do these things while the tree is green, what will
happen when it is dry?”

32 Two others, who were criminals, were also led away to be executed
with Jesus.

33 When they came to the place called The Skull,§ they crucified Him
there, along with the criminals, one on His right and the other on His
left.

34 Then Jesus said, “Father, forgive them, for they do not know what
they are doing.”* And they divided up His garments by casting lots.†

† **23:23** BYZ and TR include and that of the chief priests. ‡ **23:30** Hosea 10:8 § **23:33** Greek Kranion; Vulgate Calvariae, rendered in some translations as Calvary * **23:34** Some manuscripts do not include Then Jesus said, “Father... what they are doing.” † **23:34** See Psalms 22:18.

35 The people stood watching, and the rulers sneered at Him,‡ saying,
"He saved others; let Him save Himself if He is the Christ of God, the
Chosen One."

36 The soldiers also mocked Him and came up to offer Him sour
wine.§
37 "If You are the King of the Jews," they said, "save Yourself!"

38 Above Him was posted an inscription:*

THIS IS THE KING OF THE JEWS.

39 One of the criminals who hung there heaped abuse on Him. "Are
You not the Christ?" he said. "Save Yourself and us!"

40 But the other one rebuked him, saying, "Do you not even fear God,
since you are under the same judgment?
41 We are punished justly, for we are receiving what our actions
deserve. But this man has done nothing wrong."
42 Then he said, "Jesus, remember me † when You come into Your
kingdom!"

43 And Jesus said to him, "Truly I tell you, today you will be with Me
in Paradise."

The Death of Jesus
(Psalms 31:1–24; Matthew 27:45–56; Mark 15:33–41; John 19:28–30)

44 It was now about the sixth hour, and darkness came over all the
land until the ninth hour.‡
45 The sun was darkened,§ and the veil of the temple was torn down
the middle.

46 Then Jesus called out in a loud voice, "Father, into Your hands I
commit My Spirit."* And when He had said this, He breathed His last.

47 When the centurion saw what had happened, he gave glory to God,
saying, "Surely this was a righteous man.†"
48 And when all the people who had gathered for this spectacle saw
what had happened, they returned home beating their breasts.
49 But all those who knew Jesus, including the women who had
followed Him from Galilee, stood at a distance watching these things.

The Burial of Jesus
(Isaiah 53:9–12; Matthew 27:57–61; Mark 15:42–47; John 19:38–42)

50 Now there was a Council member named Joseph, a good and
righteous man,

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‡ **23:35** See Psalms 22:7. § **23:36** Or to offer Him wine vinegar * **23:38** BYZ and TR include written in Greek, Latin, and Hebrew; see John 19:20. † **23:42** BYZ and TR said to Jesus, "Remember me, Lord, ‡ **23:44** That is, from noon until three in the afternoon § **23:45** Or failed or was obscured; BYZ and TR became dark * **23:46** Psalms 31:5 † **23:47** Or an innocent man

51 who had not consented to their decision or action. He was from the
Judean town of Arimathea, and was waiting for the kingdom of God.
52 He went to Pilate to ask for the body of Jesus.
53 Then he took it down, wrapped it in a linen cloth, and placed it in a
tomb cut into the rock, where no one had yet been laid.
54 It was Preparation Day, and the Sabbath was beginning.‡

55 The women who had come with Jesus from Galilee followed, and
they saw the tomb and how His body was placed.
56 Then they returned to prepare spices and perfumes. And they
rested on the Sabbath, according to the commandment.

24

The Resurrection
(Matthew 28:1–10; Mark 16:1–8; John 20:1–9)

1 On the first day of the week,* very early in the morning, the women
came to the tomb, bringing the spices they had prepared.
2 They found the stone rolled away from the tomb,
3 but when they entered, they did not find the body of the Lord Jesus.
4 While they were puzzling over this, suddenly two men in radiant
apparel stood beside them.

5 As the women bowed their faces to the ground in terror, the two
men asked them, “Why do you look for the living among the dead?
6 He is not here; He has risen! Remember how He told you while He
was still in Galilee:
7 ‘The Son of Man must be delivered into the hands of sinful men,
and be crucified, and on the third day rise again.’ ”

8 Then they remembered His words.
9 And when they returned from the tomb, they reported all these
things to the Eleven and to all the others.
10 It was Mary Magdalene, Joanna, Mary the mother of James, and the
other women with them who told this to the apostles.
11 But their words seemed like nonsense to them, and they did not
believe the women.

12 Peter, however, got up and ran to the tomb. And after bending
down and seeing only the linen cloths, he went away, wondering to
himself what had happened.

The Road to Emmaus
(Mark 16:12–13)

13 That same day two of them were going to a village called Emmaus,
about seven miles † from Jerusalem.
14 They were talking with each other about everything that had
happened.

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‡ **23:54** Or was about to begin * **24:1** Literally But on the first of the Sabbaths, † **24:13** Greek being sixty stadia in distance; that is, approximately 6.9 miles or 11.1 kilometers

15 And as they talked and deliberated, Jesus Himself came up and
walked along with them.
16 But their eyes were kept from recognizing Him.

17 He asked them, “What are you discussing so intently as you walk
along?”

They stood still, with sadness on their faces.
18 One of them, named Cleopas, asked Him, “Are You the only visitor
to Jerusalem who does not know the things that have happened there
in recent days?”

19 “What things?” He asked.

“The events involving Jesus of Nazareth,” they answered. “This man
was a prophet, powerful in speech and action before God and all the
people.
20 Our chief priests and rulers delivered Him up to the sentence of
death, and they crucified Him.
21 But we were hoping He was the One who would redeem Israel.
And besides all this, it is the third day since these things took place.

22 Furthermore, some of our women astounded us. They were at the
tomb early this morning,
23 but they did not find His body. They came and told us they had
seen a vision of angels, who said that Jesus was alive.
24 Then some of our companions went to the tomb and found it just
as the women had described. But Him they did not see.”

25 Then Jesus said to them, “O foolish ones, how slow are your hearts
to believe all that the prophets have spoken!
26 Was it not necessary for the Christ to suffer these things and then
to enter His glory?”
27 And beginning with Moses and all the Prophets, He explained to
them what was written in all the Scriptures about Himself.

28 As they approached the village where they were headed, He
seemed to be going farther.
29 But they pleaded with Him, “Stay with us, for it is nearly evening
and the day is almost over.”

So He went in to stay with them.
30 While He was reclining at the table with them, He took bread,
spoke a blessing and broke it, and gave it to them.
31 Then their eyes were opened and they recognized Jesus—and He
disappeared from their sight.

32 They asked each other, “Were not our hearts burning within us as
He spoke with us on the road and opened the Scriptures to us?”
33 And they got up that very hour and returned to Jerusalem.

There they found the Eleven and those with them, gathered together
34 and saying, “The Lord has indeed risen and has appeared to
Simon!”

35 Then the two told what had happened on the road, and how they
had recognized Jesus in the breaking of the bread.

Jesus Appears to the Disciples
(John 20:19–23; 1 John 1:1–4)

36 While they were describing these events, Jesus Himself stood
among them and said, “Peace be with you.”
37 But they were startled and frightened, thinking they had seen a
spirit.

38 “Why are you troubled,” Jesus asked, “and why do doubts arise in
your hearts?
39 Look at My hands and My feet. It is I Myself. Touch Me and
see—for a spirit does not have flesh and bones, as you see I have.”
40 And when He had said this, He showed them His hands and feet.

41 While they were still in disbelief because of their joy and
amazement, He asked them, “Do you have anything here to eat?”
42 So they gave Him a piece of broiled fish,‡
43 and He took it and ate it in front of them.

44 Jesus said to them, “These are the words I spoke to you while I was
still with you: Everything must be fulfilled that is written about Me
in the Law of Moses, the Prophets, and the Psalms.”
45 Then He opened their minds to understand the Scriptures.

46 And He told them, “This is what is written: The Christ will suffer
and rise from the dead on the third day,
47 and in His name repentance and forgiveness of sins will be
proclaimed to all nations, beginning in Jerusalem.
48 You are witnesses of these things.

49 And behold, I am sending the promise of My Father upon you. But
remain in the city until you have been clothed with power from on
high.”

The Ascension
(Mark 16:19–20; Acts 1:6–11)

50 When Jesus had led them out as far as Bethany, He lifted up His
hands and blessed them.
51 While He was blessing them, He left them and was carried up into
heaven.
52 And they worshiped Him and returned to Jerusalem with great joy,
53 praising God continually in the temple.

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‡ **24:42** BYZ and TR include and some honeycomb.

John

The Beginning
(Genesis 1:1–2; Hebrews 11:1–3)
1 In the beginning was the Word, and the Word was with God, and
the Word was God.
2 He was with God in the beginning.
3 Through Him all things were made, and without Him nothing was
made that has been made.
4 In Him was life, and that life was the light of men.
5 The Light shines in the darkness, and the darkness has not
overcome * it.

The Witness of John

6 There came a man who was sent from God. His name was John.
7 He came as a witness to testify about the Light, so that through him
everyone might believe.
8 He himself was not the Light, but he came to testify about the Light.

9 The true Light who gives light to every man was coming into the
world.
10 He was in the world, and though the world was made through
Him, the world did not recognize Him.
11 He came to His own, and His own did not receive Him.
12 But to all who did receive Him, to those who believed in His name,
He gave the right to become children of God—
13 children born not of blood, nor of the desire or will of man, but
born of God.

The Word Became Flesh
(Psalms 84:1–12)

14 The Word became flesh and made His dwelling among us.† We
have seen His glory, the glory of the one and only Son ‡ from the
Father, full of grace and truth.

15 John testified concerning Him. He cried out, saying, “This is He of
whom I said, ‘He who comes after me has surpassed me because He
was before me.’ ”

16 From His fullness we have all received grace upon grace.
17 For the law was given through Moses; grace and truth came
through Jesus Christ.
18 No one has ever seen God, but the one and only Son, who is
Himself God and § is at the Father’s side,* has made Him known.

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* **1:5** Or comprehended † **1:14** Or and tabernacled among us ‡ **1:14** Or the Only Begotten or the Unique One § **1:18** Or but the only begotten God, who; BYZ and TR but the only begotten Son, who * **1:18** Greek in the Father’s bosom

The Mission of John the Baptist
(Isaiah 40:1–5; Matthew 3:1–12; Mark 1:1–8; Luke 3:1–20)

19 And this was John's testimony when the Jews of Jerusalem sent
priests and Levites to ask him, "Who are you?"
20 He did not refuse to confess, but openly declared, "I am not the
Christ."

21 "Then who are you?" they inquired. "Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

22 So they said to him, "Who are you? We need an answer for those
who sent us. What do you say about yourself?"

23 John replied in the words of Isaiah the prophet:

"I am a voice of one calling in the wilderness,
'Make straight the way for the Lord.' "†

24 Then the Pharisees who had been sent
25 asked him, "Why then do you baptize, if you are not the Christ, nor
Elijah, nor the Prophet?"

26 "I baptize with ‡ water," John replied, "but among you stands One
you do not know.
27 He is the One who comes after me, the straps of whose sandals I
am not worthy to untie."

28 All this happened at Bethany beyond the Jordan, where John was
baptizing.

Jesus the Lamb of God
(Matthew 3:13–17; Mark 1:9–11; Luke 3:21–22)

29 The next day John saw Jesus coming toward him and said, "Look,
the Lamb of God, who takes away the sin of the world!
30 This is He of whom I said, 'A man who comes after me has
surpassed me because He was before me.'
31 I myself did not know Him, but the reason I came baptizing with
water was that He might be revealed to Israel."

32 Then John testified, "I saw the Spirit descending from heaven like a
dove and resting on Him.
33 I myself did not know Him, but the One who sent me to baptize
with water told me, 'The man on whom you see the Spirit descend
and rest is He who will baptize with the Holy Spirit.'

† **1:23** Isaiah 40:3 (see also LXX) ‡ **1:26** Or in; also in verse 31 and twice in 33

34 I have seen and testified that this is the Son of God.§”

The First Disciples
(Matthew 4:18–22; Mark 1:16–20; Luke 5:1–11)

35 The next day John was there again with two of his disciples.
36 When he saw Jesus walking by, he said, “Look, the Lamb of God!”
37 And when the two disciples heard him say this, they followed Jesus.

38 Jesus turned and saw them following. “What do you want?” He asked.

They said to Him, “Rabbi” (which means Teacher), “where are You staying?”

39 “Come and see,” He replied. So they went and saw where He was staying, and spent that day with Him. It was about the tenth hour.*

40 Andrew, Simon Peter’s brother, was one of the two who heard John’s testimony and followed Jesus.
41 He first found his brother Simon and told him, “We have found the Messiah” (which is translated as Christ).

42 Andrew brought him to Jesus, who looked at him and said, “You are Simon son of John. You will be called Cephas” (which is translated as Peter).

Jesus Calls Philip and Nathanael

43 The next day Jesus decided to set out for Galilee. Finding Philip, He told him, “Follow Me.”
44 Now Philip was from Bethsaida, the same town as Andrew and Peter.

45 Philip found Nathanael and told him, “We have found the One Moses wrote about in the Law, the One the prophets foretold—Jesus of Nazareth, the son of Joseph.”

46 “Can anything good come from Nazareth?” Nathanael asked.

“Come and see,” said Philip.

47 When Jesus saw Nathanael approaching, He said of him, “Here is a true Israelite, in whom there is no deceit.”

48 “How do You know me?” Nathanael asked.

Jesus replied, “Before Philip called you, I saw you under the fig tree.”

49 “Rabbi,” Nathanael answered, “You are the Son of God! You are the King of Israel!”

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§ **1:34** SBL the Chosen One of God * **1:39** That is, about four in the afternoon

50 Jesus said to him, “Do you believe just because I told you I saw you
under the fig tree? You will see greater things than these.”
51 Then He declared, “Truly, truly, I tell you, you will all see heaven
open and the angels of God ascending and descending on the Son of
Man.”†

2

The Wedding at Cana
1 On the third day a wedding took place at Cana in Galilee. Jesus’
mother was there,
2 and Jesus and His disciples had also been invited to the wedding.
3 When the wine ran out, Jesus’ mother said to Him, “They have no
more wine.”

4 “Woman, why does this concern us?” Jesus replied. “My hour has
not yet come.”

5 His mother said to the servants, “Do whatever He tells you.”

6 Now six stone water jars had been set there for the Jewish rites of
purification. Each could hold from twenty to thirty gallons.*
7 Jesus told the servants, “Fill the jars with water.”

So they filled them to the brim.

8 “Now draw some out,” He said, “and take it to the master of the
banquet.”

They did so,
9 and the master of the banquet tasted the water that had been turned
into wine. He did not know where it was from, but the servants who
had drawn the water knew. Then he called the bridegroom aside
10 and said, “Everyone serves the fine wine first, and then the cheap
wine after the guests are drunk. But you have saved the fine wine
until now!”

11 Jesus performed this, the first of His signs, at Cana in Galilee. He
thus revealed His glory, and His disciples believed in Him.

Jesus Cleanses the Temple
(Matthew 21:12–17; Mark 11:15–19; Luke 19:45–48)

12 After this, He went down to Capernaum with His mother and
brothers and His disciples, and they stayed there a few days.

13 When the Jewish Passover was near, Jesus went up to Jerusalem.
14 In the temple courts † He found men selling cattle, sheep, and
doves, and money changers seated at their tables.

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† **1:51** See Genesis 28:12. * **2:6** Greek two or three metretae; that is, approximately 20.8 to 31.2 gallons (78.8 to 118.1 liters) † **2:14** Literally the temple; also in verse 15

15 So He made a whip out of cords and drove all from the temple
courts, both sheep and cattle. He poured out the coins of the money
changers and overturned their tables.
16 To those selling doves He said, “Get these out of here! How dare
you turn My Father’s house into a marketplace!”

17 His disciples remembered that it is written: “Zeal for Your house
will consume Me.”‡

18 On account of this, the Jews demanded, “What sign can You show
us to prove Your authority to do these things?”

19 Jesus answered, “Destroy this temple, and in three days I will raise
it up again.”

20 “This temple took forty-six years to build,” the Jews replied, “and
You are going to raise it up in three days?”

21 But Jesus was speaking about the temple of His body.
22 After He was raised from the dead, His disciples remembered that
He had said this. Then they believed the Scripture and the word that
Jesus had spoken.

23 While He was in Jerusalem at the Passover Feast, many people saw
the signs He was doing and believed in His name.
24 But Jesus did not entrust Himself to them, for He knew them all.
25 He did not need any testimony about man, for He knew what was
in a man.

3

Jesus and Nicodemus
(Genesis 22:1–10; Romans 5:6–11)
1 Now there was a man of the Pharisees named Nicodemus, a leader
of the Jews.
2 He came to Jesus at night and said, “Rabbi, we know that You are a
teacher who has come from God. For no one could perform the signs
You are doing if God were not with him.”

3 Jesus replied, “Truly, truly, I tell you, no one can see the kingdom of
God unless he is born again.*”

4 “How can a man be born when he is old?” Nicodemus asked. “Can
he enter his mother’s womb a second time to be born?”

5 Jesus answered, “Truly, truly, I tell you, no one can enter the
kingdom of God unless he is born of water and the Spirit.
6 Flesh is born of flesh, but spirit is born of the Spirit.
7 Do not be amazed that I said, ‘You † must be born again.’

‡ **2:17** Psalms 69:9 * **3:3** Or born from above; also in verse 7. † **3:7** The Greek word for you is plural; also in verse 12.

8 The wind blows where it wishes. You hear its sound, but you do not
know where it comes from or where it is going. So it is with
everyone born of the Spirit."

9 "How can this be?" Nicodemus asked.

10 "You are Israel's teacher," said Jesus, "and you do not understand
these things?
11 Truly, truly, I tell you, we speak of what we know, and we testify to
what we have seen, and yet you people do not accept our testimony.

12 If I have told you about earthly things and you do not believe, how
will you believe if I tell you about heavenly things?
13 No one has ascended into heaven except the One who descended
from heaven—the Son of Man.‡
14 Just as Moses lifted up the snake in the wilderness, so the Son of
Man must be lifted up,
15 that everyone who believes in Him may have eternal life.§

16 For God so loved the world that He gave His one and only * Son,
that everyone who believes in Him shall not perish but have eternal
life.
17 For God did not send His Son into the world to condemn the world,
but to save the world through Him.
18 Whoever believes in Him is not condemned, but whoever does not
believe has already been condemned, because he has not believed in
the name of God's one and only Son.

19 And this is the verdict: The Light has come into the world, but men
loved the darkness rather than the Light because their deeds were
evil.
20 Everyone who does evil hates the Light, and does not come into the
Light for fear that his deeds will be exposed.
21 But whoever practices the truth comes into the Light, so that it may
be seen clearly that what he has done has been accomplished in
God."†

John's Testimony about Jesus

22 After this, Jesus and His disciples went into the Judean countryside,
where He spent some time with them and baptized.

23 Now John was also baptizing at Aenon near Salim, because the
water was plentiful there, and people kept coming to be baptized.
24 (For John had not yet been thrown into prison.)

25 Then a dispute arose between John's disciples and a certain Jew ‡
over the issue of ceremonial washing.

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‡ **3:13** BYZ and TR include who is in heaven. § **3:15** Or everyone who believes may have eternal life in Him. * **3:16** Or only begotten or unique; also in verse 18 † **3:21** Some translators close this quotation after verse 15. ‡ **3:25** TR and the Jews

26 So John's disciples came to him and said, "Look, Rabbi, the One
who was with you beyond the Jordan, the One you testified
about—He is baptizing, and everyone is going to Him."

27 John replied, "A man can receive only what is given him from
heaven.
28 You yourselves can testify that I said, 'I am not the Christ, but am
sent ahead of Him.'
29 The bride belongs to the bridegroom. The friend of the bridegroom
stands and listens for him, and is overjoyed to hear the bridegroom's
voice. That joy is mine, and it is now complete.
30 He must increase; I must decrease.

31 The One who comes from above is above all. The one who is from
the earth belongs to the earth and speaks as one from the earth. The
One who comes from heaven is above all.§
32 He testifies to what He has seen and heard, yet no one accepts His
testimony.
33 Whoever accepts His testimony has certified that God is truthful.
34 For the One whom God has sent speaks the words of God, for God
gives the Spirit without limit.

35 The Father loves the Son and has placed all things in His hands.
36 Whoever believes in the Son has eternal life. Whoever rejects the
Son will not see life. Instead, the wrath of God remains on him."*

4

Jesus and the Samaritan Woman

1 When Jesus realized that the Pharisees were aware He * was
gaining and baptizing more disciples than John
2 (although it was not Jesus who baptized, but His disciples),
3 He left Judea and returned to Galilee.

4 Now He had to pass through Samaria.
5 So He came to a town of Samaria called Sychar, near the plot of
ground that Jacob had given to his son Joseph.
6 Since Jacob's well was there, Jesus, weary from His journey, sat
down by the well. It was about the sixth hour.†

7 When a Samaritan woman came to draw water, Jesus said to her,
"Give Me a drink."
8 (His disciples had gone into the town to buy food.)

9 "You are a Jew," said the woman. "How can You ask for a drink
from me, a Samaritan woman?" (For Jews do not associate with
Samaritans.)‡

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§ **3:31** Tischendorf The One comes from heaven. * **3:36** Some translators close this quotation after verse 30. * **4:1** Literally When therefore Jesus knew that the Pharisees had heard that Jesus; NE, WH, BYZ, and TR When therefore the Lord knew that the Pharisees had heard that Jesus † **4:6** That is, about noon ‡ **4:9** Tischendorf does not include this sentence.

10 Jesus answered, “If you knew the gift of God and who is asking you
for a drink, you would have asked Him, and He would have given
you living water.”

11 “Sir,” the woman replied, “You have nothing to draw with and the
well is deep. Where then will You get this living water?
12 Are You greater than our father Jacob, who gave us this well and
drank from it himself, as did his sons and his livestock?”

13 Jesus said to her, “Everyone who drinks this water will be thirsty
again.
14 But whoever drinks the water I give him will never thirst. Indeed,
the water I give him will become in him a fount of water springing
up to eternal life.”

15 The woman said to Him, “Sir, give me this water so that I will not
get thirsty and have to keep coming here to draw water.”

16 Jesus told her, “Go, call your husband and come back.”

17 “I have no husband,” the woman replied.

Jesus said to her, “You are correct to say that you have no husband.
18 In fact, you have had five husbands, and the man you now have is
not your husband. You have spoken truthfully.”

19 “Sir,” the woman said, “I see that You are a prophet.
20 Our fathers worshiped on this mountain, but you Jews say that the
place where one must worship is in Jerusalem.”

21 “Believe Me, woman,” Jesus replied, “a time is coming when you
will worship the Father neither on this mountain nor in Jerusalem.
22 You worship what you do not know; we worship what we do know,
for salvation is from the Jews.
23 But a time is coming and has now come when the true worshipers
will worship the Father in spirit and in truth, for the Father is
seeking such as these to worship Him.
24 God is Spirit, and His worshipers must worship Him in spirit and
in truth.”

25 The woman said, “I know that Messiah” (called Christ) “is coming.
When He comes, He will explain everything to us.”

26 Jesus answered, “I who speak to you am He.”

The Disciples Return and Marvel

27 Just then His disciples returned and were surprised that He was
speaking with a woman. But no one asked Him, “What do You want
from her?” or “Why are You talking with her?”

28 Then the woman left her water jar, went back into the town, and
said to the people,
29 “Come, see a man who told me everything I ever did. Could this be
the Christ?”
30 So they left the town and made their way toward Jesus.

31 Meanwhile the disciples urged Him, “Rabbi, eat something.”

32 But He told them, “I have food to eat that you know nothing about.”

33 So the disciples asked one another, “Could someone have brought
Him food?”

34 Jesus explained, “My food is to do the will of Him who sent Me and
to finish His work.
35 Do you not say, ‘There are still four months until the harvest’? I tell
you, lift up your eyes and look at the fields, for they are ripe § for
harvest.

36 Already the reaper draws his wages and gathers a crop for eternal
life, so that the sower and the reaper may rejoice together.
37 For in this case the saying ‘One sows and another reaps’ is true.
38 I sent you to reap what you have not worked for; others have done
the hard work, and now you have taken up their labor.”

Many Samaritans Believe

39 Many of the Samaritans from that town believed in Jesus because
of the woman’s testimony, “He told me everything I ever did.”
40 So when the Samaritans came to Him, they asked Him to stay with
them, and He stayed two days.

41 And many more believed because of His message.
42 They said to the woman, “We now believe not only because of your
words; we have heard for ourselves, and we know that this man
truly is the Savior of the world.”

Jesus Heals the Official’s Son
(Matthew 8:5–13; Luke 7:1–10)

43 After two days, Jesus left for Galilee.
44 Now He Himself had testified that a prophet has no honor in his
own hometown.
45 Yet when He arrived, the Galileans welcomed Him. They had seen
all the great things He had done in Jerusalem at the feast, for they
had gone there as well.

46 So once again He came to Cana in Galilee, where He had turned the
water into wine. And there was a royal official whose son lay sick at
Capernaum.

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§ **4:35** Literally white

47 When he heard that Jesus had come from Judea to Galilee, he went
and begged Him to come down and heal his son, who was about to
die.

48 Jesus said to him, “Unless you people see signs and wonders, you
will never believe.”

49 “Sir,” the official said, “come down before my child dies.”

50 “Go,” said Jesus. “Your son will live.”

The man took Jesus at His word and departed.
51 And while he was still on the way, his servants met him with the
news that his boy was alive.

52 So he inquired as to the hour when his son had recovered, and
they told him, “The fever left him yesterday at the seventh hour.*”

53 Then the father realized that this was the very hour in which Jesus
had told him, “Your son will live.” And he and all his household
believed.

54 This was now the second sign that Jesus performed after coming
from Judea into Galilee.

5

The Pool of Bethesda
1 Some time later there was a feast of the Jews, and Jesus went up to
Jerusalem.

2 Now there is in Jerusalem near the Sheep Gate a pool with five
covered colonnades, which in Hebrew * is called Bethesda.†
3 On these walkways ‡ lay a great number of the sick, the blind, the
lame, and the paralyzed.§

5 One man there had been an invalid for thirty-eight years.
6 When Jesus saw him lying there and realized that he had spent a
long time in this condition, He asked him, “Do you want to get well?”

7 “Sir,” the invalid replied, “I have no one to help me into the pool
when the water is stirred. While I am on my way, someone else goes
in before me.”

8 Then Jesus told him, “Get up, pick up your mat, and walk.”

9 Immediately the man was made well, and he picked up his mat and
began to walk.

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* **4:52** That is, one in the afternoon * **5:2** Or in Aramaic † **5:2** NA, NE, and WH Bethzatha
‡ **5:3** Literally In these § **5:3** NE, BYZ, and TR include awaiting the moving of the waters.
4 For from time to time an angel descended into the pool and stirred the water. As soon as it
was stirred, the first to enter the pool would be healed of his disease.

Now this happened on the Sabbath day,
10 so the Jews said to the man who had been healed, “This is the Sabbath! It is unlawful for you to carry your mat.”

11 But he answered, “The man who made me well told me, ‘Pick up your mat and walk.’ ”

12 “Who is this man who told you to pick it up and walk?” they asked.

13 But the man who was healed did not know who it was, for Jesus had slipped away while the crowd was there.

14 Afterward, Jesus found the man at the temple and said to him, “See, you have been made well. Stop sinning, or something worse may happen to you.”

15 And the man went away and told the Jews that it was Jesus who had made him well.

The Father and the Son

16 Now because Jesus was doing these things on the Sabbath, the Jews began to persecute Him.
17 But Jesus answered them, “To this very day My Father is at His work, and I too am working.”

18 Because of this, the Jews tried all the harder to kill Him. Not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.

19 So Jesus replied, “Truly, truly, I tell you, the Son can do nothing by Himself, unless He sees the Father doing it. For whatever the Father does, the Son also does.
20 The Father loves the Son and shows Him all He does. And to your amazement, He will show Him even greater works than these.
21 For just as the Father raises the dead and gives them life, so also the Son gives life to whom He wishes.

22 Furthermore, the Father judges no one, but has assigned all judgment to the Son,
23 so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him.

24 Truly, truly, I tell you, whoever hears My word and believes Him who sent Me has eternal life and will not come under judgment. Indeed, he has crossed over from death to life.

25 Truly, truly, I tell you, the hour is coming and has now come when the dead will hear the voice of the Son of God, and those who hear will live.

26 For as the Father has life in Himself, so also He has granted the Son
to have life in Himself.
27 And He has given Him authority to execute judgment, because He
is the Son of Man.

28 Do not be amazed at this, for the hour is coming when all who are
in their graves will hear His voice
29 and come out—those who have done good to the resurrection of
life, and those who have done evil to the resurrection of judgment.*

30 I can do nothing by Myself; I judge only as I hear. And My
judgment is just, because I do not seek My own will, but the will of
Him who sent Me.

Testimonies about Jesus

31 If I testify about Myself, My testimony is not valid.
32 There is another who testifies about Me, and I know that His
testimony about Me is valid.

33 You have sent to John, and he has testified to the truth.
34 Even though I do not accept human testimony, I say these things so
that you may be saved.

35 John was a lamp that burned and gave light, and you were willing
for a season to bask in his light.
36 But I have testimony more substantial than that of John. For the
works that the Father has given Me to accomplish—the very works I
am doing—testify about Me that the Father has sent Me.
37 And the Father who sent Me has Himself testified about Me. You
have never heard His voice nor seen His form,
38 nor does His word abide in you, because you do not believe the
One He sent.

The Witness of Scripture
(Luke 16:19–31)

39 You pore over the Scriptures because you presume that by them
you possess eternal life. These are the very words that testify about
Me,
40 yet you refuse to come to Me to have life.

41 I do not accept glory from men,
42 but I know you, that you do not have the love of God within you.
43 I have come in My Father's name, and you have not received Me;
but if someone else comes in his own name, you will receive him.
44 How can you believe if you accept glory from one another, yet do
not seek the glory that comes from the only God?

45 Do not think that I will accuse you before the Father. Your accuser
is Moses, in whom you have put your hope.

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* **5:29** See Daniel 12:2.

46 If you had believed Moses, you would believe Me, because he
wrote about Me.
47 But since you do not believe what he wrote, how will you believe
what I say?”

6

The Feeding of the Five Thousand
(Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17)
1 After this, Jesus crossed to the other side of the Sea of Galilee (that
is, the Sea of Tiberias).
2 A large crowd followed Him because they saw the signs He was
performing on the sick.
3 Then Jesus went up on the mountain and sat down with His
disciples.

4 Now the Jewish Feast of the Passover was near.
5 When Jesus looked up and saw a large crowd coming toward Him,
He said to Philip, “Where can we buy bread for these people to eat?”
6 But He was asking this to test him, for He knew what He was about
to do.

7 Philip answered, “Two hundred denarii * would not buy enough
bread for each of them to have a small piece.”

8 One of His disciples, Andrew, Simon Peter’s brother, said to Him,
9 “Here is a boy with five barley loaves and two small fish. But what
difference will these make among so many?”

10 “Have the people sit down,” Jesus said. Now there was plenty of
grass in that place, so the men sat down, about five thousand of them.

11 Then Jesus took the loaves and the fish, gave thanks, and
distributed to those who were seated as much as they wanted.

12 And when everyone was full, He said to His disciples, “Gather the
pieces that are left over, so that nothing will be wasted.”

13 So they collected them and filled twelve baskets with the pieces of
the five barley loaves left over by those who had eaten.

14 When the people saw the sign that Jesus had performed,† they
began to say, “Truly this is the Prophet who is to come into the
world.”

15 Then Jesus, realizing that they were about to come and make Him
king by force, withdrew again to a mountain by Himself.

Jesus Walks on Water
(Matthew 14:22–33; Mark 6:45–52)

* **6:7** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. † **6:14** SBL, NA, NE, and WH He had performed

16 When evening came, His disciples went down to the sea,
17 got into a boat, and started across the sea to Capernaum. It was
already dark, and Jesus had not yet gone out to them.
18 A strong wind was blowing, and the sea grew agitated.

19 When they had rowed about three or four miles,‡ they saw Jesus
approaching the boat, walking on the sea—and they were terrified.
20 But Jesus spoke up: "It is I; do not be afraid."
21 Then they were willing to take Him into the boat, and at once the
boat reached the shore where they were heading.

Jesus the Bread of Life

22 The next day, the crowd that had remained on the other side of the
sea realized that only one boat had been there, and that Jesus had
not boarded it with His disciples, but they had gone away alone.
23 However, some boats from Tiberias landed near the place where
the people had eaten the bread after the Lord had given thanks.
24 So when the crowd saw that neither Jesus nor His disciples were
there, they got into the boats and went to Capernaum to look for Him.
25 When they found Him on the other side of the sea, they asked Him,
"Rabbi, when did You get here?"

26 Jesus replied, "Truly, truly, I tell you, it is not because you saw
these signs that you are looking for Me, but because you ate the
loaves and had your fill.
27 Do not work for food that perishes, but for food that endures to
eternal life, which the Son of Man will give you. For on Him God the
Father has placed His seal of approval."

28 Then they inquired, "What must we do to perform the works of
God?"

29 Jesus replied, "The work of God is this: to believe in the One He
has sent."

30 So they asked Him, "What sign then will You perform, so that we
may see it and believe You? What will You do?
31 Our fathers ate the manna in the wilderness, as it is written: 'He
gave them bread from heaven to eat.'§"

32 Jesus said to them, "Truly, truly, I tell you, it was not Moses who
gave you the bread from heaven, but it is My Father who gives you
the true bread from heaven.
33 For the bread of God is He who comes down from heaven and
gives life to the world."

34 "Sir," they said, "give us this bread at all times."

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‡ **6:19** Greek about twenty-five or thirty stadia; that is, approximately 2.87 to 3.45 miles (4.62 to 5.55 kilometers) § **6:31** Psalms 78:24; see also Exodus 16:4.

35 Jesus answered, “I am the bread of life. Whoever comes to Me will
never hunger, and whoever believes in Me will never thirst.
36 But as I stated, you have seen Me and still you do not believe.

37 Everyone the Father gives Me will come to Me, and the one who
comes to Me I will never drive away.
38 For I have come down from heaven, not to do My own will, but to
do the will of Him who sent Me.

39 And this is the will of Him who sent Me, that I shall lose none of
those He has given Me, but raise them up at the last day.
40 For it is My Father’s will that everyone who looks to the Son and
believes in Him shall have eternal life, and I will raise him up at the
last day.”

41 At this, the Jews began to grumble about Jesus because He had
said, “I am the bread that came down from heaven.”
42 They were asking, “Is this not Jesus, the son of Joseph, whose
father and mother we know? How then can He say, ‘I have come
down from heaven?’ ”

43 “Stop grumbling among yourselves,” Jesus replied.
44 “No one can come to Me unless the Father who sent Me draws him,
and I will raise him up at the last day.
45 It is written in the Prophets: ‘And they will all be taught by God.’*
Everyone who has heard the Father and learned from Him comes to
Me—
46 not that anyone has seen the Father except the One who is from
God; only He has seen the Father.

47 Truly, truly, I tell you, he who believes has eternal life.
48 I am the bread of life.
49 Your fathers ate the manna in the wilderness, yet they died.
50 This is the bread that comes down from heaven, so that anyone
may eat of it and not die.
51 I am the living bread that came down from heaven. If anyone eats
of this bread, he will live forever. And this bread, which I will give
for the life of the world, is My flesh.”

52 At this, the Jews began to argue among themselves, “How can this
man give us His flesh to eat?”

53 So Jesus said to them, “Truly, truly, I tell you, unless you eat the
flesh and drink the blood of the Son of Man, you have no life in you.
54 Whoever eats My flesh and drinks My blood has eternal life, and I
will raise him up at the last day.
55 For My flesh is real food, and My blood is real drink.

56 Whoever eats My flesh and drinks My blood remains in Me, and I
in him.

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* **6:45** Isaiah 54:13

57 Just as the living Father sent Me and I live because of the Father, so
also the one who feeds on Me will live because of Me.
58 This is the bread that came down from heaven. Unlike your
fathers, who ate the manna and died, the one who eats this bread
will live forever."

Many Disciples Turn Back
(Matthew 8:18–22; Luke 9:57–62; Luke 14:25–33)

59 Jesus said this while teaching in the synagogue in Capernaum.
60 On hearing it, many of His disciples said, "This is a difficult
teaching. Who can accept it?"

61 Aware that His disciples were grumbling about this teaching, Jesus
asked them, "Does this offend you?
62 Then what will happen if you see the Son of Man ascend to where
He was before?

63 The Spirit gives life; the flesh profits nothing. The words I have
spoken to you are spirit and they are life.
64 However, there are some of you who do not believe." (For Jesus
had known from the beginning which of them did not believe and
who would betray Him.)

65 Then Jesus said, "This is why I told you that no one can come to Me
unless the Father has granted it to him."

66 From that time on many of His disciples turned back and no longer
walked with Him.

Peter's Confession of Faith
(Matthew 16:13–20; Mark 8:27–30; Luke 9:18–20)

67 So Jesus asked the Twelve, "Do you want to leave too?"

68 Simon Peter replied, "Lord, to whom would we go? You have the
words of eternal life.
69 We believe and know that You are the Holy One of God.†"

70 Jesus answered them, "Have I not chosen you, the Twelve? Yet one
of you is a devil!"
71 He was speaking about Judas, the son of Simon Iscariot. For
although Judas was one of the Twelve, he was later to betray Jesus.

7

Jesus Teaches at the Feast
1 After this, Jesus traveled throughout Galilee. He did not want to
travel in Judea, because the Jews there were trying to kill Him.
2 However, the Jewish Feast of Tabernacles * was near.

† **6:69** BYZ and TR You are the Christ, the Son of the living God * **7:2** That is, Sukkot, the autumn feast of pilgrimage to Jerusalem; also translated as the Feast of Booths or the Feast of Shelters and originally called the Feast of Ingathering (see Exodus 23:16 and Exodus 34:22).

3 So Jesus' brothers said to Him, "Leave here and go to Judea, so that
Your disciples there may see the works You are doing.
4 For no one who wants to be known publicly acts in secret. Since
You are doing these things, show Yourself to the world."
5 For even His own brothers did not believe in Him.

6 Therefore Jesus told them, "Although your time is always at hand,
My time has not yet come.
7 The world cannot hate you, but it hates Me, because I testify that its
works are evil.
8 Go up to the feast on your own. I am not † going up to this feast,
because My time has not yet come."

9 Having said this, Jesus remained in Galilee.
10 But after His brothers had gone up to the feast, He also went—not
publicly, but in secret.

11 So the Jews were looking for Him at the feast and asking, "Where
is He?"

12 Many in the crowds were whispering about Him. Some said, "He is
a good man."

But others replied, "No, He deceives the people."

13 Yet no one would speak publicly about Him for fear of the Jews.

14 About halfway through the feast, Jesus went up to the temple
courts ‡ and began to teach.
15 The Jews were amazed and asked, "How did this man attain such
learning without having studied?"

16 "My teaching is not My own," Jesus replied. "It comes from Him
who sent Me.
17 If anyone desires to do His will, he will know whether My teaching
is from God or whether I speak on My own.
18 He who speaks on his own authority seeks his own glory, but He
who seeks the glory of the One who sent Him is a man of truth; in
Him there is no falsehood.
19 Has not Moses given you the law? Yet not one of you keeps it. Why
are you trying to kill Me?"

20 "You have a demon," the crowd replied. "Who is trying to kill You?"

21 Jesus answered them, "I did one miracle, and you are all amazed.
22 But because Moses gave you circumcision, you circumcise a boy on
the Sabbath (not that it is from Moses, but from the patriarchs.)
23 If a boy can be circumcised on the Sabbath so that the law of
Moses will not be broken, why are you angry with Me for making the
whole man well on the Sabbath?

† **7:8** NE, WH, BYZ, and TR I am not yet ‡ **7:14** Literally the temple; also in verse 28

24 Stop judging by outward appearances, and start judging justly."

Is Jesus the Christ?

25 Then some of the people of Jerusalem began to say, "Isn't this the
man they are trying to kill?
26 Yet here He is, speaking publicly, and they are not saying anything
to Him. Have the rulers truly recognized that this is the Christ?
27 But we know where this man is from. When the Christ comes, no
one will know where He is from."

28 Then Jesus, still teaching in the temple courts, cried out, "You know
Me, and you know where I am from. I have not come of My own
accord, but He who sent Me is true. You do not know Him,
29 but I know Him, because I am from Him and He sent Me."

30 So they tried to seize Him, but no one laid a hand on Him, because
His hour had not yet come.
31 Many in the crowd, however, believed in Him and said, "When the
Christ comes, will He perform more signs than this man?"

32 When the Pharisees heard the crowd whispering these things
about Jesus, they and the chief priests sent officers to arrest Him.
33 So Jesus said, "I am with you only a little while longer, and then I
am going to the One who sent Me.
34 You will look for Me, but you will not find Me; and where I am, you
cannot come."

35 At this, the Jews said to one another, "Where does He intend to go
that we will not find Him? Will He go where the Jews are dispersed
among the Greeks,§ and teach the Greeks?
36 What does He mean by saying, 'You will look for Me, but you will
not find Me,' and, 'Where I am, you cannot come'?"

Living Water

37 On the last and greatest day of the feast, Jesus stood up and called
out in a loud voice, "If anyone is thirsty, let him come to Me and
drink.
38 Whoever believes in Me, as the Scripture has said: 'Streams of
living water will flow from within him.' "
39 He was speaking about the Spirit, whom those who believed in
Him were later to receive. For the Spirit had not yet been given,*
because Jesus had not yet been glorified.

Division over Jesus

40 On hearing these words, some of the people said, "This is truly the
Prophet."

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§ **7:35** Literally Will He go to the Diaspora among the Greeks; the Jewish people living outside the land of Israel since the Babylonian exile were referred to as the Diaspora. * **7:39** Literally the Spirit was not yet; BYZ and TR the Holy Spirit was not yet

41 Others declared, “This is the Christ.”

But still others asked, “How can the Christ come from Galilee?
42 Doesn’t the Scripture say that the Christ will come from the line of
David and from Bethlehem, the village where David lived?†”

43 So there was division in the crowd because of Jesus.
44 Some of them wanted to seize Him, but no one laid a hand on Him.

The Unbelief of the Jewish Leaders

45 Then the officers returned to the chief priests and Pharisees, who
asked them, “Why didn’t you bring Him in?”

46 “Never has anyone spoken like this man!” the officers answered.

47 “Have you also been deceived?” replied the Pharisees.
48 “Have any of the rulers or Pharisees believed in Him?
49 But this crowd that does not know the law, they are under a curse.”

50 Nicodemus, who had gone to Jesus earlier and who himself was
one of them, asked,
51 “Does our law convict a man without first hearing from him to
determine what he has done?”

52 “Aren’t you also from Galilee?” they replied. “Look into it, and you
will see that no prophet comes out of Galilee.”‡

53 Then each went to his own home.

8

The Woman Caught in Adultery
1 But Jesus went to the Mount of Olives.

2 Early in the morning He went back into the temple courts.* All the
people came to Him, and He sat down to teach them.
3 The scribes and Pharisees, however, brought to Him a woman
caught in adultery. They made her stand before them
4 and said, “Teacher, this woman was caught in the act of adultery.
5 In the Law Moses commanded us to stone such a woman. So what
do You say?”

6 They said this to test Him, in order to have a basis for accusing Him.
But Jesus bent down and began to write on the ground with His
finger.

7 When they continued to question Him, He straightened up and said
to them, “Let him who is without sin among you be the first to cast a
stone at her.”
8 And again He bent down and wrote on the ground.

† **7:42** See Micah 5:2. ‡ **7:52** Early manuscripts do not include John 7:53 through John 8:11.
* **8:2** Literally the temple; also in verse 20

9 When they heard this,† they began to go away one by one,
beginning with the older ones, until only Jesus was left, with the
woman standing there.
10 Then Jesus straightened up ‡ and asked her, "Woman, where are
your accusers?§ Has no one condemned you?"

11 "No one, Lord," she answered.

"Then neither do I condemn you," Jesus declared. "Now go and sin
no more."

Jesus the Light of the World
(1 John 1:5–10)

12 Once again, Jesus spoke to the people and said, "I am the light of
the world. Whoever follows Me will never walk in the darkness, but
will have the light of life."

13 So the Pharisees said to Him, "You are testifying about Yourself;
Your testimony is not valid."

14 Jesus replied, "Even if I testify about Myself, My testimony is valid,
because I know where I came from and where I am going. But you
do not know where I came from or where I am going.
15 You judge according to the flesh; I judge no one.
16 But even if I do judge, My judgment is true, because I am not alone;
I am with the Father who sent Me.*
17 Even in your own Law it is written that the testimony of two men
is valid.†
18 I am One who testifies about Myself, and the Father, who sent Me,
also testifies about Me."

19 "Where is Your Father?" they asked Him.

"You do not know Me or My Father," Jesus answered. "If you knew
Me, you would know My Father as well."

20 He spoke these words while teaching in the temple courts, near the
treasury. Yet no one seized Him, because His hour had not yet come.

21 Again He said to them, "I am going away, and you will look for Me,
but you will die in your sin. Where I am going, you cannot come."

22 So the Jews began to ask, "Will He kill Himself, since He says,
'Where I am going, you cannot come'?"

23 Then He told them, "You are from below; I am from above. You are
of this world; I am not of this world.

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† **8:9** NE, BYZ, and TR include and were convicted by their conscience, ‡ **8:10** NE, BYZ, and TR include and saw no one but the woman. § **8:10** WH and NA where are they * **8:16** Literally but (it is) I and the Father who sent Me; NE but (it is) I and the One who sent Me † **8:17** See Deuteronomy 19:15.

24 That is why I told you that you would die in your sins. For unless
you believe that I am He, you will die in your sins."

25 "Who are You?" they asked.

"Just what I have been telling you from the beginning," Jesus replied.
26 "I have much to say about you and much to judge. But the One
who sent Me is truthful, and what I have heard from Him, I tell the
world."

27 They did not understand that He was telling them about the Father.
28 So Jesus said, "When you have lifted up the Son of Man, then you
will know that I am He, and that I do nothing on My own, but speak
exactly what the Father has taught Me.
29 He who sent Me is with Me. He has not left Me alone, because I
always do what pleases Him."

The Truth Will Set You Free
(2 John 1:4–6)

30 As Jesus spoke these things, many believed in Him.
31 So He said to the Jews who had believed Him, "If you continue in
My word, you are truly My disciples.
32 Then you will know the truth, and the truth will set you free."

33 "We are Abraham's descendants," they answered. "We have never
been slaves to anyone. How can You say we will be set free?"

34 Jesus replied, "Truly, truly, I tell you, everyone who sins is a slave
to sin.
35 A slave is not a permanent member of the family, but a son belongs
to it forever.
36 So if the Son sets you free, you will be free indeed.

37 I know you are Abraham's descendants, but you are trying to kill
Me because My word has no place within you.
38 I speak of what I have seen in the presence of the Father, and you
do what you have heard from your father."

39 "Abraham is our father," they replied.

"If you were children of Abraham," said Jesus, "you would do the
works of Abraham.
40 But now you are trying to kill Me, a man who has told you the
truth that I heard from God. Abraham never did such a thing.
41 You are doing the works of your father."

"We are not illegitimate children," they declared. "Our only Father is
God Himself."

42 Jesus said to them, “If God were your Father, you would love Me,
for I have come here from God. I have not come on My own, but He
sent Me.

43 Why do you not understand what I am saying? It is because you
are unable to accept My message.
44 You belong to your father, the devil, and you want to carry out his
desires. He was a murderer from the beginning, refusing to uphold
the truth, because there is no truth in him. When he lies, he speaks
his native language, because he is a liar and the father of lies.
45 But because I speak the truth, you do not believe Me!

46 Which of you can prove Me guilty of sin? If I speak the truth, why
do you not believe Me?
47 Whoever belongs to God hears the words of God. The reason you
do not hear is that you do not belong to God.”

Before Abraham Was Born, I Am

48 The Jews answered Him, “Are we not right to say that You are a
Samaritan and You have a demon?”

49 “I do not have a demon,” Jesus replied, “but I honor My Father, and
you dishonor Me.
50 I do not seek My own glory. There is One who seeks it, and He is
the Judge.
51 Truly, truly, I tell you, if anyone keeps My word, he will never see
death.”

52 “Now we know that You have a demon!” declared the Jews.
“Abraham died, and so did the prophets, yet You say that anyone
who keeps Your word will never taste death.
53 Are You greater than our father Abraham? He died, as did the
prophets. Who do You claim to be?”

54 Jesus answered, “If I glorify Myself, My glory means nothing. The
One who glorifies Me is My Father, of whom you say ‘He is our ‡ God.’
55 You do not know Him, but I know Him. If I said I did not know
Him, I would be a liar like you. But I do know Him, and I keep His
word.
56 Your father Abraham rejoiced that he would see My day. He saw it
and was glad.”

57 Then the Jews said to Him, “You are not yet fifty years old, and You
have seen Abraham?”

58 “Truly, truly, I tell you,” Jesus declared, “before Abraham was born,
I am!§”

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‡ **8:54** WH and TR Your § **8:58** Literally before Abraham was, I am!

59 At this, they picked up stones to throw at Him. But Jesus was
hidden and went out of the temple area.*

9

Jesus Heals the Man Born Blind
1 Now as Jesus was passing by, He saw a man blind from birth,
2 and His disciples asked Him, “Rabbi, who sinned, this man or his
parents, that he was born blind?”

3 Jesus answered, “Neither this man nor his parents sinned, but this
happened so that the works of God would be displayed in him.
4 While it is daytime, we must do * the works of Him who sent Me.
Night is coming, when no one can work.
5 While I am in the world, I am the light of the world.”

6 When Jesus had said this, He spit on the ground, made some mud,
and applied it to the man’s eyes.
7 Then He told him, “Go, wash in the Pool of Siloam” (which means
“Sent”). So the man went and washed, and came back seeing.

8 At this, his neighbors and those who had formerly seen him begging
began to ask, “Isn’t this the man who used to sit and beg?”

9 Some claimed that he was, but others said, “No, he just looks like
him.”

But the man kept saying, “I am the one.”

10 “How then were your eyes opened?” they asked.

11 He answered, “The man they call Jesus made some mud and
anointed my eyes, and He told me to go to Siloam and wash. So I
went and washed and received my sight.”

12 “Where is He?” they asked.

“I do not know,” he answered.

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had been blind.
14 Now the day on which Jesus had made the mud and opened his
eyes was a Sabbath.
15 So the Pharisees also asked him how he had received his sight.

The man answered, “He put mud on my eyes, and I washed, and now
I can see.”

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* **8:59** BYZ and TR include going through the midst of them, and so He passed by. * **9:4** BYZ and TR I must do

16 Because of this, some of the Pharisees said, “This man is not from
God, for He does not keep the Sabbath.”

But others said, “How can a sinful man perform such signs?”

And there was division among them.
17 So once again they asked the man who had been blind, “What do
you say about Him, since it was your eyes He opened?”

“He is a prophet,” the man replied.

18 The Jews still did not believe that the man had been blind and had
received his sight until they summoned his parents
19 and asked, “Is this your son, the one you say was born blind? So
how is it that he can now see?”

20 His parents answered, “We know he is our son, and we know he
was born blind.
21 But how he can now see or who opened his eyes, we do not know.
Ask him. He is old enough to speak for himself.”

22 His parents said this because they were afraid of the Jews. For the
Jews had already determined that anyone who confessed Jesus as the
Christ would be put out of the synagogue.
23 That was why his parents said, “He is old enough. Ask him.”

24 So a second time they called for the man who had been blind and
said, “Give glory to God! We know that this man is a sinner.”

25 He answered, “Whether He is a sinner I do not know. There is one
thing I do know: I was blind, but now I see!”

26 “What did He do to you?” they asked. “How did He open your
eyes?”

27 He replied, “I already told you, and you did not listen. Why do you
want to hear it again? Do you also want to become His disciples?”

28 Then they heaped insults on him and said, “You are His disciple;
we are disciples of Moses.
29 We know that God spoke to Moses, but we do not know where this
man is from.”

30 “That is remarkable indeed!” the man said. “You do not know
where He is from, and yet He opened my eyes.
31 We know that God does not listen to sinners, but He does listen to
the one who worships Him and does His will.
32 Never before has anyone heard of opening the eyes of a man born
blind.
33 If this man were not from God, He could do no such thing.”

34 They replied, “You were born in utter sin, and you are instructing
us?” And they threw him out.

Spiritual Blindness

35 When Jesus heard that they had thrown him out, He found the
man and said, “Do you believe in the Son of Man †?”

36 “Who is He, Sir?” he replied. “Tell me so that I may believe in
Him.”

37 “You have already seen Him,” Jesus answered. “He is the One
speaking with you.”

38 “Lord, I believe,” he said. And he worshiped Jesus.

39 Then Jesus declared, “For judgment I have come into this world, so
that the blind may see and those who see may become blind.”‡

40 Some of the Pharisees who were with Him heard this, and they
asked Him, “Are we blind too?”

41 “If you were blind,” Jesus replied, “you would not be guilty of sin.
But since you claim you can see, your guilt remains.”

10

Jesus the Good Shepherd
(Psalms 23:1–6; Ezekiel 34:11–24)
1 “Truly, truly, I tell you, whoever does not enter the sheepfold by the
gate, but climbs in some other way, is a thief and a robber.
2 But the one who enters by the gate is the shepherd of the sheep.
3 The gatekeeper opens the gate for him, and the sheep listen for his
voice. He calls his own sheep by name and leads them out.

4 When he has brought out all his own, he goes on ahead of them,
and his sheep follow him because they know his voice.
5 But they will never follow a stranger; in fact, they will flee from him
because they do not recognize his voice.”

6 Jesus spoke to them using this illustration, but they did not
understand what He was telling them.
7 So He said to them again, “Truly, truly, I tell you, I am the gate for
the sheep.
8 All who came before Me * were thieves and robbers, but the sheep
did not listen to them.
9 I am the gate. If anyone enters through Me, he will be saved. He
will come in and go out and find pasture.

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† **9:35** BYZ and TR the Son of God ‡ **9:39** Literally so that those not seeing may see and those seeing may become blind. Some manuscripts do not include 38 “Lord, I believe.”... 39 Then Jesus declared. * **10:8** BYZ All who came

10 The thief comes only to steal and kill and destroy. I have come that
they may have life, and have it in all its fullness.

11 I am the good shepherd. The good shepherd lays down His life for
the sheep.
12 The hired hand is not the shepherd, and the sheep are not his own.
When he sees the wolf coming, he abandons the sheep and runs
away. Then the wolf pounces on them and scatters the flock.
13 The man runs away because he is a hired servant and is
unconcerned for the sheep.

14 I am the good shepherd. I know My sheep and My sheep know Me,
15 just as the Father knows Me and I know the Father. And I lay down
My life for the sheep.
16 I have other sheep that are not of this fold. I must bring them in as
well, and they will listen to My voice. Then there will be one flock
and one shepherd.

17 The reason the Father loves Me is that I lay down My life in order
to take it up again.
18 No one takes it from Me, but I lay it down of My own accord. I
have authority to lay it down and authority to take it up again. This
charge I have received from My Father."

19 Again there was division among the Jews because of Jesus'
message.
20 Many of them said, "He is demon-possessed and insane. Why
would you listen to Him?"

21 But others replied, "These are not the words of a man possessed by
a demon. Can a demon open the eyes of the blind?"

Jesus at the Feast of Dedication

22 At that time the Feast of Dedication † took place in Jerusalem. It
was winter,
23 and Jesus was walking in the temple courts ‡ in Solomon's
Colonnade.
24 So the Jews gathered around Him and demanded, "How long will
You keep us in suspense? If You are the Christ, tell us plainly."

25 "I already told you," Jesus replied, "but you did not believe. The
works I do in My Father's name testify on My behalf.
26 But because you are not My sheep, you refuse to believe.
27 My sheep listen to My voice; I know them, and they follow Me.
28 I give them eternal life, and they will never perish. No one can
snatch them out of My hand.
29 My Father who has given them to Me is greater than all. No one
can snatch them out of My Father's hand.

† **10:22** That is, Hanukkah, the historic celebration of the Maccabean Revolt and rededication of the temple ‡ **10:23** Literally the temple

30 I and the Father are one."

31 At this, the Jews again picked up stones to stone Him.
32 But Jesus responded, "I have shown you many good works from the Father. For which of these do you stone Me?"

33 "We are not stoning You for any good work," said the Jews, "but for blasphemy, because You, who are a man, declare Yourself to be God."

34 Jesus replied, "Is it not written in your Law: 'I have said you are gods'§?
35 If he called them gods to whom the word of God came—and the Scripture cannot be broken—
36 then what about the One whom the Father sanctified and sent into the world? How then can you accuse Me of blasphemy for stating that I am the Son of God?

37 If I am not doing the works of My Father, then do not believe Me.
38 But if I am doing them, even though you do not believe Me, believe the works themselves, so that you may know and understand that the Father is in Me, and I am in the Father."

39 At this, they tried again to seize Him, but He escaped their grasp.

John's Testimony Confirmed

40 Then Jesus went back across the Jordan to the place where John had first been baptizing, and He stayed there.
41 Many came to Him and said, "Although John never performed a sign, everything he said about this man was true."
42 And many in that place believed in Jesus.

11

The Death of Lazarus
1 At this time a man named Lazarus was sick. He lived in Bethany, the village of Mary and her sister Martha.
2 (Mary, whose brother Lazarus was sick, was to anoint the Lord with perfume and wipe His feet * with her hair.)
3 So the sisters sent word to Jesus, "Lord, the one You love is sick."

4 When Jesus heard this, He said, "This sickness will not end in death. No, it is for the glory of God, so that the Son of God may be glorified through it."

5 Now Jesus loved Martha and her sister and Lazarus.
6 So on hearing that Lazarus was sick, He stayed where He was for two days,
7 and then He said to the disciples, "Let us go back to Judea."

§ **10:34** Psalms 82:6 * **11:2** Literally was the one having anointed the Lord with fragrant oil and having wiped His feet; see John 12:3.

8 “Rabbi,” they replied, “the Jews just tried to stone You, and You are going back there?”

9 Jesus answered, “Are there not twelve hours of daylight? If anyone walks in the daytime, he will not stumble, because he sees by the light of this world.
10 But if anyone walks at night, he will stumble, because he has no light.”

11 After He had said this, He told them, “Our friend Lazarus has fallen asleep, but I am going there to wake him up.”

12 His disciples replied, “Lord, if he is sleeping, he will get better.”
13 They thought that Jesus was talking about actual sleep, but He was speaking about the death of Lazarus.

14 So Jesus told them plainly, “Lazarus is dead,
15 and for your sake I am glad I was not there, so that you may believe. But let us go to him.”

16 Then Thomas called Didymus † said to his fellow disciples, “Let us also go, so that we may die with Him.”

Jesus Comforts Martha and Mary

17 When Jesus arrived, He found that Lazarus had already spent four days in the tomb.
18 Now Bethany was near Jerusalem, a little less than two miles ‡ away,
19 and many of the Jews had come to Martha and Mary to console them in the loss of their brother.
20 So when Martha heard that Jesus was coming, she went out to meet Him; but Mary stayed at home.

21 Martha said to Jesus, “Lord, if You had been here, my brother would not have died.
22 But even now I know that God will give You whatever You ask of Him.”

23 “Your brother will rise again,” Jesus told her.

24 Martha replied, “I know that he will rise again in the resurrection at the last day.”

25 Jesus said to her, “I am the resurrection and the life. Whoever believes in Me will live, even though he dies.
26 And everyone who lives and believes in Me will never die. Do you believe this?”

† **11:16** Didymus means the twin. ‡ **11:18** Greek about fifteen stadia; that is, approximately 1.72 miles or 2.78 kilometers

27 “Yes, Lord,” she answered, “I believe that You are the Christ, the
Son of God, who was to come into the world.”

28 After Martha had said this, she went back and called her sister
Mary aside to tell her, “The Teacher is here and is asking for you.”
29 And when Mary heard this, she got up quickly and went to Him.

30 Now Jesus had not yet entered the village, but was still at the place
where Martha had met Him.
31 When the Jews who were in the house consoling Mary saw how
quickly she got up and went out, they followed her, supposing she
was going to the tomb to mourn there.
32 When Mary came to Jesus and saw Him, she fell at His feet and
said, “Lord, if You had been here, my brother would not have died.”

33 When Jesus saw her weeping, and the Jews who had come with her
also weeping, He was deeply moved in spirit § and troubled.
34 “Where have you put him?” He asked.

“Come and see, Lord,” they answered.

35 Jesus wept.

36 Then the Jews said, “See how He loved him!”

37 But some of them asked, “Could not this man who opened the eyes
of the blind also have kept Lazarus from dying?”

Jesus Raises Lazarus
(Acts 9:36–43)

38 Jesus, once again deeply moved, came to the tomb. It was a cave
with a stone laid across the entrance.
39 “Take away the stone,” Jesus said.

“Lord, by now he stinks,” said Martha, the sister of the dead man. “It
has already been four days.”

40 Jesus replied, “Did I not tell you that if you believed, you would see
the glory of God?”

41 So they took away the stone. Then Jesus lifted His eyes upward and
said, “Father, I thank You that You have heard Me.
42 I knew that You always hear Me, but I say this for the benefit of the
people standing here, so they may believe that You sent Me.”

43 After Jesus had said this, He called out in a loud voice, “Lazarus,
come out!”

44 The man who had been dead came out with his hands and feet
bound in strips of linen, and his face wrapped in a cloth.*

§ **11:33** Or He was indignant in spirit; similarly in verse 38 * **11:44** Greek soudariō

"Unwrap him and let him go," Jesus told them.

The Plot to Kill Jesus
(Matthew 26:1–5; Mark 14:1–2; Luke 22:1–2)

45 Therefore many of the Jews who had come to Mary, and had seen
what Jesus did, believed in Him.
46 But some of them went to the Pharisees and told them what Jesus
had done.

47 Then the chief priests and Pharisees convened the Sanhedrin † and
said, "What are we to do? This man is performing many signs.
48 If we let Him go on like this, everyone will believe in Him, and then
the Romans will come and take away both our place and our nation."

49 But one of them, named Caiaphas, who was high priest that year,
said to them, "You know nothing at all!
50 You do not realize that it is better for you that one man die for the
people than that the whole nation perish."

51 Caiaphas did not say this on his own. Instead, as high priest that
year, he was prophesying that Jesus would die for the nation,
52 and not only for the nation, but also for the scattered children of
God, to gather them together into one.

53 So from that day on they plotted to kill Him.
54 As a result, Jesus no longer went about publicly among the Jews,
but He withdrew to a town called Ephraim in an area near the
wilderness. And He stayed there with the disciples.

55 Now the Jewish Passover was near, and many people went up from
the country to Jerusalem to purify themselves before the Passover.
56 They kept looking for Jesus and asking one another as they stood in
the temple courts,‡ "What do you think? Will He come to the feast at
all?"
57 But the chief priests and Pharisees had given orders that anyone
who knew where He was must report it, so that they could arrest
Him.

12

Mary Anoints Jesus
(Matthew 26:6–13; Mark 14:3–9; Luke 7:36–50)
1 Six days before the Passover, Jesus came to Bethany, the hometown
of Lazarus, whom He had raised from the dead.
2 So they hosted a dinner for Jesus there. Martha served, and Lazarus
was among those reclining at the table with Him.
3 Then Mary took about a pint * of expensive perfume, made of pure
nard, and she anointed Jesus' feet and wiped them with her hair.
And the house was filled with the fragrance of the perfume.

† **11:47** Or the Council ‡ **11:56** Literally the temple * **12:3** Greek a litra; that is, approximately 12 ounces or 340 grams

4 But one of His disciples, Judas Iscariot, who was going to betray
Him, asked,
5 "Why wasn't this perfume sold for three hundred denarii † and the
money given to the poor?"
6 Judas did not say this because he cared about the poor, but because
he was a thief. As keeper of the money bag, he used to take from
what was put into it.

7 "Leave her alone," Jesus replied. "She has kept this perfume in
preparation for the day of My burial.
8 The poor you will always have with you,‡ but you will not always
have Me."

The Plot to Kill Lazarus

9 Meanwhile a large crowd of Jews learned that Jesus was there. And
they came not only because of Him, but also to see Lazarus, whom
He had raised from the dead.
10 So the chief priests made plans to kill Lazarus as well,
11 for on account of him many of the Jews were deserting them and
believing in Jesus.

The Triumphal Entry
(Zechariah 9:9–13; Matthew 21:1–11; Mark 11:1–11; Luke 19:28–40)

12 The next day the great crowd that had come to the feast heard that
Jesus was coming to Jerusalem.
13 They took palm branches and went out to meet Him, shouting:

"Hosanna!"§

"Blessed is He who comes in the name of the Lord!"*

"Blessed is the King of Israel!"

14 Finding a young donkey, Jesus sat on it, as it is written:

15 "Do not be afraid, O Daughter of Zion.
See, your King is coming,
seated on the colt of a donkey."†

16 At first His disciples did not understand these things, but after Jesus
was glorified they remembered what had been done to Him, and they
realized that these very things had also been written about Him.

17 Meanwhile, many people continued to testify that they had been
with Jesus when He called Lazarus from the tomb and raised him
from the dead.

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† **12:5** A denarius was customarily a day's wage for a laborer; see Matthew 20:2. ‡ **12:8** See Deuteronomy 15:11. § **12:13** Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25. * **12:13** Psalms 118:26 † **12:15** Zechariah 9:9

18 That is also why the crowd went out to meet Him, because they
heard that He had performed this sign.

19 Then the Pharisees said to one another, “You can see that this is
doing you no good. Look how the whole world has gone after Him!”

Jesus Predicts His Death

20 Now there were some Greeks among those who went up to
worship at the feast.
21 They came to Philip, who was from Bethsaida in Galilee, and
requested of him, “Sir, we want to see Jesus.”
22 Philip relayed this appeal to Andrew, and both of them went and
told Jesus.

23 But Jesus replied, “The hour has come for the Son of Man to be
glorified.
24 Truly, truly, I tell you, unless a kernel of wheat falls to the ground
and dies, it remains only a seed; but if it dies, it bears much fruit.
25 Whoever loves his life will lose it, but whoever hates his life in this
world will keep it for eternal life.
26 If anyone serves Me, he must follow Me; and where I am, My
servant will be as well. If anyone serves Me, the Father will honor
him.

27 Now My soul is troubled, and what shall I say? ‘Father, save Me
from this hour’? No, it is for this purpose that I have come to this
hour.
28 Father, glorify Your name!”

Then a voice came from heaven: “I have glorified it, and I will glorify
it again.”

29 The crowd standing there heard it and said that it had thundered.
Others said that an angel had spoken to Him.

30 In response, Jesus said, “This voice was not for My benefit, but
yours.
31 Now judgment is upon this world; now the prince of this world will
be cast out.
32 And I, when I am lifted up from the earth, will draw everyone to
Myself.”
33 He said this to indicate the kind of death He was going to die.

34 The crowd replied, “We have heard from the Law that the Christ
will remain forever. So how can you say that the Son of Man must be
lifted up? Who is this Son of Man?”

35 Then Jesus told them, “For a little while longer, the Light will be
among you. Walk while you have the Light, so that darkness will not
overtake you. The one who walks in the darkness does not know
where he is going.

36 While you have the Light, believe in the Light, so that you may become sons of light."

After Jesus had spoken these things, He went away and was hidden from them.

Belief and Unbelief

37 Although Jesus had performed so many signs in their presence,
they still did not believe in Him.
38 This was to fulfill the word of Isaiah the prophet:

"Lord, who has believed our message?
And to whom has the arm of the Lord been revealed?"‡

39 For this reason they were unable to believe. For again, Isaiah says:

40 "He has blinded their eyes
and hardened their hearts,
so that they cannot see with their eyes,
and understand with their hearts,
and turn,
and I would heal them."§

41 Isaiah said these things because he saw Jesus' glory and spoke about Him.
42 Nevertheless, many of the leaders believed in Him; but because of the Pharisees they did not confess Him, for fear that they would be put out of the synagogue.
43 For they loved praise from men more than praise from God.

44 Then Jesus cried out, "Whoever believes in Me does not believe in Me alone, but in the One who sent Me.
45 And whoever sees Me sees the One who sent Me.
46 I have come into the world as a light, so that no one who believes in Me should remain in darkness.

47 As for anyone who hears My words and does not keep them, I do not judge him. For I have not come to judge the world, but to save the world.
48 There is a judge for the one who rejects Me and does not receive My words: The word that I have spoken will judge him on the last day.

49 I have not spoken on My own, but the Father who sent Me has commanded Me what to say and how to say it.
50 And I know that His command leads to eternal life. So I speak exactly what the Father has told Me to say."

13

Jesus Washes His Disciples' Feet

‡ **12:38** Isaiah 53:1 § **12:40** Isaiah 6:10

1 It was now just before the Passover Feast, and Jesus knew that His
hour had come to leave this world and return to the Father. Having
loved His own who were in the world, He loved them to the very
end.*
2 The evening meal was underway, and the devil had already put into
the heart of Judas, the son of Simon Iscariot, to betray Jesus.

3 Jesus knew that the Father had delivered all things into His hands,
and that He had come from God and was returning to God.
4 So He got up from the supper, laid aside His outer garments, and
wrapped a towel around His waist.
5 After that, He poured water into a basin and began to wash the
disciples' feet and dry them with the towel that was around Him.

6 He came to Simon Peter, who asked Him, "Lord, are You going to
wash my feet?"

7 Jesus replied, "You do not realize now what I am doing, but later
you will understand."

8 "Never shall You wash my feet!" Peter told Him.

Jesus answered, "Unless I wash you, you have no part with Me."

9 "Then, Lord," Simon Peter replied, "not only my feet, but my hands
and my head as well!"

10 Jesus told him, "Whoever has already bathed needs only to wash
his feet, and he will be completely clean. And you are clean, though
not all of you."
11 For He knew who would betray Him. That is why He said, "Not all
of you are clean."

12 When Jesus had washed their feet and put on His outer garments,
He reclined with them again and asked, "Do you know what I have
done for you?
13 You call Me Teacher and Lord, and rightly so, because I am.
14 So if I, your Lord and Teacher, have washed your feet, you also
should wash one another's feet.
15 I have set you an example so that you should do as I have done for
you.
16 Truly, truly, I tell you, no servant is greater than his master,† nor is
a messenger greater than the one who sent him.
17 If you know these things, you will be blessed if you do them.

Jesus Predicts His Betrayal
(Psalms 41:1–13)

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* **13:1** Or He showed them the full extent of His love. † **13:16** Cited in John 15:20

18 I am not speaking about all of you; I know whom I have chosen.
But this is to fulfill the Scripture: ‘The one who shares My bread has
lifted up his heel against Me.’‡
19 I am telling you now before it happens, so that when it comes to
pass, you will believe that I am He.
20 Truly, truly, I tell you, whoever receives the one I send receives Me,
and whoever receives Me receives the One who sent Me.”

21 After Jesus had said this, He became troubled in spirit and testified,
“Truly, truly, I tell you, one of you will betray Me.”

22 The disciples looked at one another, perplexed as to which of them
He meant.
23 One of His disciples, the one whom Jesus loved, was reclining at
His side.§
24 So Simon Peter motioned to him to ask Jesus which one He was
talking about.
25 Leaning back against Jesus, he asked, “Lord, who is it?”

26 Jesus answered, “It is the one to whom I give this morsel after I
have dipped it.” Then He dipped the morsel and gave it to Judas son
of Simon Iscariot.
27 And when Judas had taken the morsel, Satan entered into him.

Then Jesus said to Judas, “What you are about to do, do quickly.”
28 But no one at the table knew why Jesus had said this to him.
29 Since Judas kept the money bag, some thought that Jesus was
telling him to buy what was needed for the feast, or to give
something to the poor.
30 As soon as he had received the morsel, Judas went out into the
night.

Love One Another
(Romans 12:9–13; 1 John 3:11–24)

31 When Judas had gone out, Jesus said, “Now the Son of Man is
glorified, and God is glorified in Him.
32 If God is glorified in Him,* God will also glorify the Son in
Himself—and will glorify Him at once.

33 Little children, I am with you only a little while longer. You will
look for Me, and as I said to the Jews, so now I say to you: ‘Where I
am going, you cannot come.’

34 A new commandment I give you: Love one another. As I have
loved you, so you also must love one another.
35 By this everyone will know that you are My disciples, if you love
one another.”

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‡ **13:18** Psalms 41:9 § **13:23** Greek was reclining in the bosom of Jesus * **13:32** WH does not include If God is glorified in Him.

Jesus Predicts Peter's Denial
(Matthew 26:31–35; Mark 14:27–31; Luke 22:31–38)

36 "Lord, where are You going?" Simon Peter asked.

Jesus answered, "Where I am going, you cannot follow Me now, but you will follow later."

37 "Lord," said Peter, "why can't I follow You now? I will lay down my life for You."

38 "Will you lay down your life for Me?" Jesus replied. "Truly, truly, I tell you, before the rooster crows, you will deny Me three times.

14

In My Father's House Are Many Rooms

1 "Do not let your hearts be troubled. You believe in God;* believe in Me as well.
2 In My Father's house are many rooms. If it were not so, would I have told you that I am going there to prepare a place for you?†
3 And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am.
4 You know the way to the place where I am going.‡"

The Way, the Truth, and the Life

5 "Lord," said Thomas, "we do not know where You are going, so how can we know the way?"

6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through Me.
7 If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him."

8 Philip said to Him, "Lord, show us the Father, and that will be enough for us."

9 Jesus replied, "Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, 'Show us the Father'?
10 Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works.
11 Believe Me that I am in the Father and the Father is in Me—or at least believe on account of the works themselves.

12 Truly, truly, I tell you, whoever believes in Me will also do the works that I am doing. He will do even greater things than these, because I am going to the Father.

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* **14:1** Or Believe in God † **14:2** Or If it were not so, I would have told you. I am going there to prepare a place for you. ‡ **14:4** BYZ and TR And where I go you know, and the way you know.

13 And I will do whatever you ask in My name, so that the Father may
be glorified in the Son.
14 If you ask Me § for anything in My name, I will do it.

Jesus Promises the Holy Spirit
(John 16:5–16)

15 If you love Me, you will keep * My commandments.
16 And I will ask the Father, and He will give you another Advocate †
to be with you forever—
17 the Spirit of truth. The world cannot receive Him, because it
neither sees Him nor knows Him. But you do know Him, for He
abides with you and will be in you.‡

18 I will not leave you as orphans; I will come to you.
19 In a little while the world will see Me no more, but you will see Me.
Because I live, you also will live.
20 On that day you will know that I am in My Father, and you are in
Me, and I am in you.
21 Whoever has My commandments and keeps them is the one who
loves Me. The one who loves Me will be loved by My Father, and I
will love him and reveal Myself to him."

22 Judas (not Iscariot) asked Him, "Lord, why are You going to reveal
Yourself to us and not to the world?"

23 Jesus replied, "If anyone loves Me, he will keep My word. My
Father will love him, and We will come to him and make Our home
with him.
24 Whoever does not love Me does not keep My words. The word that
you hear is not My own, but it is from the Father who sent Me.

25 All this I have spoken to you while I am still with you.
26 But the Advocate, the Holy Spirit, whom the Father will send in My
name, will teach you all things and will remind you of everything I
have told you.

Peace I Leave with You

27 Peace I leave with you; My peace I give to you. I do not give to you
as the world gives. Do not let your hearts be troubled; do not be
afraid.
28 You heard Me say, 'I am going away, and I am coming back to you.'
If you loved Me, you would rejoice that I am going to the Father,
because the Father is greater than I.
29 And now I have told you before it happens, so that when it does
happen, you will believe.

30 I will not speak with you much longer, for the prince of this world
is coming, and he has no claim on Me.

§ **14:14** TR does not include Me. * **14:15** Or If you love Me, keep † **14:16** Or Comforter or Helper or Counselor; Greek Paraclete; also in verse 26 ‡ **14:17** WH and is in you

31 But I do exactly what the Father has commanded Me, so that the
world may know that I love the Father.

Get up! Let us go on from here.

15

Jesus the True Vine
(Isaiah 27:1–13)
1 “I am the true vine, and My Father is the keeper of the vineyard.
2 He cuts off every branch in Me that bears no fruit, and every
branch that does bear fruit, He prunes to make it even more fruitful.
3 You are already clean because of the word I have spoken to you.
4 Remain in Me, and I will remain in you. Just as no branch can bear
fruit by itself unless it remains in the vine, neither can you bear fruit
unless you remain in Me.

5 I am the vine and you are the branches. The one who remains in
Me, and I in him, will bear much fruit. For apart from Me you can do
nothing.
6 If anyone does not remain in Me, he is like a branch that is thrown
away and withers. Such branches are gathered up, thrown into the
fire, and burned.
7 If you remain in Me and My words remain in you, ask whatever
you wish, and it will be done for you.
8 This is to My Father’s glory, that you bear much fruit, proving
yourselves to be My disciples.

No Greater Love

9 As the Father has loved Me, so have I loved you. Remain in My love.
10 If you keep My commandments, you will remain in My love, just as
I have kept My Father’s commandments and remain in His love.
11 I have told you these things so that My joy may be in you and your
joy may be complete.

12 This is My commandment, that you love one another as I have
loved you.
13 Greater love has no one than this, that he lay down his life for his
friends.

14 You are My friends if you do what I command you.
15 No longer do I call you servants, for a servant does not understand
what his master is doing. But I have called you friends, because
everything I have learned from My Father I have made known to you.
16 You did not choose Me, but I chose you. And I appointed you to go
and bear fruit—fruit that will remain—so that whatever you ask the
Father in My name, He will give you.
17 This is My command to you: Love one another.

The Hatred of the World

18 If the world hates you, understand that it hated Me first.

19 If you were of the world, it would love you as its own. Instead, the
world hates you, because you are not of the world, but I have chosen
you out of the world.

20 Remember the word that I spoke to you: 'No servant is greater
than his master.'* If they persecuted Me, they will persecute you as
well; if they kept My word, they will keep yours as well.
21 But they will treat you like this because of My name, since 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. Now, however, they have no excuse for their sin.

23 Whoever hates Me hates My Father as well.
24 If I had not done among them the works that no one else did, they
would not be guilty of sin; but now they have seen and hated both
Me and My Father.
25 But this is to fulfill what is written in their Law: 'They hated Me
without reason.'†

26 When the Advocate ‡ comes, whom I will send to you from the
Father—the Spirit of truth who proceeds from the Father—He will
testify about Me.
27 And you also must testify, because you have been with Me from the
beginning.

16

Persecution Foretold
(Acts 23:12–22)
1 "I have told you these things so that you will not fall away.
2 They will put you out of the synagogues. In fact, a time is coming
when anyone who kills you will think he is offering a service to God.
3 They will do these things because they have not known the Father
or Me.
4 But I have told you these things so that when their hour comes, you
will remember that I told you about them. I did not tell you these
things from the beginning, because I was with you.

The Promise of the Holy Spirit
(John 14:15–26)

5 Now, however, I am going to Him who sent Me; yet none of you asks
Me, 'Where are You going?'
6 Instead, your hearts are filled with sorrow because I have told you
these things.
7 But I tell you the truth, it is for your benefit that I am going away.
Unless I go away, the Advocate * will not come to you; but if I go, I
will send Him to you.

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* **15:20** John 13:16 † **15:25** See Psalms 35:19, Psalms 38:19, and Psalms 69:4. ‡ **15:26** Or Comforter or Helper or Counselor; Greek Paraclete * **16:7** Or Comforter or Helper or Counselor; Greek Paraclete

8 And when He comes, He will convict the world in regard to sin and
righteousness and judgment:
9 in regard to sin, because they do not believe in Me;
10 in regard to righteousness, because I am going to the Father and
you will no longer see Me;
11 and in regard to judgment, because the prince of this world has
been condemned.

12 I still have much to tell you, but you cannot yet bear to hear it.
13 However, when the Spirit of truth comes, He will guide you into all
truth. For He will not speak on His own, but He will speak what He
hears, and He will declare to you what is to come.
14 He will glorify Me by taking from what is Mine and disclosing it to
you.
15 Everything that belongs to the Father is Mine. That is why I said
that the Spirit will take from what is Mine and disclose it to you.

16 In a little while you will see Me no more, and then after a little
while you will see Me.†"

Grief Will Turn to Joy

17 Then some of His disciples asked one another, "Why is He telling
us, 'In a little while you will not see Me, and then after a little while
you will see Me' and 'Because I am going to the Father'?"
18 They kept asking, "Why is He saying, 'a little while'? We do not
understand what He is saying."

19 Aware that they wanted to question Him, Jesus said to them, "Are
you asking one another why I said, 'In a little while you will not see
Me, and then after a little while you will see Me'?
20 Truly, truly, I tell you, you will weep and wail while the world
rejoices. You will grieve, but your grief will turn to joy.
21 A woman has pain in childbirth because her time has come; but
when she brings forth her child, she forgets her anguish because of
her joy that a child has been born into the world.
22 So also you have sorrow now, but I will see you again and your
hearts will rejoice, and no one will take away your joy.

Ask in My Name
(Matthew 18:19–20)

23 In that day you will no longer ask Me anything. Truly, truly, I tell
you, whatever you ask the Father in My name, He will give you.
24 Until now you have not asked for anything in My name. Ask and
you will receive, so that your joy may be complete.

25 I have spoken these things to you in figures of speech. An hour is
coming when I will no longer speak to you this way, but will tell you
plainly about the Father.

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† **16:16** BYZ and TR include because I go away to the Father.

26 In that day you will ask in My name. I am not saying that I will ask
the Father on your behalf.
27 For the Father Himself loves you, because you have loved Me and
have believed that I came from God.‡
28 I came from the Father and entered the world. In turn, I will leave
the world and go to the Father."

29 His disciples said, "See, now You are speaking plainly and without
figures of speech.
30 Now we understand that You know all things and that You have no
need for anyone to question You. Because of this, we believe that You
came from God."

31 "Do you finally believe?" Jesus replied.
32 "Look, an hour is coming and has already come when you will be
scattered, each to his own home, and you will leave Me all alone. Yet
I am not alone, because the Father is with Me.
33 I have told you these things so that in Me you may have peace. In
the world you will have tribulation. But take courage; I have
overcome the world!"

17

Prayer for the Son

1 When Jesus had spoken these things, He lifted up His eyes to heaven
and said, "Father, the hour has come. Glorify Your Son, that Your Son
may glorify You.
2 For You granted Him authority over all people,* so that He may give
eternal life to all those You have given Him.
3 Now this is eternal life, that they may know You, the only true God,
and Jesus Christ, whom You have sent.
4 I have glorified You on earth by accomplishing the work You gave
Me to do.
5 And now, Father, glorify Me in Your presence with the glory I had
with You before the world existed.

Prayer for the Disciples

6 I have revealed Your name to those You have given Me out of the
world. They were Yours; You gave them to Me, and they have kept
Your word.
7 Now they know that everything You have given Me comes from You.
8 For I have given them the words You gave Me, and they have
received them. They knew with certainty that I came from You, and
they believed that You sent Me.

9 I ask on their behalf. I do not ask on behalf of the world, but on
behalf of those You have given Me; for they are Yours.
10 All I have is Yours, and all You have is Mine; and in them I have
been glorified.

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‡ **16:27** WH from the Father * **17:2** Literally all flesh

11 I will no longer be in the world, but they are in the world, and I am coming to You.

Holy Father, protect them by Your name, the name You gave Me,† so that they may be one as We are one.
12 While I was with them, I protected and preserved them by Your name, the name You gave Me. Not one of them has been lost, except the son of destruction, so that the Scripture would be fulfilled.

13 But now I am coming to You; and I am saying these things while I am in the world, so that they may have My joy fulfilled within them.
14 I have given them Your word and the world has hated them; for they are not of the world, just as I am not of the world.

15 I am not asking that You take them out of the world, but that You keep them from the evil one.‡
16 They are not of the world, just as I am not of the world.
17 Sanctify them by the truth; Your word is truth.
18 As You sent Me into the world, I have also sent them into the world.
19 For them I sanctify Myself, so that they too may be sanctified by the truth.

Prayer for All Believers

20 I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through their message,
21 that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so that the world may believe that You sent Me.

22 I have given them the glory You gave Me, so that they may be one as We are one—
23 I in them and You in Me—that they may be perfectly united, so that the world may know that You sent Me and have loved them just as You have loved Me.

24 Father, I want those You have given Me to be with Me where I am, that they may see the glory You gave Me because You loved Me before the foundation of the world.

25 Righteous Father, although the world has not known You, I know You, and they know that You sent Me.
26 And I have made Your name known to them and will continue to make it known, so that the love You have for Me may be in them, and I in them."

18

The Betrayal of Jesus
(Matthew 26:47–56; Mark 14:43–52; Luke 22:47–53)

† **17:11** Literally Your name, which You gave Me; TR Your name. These You have given Me; similarly in verse 12 ‡ **17:15** Or from evil

1 After Jesus had spoken these words, He went out with His disciples
across the Kidron Valley, where they entered a garden.
2 Now Judas His betrayer also knew the place, because Jesus had
often met there with His disciples.
3 So Judas brought a band of soldiers and officers from the chief
priests and Pharisees. They arrived at the garden carrying lanterns,
torches, and weapons.

4 Jesus, knowing all that was coming upon Him, stepped forward and
asked them, “Whom are you seeking?”

5 “Jesus of Nazareth,” they answered.

Jesus said, “I am He.”

And Judas His betrayer was standing there with them.
6 When Jesus said, “I am He,” they drew back and fell to the ground.

7 So He asked them again, “Whom are you seeking?”

“Jesus of Nazareth,” they answered.

8 “I told you that I am He,” Jesus replied. “So if you are looking for
Me, let these men go.”
9 This was to fulfill the word He had spoken: “I have not lost one of
those You have given Me.”*

10 Then Simon Peter drew his sword and struck the servant of the
high priest, cutting off his right ear. The servant’s name was Malchus.

11 “Put your sword back in its sheath!” Jesus said to Peter. “Shall I
not drink the cup the Father has given Me?”

12 Then the band of soldiers, with its commander and the officers of
the Jews, arrested Jesus and bound Him.
13 They brought Him first to Annas, who was the father-in-law of
Caiaphas, the high priest that year.
14 Caiaphas was the one who had advised the Jews that it would be
better if one man died for the people.

Peter’s First Denial
(Matthew 26:69–70; Mark 14:66–68; Luke 22:54–57)

15 Now Simon Peter and another disciple were following Jesus. Since
that disciple was known to the high priest, he also went with Jesus
into the courtyard of the high priest.
16 But Peter stood outside at the door. Then the disciple who was
known to the high priest went out and spoke to the doorkeeper, and
brought Peter in.

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* **18:9** See John 6:39 and John 17:12.

17 At this, the servant girl watching the door said to Peter, “Aren’t you
also one of this man’s disciples?”

“I am not,” he answered.

18 Because it was cold, the servants and officers were standing
around a charcoal fire they had made to keep warm. And Peter was
also standing with them, warming himself.

Jesus before the High Priest
(Matthew 26:57–68; Mark 14:53–65; Luke 22:66–71)

19 Meanwhile, the high priest questioned Jesus about His disciples
and His teaching.

20 “I have spoken openly to the world,” Jesus answered. “I always
taught in the synagogues and at the temple, where all the Jews come
together. I said nothing in secret.
21 Why are you asking Me? Ask those who heard My message. Surely
they know what I said.”

22 When Jesus had said this, one of the officers standing nearby
slapped Him in the face and said, “Is this how You answer the high
priest?”

23 Jesus replied, “If I said something wrong, testify as to what was
wrong. But if I spoke correctly, why did you strike Me?”

24 Then Annas sent Him, still bound, to Caiaphas the high priest.

Peter’s Second and Third Denials
(Matthew 26:71–75; Mark 14:69–72; Luke 22:58–62)

25 Simon Peter was still standing and warming himself. So they asked
him, “Aren’t you also one of His disciples?”

He denied it and said, “I am not.”

26 One of the high priest’s servants, a relative of the man whose ear
Peter had cut off, asked, “Didn’t I see you with Him in the garden?”

27 Peter denied it once more, and immediately a rooster crowed.

Jesus before Pilate
(Matthew 27:11–14; Luke 23:1–5)

28 Then they led Jesus away from Caiaphas into the Praetorium. By
now it was early morning, and the Jews did not enter the Praetorium,
to avoid being defiled and unable to eat the Passover.

29 So Pilate went out to them and asked, “What accusation are you
bringing against this man?”

30 “If He were not a criminal,” they replied, “we would not have
handed Him over to you.”

31 “You take Him and judge Him by your own law,” Pilate told them.

“We are not permitted to execute anyone,” the Jews replied.
32 This was to fulfill the word that Jesus had spoken to indicate the
kind of death He was going to die.†

33 Pilate went back into the Praetorium, summoned Jesus, and asked
Him, “Are You the King of the Jews?”

34 “Are you saying this on your own,” Jesus asked, “or did others tell
you about Me?”

35 “Am I a Jew?” Pilate replied. “Your own people and chief priests
handed You over to me. What have You done?”

36 Jesus answered, “My kingdom is not of this world; if it were, My
servants would fight to prevent My arrest by the Jews. But now My
kingdom is not of this realm.”

37 “Then You are a king!” Pilate said.

“You say that I am a king,” Jesus answered. “For this reason I was
born and have come into the world, to testify to the truth. Everyone
who belongs to the truth listens to My voice.”

38 “What is truth?” Pilate asked.

And having said this, he went out again to the Jews and told them, “I
find no basis for a charge against Him.
39 But it is your custom that I release to you one prisoner at the
Passover. So then, do you want me to release to you the King of the
Jews?”

40 “Not this man,” they shouted, “but Barabbas!” (Now Barabbas was
an insurrectionist.)

19

The Soldiers Mock Jesus
(Isaiah 50:4–11; Matthew 27:27–31; Mark 15:16–20; Luke 22:63–65)
1 Then Pilate took Jesus and had Him flogged.
2 The soldiers twisted together a crown of thorns, set it on His head,
and dressed Him in a purple robe.
3 And they went up to Him again and again, saying, “Hail, King of the
Jews!” and slapping Him in the face.

† **18:32** See John 12:32–33.

4 Once again Pilate came out and said to the Jews, “Look, I am
bringing Him out to you to let you know that I find no basis for a
charge against Him.”
5 When Jesus came out wearing the crown of thorns and the purple
robe, Pilate said to them, “Here is the man!”

6 As soon as the chief priests and officers saw Him, they shouted,
“Crucify Him! Crucify Him!”

“You take Him and crucify Him,” Pilate replied, “for I find no basis
for a charge against Him.”

7 “We have a law,” answered the Jews, “and according to that law He
must die, because He declared Himself to be the Son of God.”

8 When Pilate heard this statement, he was even more afraid,
9 and he went back into the Praetorium. “Where are You from?” he
asked.

But Jesus gave no answer.

10 So Pilate said to Him, “Do You refuse to speak to me? Do You not
know that I have authority to release You and authority to crucify
You?”

11 Jesus answered, “You would have no authority over Me if it were
not given to you from above. Therefore the one who handed Me over
to you is guilty of greater sin.”

12 From then on, Pilate tried to release Him, but the Jews kept
shouting, “If you release this man, you are no friend of Caesar.
Anyone who declares himself a king is defying Caesar.”

13 When Pilate heard these words, he brought Jesus out and sat on
the judgment seat at a place called the Stone Pavement, which in
Hebrew * is Gabbatha.
14 It was the day of Preparation for the Passover, about the sixth
hour.† And Pilate said to the Jews, “Here is your King!”

15 At this, they shouted, “Away with Him! Away with Him! Crucify
Him!”

“Shall I crucify your King?” Pilate asked.

“We have no king but Caesar,” replied the chief priests.

The Crucifixion
(Psalms 22:1–31; Matthew 27:32–44; Mark 15:21–32; Luke 23:26–43)

16 Then Pilate handed Jesus over to be crucified, and the soldiers took
Him away.

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* **19:13** Or in Aramaic; also in verses 17 and 20 † **19:14** That is, about noon

17 Carrying His own cross, He went out to The Place of the Skull,
which in Hebrew is called Golgotha.

18 There they crucified Him, and with Him two others, one on each
side, with Jesus in the middle.

19 Pilate also had a notice posted on the cross. It read:

JESUS OF NAZARETH,
THE KING OF THE JEWS.

20 Many of the Jews read this sign, because the place where Jesus was
crucified was near the city, and it was written in Hebrew, Latin, and
Greek.
21 So the chief priests of the Jews said to Pilate, "Do not write, 'The
King of the Jews,' but only that He said, 'I am the King of the Jews.' "

22 Pilate answered, "What I have written, I have written."

23 When the soldiers had crucified Jesus, they divided His garments
into four parts, one for each soldier, with the tunic remaining. It was
seamless, woven in one piece from top to bottom.
24 So they said to one another, "Let us not tear it. Instead, let us cast
lots to see who will get it." This was to fulfill the Scripture:

"They divided My garments among them,
and cast lots for My clothing."‡

So that is what the soldiers did.

25 Near the cross of Jesus stood His mother and her sister, as well as
Mary the wife of Clopas and Mary Magdalene.
26 When Jesus saw His mother and the disciple whom He loved
standing nearby, He said to His mother, "Woman, here is your son."
27 Then He said to the disciple, "Here is your mother." So from that
hour, this disciple took her into his home.

The Death of Jesus
(Psalms 22:1–31; Matthew 27:45–56; Mark 15:33–41; Luke 23:44–49)

28 After this, knowing that everything had now been accomplished,
and to fulfill the Scripture, Jesus said, "I am thirsty."§
29 A jar of sour wine * was sitting there. So they soaked a sponge in
the wine, put it on a stalk of hyssop, and lifted it to His mouth.†
30 When Jesus had received the sour wine, He said, "It is finished."
And bowing His head, He yielded up His spirit.

Jesus' Side Is Pierced
(Zechariah 12:10–14)

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‡ **19:24** Psalms 22:18 § **19:28** See Psalms 22:15. * **19:29** Or A jar of wine vinegar; similarly in verse 30 † **19:29** See Psalms 69:21.

31 It was the day of Preparation, and the next day was a High
Sabbath. In order that the bodies would not remain on the cross
during the Sabbath, the Jews asked Pilate to have the legs broken and
the bodies removed.
32 So the soldiers came and broke the legs of the first man who had
been crucified with Jesus, and those of the other.

33 But when they came to Jesus and saw that He was already dead,
they did not break His legs.
34 Instead, one of the soldiers pierced His side with a spear, and
immediately blood and water flowed out.
35 The one who saw it has testified to this, and his testimony is true.
He knows that he is telling the truth, so that you also may believe.

36 Now these things happened so that the Scripture would be fulfilled:
"Not one of His bones will be broken."‡
37 And, as another Scripture says: "They will look on the One they
have pierced."§

The Burial of Jesus
(Isaiah 53:9–12; Matthew 27:57–61; Mark 15:42–47; Luke 23:50–56)

38 Afterward, Joseph of Arimathea, who was a disciple of Jesus (but
secretly for fear of the Jews), asked Pilate to let him remove the body
of Jesus. Pilate gave him permission, so he came and removed His
body.
39 Nicodemus, who had previously come to Jesus at night, also
brought a mixture of myrrh and aloes, about seventy-five pounds.*
40 So they took the body of Jesus and wrapped it in linen cloths with
the spices, according to the Jewish burial custom.

41 Now there was a garden in the place where Jesus was crucified,
and in the garden a new tomb in which no one had yet been laid.
42 And because it was the Jewish day of Preparation and the tomb
was nearby, they placed Jesus there.

20

The Resurrection
(Matthew 28:1–10; Mark 16:1–8; Luke 24:1–12)
1 Early on the first day of the week,* while it was still dark, Mary
Magdalene went to the tomb and saw that the stone had been
removed from the entrance.
2 So she came running to Simon Peter and the other disciple, the one
whom Jesus loved. "They have taken the Lord out of the tomb," she
said, "and we do not know where they have put Him!"

3 Then Peter and the other disciple set out for the tomb.

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‡ **19:36** Psalms 34:20; see also Exodus 12:46 and Numbers 9:12. § **19:37** Zechariah 12:10
* **19:39** Greek about a hundred litras; that is, approximately 34 kilograms * **20:1** Literally Now on the first of the Sabbaths, early,

4 The two were running together, but the other disciple outran Peter
and reached the tomb first.
5 He bent down and looked in at the linen cloths lying there, but he
did not go in.

6 Simon Peter arrived just after him. He entered the tomb and saw
the linen cloths lying there.
7 The cloth † that had been around Jesus' head was rolled up, lying
separate from the linen cloths.
8 Then the other disciple, who had reached the tomb first, also went
in. And he saw and believed.
9 For they still did not understand from the Scripture that Jesus had
to rise from the dead.

Jesus Appears to Mary Magdalene
(Mark 16:9–11)

10 Then the disciples returned to their homes.
11 But Mary stood outside the tomb weeping. And as she wept, she
bent down to look into the tomb,
12 and she saw two angels in white sitting where the body of Jesus
had lain, one at the head and the other at the feet.

13 "Woman, why are you weeping?" they asked.

"Because they have taken my Lord away," she said, "and I do not
know where they have put Him."

14 When she had said this, she turned around and saw Jesus standing
there; but she did not recognize that it was Jesus.

15 "Woman, why are you weeping?" Jesus asked. "Whom are you
seeking?"

Thinking He was the gardener, she said, "Sir, if you have carried Him
off, tell me where you have put Him, and I will get Him."

16 Jesus said to her, "Mary."

She turned and said to Him in Hebrew,‡ "Rabboni!" (which means
"Teacher").

17 "Do not cling to Me," Jesus said, "for I have not yet ascended to the
Father. But go and tell My brothers, 'I am ascending to My Father and
your Father, to My God and your God.' "

18 Mary Magdalene went and announced to the disciples, "I have seen
the Lord!" And she told them what He had said to her.

Jesus Appears to the Disciples
(Luke 24:36–49; 1 John 1:1–4)

† **20:7** Greek soudarion ‡ **20:16** Or in Aramaic

19 It was the first day of the week, and that very evening, while the
disciples were together with the doors locked for fear of the Jews,
Jesus came and stood among them. “Peace be with you!” He said to
them.
20 After He had said this, He showed them His hands and His side.

The disciples rejoiced when they saw the Lord.

21 Again Jesus said to them, “Peace be with you. As the Father has
sent Me, so also I am sending you.”
22 When He had said this, He breathed on them and said, “Receive
the Holy Spirit.
23 If you forgive anyone his sins, they are forgiven; if you withhold
forgiveness from anyone, it is withheld.”

Jesus Appears to Thomas

24 Now Thomas called Didymus,§ one of the Twelve, was not with the
disciples when Jesus came.
25 So the other disciples told him, “We have seen the Lord!”

But he replied, “Unless I see the nail marks in His hands, and put my
finger where the nails have been, and put my hand into His side, I
will never believe.”

26 Eight days later, His disciples were once again inside with the doors
locked, and Thomas was with them. Jesus came and stood among
them and said, “Peace be with you.”

27 Then Jesus said to Thomas, “Put your finger here and look at My
hands. Reach out your hand and put it into My side. Stop doubting
and believe.”

28 Thomas replied, “My Lord and my God!”

29 Jesus said to him, “Because you have seen Me, you have believed;
blessed are those who have not seen and yet have believed.”

The Purpose of John’s Book

30 Jesus performed many other signs in the presence of His disciples,
which are not written in this book.
31 But these are written so that you may believe * that Jesus is the
Christ, the Son of God, and that by believing you may have life in His
name.

21

Jesus Appears by the Sea of Tiberias

1 Later, by the Sea of Tiberias,* Jesus again revealed Himself to the
disciples. He made Himself known in this way:

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§ **20:24** Didymus means the twin. * **20:31** Or may continue to believe * **21:1** That is, the Sea of Galilee

2 Simon Peter, Thomas called Didymus,† Nathanael from Cana in
Galilee, the sons of Zebedee, and two other disciples were together.
3 Simon Peter told them, “I am going fishing.”

“We will go with you,” they said. So they went out and got into the
boat, but caught nothing that night.

4 Early in the morning, Jesus stood on the shore, but the disciples did
not recognize that it was Jesus.
5 So He called out to them, “Children, do you have any fish?”

“No,” they answered.

6 He told them, “Cast the net on the right side of the boat, and you
will find some.” So they cast it there, and they were unable to haul it
in because of the great number of fish.

7 Then the disciple whom Jesus loved said to Peter, “It is the Lord!”
As soon as Simon Peter heard that it was the Lord, he put on his
outer garment (for he had removed it) and jumped into the sea.
8 The other disciples came ashore in the boat. They dragged in the
net full of fish, for they were not far from land, only about a hundred
yards.‡

9 When they landed, they saw a charcoal fire there with fish on it,
and some bread.

10 Jesus told them, “Bring some of the fish you have just caught.”
11 So Simon Peter went aboard and dragged the net ashore. It was
full of large fish, 153, but even with so many, the net was not torn.

12 “Come, have breakfast,” Jesus said to them. None of the disciples
dared to ask Him, “Who are You?” They knew it was the Lord.
13 Jesus came and took the bread and gave it to them, and He did the
same with the fish.

14 This was now the third time that Jesus appeared to the disciples
after He was raised from the dead.

Jesus and Peter

15 When they had finished eating, Jesus asked Simon Peter, “Simon
son of John, do you love Me more than these?”

“Yes, Lord,” he answered, “You know I love You.”

Jesus replied, “Feed My lambs.”

16 Jesus asked a second time, “Simon son of John, do you love Me?”

† **21:2** Didymus means the twin. ‡ **21:8** Greek about two hundred cubits away; that is, approximately 300 feet or 91 meters

“Yes, Lord,” he answered, “You know I love You.”

Jesus told him, “Shepherd My sheep.”

17 Jesus asked a third time, “Simon son of John, do you love Me?”

Peter was deeply hurt that Jesus had asked him a third time, “Do you love Me?”

“Lord, You know all things,” he replied. “You know I love You.”

Jesus said to him, “Feed My sheep.

18 Truly, truly, I tell you, when you were young, you dressed yourself and walked where you wanted; but when you are old, you will stretch out your hands, and someone else § will dress you and lead you where you do not want to go.”
19 Jesus said this to indicate the kind of death by which Peter would glorify God.

And after He had said this, He told him, “Follow Me.”

Jesus and the Beloved Disciple

20 Peter turned and saw the disciple whom Jesus loved following them. He was the one who had leaned back against Jesus * at the supper to ask, “Lord, who is going to betray You?”
21 When Peter saw him, he asked, “Lord, what about him?”

22 Jesus answered, “If I want him to remain until I return, what is that to you? You follow Me!”
23 Because of this, the rumor spread among the brothers that this disciple would not die. However, Jesus did not say that he would not die, but only, “If I want him to remain until I return, what is that to you?”

24 This is the disciple who testifies to these things and who has written them down. And we know that his testimony is true.

25 There are many more things that Jesus did. If all of them were written down, I suppose that not even the world itself would have space for the books that would be written.

§ **21:18** Or others * **21:20** Greek reclined on His bosom

Acts

Prologue
(Luke 1:1–4)
1 In my first book, O Theophilus, I wrote about all that Jesus began to
do and to teach,
2 until the day He was taken up to heaven, after giving instructions
through the Holy Spirit to the apostles He had chosen.
3 After His suffering, He presented Himself to them with many
convincing proofs that He was alive. He appeared to them over a
span of forty days and spoke about the kingdom of God.

4 And while they were gathered together,* He commanded them: "Do
not leave Jerusalem, but wait for the gift the Father promised, which
you have heard Me discuss.
5 For John baptized with water, but in a few days you will be baptized
with the Holy Spirit.†"

The Ascension
(Mark 16:19–20; Luke 24:50–53)

6 So when they came together, they asked Him, "Lord, will You at this
time restore the kingdom to Israel?"

7 Jesus replied, "It is not for you to know times or seasons that the
Father has fixed by His own authority.
8 But you will receive power when the Holy Spirit comes upon you,
and you will be My witnesses in Jerusalem, and in all Judea and
Samaria, and to the ends of the earth."

9 After He had said this, they watched as He was taken up, and a
cloud hid Him from their sight.
10 They were looking intently into the sky as He was going, when
suddenly two men dressed in white stood beside them.
11 "Men of Galilee," they said, "why do you stand here looking into
the sky? This same Jesus, who has been taken from you into heaven,
will come back in the same way you have seen Him go into heaven."

Matthias Replaces Judas

12 Then they returned to Jerusalem from the Mount of Olives, which
is near the city, a Sabbath day's journey away.‡
13 When they arrived, they went to the upper room where they were
staying: Peter and John, James and Andrew, Philip and Thomas,
Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot,
and Judas son of James.

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* **1:4** Or eating together † **1:5** Or For John baptized in water, but in a few days you will be baptized in the Holy Spirit; cited in Acts 11:16 ‡ **1:12** A Sabbath day's journey is 2,000 cubits (approximately 3,000 feet or 914.4 meters)

14 With one accord they all continued in prayer, along with the
women and Mary the mother of Jesus, and with His brothers.

15 In those days Peter stood up among the brothers (a gathering of
about a hundred and twenty) and said,
16 “Brothers, the Scripture had to be fulfilled which the Holy Spirit
foretold through the mouth of David concerning Judas, who became
a guide for those who arrested Jesus.
17 He was one of our number and shared in this ministry.”

18 (Now with the reward for his wickedness Judas bought a field;
there he fell headlong and burst open in the middle, and all his
intestines spilled out.
19 This became known to all who lived in Jerusalem, so they called
that field in their own language Akeldama, that is, Field of Blood.)

20 “For it is written in the book of Psalms:

‘May his place be deserted;
    let there be no one to dwell in it,’§

and,

‘May another take his position.’*

21 Therefore it is necessary to choose one of the men who have
accompanied us the whole time the Lord Jesus went in and out
among us,
22 beginning from John’s baptism until the day Jesus was taken up
from us. For one of these must become a witness with us of His
resurrection.”

23 So they proposed two men: Joseph called Barsabbas (also known as
Justus) and Matthias.
24 And they prayed, “Lord, You know everyone’s heart. Show us
which of these two You have chosen
25 to take up this ministry and apostleship, which Judas abandoned to
go to his rightful place.”

26 Then they cast lots, and the lot fell to Matthias; so he was added to
the eleven apostles.

2

The Holy Spirit at Pentecost
(Genesis 11:1–9; Leviticus 23:15–22)
1 When the day of Pentecost * came, they were all together in one
place.

§ **1:20** Psalms 69:25 * **1:20** Psalms 109:8 * **2:1** That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22).

2 Suddenly a sound like a mighty rushing wind came from heaven
and filled the whole house where they were sitting.
3 They saw tongues like flames of fire that separated and came to rest
on each of them.
4 And they were all filled with the Holy Spirit and began to speak in
other tongues as the Spirit enabled them.

5 Now there were dwelling † in Jerusalem God-fearing Jews from
every nation under heaven.
6 And when this sound rang out, a crowd came together in
bewilderment, because each one heard them speaking his own
language.

7 Astounded and amazed, they asked, "Are not all these men who are
speaking Galileans?
8 How is it then that each of us hears them in his own native
language?
9 Parthians, Medes, and Elamites; residents of Mesopotamia, Judea
and Cappadocia, Pontus and Asia,‡
10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene;
visitors from Rome,
11 both Jews and converts to Judaism; Cretans and Arabs—we hear
them declaring the wonders of God in our own tongues!"

12 Astounded and perplexed, they asked one another, "What does this
mean?"

13 But others mocked them and said, "They are drunk on new wine!"

Peter Addresses the Crowd
(Psalms 16:1–11; Joel 2:28–32)

14 Then Peter stood up with the Eleven, lifted up his voice, and
addressed the crowd: "Men of Judea and all who dwell in Jerusalem,
let this be known to you, and listen carefully to my words.
15 These men are not drunk, as you suppose. It is only the third hour
of the day!§
16 No, this is what was spoken by the prophet Joel:

17 'In the last days, God says,
I will pour out My Spirit on all people.
Your sons and daughters will prophesy,
your young men will see visions,
your old men will dream dreams.
18 Even on My menservants and maidservants
I will pour out My Spirit in those days,
and they will prophesy.
19 I will show wonders in the heavens above
and signs on the earth below,

† **2:5** Or staying; similarly in verse 14 ‡ **2:9** That is, the Roman Province of Asia, located in what is now western Turkey § **2:15** That is, nine in the morning

blood and fire and billows of smoke.
20 The sun will be turned to darkness,
and the moon to blood,
before the coming of the great and glorious Day of the Lord.
21 And everyone who calls on the name of the Lord
will be saved.’*

22 Men of Israel, listen to this message: Jesus of Nazareth was a man certified by God to you by miracles, wonders, and signs, which God did among you through Him, as you yourselves know.
23 He was delivered up by God’s set plan and foreknowledge, and you, by the hands of the lawless, put Him to death by nailing Him to the cross.
24 But God raised Him from the dead, releasing Him from the agony of death, because it was impossible for Him to be held in its clutches.

25 David says about Him:

‘I saw † the Lord always before me;
because He is at my right hand, I will not be shaken.
26 Therefore my heart is glad and my tongue rejoices;
my body also will dwell in hope,
27 because You will not abandon my soul to Hades,
nor will You let Your Holy One see decay.
28 You have made known to me the paths of life;
You will fill me with joy in Your presence.’‡

29 Brothers, I can tell you with confidence that the patriarch David died and was buried, and his tomb is with us to this day.
30 But he was a prophet and knew that God had promised him on oath that He would place one of his descendants on his throne.§
31 Foreseeing this, David spoke about the resurrection of the Christ, that He was not abandoned to Hades, nor did His body see decay.
32 God has raised this Jesus to life, to which we are all witnesses.

33 Exalted, then, to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out what you now see and hear.
34 For David did not ascend into heaven, but he himself says:

‘The Lord said to my Lord,
“Sit at My right hand
35 until I make Your enemies
a footstool for Your feet.” ’*

36 Therefore let all Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Christ!”

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* **2:21** Joel 2:28–32 (see also LXX) † **2:25** Literally I foresaw; see verse 31. ‡ **2:28** Psalms 16:8–11 (see also LXX) § **2:30** Literally on oath that He would place out of the fruit of his loins on his throne; BYZ and TR on oath out of the fruit of his loins, according to the flesh, to raise up Christ to sit on his throne; Psalms 132:11 * **2:35** Psalms 110:1

Three Thousand Believe

37 When the people heard this, they were cut to the heart and asked
Peter and the other apostles, “Brothers, what shall we do?”

38 Peter replied, “Repent and be baptized, every one of you, in the
name of Jesus Christ for the forgiveness of your sins, and you will
receive the gift of the Holy Spirit.
39 This promise belongs to you and your children and to all who are
far off—to all whom the Lord our God will call to Himself.”

40 With many other words he testified, and he urged them, “Be saved
from this corrupt generation.”
41 Those who embraced his message were baptized, and about three
thousand were added to the believers that day.†

The Fellowship of Believers
(Acts 4:32–37)

42 They devoted themselves to the apostles’ teaching and to the
fellowship, to the breaking of bread and to prayer.
43 A sense of awe ‡ came over everyone, and the apostles performed
many wonders and signs.

44 All the believers were together and had everything in common.
45 Selling their possessions and goods, they shared with anyone who
was in need.

46 With one accord they continued to meet daily in the temple courts
§ and to break bread from house to house, sharing their meals with
gladness and sincerity of heart,
47 praising God and enjoying the favor of all the people. And the Lord
added to their number daily those who were being saved.

3

A Lame Man Walks
1 One afternoon Peter and John were going up to the temple at the
hour of prayer, the ninth hour.*
2 And a man who was lame from birth was being carried to the
temple gate called Beautiful, where he was put every day to beg from
those entering the temple courts.†
3 When he saw Peter and John about to enter, he asked them for
money.

4 Peter looked directly at him, as did John. “Look at us!” said Peter.
5 So the man gave them his attention, expecting to receive something
from them.

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† **2:41** Literally about three thousand souls were added that day ‡ **2:43** Or fear § **2:46** Literally the temple * **3:1** That is, three in the afternoon † **3:2** Literally the temple; also in verse 8

6 But Peter said, “Silver or gold I do not have, but what I have I give
you: In the name of Jesus Christ of Nazareth, get up and walk![‡]”

7 Taking him by the right hand, Peter helped him up, and at once the
man’s feet and ankles were made strong.
8 He sprang to his feet and began to walk. Then he went with them
into the temple courts, walking and leaping and praising God.

9 When all the people saw him walking and praising God,
10 they recognized him as the man who used to sit begging at the
Beautiful Gate of the temple, and they were filled with wonder and
amazement at what had happened to him.

Peter Speaks in Solomon’s Colonnade
(Deuteronomy 18:15–22)

11 While the man clung to Peter and John, all the people were
astonished and ran to them in the walkway called Solomon’s
Colonnade.[§]
12 And when Peter saw this, he addressed the people: “Men of Israel,
why are you surprised by this? Why do you stare at us as if by our
own power or godliness we had made this man walk?

13 The God of Abraham, Isaac, and Jacob, the God of our fathers, has
glorified His servant [*] Jesus. You handed Him over and rejected Him
before Pilate, even though he had decided to release Him.
14 You rejected the Holy and Righteous One and asked that a
murderer be released to you.
15 You killed the Author of life, but God raised Him from the dead,
and we are witnesses of the fact.

16 By faith in the name of Jesus, this man whom you see and know has
been made strong. It is Jesus’ name and the faith that comes through
Him that has given him this complete healing in your presence.

17 And now, brothers, I know that you acted in ignorance, as did your
leaders.
18 But in this way God has fulfilled what He foretold through all the
prophets, saying that His Christ would suffer.
19 Repent, then, and turn back, so that your sins may be wiped away,
20 that times of refreshing may come from the presence of the Lord,
and that He may send Jesus, the Christ, who has been appointed for
you.

21 Heaven must take Him in until the time comes for the restoration of
all things, which God announced long ago through His holy prophets.
22 For Moses said, ‘The Lord your God will raise up for you a prophet
like me from among your brothers. You must listen to Him in
everything He tells you.[†]

[‡] **3:6** SBL, NE, and WH In the name of Jesus Christ of Nazareth, walk! [§] **3:11** Literally in the colonnade called Solomon’s [*] **3:13** Or His child; also in verse 26 [†] **3:22** Deuteronomy 18:15

23 Everyone who does not listen to Him will be completely cut off
from among his people.‡'

24 Indeed, all the prophets from Samuel on, as many as have spoken,
have proclaimed these days.
25 And you are sons of the prophets and of the covenant God made
with your fathers when He said to Abraham, 'Through your offspring
all the families of the earth will be blessed.'§
26 When God raised up His Servant, He sent Him first to you to bless
you by turning each of you from your wicked ways."

4

Peter and John before the Sanhedrin
1 While Peter and John were speaking to the people, the priests and
the captain of the temple guard and the Sadducees came up to them,
2 greatly disturbed that they were teaching the people and
proclaiming in Jesus the resurrection of the dead.
3 They seized Peter and John, and because it was evening, they put
them in custody until the next day.
4 But many who heard the message believed, and the number of men
grew to about five thousand.

5 The next day the rulers, elders, and scribes assembled in Jerusalem,
6 along with Annas the high priest, Caiaphas, John, Alexander, and
many others from the high priest's family.
7 They had Peter and John brought in and began to question them:
"By what power or what name did you do this?"

8 Then Peter, filled with the Holy Spirit, said to them, "Rulers and
elders of the people!
9 If we are being examined today about a kind service to a man who
was lame, to determine how he was healed,
10 then let this be known to all of you and to all the people of Israel:
It is by the name of Jesus Christ of Nazareth, whom you crucified but
whom God raised from the dead, that this man stands before you
healed.
11 This Jesus is

'the stone you builders rejected,
which has become the cornerstone.'*

12 Salvation exists in no one else, for there is no other name under
heaven given to men by which we must be saved."

The Name Forbidden

13 When they saw the boldness of Peter and John and realized that
they were unschooled, ordinary men, they marveled and took note
that these men had been with Jesus.

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‡ **3:23** See Deuteronomy 18:19. § **3:25** Genesis 22:18 * **4:11** Psalms 118:22

14 And seeing the man who had been healed standing there with
them, they had nothing to say in response.
15 So they ordered them to leave the Sanhedrin † and then conferred
together.

16 "What shall we do with these men?" they asked. "It is clear to
everyone living in Jerusalem that a remarkable miracle has occurred
through them, and we cannot deny it.
17 But to keep this message from spreading any further among the
people, we must warn them not to speak to anyone in this name."

18 Then they called them in again and commanded them not to speak
or teach at all in the name of Jesus.
19 But Peter and John replied, "Judge for yourselves whether it is
right in God's sight to listen to you rather than God.
20 For we cannot stop speaking about what we have seen and heard."

21 After further threats they let them go. They could not find a way to
punish them, because all the people were glorifying God for what
had happened.
22 For the man who was miraculously healed was over forty years old.

The Believers' Prayer
(Psalms 2:1–12)

23 On their release, Peter and John returned to their own people and
reported everything that the chief priests and elders had said to them.
24 When the believers heard this, they lifted up their voices to God
with one accord. "Sovereign Lord," they said, "You made the heaven
and the earth and the sea and everything in them.
25 You spoke by the Holy Spirit through the mouth of Your servant,‡
our father David:

'Why do the nations rage
    and the peoples plot in vain?
26 The kings of the earth take their stand
    and the rulers gather together
against the Lord
    and against His Anointed One.'§

27 In fact, this is the very city where Herod and Pontius Pilate
conspired with the Gentiles and the people of Israel against Your holy
servant Jesus, whom You anointed.
28 They carried out what Your hand and will had decided beforehand
would happen.
29 And now, Lord, consider their threats, and enable Your servants to
speak Your word with complete boldness,
30 as You stretch out Your hand to heal and perform signs and
wonders through the name of Your holy servant Jesus."

† **4:15** Or the Council ‡ **4:25** Or child; also in verses 27 and 30 § **4:26** Or His Christ or His Messiah; Psalms 2:1–2

31 After they had prayed, their meeting place was shaken, and they
were all filled with the Holy Spirit and spoke the word of God boldly.

Sharing among Believers
(Acts 2:42–47)

32 The multitude of believers was one in heart and soul. No one
claimed that any of his possessions was his own, but they shared
everything they owned.
33 With great power the apostles continued to give their testimony
about the resurrection of the Lord Jesus. And abundant grace was
upon them all.

34 There were no needy ones among them, because those who owned
lands or houses would sell their property, bring the proceeds from
the sales,
35 and lay them at the apostles' feet for distribution to anyone as he
had need.

36 Joseph, a Levite from Cyprus, whom the apostles called Barnabas
(meaning Son of Encouragement),
37 sold a field he owned, brought the money, and laid it at the
apostles' feet.

5

Ananias and Sapphira
1 Now a man named Ananias, together with his wife Sapphira, also
sold a piece of property.
2 With his wife's full knowledge, he kept back some of the proceeds
for himself, but brought a portion and laid it at the apostles' feet.

3 Then Peter said, "Ananias, how is it that Satan has filled your heart
to lie to the Holy Spirit and withhold some of the proceeds from the
land?
4 Did it not belong to you before it was sold? And after it was sold,
was it not at your disposal? How could you conceive such a deed in
your heart? You have not lied to men, but to God!"

5 On hearing these words, Ananias fell down and died. And great fear
came over all who heard what had happened.
6 Then the young men stepped forward, wrapped up his body, and
carried him out and buried him.

7 About three hours later his wife also came in, unaware of what had
happened.
8 "Tell me," said Peter, "is this the price you and your husband got for
the land?"

"Yes," she answered, "that is the price."

9 “How could you agree to test the Spirit of the Lord?” Peter replied.
“Look, the feet of the men who buried your husband are at the door,
and they will carry you out also.”

10 At that instant she fell down at his feet and died. Then the young
men came in and, finding her dead, carried her out and buried her
beside her husband.
11 And great fear came over the whole church and all who heard
about these events.

The Apostles Heal Many

12 The apostles performed many signs and wonders among the
people, and with one accord the believers gathered together in
Solomon’s Colonnade.
13 Although the people regarded them highly, no one else dared to
join them.
14 Yet more and more believers were brought to the Lord—large
numbers of both men and women.

15 As a result, people brought the sick into the streets and laid them
on cots and mats, so that at least Peter’s shadow might fall on some
of them as he passed by.
16 Crowds also gathered from the towns around Jerusalem, bringing
the sick and those tormented by unclean spirits, and all of them were
healed.

The Apostles Arrested and Freed

17 Then the high priest and all his associates, who belonged to the
party of the Sadducees, were filled with jealousy. They went out
18 and arrested the apostles and put them in the public jail.
19 But during the night an angel of the Lord opened the doors of the
jail and brought them out, saying,
20 “Go, stand in the temple courts * and tell the people the full
message of this new life.”

21 At daybreak the apostles entered the temple courts as they had
been told and began to teach the people.

When the high priest and his associates arrived, they convened the
Sanhedrin†—the full assembly of the elders of Israel—and sent to the
jail for the apostles.
22 But on arriving at the jail, the officers did not find them there. So
they returned with the report:
23 “We found the jail securely locked, with the guards posted at the
doors; but when we opened them, we found no one inside.”

The Apostles before the Sanhedrin

* **5:20** Literally the temple; also in verses 21, 25, and 42 † **5:21** Or the Council; also in verses 27, 34, and 41

24 When the captain of the temple guard and the chief priests heard
this account, they were perplexed as to what was happening.‡
25 Then someone came in and announced, “Look, the men you put in
jail are standing in the temple courts teaching the people!”

26 At that point, the captain went with the officers and brought the
apostles—but not by force, for fear the people would stone them.
27 They brought them in and made them stand before the Sanhedrin,
where the high priest interrogated them.
28 “We gave you strict orders not to teach in this name,” he said. “Yet
you have filled Jerusalem with your teaching and are determined to
make us responsible for this man’s blood.”

29 But Peter and the other apostles replied, “We must obey God rather
than men.
30 The God of our fathers raised up Jesus, whom you had killed by
hanging Him on a tree.
31 God exalted Him to His right hand as Prince and Savior, in order to
grant repentance and forgiveness of sins to Israel.
32 We are witnesses of these things, and so is the Holy Spirit, whom
God has given to those who obey Him.”

Gamaliel’s Advice

33 When the Council members heard this, they were enraged, and
they resolved § to put the apostles to death.
34 But a Pharisee named Gamaliel, a teacher of the law who was
honored by all the people, stood up in the Sanhedrin and ordered
that the men be put outside for a short time.

35 “Men of Israel,” he said, “consider carefully what you are about to
do to these men.
36 Some time ago Theudas rose up, claiming to be somebody, and
about four hundred men joined him. He was killed, all his followers
were dispersed, and it all came to nothing.
37 After him, Judas the Galilean appeared in the days of the census
and drew away people after him. He too perished, and all his
followers were scattered.

38 So in the present case I advise you: Leave these men alone. Let
them go! For if their purpose or endeavor is of human origin, it will
fail.
39 But if it is from God, you will not be able to stop them. You may
even find yourselves fighting against God.”

40 At this, they yielded to Gamaliel. They called the apostles in and
had them flogged. Then they ordered them not to speak in the name
of Jesus, and released them.

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‡ **5:24** Literally as to what this might be

§ **5:33** ECM, BYZ, TR, and Tischendorf; or they took counsel; NA, SBL, NE, and WH they wanted

41 The apostles left the Sanhedrin, rejoicing that they had been
counted worthy of suffering disgrace for the Name.
42 Every day, in the temple courts and from house to house, they did
not stop teaching and proclaiming the good news that Jesus is the
Christ.

6

The Choosing of the Seven
(1 Timothy 3:8–13)
1 In those days when the disciples were increasing in number, the
Grecian Jews among them began to grumble against the Hebraic Jews
* because their widows were being overlooked in the daily
distribution of food.

2 So the Twelve summoned all the disciples and said, “It is
unacceptable for us to neglect the word of God in order to wait on
tables.
3 Therefore, brothers, select from among you seven men confirmed to
be full of the Spirit and wisdom. We will appoint this responsibility
to them
4 and will devote ourselves to prayer and to the ministry of the word.”

5 This proposal pleased the whole group. They chose Stephen, a man
full of faith and of the Holy Spirit, as well as Philip, Prochorus,
Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to
Judaism.†
6 They presented these seven to the apostles,‡ who prayed and laid
their hands on them.

7 So the word of God continued to spread. The number of disciples in
Jerusalem grew rapidly, and a great number of priests became
obedient to the faith.

The Arrest of Stephen

8 Now Stephen, who was full of grace and power, was performing
great wonders and signs among the people.
9 But resistance arose from what was called the Synagogue of the
Freedmen, including Cyrenians, Alexandrians, and men from the
provinces of Cilicia and Asia.§ They began to argue with Stephen,
10 but they could not stand up to his wisdom or the Spirit by whom
he spoke.

11 Then they prompted some men to say, “We heard Stephen speak
words of blasphemy against Moses and against God.”

12 So they stirred up the people, elders, and scribes and confronted
Stephen. They seized him and brought him before the Sanhedrin,*

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* **6:1** Literally the Hellenists began to grumble against the Hebrews † **6:5** Literally and Nicolas, a convert of Antioch, ‡ **6:6** Literally—whom they set before the apostles, § **6:9** Literally and those from Cilicia and Asia; the Roman Province of Asia was located in what is now western Turkey. * **6:12** Or the Council; also in verse 15

13 where they presented false witnesses who said, “This man never
stops speaking against this holy place and against the law.
14 For we have heard him say that Jesus of Nazareth will destroy this
place and change the customs that Moses handed down to us.”

15 All who were sitting in the Sanhedrin looked intently at Stephen,
and they saw that his face was like the face of an angel.

7

Stephen’s Address: The Call of Abraham
(Genesis 12:1–9)
1 Then the high priest asked Stephen, “Are these charges true?”

2 And Stephen declared: “Brothers and fathers, listen to me! The God
of glory appeared to our father Abraham while he was still in
Mesopotamia, before he lived in Haran,
3 and told him, ‘Leave your country and your kindred and go to the
land I will show you.’*
4 So Abraham left the land of the Chaldeans and settled in Haran.
After his father died, God brought him out of that place and into this
land where you are now living.

5 He gave him no inheritance here, not even a foot of ground. But
God promised to give possession of the land to Abraham and his
descendants, even though he did not yet have a child.
6 God told him that his descendants would be foreigners in a strange
land, and that they would be enslaved and mistreated four hundred
years.
7 ‘But I will punish the nation that enslaves them,’ God said, ‘and
afterward they will come forth and worship Me in this place.’†

8 Then God gave Abraham the covenant of circumcision, and
Abraham became the father of Isaac and circumcised him on the
eighth day. And Isaac became the father of Jacob, and Jacob of the
twelve patriarchs.

Joseph Sold into Egypt
(Genesis 37:12–30)

9 Because the patriarchs were jealous of Joseph, they sold him as a
slave into Egypt. But God was with him
10 and rescued him from all his troubles. He granted Joseph favor
and wisdom in the sight of Pharaoh king of Egypt, who appointed
him ruler over Egypt and all his household.

11 Then famine and great suffering swept across Egypt and Canaan,
and our fathers could not find food.
12 When Jacob heard that there was grain in Egypt, he sent our
fathers on their first visit.

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* **7:3** Genesis 12:1 † **7:7** Genesis 15:13–14; Exodus 3:12

13 On their second visit, Joseph revealed his identity to ‡ his brothers,
and his family became known to Pharaoh.
14 Then Joseph sent for his father Jacob and all his relatives,
seventy-five in all.

Israel Oppressed in Egypt
(Exodus 1:8–22)

15 So Jacob went down to Egypt, where he and our fathers died.
16 Their bones were carried back § to Shechem and placed in the
tomb that Abraham had bought from the sons of Hamor at Shechem
for a price he paid in silver.

17 As the time drew near for God to fulfill His promise to Abraham,
our people in Egypt increased greatly in number.
18 Then another king, who knew nothing of Joseph, arose over Egypt.
19 He exploited our people and oppressed our fathers, forcing them to
abandon their infants so they would die.

The Birth and Adoption of Moses
(Exodus 2:1–10; Hebrews 11:23–29)

20 At that time Moses was born, and he was beautiful in the sight of
God.* For three months he was nurtured in his father's house.
21 When he was set outside, Pharaoh's daughter took him and
brought him up as her own son.
22 So Moses was educated in all the wisdom of the Egyptians and was
powerful in speech and action.

The Rejection and Flight of Moses
(Exodus 2:11–22)

23 When Moses was forty years old, he decided to visit his brothers,
the children of Israel.
24 And when he saw one of them being mistreated, Moses went to his
defense and avenged him by striking down the Egyptian who was
oppressing him.
25 He assumed his brothers would understand that God was using
him to deliver them, but they did not.

26 The next day he came upon two Israelites who were fighting, and
he tried to reconcile them, saying, 'Men, you are brothers. Why are
you mistreating each other?'

27 But the man who was abusing his neighbor pushed Moses aside
and said, 'Who made you ruler and judge over us?
28 Do you want to kill me as you killed the Egyptian yesterday?'†
29 At this remark, Moses fled to the land of Midian, where he lived as
a foreigner and had two sons.

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‡ **7:13** Or Joseph was made known to or Joseph was recognized by § **7:16** Literally And they were carried back * **7:20** Or he was of great status in God's eyes or he was no ordinary child † **7:28** Exodus 2:13–14 (see also LXX)

The Call of Moses
(Exodus 3:1–22)

30 After forty years had passed, an angel appeared to Moses in the
flames of a burning bush in the desert near Mount Sinai.
31 When Moses saw it, he marveled at the sight. As he approached to
look more closely, the voice of the Lord came to him:
32 'I am the God of your fathers, the God of Abraham, Isaac, and
Jacob.'‡ Moses trembled with fear and did not dare to look.

33 Then the Lord said to him, 'Take off your sandals, for the place
where you are standing is holy ground.
34 I have indeed seen the oppression of My people in Egypt. I have
heard their groaning and have come down to deliver them. Now
come, I will send you back to Egypt.'§

35 This Moses, whom they had rejected with the words, 'Who made
you ruler and judge?'* is the one whom God sent to be their ruler
and redeemer through the angel † who appeared to him in the bush.
36 He led them out and performed wonders and signs in the land of
Egypt, at the Red Sea, and for forty years in the wilderness.

37 This is the same Moses who told the Israelites, 'God will raise up
for you a prophet like me from among your brothers.'‡
38 He was in the assembly in the wilderness with the angel who spoke
to him on Mount Sinai, and with our fathers. And he received living
words to pass on to us.§

The Rebellion of Israel
(Exodus 32:1–35; Deuteronomy 9:7–29; Amos 5:16–27)

39 But our fathers refused to obey him. Instead, they rejected him and
in their hearts turned back to Egypt.
40 They said to Aaron, 'Make us gods who will go before us! As for
this Moses who led us out of the land of Egypt, we do not know what
has happened to him.'*

41 At that time they made a calf and offered a sacrifice to the idol,
rejoicing in the works of their hands.
42 But God turned away from them and gave them over to the
worship of the host of heaven, as it is written in the book of the
prophets:

'Did you bring Me sacrifices and offerings
    forty years in the wilderness, O house of Israel?
43 You have taken along the tabernacle of Molech
    and the star of your god Rephan,
    the idols you made to worship.

‡ **7:32** Exodus 3:6 § **7:34** Exodus 3:5–10 * **7:35** Exodus 2:14 † **7:35** Or Angel; also in verse 38 ‡ **7:37** Deuteronomy 18:15 § **7:38** NE and WH to you * **7:40** Exodus 32:1

Therefore I will send you into exile
beyond Babylon.'†

The Tabernacle of the Testimony
(Exodus 40:1–33; Hebrews 9:1–10)

44 Our fathers had the tabernacle of the Testimony with them in the
wilderness. It was constructed exactly as God had directed Moses,
according to the pattern he had seen.
45 And our fathers who received it brought it in with Joshua when
they dispossessed the nations God drove out before them. It
remained until the time of David,
46 who found favor in the sight of God and asked to provide a
dwelling place for the God of Jacob.‡
47 But it was Solomon who built the house for Him.

48 However, the Most High does not dwell in houses made by human
hands. As the prophet says:

49 'Heaven is My throne
and the earth is My footstool.
What kind of house will you build for Me, says the Lord,
or where will My place of repose be?
50 Has not My hand made all these things?'§

51 You stiff-necked people with uncircumcised hearts and ears! You
always resist the Holy Spirit, just as your fathers did.
52 Which of the prophets did your fathers fail to persecute? They
even killed those who foretold the coming of the Righteous One. And
now you are His betrayers and murderers—
53 you who received the law ordained by angels, yet have not kept it."

The Stoning of Stephen

54 On hearing this, the members of the Sanhedrin were enraged,* and
they gnashed their teeth at him.
55 But Stephen, full of the Holy Spirit, looked intently into heaven and
saw the glory of God and Jesus standing at the right hand of God.
56 "Look," he said, "I see heaven open and the Son of Man standing at
the right hand of God."

57 At this they covered their ears, cried out in a loud voice, and
rushed together at him.
58 They dragged him out of the city and began to stone him.
Meanwhile the witnesses laid their garments at the feet of a young
man named Saul.

59 While they were stoning him, Stephen appealed, "Lord Jesus,
receive my spirit."

† **7:43** Amos 5:25–27 (see also LXX) ‡ **7:46** SBL, WH, BYZ, and TR; see also LXX for Psalms 132:5; ECM, NA, and NE a dwelling place for the house of Jacob. § **7:50** Isaiah 66:1–2 * **7:54** Literally On hearing these things, they were cut in their hearts,

60 Falling on his knees, he cried out in a loud voice, “Lord, do not
hold this sin against them.” And when he had said this, he fell asleep.

8

Saul Persecutes the Church
1 And Saul was there, giving approval to Stephen’s death.

On that day a great persecution broke out against the church in
Jerusalem, and all except the apostles were scattered throughout
Judea and Samaria.
2 God-fearing men buried Stephen and mourned deeply over him.
3 But Saul began to destroy the church. Going from house to house,
he dragged off men and women and put them in prison.

Philip in Samaria

4 Those who had been scattered preached the word wherever they
went.
5 Philip went down to a city in Samaria and proclaimed the Christ to
them.
6 The crowds gave their undivided attention to Philip’s message and
to the signs they saw him perform.
7 With loud shrieks, unclean spirits came out of many who were
possessed, and many of the paralyzed and lame were healed.
8 So there was great joy in that city.

Simon the Sorcerer
(Deuteronomy 18:9–14)

9 Prior to that time, a man named Simon had practiced sorcery in the
city and astounded the people of Samaria. He claimed to be someone
great,
10 and all the people, from the least to the greatest, heeded his words
and said, “This man is the divine power called the Great Power.”
11 They paid close attention to him because he had astounded them
for a long time with his sorcery.

12 But when they believed Philip as he preached the gospel of the
kingdom of God and the name of Jesus Christ, they were baptized,
both men and women.
13 Even Simon himself believed and was baptized. He followed Philip
closely and was astounded by the great signs and miracles he
observed.

14 When the apostles in Jerusalem heard that Samaria had received
the word of God, they sent Peter and John to them.
15 On their arrival, they prayed for them to receive the Holy Spirit.
16 For the Holy Spirit had not yet fallen upon any of them; they had
simply been baptized into the name of the Lord Jesus.
17 Then Peter and John laid their hands on them, and they received
the Holy Spirit.

18 When Simon saw that the Spirit was given through the laying on of
the apostles' hands, he offered them money.
19 "Give me this power as well," he said, "so that everyone on whom I
lay my hands may receive the Holy Spirit."

20 But Peter replied, "May your silver perish with you, because you
thought you could buy the gift of God with money!
21 You have no part or share in our ministry, because your heart is
not right before God.
22 Repent, therefore, of your wickedness, and pray to the Lord.
Perhaps He will forgive you for the intent of your heart.
23 For I see that you are poisoned by bitterness and captive to
iniquity."

24 Then Simon answered, "Pray to the Lord for me, so that nothing
you have said may happen to me."

25 And after Peter and John had testified and spoken the word of the
Lord, they returned to Jerusalem, preaching the gospel in many of
the Samaritan villages.

Philip and the Ethiopian
(Isaiah 53:1–8)

26 Now an angel of the Lord said to Philip, "Get up and go south to
the desert road that goes down from Jerusalem to Gaza."
27 So he started out, and on his way he met an Ethiopian eunuch, a
court official in charge of the entire treasury of Candace,* queen of
the Ethiopians. He had gone to Jerusalem to worship,
28 and on his return was sitting in his chariot reading Isaiah the
prophet.

29 The Spirit said to Philip, "Go over to that chariot and stay by it."

30 So Philip ran up and heard the man reading Isaiah the prophet.
"Do you understand what you are reading?" Philip asked.

31 "How can I," he said, "unless someone guides me?" And he invited
Philip to come up and sit with him.

32 The eunuch was reading this passage of Scripture:

"He was led like a sheep to the slaughter,
and as a lamb before the shearer is silent,
so He did not open His mouth.
33 In His humiliation He was deprived of justice.
Who can recount His descendants?
For His life was removed from the earth."†

* **8:27** Greek Kandakē † **8:33** Isaiah 53:7–8 (see also LXX)

34 “Tell me,” said the eunuch, “who is the prophet talking about,
himself or someone else?”

35 Then Philip began with this very Scripture and told him the good
news about Jesus.

36 As they traveled along the road and came to some water, the
eunuch said, “Look, here is water! What is there to prevent me from
being baptized?”‡
38 And he gave orders to stop the chariot. Then both Philip and the
eunuch went down into the water, and Philip baptized him.

39 When they came up out of the water, the Spirit of the Lord carried
Philip away, and the eunuch saw him no more, but went on his way
rejoicing.
40 But Philip appeared at Azotus and traveled through that region,
preaching the gospel in all the towns until he came to Caesarea.

9

The Road to Damascus
(Acts 22:1–21; Acts 26:1–23)
1 Meanwhile, Saul was still breathing out murderous threats against
the disciples of the Lord. He approached the high priest
2 and requested letters to the synagogues in Damascus, so that if he
found any men or women belonging to the Way, he could bring them
as prisoners to Jerusalem.

3 As Saul drew near to Damascus on his journey, suddenly a light
from heaven flashed around him.
4 He fell to the ground and heard a voice say to him, “Saul, Saul, why
do you persecute Me?”

5 “Who are You, Lord?” Saul asked.

“I am Jesus, whom you are persecuting,” He replied.*
6 “Now get up and go into the city, and you will be told what you
must do.”

7 The men traveling with Saul stood there speechless. They heard the
voice but did not see anyone.
8 Saul got up from the ground, but when he opened his eyes he could
not see a thing.† So they led him by the hand into Damascus.
9 For three days he was without sight, and he did not eat or drink
anything.

Ananias Baptizes Saul

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‡ **8:36** TR includes 37 And Philip said, “If you believe with all your heart, you may be baptized.” The eunuch replied, “I believe that Jesus Christ is the Son of God.” * **9:5** TR includes “It is hard for you to kick against the goads.” † **9:8** Literally he could see nothing or he could see no one

10 In Damascus there was a disciple named Ananias. The Lord spoke
to him in a vision, “Ananias!”

“Here I am, Lord,” he answered.

11 “Get up!” the Lord told him. “Go to the house of Judas on Straight
Street and ask for a man from Tarsus named Saul, for he is praying.
12 In a vision he has seen a man named Ananias come and place his
hands on him to restore his sight.”

13 But Ananias answered, “Lord, many people have told me about this
man and all the harm he has done to Your saints in Jerusalem.
14 And now he is here with authority from the chief priests to arrest
all who call on Your name.”

15 “Go!” said the Lord. “This man is My chosen instrument to carry
My name before the Gentiles and their kings, and before the people
of Israel.
16 I will show him how much he must suffer for My name.”

17 So Ananias went to the house, and when he arrived, he placed his
hands on Saul. “Brother Saul,” he said, “the Lord Jesus, who
appeared to you on the road as you were coming here, has sent me
so that you may see again and be filled with the Holy Spirit.”

18 At that instant, something like scales fell from Saul’s eyes, and his
sight was restored. He got up and was baptized,
19 and after taking some food, he regained his strength. And he spent
several days with the disciples in Damascus.

Saul Preaches at Damascus

20 Saul promptly began to proclaim Jesus in the synagogues,
declaring, “He is the Son of God.”

21 All who heard him were astounded and asked, “Isn’t this the man
who wreaked havoc in Jerusalem on those who call on this name?
And hasn’t he come here to take them as prisoners to the chief
priests?”

22 But Saul was empowered all the more, and he confounded the Jews
living in Damascus by proving that Jesus is the Christ.

The Escape from Damascus

23 After many days had passed, the Jews conspired to kill him,
24 but Saul learned of their plot. Day and night they watched the city
gates in order to kill him.
25 One night, however, his disciples took him and lowered him in a
basket through a window in the wall.‡

Saul in Jerusalem

‡ **9:25** Literally through the wall; see 2 Corinthians 11:33.

26 When Saul arrived in Jerusalem, he tried to join the disciples, but
they were all afraid of him, not believing that he was a disciple.
27 Then Barnabas brought him to the apostles and described how
Saul had seen the Lord, who spoke to him on the road to Damascus,
and how Saul had spoken boldly in that city in the name of Jesus.

28 So Saul stayed with them, moving about freely in Jerusalem and
speaking boldly in the name of the Lord.
29 He talked and debated with the Grecian Jews,§ but they tried to kill
him.
30 When the brothers learned of this, they took him down to Caesarea
and sent him off to Tarsus.

The Healing of Aeneas

31 Then the church throughout Judea, Galilee, and Samaria
experienced a time of peace. It grew in strength and numbers, living
in the fear of the Lord and the encouragement of the Holy Spirit.

32 As Peter traveled throughout the area, he went to visit the saints in
Lydda.
33 There he found a man named Aeneas, who had been paralyzed
and bedridden for eight years.
34 "Aeneas," Peter said to him, "Jesus Christ heals you! Get up and
put away your mat." Immediately Aeneas got up,
35 and all who lived in Lydda and Sharon saw him and turned to the
Lord.

The Raising of Tabitha
(John 11:38–44)

36 In Joppa there was a disciple named Tabitha (which is translated as
Dorcas),* who was always occupied with works of kindness and
charity.
37 At that time, however, she became sick and died, and her body was
washed and placed in an upper room.
38 Since Lydda was near Joppa, the disciples heard that Peter was
there and sent two men to urge him, "Come to us without delay."

39 So Peter got up and went with them. On his arrival, they took him
to the upper room. All the widows stood around him, weeping and
showing him the tunics and other clothing that Dorcas had made
while she was still with them.

40 Then Peter sent them all out of the room. He knelt down and
prayed, and turning toward her body, he said, "Tabitha, get up!" She
opened her eyes, and seeing Peter, she sat up.
41 Peter took her by the hand and helped her up. Then he called the
saints and widows and presented her to them alive.

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§ **9:29** Or Hellenists * **9:36** Tabitha in Aramaic and Dorcas in Greek both mean gazelle.

42 This became known all over Joppa, and many people believed in
the Lord.
43 And Peter stayed for several days in Joppa with a tanner named
Simon.

10

Cornelius Sends for Peter
1 At Caesarea there was a man named Cornelius, a centurion in what
was called the Italian Regiment.
2 He and all his household were devout and God-fearing. He gave
generously to the people and prayed to God regularly.
3 One day at about the ninth hour,* he had a clear vision of an angel
of God who came to him and said, "Cornelius!"

4 Cornelius stared at him in fear and asked, "What is it, Lord?"

The angel answered, "Your prayers and gifts to the poor have
ascended as a memorial offering before God.
5 Now send men to Joppa to call for a man named Simon who is
called Peter.
6 He is staying with Simon the tanner, whose house is by the sea.†"

7 When the angel who spoke to him had gone, Cornelius called two of
his servants and a devout soldier from among his attendants.
8 He explained what had happened and sent them to Joppa.

Peter's Vision
(Leviticus 11:1–47; Deuteronomy 14:1–21)

9 The next day at about the sixth hour,‡ as the men were approaching
the city on their journey, Peter went up on the roof to pray.
10 He became hungry and wanted something to eat, but while the
meal was being prepared, he fell into a trance.

11 He saw heaven open and something like a large sheet being let
down to earth by its four corners.
12 It contained all kinds of four-footed animals and reptiles of the
earth, as well as birds of the air.
13 Then a voice said to him: "Get up, Peter, kill and eat!"

14 "No, Lord!" Peter answered. "I have never eaten anything impure
§ or unclean."

15 The voice spoke to him a second time: "Do not call anything
impure that God has made clean."

16 This happened three times, and all at once the sheet was taken
back up into heaven.

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* **10:3** That is, about three in the afternoon; also in verse 30 † **10:6** TR includes He will tell you what you need to do. ‡ **10:9** That is, about noon § **10:14** Literally common; similarly in verses 15 and 28

Peter Called to Caesarea

17 While Peter was puzzling over the meaning of the vision, the men
sent by Cornelius found Simon's house and approached the gate.
18 They called out to ask if Simon called Peter was staying there.

19 As Peter continued to reflect on the vision, the Spirit said to him,
"Behold, three men are looking for you.*
20 So get up! Go downstairs and accompany them without hesitation,
because I have sent them."

21 So Peter went down to the men † and said, "Here am I, the one you
are looking for. Why have you come?"

22 "Cornelius the centurion has sent us," they said. "He is a righteous
and God-fearing man with a good reputation among the whole Jewish
nation. A holy angel instructed him to request your presence in his
home so he could hear a message from you."

23 So Peter invited them in as his guests. And the next day he got
ready and went with them, accompanied by some of the brothers
from Joppa.

Peter Visits Cornelius

24 The following day he arrived in Caesarea, where Cornelius was
expecting them and had called together his relatives and close
friends.
25 As Peter was about to enter, Cornelius met him and fell at his feet
to worship him.
26 But Peter helped him up. "Stand up," he said, "I am only a man
myself."

27 As Peter talked with him, he went inside and found many people
gathered together.
28 He said to them, "You know how unlawful it is for a Jew to
associate with a foreigner or visit him. But God has shown me that I
should not call any man impure or unclean.
29 So when I was invited, I came without objection. I ask, then, why
have you sent for me?"

30 Cornelius answered: "Four days ago I was in my house praying at
this, the ninth hour.‡ Suddenly a man in radiant clothing stood before
me
31 and said, 'Cornelius, your prayer has been heard, and your gifts to
the poor have been remembered before God.
32 Therefore send to Joppa for Simon, who is called Peter. He is a
guest in the home of Simon the tanner, by the sea.'

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* **10:19** ECM, NA, and TR; NE and WH two men are looking for you; SBL, BYZ, and Tischendorf men are looking for you † **10:21** TR the men sent to him by Cornelius ‡ **10:30** BYZ and TR Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house.

33 So I sent for you immediately, and you were kind enough to come.
Now then, we are all here in the presence of God to listen to
everything the Lord has instructed you to tell us."

Good News for the Gentiles

34 Then Peter began to speak: "I now truly understand that God does
not show favoritism,
35 but welcomes those from every nation who fear Him and do what
is right.
36 He has sent this message to the people of Israel, proclaiming the
gospel of peace through Jesus Christ, who is Lord of all.

37 You yourselves know what has happened throughout Judea,
beginning in Galilee with the baptism that John proclaimed:
38 how God anointed Jesus of Nazareth with the Holy Spirit and with
power, and how Jesus went around doing good and healing all who
were oppressed by the devil, because God was with Him.

39 We are witnesses of all that He did, both in the land of the Jews
and in Jerusalem. And although they put Him to death by hanging
Him on a tree,
40 God raised Him up on the third day and caused Him to be seen—
41 not by all the people, but by the witnesses God had chosen
beforehand, by us who ate and drank with Him after He rose from
the dead.
42 And He commanded us to preach to the people and to testify that
He is the One appointed by God to judge the living and the dead.
43 All the prophets testify about Him that everyone who believes in
Him receives forgiveness of sins through His name."

The Gentiles Receive the Holy Spirit
(Acts 19:1–7)

44 While Peter was still speaking these words, the Holy Spirit fell
upon all who heard his message.
45 All the circumcised believers who had accompanied Peter were
astounded that the gift of the Holy Spirit had been poured out even
on the Gentiles.
46 For they heard them speaking in tongues and exalting God.

Then Peter said,
47 "Can anyone withhold the water to baptize these people? They
have received the Holy Spirit just as we have!"
48 So he ordered that they be baptized in the name of Jesus Christ.
Then they asked him to stay for a few days.

11

Peter's Report at Jerusalem
1 The apostles and brothers throughout Judea soon heard that the
Gentiles also had received the word of God.

2 So when Peter went up to Jerusalem, the circumcised believers * took issue with him
3 and said, “You visited uncircumcised men and ate with them.”

4 But Peter began and explained to them the whole sequence of events:
5 “I was in the city of Joppa praying, and in a trance I saw a vision of something like a large sheet being let down from heaven by its four corners, and it came right down to me.
6 I looked at it closely and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air.
7 Then I heard a voice saying to me, ‘Get up, Peter, kill and eat.’

8 ‘No, Lord,’ I said, ‘for nothing impure † or unclean has ever entered my mouth.’

9 But the voice spoke from heaven a second time, ‘Do not call anything impure that God has made clean.’

10 This happened three times, and everything was drawn back up into heaven.

11 Just then three men sent to me from Caesarea stopped at the house where I was staying.
12 The Spirit told me to accompany them without hesitation. These six brothers also went with me, and we entered the man’s home.
13 He told us how he had seen an angel standing in his house and saying, ‘Send to Joppa for Simon who is called Peter.
14 He will convey to you a message by which you and all your household will be saved.’

15 As I began to speak, the Holy Spirit fell upon them, just as He had fallen upon us at the beginning.
16 Then I remembered the word of the Lord, as He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’‡
17 So if God gave them the same gift He gave us who believed in the Lord Jesus Christ, who was I to hinder the work of God?”

18 When they heard this, their objections were put to rest, and they glorified God, saying, “So then, God has granted even the Gentiles repentance unto life.”

The Church at Antioch

19 Meanwhile those scattered by the persecution that began with Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the message only to Jews.

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* **11:2** Literally those of the circumcision † **11:8** Literally common; similarly in verse 9
‡ **11:16** Or ‘John baptized in water, but in a few days you will be baptized in the Holy Spirit.’ Acts 1:5

20 But some of them, men from Cyprus and Cyrene, went to Antioch
and began speaking to the Greeks § as well, proclaiming the good
news about the Lord Jesus.
21 The hand of the Lord was with them, and a great number of people
believed and turned to the Lord.

22 When news of this reached the ears of the church in Jerusalem,
they sent Barnabas to Antioch.
23 When he arrived and saw the grace of God, he rejoiced and
encouraged them all to abide in the Lord with all their hearts.
24 Barnabas was a good man, full of the Holy Spirit and faith, and a
great number of people were brought to the Lord.

25 Then Barnabas went to Tarsus to look for Saul,
26 and when he found him, he brought him back to Antioch. So for a
full year they met together with the church and taught large numbers
of people. The disciples were first called Christians at Antioch.

27 In those days some prophets came down from Jerusalem to
Antioch.
28 One of them named Agabus stood up and predicted through the
Spirit that a great famine would sweep across the whole world.*
(This happened under Claudius.)
29 So the disciples, each according to his ability, decided to send relief
to the brothers living in Judea.
30 This they did, sending their gifts to the elders with Barnabas and
Saul.

12

James Killed, Peter Imprisoned

1 About that time, King Herod * reached out to harm † some who
belonged to the church.
2 He had James, the brother of John, put to death with the sword.

3 And seeing that this pleased the Jews, Herod proceeded to seize
Peter during the Feast of Unleavened Bread.‡
4 He arrested him and put him in prison, handing him over to be
guarded by four squads of four soldiers each. Herod intended to
bring him out to the people after the Passover.

The Rescue of Peter

5 So Peter was kept in prison, but the church was fervently praying to
God for him.

6 On the night before Herod was to bring him to trial, Peter was
sleeping between two soldiers, bound with two chains, with sentries
standing guard at the entrance to the prison.

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§ **11:20** Or the Hellenists * **11:28** Or the entire Roman world * **12:1** That is, King Herod Agrippa † **12:1** Literally put forth the hands to mistreat ‡ **12:3** Literally seize Peter—now these were the days of the Unleavened; see Exodus 12:14–20.

7 Suddenly an angel of the Lord appeared and a light shone in the
cell. He tapped Peter on the side and woke him up, saying, “Get up
quickly.” And the chains fell off his wrists.
8 “Get dressed and put on your sandals,” said the angel. Peter did so,
and the angel told him, “Wrap your cloak around you and follow
me.”

9 So Peter followed him out, but he was unaware that what the angel
was doing was real. He thought he was only seeing a vision.
10 They passed the first and second guards and came to the iron gate
leading to the city, which opened for them by itself. When they had
gone outside and walked the length of one block, the angel suddenly
left him.

11 Then Peter came to himself and said, “Now I know for sure that
the Lord has sent His angel and rescued me from Herod’s grasp and
from everything the Jewish people were anticipating.”

12 And when he had realized this, he went to the house of Mary the
mother of John, also called Mark, where many people had gathered
together and were praying.
13 He knocked at the outer gate, and a servant girl named Rhoda
came to answer it.
14 When she recognized Peter’s voice, she was so overjoyed that she
forgot to open the gate, but ran inside and announced, “Peter is
standing at the gate!”

15 “You are out of your mind,” they told her. But when she kept
insisting it was so, they said, “It must be his angel.”

16 But Peter kept on knocking, and when they opened the door and
saw him, they were astounded.
17 Peter motioned with his hand for silence, and he described how
the Lord had brought him out of the prison. “Send word to James
and to the brothers,” he said, and he left for another place.

18 At daybreak there was no small commotion among the soldiers as
to what had become of Peter.
19 After Herod had searched for him unsuccessfully, he examined the
guards and ordered that they be executed. Then he went down from
Judea to Caesarea and spent some time there.

The Death of Herod

20 Now Herod was in a furious dispute § with the people of Tyre and
Sidon, and they convened before him. Having secured the support of
Blastus, the king’s chamberlain, they asked for peace, because their
region depended on the king’s country for food.
21 On the appointed day, Herod donned his royal robes, sat on his
throne, and addressed the people.
22 And they began to shout, “This is the voice of a god, not a man!”

§ **12:20** Or had become furious

23 Immediately, because Herod did not give glory to God, an angel of
the Lord struck him down, and he was eaten by worms and died.

24 But the word of God continued to spread and multiply.

25 When Barnabas and Saul had fulfilled their mission to Jerusalem,
they returned,* bringing with them John, also called Mark.

13

Paul's First Missionary Journey Begins
(Acts 15:36–41; Acts 18:23–28)
1 Now in the church at Antioch there were prophets and teachers:
Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had
been brought up with Herod the tetrarch), and Saul.
2 While they were worshiping the Lord and fasting, the Holy Spirit
said, "Set apart for Me Barnabas and Saul for the work to which I
have called them."
3 And after they had fasted and prayed, they laid their hands on them
and sent them off.

On Cyprus

4 So Barnabas and Saul, sent forth by the Holy Spirit, went down to
Seleucia and sailed from there to Cyprus.
5 When they arrived at Salamis, they proclaimed the word of God in
the Jewish synagogues. And John was with them as their helper.

6 They traveled through the whole island as far as Paphos, where
they found a Jewish sorcerer and false prophet named Bar-Jesus,
7 an attendant of the proconsul, Sergius Paulus. The proconsul, a man
of intelligence, summoned Barnabas and Saul because he wanted to
hear the word of God.
8 But Elymas the sorcerer (for that is what his name means) opposed
them and tried to turn the proconsul from the faith.

9 Then Saul, who was also called Paul, filled with the Holy Spirit,
looked directly at Elymas
10 and said, "O child of the devil and enemy of all righteousness, you
are full of all kinds of deceit and trickery! Will you never stop
perverting the straight ways of the Lord?
11 Now look, the hand of the Lord is against you, and for a time you
will be blind and unable to see the light of the sun." Immediately
mist and darkness came over him, and he groped about, seeking
someone to lead him by the hand.

12 When the proconsul saw what had happened, he believed, for he
was astonished at the teaching about the Lord.

In Pisidian Antioch

* **12:25** Or had fulfilled their mission, they returned to Jerusalem; NE and TR had fulfilled their mission, they returned from Jerusalem

13 After setting sail from Paphos, Paul and his companions came to
Perga in Pamphylia, where John left them to return to Jerusalem.
14 And from Perga, they traveled inland to Pisidian Antioch, where
they entered the synagogue on the Sabbath and sat down.
15 After the reading from the Law and the Prophets, the synagogue
leaders sent word to them: "Brothers, if you have a word of
encouragement for the people, please speak."

16 Paul stood up, motioned with his hand, and began to speak: "Men
of Israel and you Gentiles who fear God, listen to me!
17 The God of the people of Israel chose our fathers. He made them
into a great people during their stay in Egypt, and with an uplifted
arm He led them out of that land.
18 He endured their conduct for about forty years in the wilderness.
19 And having vanquished seven nations in Canaan, He gave their
land to His people as an inheritance.
20 All this took about 450 years.

After this, God gave them judges until the time of Samuel the prophet.
21 Then the people asked for a king, and God gave them forty years
under Saul son of Kish, from the tribe of Benjamin.
22 After removing Saul, He raised up David as their king and testified
about him: 'I have found David son of Jesse a man after My own
heart; he will carry out My will in its entirety.'*

23 From the descendants of this man, God has brought to Israel the
Savior Jesus, as He promised.
24 Before the arrival of Jesus, John preached a baptism of repentance
to all the people of Israel.
25 As John was completing his course, he said, 'Who do you suppose I
am? I am not that One. But He is coming after me whose sandals I
am not worthy to untie.'†

26 Brothers, children of Abraham, and you Gentiles who fear God, it is
to us that this message of salvation has been sent.
27 The people of Jerusalem and their rulers did not recognize Jesus,
yet in condemning Him they fulfilled the words of the prophets that
are read every Sabbath.
28 And though they found no ground for a death sentence, they asked
Pilate to have Him executed.

29 When they had carried out all that was written about Him, they
took Him down from the tree and laid Him in a tomb.
30 But God raised Him from the dead,
31 and for many days He was seen by those who had accompanied
Him from Galilee to Jerusalem. They are now His witnesses to our
people.

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* **13:22** See 1 Samuel 13:14. † **13:25** Luke 3:16; see also Matthew 3:11, Mark 1:7, and John 1:27.

32 And now we proclaim to you the good news: What God promised
our fathers
33 He has fulfilled for us, their children, by raising up Jesus. As it is
written in the second Psalm:

'You are My Son;
today I have become Your Father.'‡

34 In fact, God raised Him from the dead, never to see decay. As He
has said:

'I will give you the holy and sure blessings promised to David.'§

35 So also, He says in another Psalm:

'You will not let Your Holy One see decay.'*

36 For when David had served God's purpose in his own generation,
he fell asleep. His body was buried with his fathers and saw decay.
37 But the One whom God raised from the dead did not see decay.

38 Therefore let it be known to you, brothers, that through Jesus the
forgiveness of sins is proclaimed to you.
39 Through Him everyone who believes is justified from everything
you could not be justified from by the law of Moses.
40 Watch out, then, that what was spoken by the prophets does not
happen to you:

41 'Look, you scoffers,
wonder and perish!
For I am doing a work in your days
that you would never believe,
even if someone told you.'†"

A Light for the Gentiles
(Isaiah 49:1–6)

42 As Paul and Barnabas were leaving the synagogue, the people
urged them to continue this message on the next Sabbath.
43 After the synagogue was dismissed, many of the Jews and devout
converts to Judaism followed Paul and Barnabas, who spoke to them
and urged them to continue in the grace of God.

44 On the following Sabbath, nearly the whole city gathered to hear
the word of the Lord.
45 But when the Jews saw the crowds, they were filled with jealousy,
and they blasphemously contradicted what Paul was saying.

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‡ **13:33** Psalms 2:7; literally today I have begotten You § **13:34** Literally I will give you the holy, the trustworthy of David; Isaiah 55:3 * **13:35** Psalms 16:10 † **13:41** Habakkuk 1:5 (see also LXX)

46 Then Paul and Barnabas answered them boldly: “It was necessary
to speak the word of God to you first. But since you reject it and do
not consider yourselves worthy of eternal life, we now turn to the
Gentiles.
47 For this is what the Lord has commanded us:

‘I have made you a light for the Gentiles,
to bring salvation to the ends of the earth.’‡”

48 When the Gentiles heard this, they rejoiced and glorified the word
of the Lord, and all who were appointed for eternal life believed.
49 And the word of the Lord spread throughout that region.

50 The Jews, however, incited the religious women of prominence and
the leading men of the city. They stirred up persecution against Paul
and Barnabas and drove them out of their district.
51 So they shook the dust off their feet in protest against them and
went to Iconium.
52 And the disciples were filled with joy and with the Holy Spirit.

14

Paul and Barnabas at Iconium
1 At Iconium, Paul and Barnabas went as usual into the Jewish
synagogue, where they spoke so well that a great number of Jews and
Greeks believed.
2 But the unbelieving Jews stirred up the Gentiles and poisoned their
minds against the brothers.
3 So Paul and Barnabas spent considerable time there, speaking
boldly for the Lord, who affirmed the message of His grace by
enabling them to perform signs and wonders.

4 The people of the city were divided. Some sided with the Jews, and
others with the apostles.
5 But when the Gentiles and Jews, together with their rulers, set out
to mistreat and stone them,
6 they found out about it and fled to the Lycaonian cities of Lystra
and Derbe and to the surrounding region,
7 where they continued to preach the gospel.

The Visit to Lystra and Derbe

8 In Lystra there sat a man crippled in his feet, who was lame from
birth and had never walked.
9 This man was listening to the words of Paul, who looked intently at
him and saw that he had faith to be healed.
10 In a loud voice Paul called out, “Stand up on your feet!” And the
man jumped up and began to walk.

11 When the crowds saw what Paul had done, they lifted up their
voices in the Lycaonian language: “The gods have come down to us
in human form!”

‡ **13:47** Isaiah 49:6

12 Barnabas they called Zeus, and Paul they called Hermes, because
he was the chief speaker.
13 The priest of Zeus, whose temple was just outside the city, brought
bulls and wreaths to the city gates, hoping to offer a sacrifice along
with the crowds.

14 But when the apostles Barnabas and Paul found out about this,
they tore their clothes and rushed into the crowd, shouting,
15 "Men, why are you doing this? We too are only men, human like
you. We are bringing you good news that you should turn from these
worthless things to the living God, who made heaven and earth and
sea and everything in them.
16 In past generations, He let all nations go their own way.
17 Yet He has not left Himself without testimony to His goodness: He
gives you rain from heaven and fruitful seasons, filling your hearts
with food and gladness."

18 Even with these words, Paul and Barnabas could hardly stop the
crowds from sacrificing to them.

19 Then some Jews arrived from Antioch and Iconium and won over
the crowds. They stoned Paul and dragged him outside the city,
presuming he was dead.
20 But after the disciples had gathered around him, he got up and
went back into the city. And the next day he left with Barnabas for
Derbe.

Strengthening the Disciples

21 They preached the gospel to that city and made many disciples.
Then they returned to Lystra, Iconium, and Antioch,
22 strengthening the souls of the disciples and encouraging them to
continue in the faith. "We must endure many hardships to enter the
kingdom of God," they said.

23 Paul and Barnabas appointed elders for them in each church,
praying and fasting as they entrusted them to the Lord, in whom they
had believed.

24 After passing through Pisidia, they came to Pamphylia.
25 And when they had spoken the word in Perga, they went down to
Attalia.

26 From Attalia they sailed to Antioch, where they had been
commended to the grace of God for the work they had just completed.
27 When they arrived, they gathered the church together and
reported all that God had done through them, and how He had
opened the door of faith to the Gentiles.
28 And they spent a long time there with the disciples.

15

The Dispute over Circumcision
1 Then some men came down from Judea and were teaching the
brothers, “Unless you are circumcised according to the custom of
Moses, you cannot be saved.”
2 And after engaging these men in sharp debate, Paul and Barnabas
were appointed, along with some other believers, to go up to
Jerusalem to see the apostles and elders about this question.

3 Sent on their way by the church, they passed through Phoenicia and
Samaria, recounting the conversion of the Gentiles and bringing
great joy to all the brothers.
4 On their arrival in Jerusalem, they were welcomed by the church
and apostles and elders, to whom they reported all that God had
done through them.

The Council at Jerusalem
(Amos 9:11–15; Galatians 2:1–10)

5 But some believers from the party of the Pharisees stood up and
declared, “The Gentiles must be circumcised and required to obey the
law of Moses.”
6 So the apostles and elders met to look into this matter.

7 After much discussion, Peter got up and said to them, “Brothers,
you know that in the early days God made a choice among you that
the Gentiles would hear from my lips the message of the gospel and
believe.
8 And God, who knows the heart, showed His approval by giving the
Holy Spirit to them, just as He did to us.
9 He made no distinction between us and them, for He cleansed their
hearts by faith.

10 Now then, why do you test God by placing on the necks of the
disciples a yoke that neither we nor our fathers have been able to
bear?
11 On the contrary, we believe it is through the grace of the Lord Jesus
that we are saved, just as they are.”

12 The whole assembly fell silent as they listened to Barnabas and
Paul describing the signs and wonders God had done among the
Gentiles through them.
13 When they had finished speaking, James declared, “Brothers, listen
to me!
14 Simon * has told us how God first visited the Gentiles to take from
them a people to be His own.
15 The words of the prophets agree with this, as it is written:

16 ‘After this I will return and rebuild
the fallen tent of David.
Its ruins I will rebuild,

* **15:14** Greek Simeon, a variant of Simon

and I will restore it,
17 so that the remnant of men may seek the Lord,
and all the Gentiles who are called by My name,
says the Lord who does these things
18 that have been known for ages.'†

19 It is my judgment, therefore, that we should not cause trouble for the Gentiles who are turning to God.
20 Instead, we should write and tell them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals, and from blood.
21 For Moses has been proclaimed in every city from ancient times and is read in the synagogues on every Sabbath."

The Letter to the Gentile Believers

22 Then the apostles and elders, with the whole church, decided to select men from among them to send to Antioch with Paul and Barnabas. They chose Judas called Barsabbas and Silas, two leaders among the brothers,
23 and sent them with this letter:

The apostles and the elders, your brothers,

To the brothers among the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

24 It has come to our attention that some went out from us without our authorization and unsettled you, troubling your minds by what they said.‡
25 So we all agreed to choose men to send to you along with our beloved Barnabas and Paul,
26 men who have risked their lives for the name of our Lord Jesus Christ.
27 Therefore we are sending Judas and Silas to tell you in person the same things we are writing.

28 It seemed good to the Holy Spirit and to us not to burden you with anything beyond these essential requirements:
29 You must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality. You will do well to avoid these things.

Farewell.

The Believers at Antioch Rejoice

30 So the men were sent off and went down to Antioch, where they assembled the congregation and delivered the letter.

† **15:18** Amos 9:11–12 (see also LXX); BYZ and TR says the Lord, who does all these things. 18 Known unto God are all His works from the ages. ‡ **15:24** BYZ and TR by saying that you must be circumcised and keep the law.

31 When the people read it, they rejoiced at its encouraging message.

32 Judas and Silas, who themselves were prophets, said much to
encourage and strengthen the brothers.
33 After spending some time there, they were sent off by the brothers
in peace to return to those who had sent them.§
35 But Paul and Barnabas remained at Antioch, along with many
others, teaching and preaching the word of the Lord.

Paul's Second Missionary Journey Begins
(Acts 13:1–3; Acts 18:23–28)

36 Some time later Paul said to Barnabas, "Let us go back and visit the
brothers in every town where we proclaimed the word of the Lord,
to see how they are doing."
37 Barnabas wanted to take John, also called Mark.
38 But Paul thought it best not to take him, because he had deserted
them in Pamphylia and had not accompanied them in the work.

39 Their disagreement was so sharp that they parted company.
Barnabas took Mark and sailed for Cyprus,
40 but Paul chose Silas and left, commended by the brothers to the
grace of the Lord.
41 And he traveled through Syria and Cilicia, strengthening the
churches.

16

Timothy Joins Paul and Silas
1 Paul came to Derbe and then to Lystra, where he found a disciple
named Timothy, the son of a believing Jewish woman and a Greek
father.
2 The brothers in Lystra and Iconium spoke well of him.
3 Paul wanted Timothy to accompany him, so he took him and
circumcised him on account of the Jews in that area, for they all
knew that his father was a Greek.

4 As they went from town to town, they delivered the decisions
handed down by the apostles and elders in Jerusalem for the people
to obey.
5 So the churches were strengthened in the faith and grew daily in
numbers.

Paul's Vision of the Macedonian

6 After the Holy Spirit had prevented them from speaking the word in
the province of Asia,* they traveled through the region of Phrygia
and Galatia.
7 And when they came to the border of Mysia, they tried to enter
Bithynia, but the Spirit of Jesus would not permit them.

§ **15:33** TR includes 34 Silas, however, decided to remain there. * **16:6** Literally in Asia; Asia was a Roman province in what is now western Turkey.

8 So they passed by Mysia and went down to Troas.

9 During the night, Paul had a vision of a man of Macedonia standing
and pleading with him, “Come over to Macedonia and help us.”
10 As soon as Paul had seen the vision, we got ready to leave for
Macedonia, concluding that God had called us to preach the gospel to
them.

Lydia’s Conversion in Philippi
(Revelation 2:18–29)

11 We sailed from Troas straight to Samothrace, and the following day
on to Neapolis.
12 From there we went to the Roman colony of Philippi, the leading
city of that district of Macedonia.† And we stayed there several days.

13 On the Sabbath we went outside the city gate along the river,
where it was customary to find a place of prayer. After sitting down,
we spoke to the women who had gathered there.

14 Among those listening was a woman named Lydia, a dealer in
purple cloth from the city of Thyatira, who was a worshiper of God.
The Lord opened her heart to respond to Paul’s message.
15 And when she and her household had been baptized, she urged us,
“If you consider me a believer in the Lord, come and stay at my
house.” And she persuaded us.

Paul and Silas Imprisoned

16 One day as we were going to the place of prayer, we were met by a
slave girl with a spirit of divination,‡ who earned a large income for
her masters by fortune-telling.
17 This girl followed Paul and the rest of us, shouting, “These men are
servants of the Most High God, who are proclaiming to you the way
of salvation!”

18 She continued this for many days. Eventually Paul grew so
aggravated that he turned and said to the spirit, “In the name of
Jesus Christ I command you to come out of her!” And the spirit left
her at that very moment.

19 When the girl’s owners saw that their hope of making money was
gone, they seized Paul and Silas and dragged them before the
authorities in the marketplace.
20 They brought them to the magistrates and said, “These men are
Jews and are throwing our city into turmoil
21 by promoting customs that are unlawful for us Romans to adopt or
practice.”

† **16:12** Literally we went to Philippi, which is a leading city of the district of Macedonia—a colony ‡ **16:16** Greek a spirit of Python; that is, a spirit of divination named after the mythical serpent slain by Apollo

22 The crowd joined in the attack against Paul and Silas, and the
magistrates ordered that they be stripped and beaten with rods.
23 And after striking them with many blows, they threw them into
prison and ordered the jailer to guard them securely.
24 On receiving this order, he placed them in the inner cell and
fastened their feet in the stocks.

The Conversion of the Jailer

25 About midnight Paul and Silas were praying and singing hymns to
God, and the other prisoners were listening to them.
26 Suddenly a strong earthquake shook the foundations of the prison.
At once all the doors flew open and everyone's chains came loose.

27 When the jailer woke up and saw the prison doors open, he drew
his sword and was about to kill himself, presuming that the prisoners
had escaped.
28 But Paul called out in a loud voice, "Do not harm yourself! We are
all here!"

29 Calling for lights, the jailer rushed in and fell trembling before Paul
and Silas.
30 Then he brought them out and asked, "Sirs, what must I do to be
saved?"

31 They replied, "Believe in the Lord Jesus and you will be saved, you
and your household."
32 Then Paul and Silas spoke the word of the Lord to him and to
everyone in his house.
33 At that hour of the night, the jailer took them and washed their
wounds. And without delay, he and all his household were baptized.
34 Then he brought them into his home and set a meal before them.
So he and all his household rejoiced that they had come to believe in
God.

An Official Apology

35 When daylight came, the magistrates sent their officers with the
order: "Release those men."

36 The jailer informed Paul: "The magistrates have sent orders to
release you. Now you may go on your way in peace."

37 But Paul said to the officers, "They beat us publicly without a trial
and threw us into prison, even though we are Roman citizens. And
now do they want to send us away secretly? Absolutely not! Let them
come themselves and escort us out!"

38 So the officers relayed this message to the magistrates, who were
alarmed to hear that Paul and Silas were Roman citizens.
39 They came to appease them and led them out, requesting that they
leave the city.

40 After Paul and Silas came out of the prison, they went to Lydia's
house to see the brothers and encourage them. Then they left the city.

17

The Uproar in Thessalonica

1 When they had passed through Amphipolis and Apollonia, they
came to Thessalonica, where there was a Jewish synagogue.
2 As was his custom, Paul went into the synagogue, and on three
Sabbaths he reasoned with them from the Scriptures,
3 explaining and proving that the Christ had to suffer and rise from
the dead. "This Jesus I am proclaiming to you is the Christ," he
declared.
4 Some of the Jews were persuaded and joined Paul and Silas, along
with a large number of God-fearing Greeks and quite a few leading
women.

5 The Jews, however, became jealous. So they brought in some
troublemakers from the marketplace, formed a mob, and sent the
city into an uproar. They raided Jason's house in search of Paul and
Silas, hoping to bring them out to the people.
6 But when they could not find them, they dragged Jason and some
other brothers before the city officials, shouting, "These men who
have turned the world upside down have now come here,
7 and Jason has welcomed them into his home. They are all defying
Caesar's decrees, saying that there is another king, named Jesus!"

8 On hearing this, the crowd and city officials were greatly disturbed.
9 And they collected bond from Jason and the others, and then
released them.

The Character of the Bereans

10 As soon as night had fallen, the brothers sent Paul and Silas away
to Berea. On arriving there, they went into the Jewish synagogue.
11 Now the Bereans were more noble-minded than the Thessalonians,
for they received the message with great eagerness and examined the
Scriptures every day to see if these teachings were true.*
12 As a result, many of them believed, along with quite a few
prominent Greek women and men.

13 But when the Jews from Thessalonica learned that Paul was also
proclaiming the word of God in Berea, they went there themselves to
incite and agitate the crowds.
14 The brothers immediately sent Paul to the coast, but Silas and
Timothy remained in Berea.
15 Those who escorted Paul brought him to Athens and then returned
with instructions for Silas and Timothy to join him as soon as
possible.

Paul in Athens

* **17:11** Literally with great eagerness, every day examining the Writings, whether these things were so.

16 While Paul was waiting for them in Athens, he was deeply
disturbed in his spirit to see that the city was full of idols.
17 So he reasoned in the synagogue with the Jews and God-fearing
Gentiles, and in the marketplace with those he met each day.

18 Some Epicurean and Stoic philosophers also began to debate with
him. Some of them asked, "What is this babbler trying to say?"
Others said, "He seems to be advocating foreign gods." They said this
because Paul was proclaiming the good news of Jesus and the
resurrection.

19 So they took Paul and brought him to the Areopagus,† where they
asked him, "May we know what this new teaching is that you are
presenting?
20 For you are bringing some strange notions to our ears, and we
want to know what they mean."

21 Now all the Athenians and foreigners who lived there spent their
time doing nothing more than hearing and articulating new ideas.

Paul's Address in the Areopagus

22 Then Paul stood up in the meeting ‡ of the Areopagus and said,
"Men of Athens, I see that in every way you are very religious.
23 For as I walked around and examined your objects of worship, I
even found an altar with this inscription:

TO AN UNKNOWN GOD.

Therefore what you worship as something unknown, I now proclaim
to you.

24 The God who made the world and everything in it is the Lord of
heaven and earth and does not live in temples made by human
hands.
25 Nor is He served by human hands, as if He needed anything,
because He Himself gives everyone life and breath and everything
else.
26 From one man § He made every nation of men, that they should
inhabit the whole earth; and He determined their appointed times
and the boundaries of their lands.

27 God intended that they would seek Him and perhaps reach out for
Him and find Him, though He is not far from each one of us.
28 'For in Him we live and move and have our being.'* As some of
your own poets have said, 'We are His offspring.'†

† **17:19** Or Ares Hill or Mars Hill; also in verse 22 and added for clarity in verse 33 ‡ **17:22** Literally in the middle § **17:26** Literally From one; BYZ and TR From one blood * **17:28** This is probably a quote from the Cretan philosopher Epimenides of Knossos. † **17:28** This is probably a quote from the poem "Phainomena" by the Cilician philosopher Aratus.

29 Therefore, being offspring of God, we should not think that the
Divine Being is like gold or silver or stone, an image formed by man's
skill and imagination.

30 Although God overlooked the ignorance of earlier times, He now
commands all people everywhere to repent.
31 For He has set a day when He will judge the world with justice by
the Man He has appointed. He has given proof of this to everyone by
raising Him from the dead."

32 When they heard about the resurrection of the dead, some began to
mock him, but others said, "We want to hear you again on this topic."
33 At that, Paul left the Areopagus.
34 But some ‡ joined him and believed, including Dionysius the
Areopagite, a woman named Damaris, and others who were with
them.

18

Paul Ministers in Corinth
(1 Corinthians 1:1–3; 2 Corinthians 1:1–2)
1 After this, Paul left Athens and went to Corinth.
2 There he found a Jew named Aquila, a native of Pontus, who had
recently come from Italy with his wife Priscilla because Claudius had
ordered all the Jews to leave Rome. Paul went to visit them,
3 and he stayed and worked with them because they were tentmakers
by trade, just as he was.

4 Every Sabbath he reasoned in the synagogue, trying to persuade
Jews and Greeks alike.
5 And when Silas and Timothy came down from Macedonia, Paul
devoted himself fully to the word, testifying to the Jews that Jesus is
the Christ.
6 But when they opposed and insulted him, he shook out his
garments and told them, "Your blood be on your own heads! I am
innocent of it. From now on I will go to the Gentiles."

7 So Paul left the synagogue and went next door to the house of Titus
Justus,* a worshiper of God.
8 Crispus, the synagogue leader, and his whole household believed in
the Lord. And many of the Corinthians who heard the message
believed and were baptized.

9 One night the Lord spoke to Paul in a vision: "Do not be afraid;
keep on speaking; do not be silent.
10 For I am with you and no one will lay a hand on you, because I
have many people in this city."
11 So Paul stayed for a year and a half, teaching the word of God
among the Corinthians.

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‡ **17:34** Literally some men * **18:7** ECM; NA, SBL, NE, and WH Titius Justus; BYZ and TR Justus

Paul before Gallio

12 While Gallio was proconsul of Achaia, the Jews coordinated an
attack on Paul and brought him before the judgment seat.
13 "This man is persuading the people to worship God in ways
contrary to the law," they said.

14 But just as Paul was about to speak, Gallio told the Jews, "If this
matter involved a wrongdoing or vicious crime, O Jews, it would be
reasonable for me to hear your complaint.
15 But since it is a dispute about words and names and your own law,
settle it yourselves. I refuse to be a judge of such things."
16 And he drove them away from the judgment seat.

17 At this, the crowd† seized Sosthenes the synagogue leader and beat
him in front of the judgment seat. But none of this was of concern to
Gallio.

Paul Returns to Antioch

18 Paul remained in Corinth for quite some time before saying
goodbye to the brothers. He had his head shaved in Cenchrea to keep
a vow he had made, and then he sailed for Syria, accompanied by
Priscilla and Aquila.

19 When they reached Ephesus, Paul parted ways with Priscilla and
Aquila. He himself went into the synagogue there and reasoned with
the Jews.
20 When they asked him to stay for a while longer, he declined.
21 But as he left, he said, "I will come back ‡ to you if God is willing."
And he set sail from Ephesus.

22 When Paul had landed at Caesarea, he went up and greeted the
church at Jerusalem.§ Then he went down to Antioch.

Paul's Third Missionary Journey Begins
(Acts 13:1–3; Acts 15:36–41)

23 After Paul had spent some time in Antioch, he traveled from place
to place throughout the region of Galatia and Phrygia, strengthening
all the disciples.

24 Meanwhile a Jew named Apollos, a native of Alexandria, came to
Ephesus. He was an eloquent man, well versed in the Scriptures.
25 He had been instructed in the way of the Lord and was fervent in
spirit. He spoke and taught accurately about Jesus,* though he knew
only the baptism of John.

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† **18:17** Literally they all; BYZ and TR all the Greeks ‡ **18:21** BYZ and TR I must by all means keep this feast that comes in Jerusalem, but I will come back § **18:22** Literally he went up and greeted the church * **18:25** BYZ and TR about the Lord

26 And he began to speak boldly in the synagogue. When Priscilla and
Aquila heard him, they took him in and explained to him the way of
God more accurately.

27 When Apollos resolved to cross over to Achaia, the brothers
encouraged him and wrote to the disciples there to welcome him. On
his arrival, he was a great help to those who by grace had believed.
28 For he powerfully refuted the Jews in public debate, proving from
the Scriptures that Jesus is the Christ.

19

The Holy Spirit Received at Ephesus
(Acts 10:44–48)
1 While Apollos was at Corinth, Paul passed through the interior *
and came to Ephesus. There he found some disciples
2 and asked them, "Did you receive the Holy Spirit when you became
believers?"

"No," they answered, "we have not even heard that there is a Holy
Spirit."

3 "Into what, then, were you baptized?" Paul asked.

"The baptism of John," they replied.

4 Paul explained: "John's baptism was a baptism of repentance. He
told the people to believe in the One coming after him, that is, in
Jesus."

5 On hearing this, they were baptized into the name of the Lord Jesus.
6 And when Paul laid his hands on them, the Holy Spirit came upon
them, and they spoke in tongues and prophesied.
7 There were about twelve men in all.

Paul Ministers in Ephesus
(Ephesians 1:1–2; Revelation 2:1–7)

8 Then Paul went into the synagogue and spoke boldly there for three
months, arguing persuasively about the kingdom of God.
9 But when some of them stubbornly refused to believe and publicly
maligned the Way, Paul took his disciples and left the synagogue to
conduct daily discussions in the lecture hall of Tyrannus.
10 This continued for two years, so that everyone who lived in the
province of Asia,† Jews and Greeks alike, heard the word of the Lord.

11 God did extraordinary miracles through the hands of Paul,
12 so that even handkerchiefs ‡ and aprons that had touched him
were taken to the sick, and the diseases and evil spirits left them.

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* **19:1** Or the highland † **19:10** Literally in Asia; Asia was a Roman province in what is now western Turkey; similarly in verses 22, 26, 27, and 31. ‡ **19:12** Greek soudaria

Seven Sons of Sceva

13 Now there were some itinerant Jewish exorcists who tried to
invoke the name of the Lord Jesus over those with evil spirits. They
would say, “I bind you by Jesus, whom Paul proclaims.”
14 Seven sons of Sceva, a Jewish chief priest, were doing this.

15 Eventually, one of the evil spirits answered them, “Jesus I know,
and I know about Paul, but who are you?”
16 Then the man with the evil spirit jumped on them and
overpowered them all. The attack was so violent that they ran out of
the house naked and wounded.

17 This became known to all the Jews and Greeks living in Ephesus,
and fear came over all of them. So the name of the Lord Jesus was
held in high honor.
18 Many who had believed now came forward, confessing and
disclosing their deeds.
19 And a number of those who had practiced magic arts brought their
books and burned them in front of everyone. When the value of the
books was calculated, the total came to fifty thousand drachmas.§
20 So the word of the Lord powerfully continued to spread and
prevail.

The Riot in Ephesus

21 After these things had happened, Paul resolved in the Spirit * to go
to Jerusalem after he had passed through Macedonia and Achaia.
“After I have been there,” he said, “I must see Rome as well.”
22 He sent two of his helpers, Timothy and Erastus, to Macedonia,
while he stayed for a time in the province of Asia.

23 About that time there arose a great disturbance † about the Way.
24 It began with a silversmith named Demetrius who made silver
shrines of Artemis, bringing much business ‡ to the craftsmen.

25 Demetrius assembled the craftsmen, along with the workmen in
related trades. “Men,” he said, “you know that this business is our
source of prosperity.
26 And you can see and hear that not only in Ephesus, but in nearly
the whole province of Asia, Paul has persuaded a great number of
people to turn away. He says that man-made gods are no gods at all.
27 There is danger not only that our business will fall into disrepute,
but also that the temple of the great goddess Artemis will be
discredited and her majesty deposed—she who is worshiped by all
the province of Asia and the whole world.”

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§ **19:19** Or fifty thousand pieces of silver. A drachma was a silver coin worth about one day’s wages. * **19:21** Or resolved in spirit † **19:23** Literally there arose no little disturbance ‡ **19:24** Literally bringing no little business

28 When the men heard this, they were enraged and began shouting,
"Great is Artemis of the Ephesians!"
29 Soon the whole city was in disarray. They rushed together into the
theatre, dragging with them Gaius and Aristarchus, Paul's traveling
companions from Macedonia.

30 Paul wanted to go before the assembly, but the disciples would not
allow him.
31 Even some of Paul's friends who were officials of the province of
Asia § sent word to him, begging him not to venture into the theatre.

32 Meanwhile the assembly was in turmoil. Some were shouting one
thing and some another, and most of them did not even know why
they were there.
33 The Jews in the crowd pushed Alexander forward to explain
himself, and he motioned for silence so he could make his defense to
the people.
34 But when they realized that he was a Jew, they all shouted in
unison for about two hours: "Great is Artemis of the Ephesians!"

35 Finally the city clerk quieted the crowd and declared, "Men of
Ephesus, doesn't everyone know that the city of Ephesus is guardian
of the temple of the great Artemis and of her image, which fell from
heaven?
36 Since these things are undeniable, you ought to be calm and not do
anything rash.
37 For you have brought these men here, though they have neither
robbed our temple nor blasphemed our goddess.

38 So if Demetrius and his fellow craftsmen have a complaint against
anyone, the courts are open and proconsuls are available. Let them
bring charges against one another there.
39 But if you are seeking anything beyond this, it must be settled in a
legal assembly.
40 For we are in jeopardy of being charged with rioting for today's
events, and we have no justification to account for this commotion."

41 After he had said this, he dismissed the assembly.

20

Paul in Macedonia and Greece
1 When the uproar had ended, Paul sent for the disciples. And after
encouraging them, he said goodbye to them and left for Macedonia.
2 After traveling through that area and speaking many words of
encouragement, he arrived in Greece,
3 where he stayed three months. And when the Jews formed a plot
against him as he was about to sail for Syria, he decided to go back
through Macedonia.

§ **19:31** Or friends who were Asiarchs

4 Paul was accompanied by Sopater son of Pyrrhus from Berea,
Aristarchus and Secundus from Thessalonica, Gaius from Derbe,
Timothy, and Tychicus and Trophimus from the province of Asia.*
5 These men went on ahead and waited for us in Troas.
6 And after the Feast of Unleavened Bread,† we sailed from Philippi,
and five days later we rejoined them in Troas, where we stayed seven
days.

Eutychus Revived at Troas
(2 Kings 4:18–37)

7 On the first day of the week we came together to break bread. Since
Paul was ready to leave the next day, he talked to them and kept on
speaking until midnight.

8 Now there were many lamps in the upper room where we were
gathered.
9 And a certain young man named Eutychus, seated in the window,
was sinking into a deep sleep as Paul talked on and on. When he was
sound asleep, he fell from the third story and was picked up dead.
10 But Paul went down, threw himself on the young man, and
embraced him. "Do not be alarmed!" he said. "He is still alive!"

11 Then Paul went back upstairs, broke bread, and ate. And after
speaking until daybreak, he departed.
12 And the people were greatly relieved to take the boy home alive.

From Troas to Miletus

13 We went on ahead to the ship and sailed to Assos, where we were
to take Paul aboard. He had arranged this because he was going
there on foot.
14 And when he met us at Assos, we took him aboard and went on to
Mitylene.
15 Sailing on from there, we arrived the next day opposite Chios. The
day after that we arrived at Samos, and ‡ on the following day we
came to Miletus.

16 Paul had decided to sail past Ephesus to avoid spending time in the
province of Asia, because he was in a hurry to reach Jerusalem, if
possible, by the day of Pentecost.§

Paul's Farewell to the Ephesians

17 From Miletus, Paul sent to Ephesus for the elders of the church.

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* **20:4** Literally from Asia; Asia was a Roman province in what is now western Turkey; also in verses 16 and 18. † **20:6** Literally after the days of the Unleavened; see Exodus 12:14–20.
‡ **20:15** BYZ and TR and, after remaining at Trogyllium, § **20:16** That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22).

18 When they came to him, he said, “You know how I lived the whole
time I was with you, from the first day I arrived in the province of
Asia.
19 I served the Lord with great humility and with tears, especially in
the trials that came upon me through the plots of the Jews.
20 I did not shrink back from declaring anything that was helpful to
you as I taught you publicly and from house to house,
21 testifying to Jews and Greeks alike about repentance to God and
faith in our Lord Jesus Christ.*

22 And now, compelled by the Spirit, I am going to Jerusalem, not
knowing what will happen to me there.
23 I only know that in town after town the Holy Spirit warns me that
chains and afflictions await me.
24 But I consider my life of no value to me, if only I may finish my
course and complete the ministry I have received from the Lord
Jesus—the ministry of testifying to the good news of God’s grace.

25 Now I know that none of you among whom I have preached the
kingdom will see my face again.
26 Therefore I testify to you this day that I am innocent of the blood of
all men.†
27 For I did not shrink back from declaring to you the whole will of
God.

28 Keep watch over yourselves and the entire flock of which the Holy
Spirit has made you overseers. Be shepherds of the church of God,‡
which He purchased with His own blood.§
29 I know that after my departure, savage wolves will come in among
you and will not spare the flock.
30 Even from your own number, men will rise up and distort the truth
to draw away disciples after them.
31 Therefore be alert and remember that for three years I never
stopped warning each of you night and day with tears.

32 And now I commit you to God and to the word of His grace, which
can build you up and give you an inheritance among all who are
sanctified.

33 I have not coveted anyone’s silver or gold or clothing.
34 You yourselves know that these hands of mine have ministered to
my own needs and those of my companions.
35 In everything, I showed you that by this kind of hard work we
must help the weak, remembering the words of the Lord Jesus
Himself: ‘It is more blessed to give than to receive.’ ”

36 When Paul had said this, he knelt down with all of them and
prayed.

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* **20:21** ECM, TR, and Tischendorf; NA, SBL, NE, BYZ, and WH our Lord Jesus † **20:26** See Ezekiel 33:8–9. ‡ **20:28** Tischendorf of the Lord; BYZ and GOC of the Lord and God § **20:28** Or with the blood of His own Son.

37 They all wept openly as they embraced Paul and kissed him.
38 They were especially grieved by his statement that they would never see his face again. Then they accompanied him to the ship.

21

Paul's Journey to Jerusalem

1 After we had torn ourselves away from them, we sailed directly to Cos, and the next day on to Rhodes, and from there to Patara.
2 Finding a ship crossing over to Phoenicia, we boarded it and set sail.
3 After sighting Cyprus and passing south of it, we sailed on to Syria and landed at Tyre, where the ship was to unload its cargo.

4 We sought out the disciples in Tyre and stayed with them seven days. Through the Spirit they kept telling Paul not to go up to Jerusalem.
5 But when our time there had ended, we set out on our journey. All the disciples, with their wives and children, accompanied us out of the city and knelt down on the beach to pray with us.
6 And after we had said our farewells, we went aboard the ship, and they returned home.

7 When we had finished our voyage from Tyre, we landed at Ptolemais, where we greeted the brothers and stayed with them for a day.

Paul Visits Philip the Evangelist

8 Leaving the next day, we went on to Caesarea and stayed at the home of Philip the evangelist, who was one of the Seven.*
9 He had four unmarried daughters who prophesied.

10 After we had been there several days, a prophet named Agabus came down from Judea.
11 Coming over to us, he took Paul's belt, bound his own feet and hands, and said, "The Holy Spirit says: 'In this way the Jews of Jerusalem will bind the owner of this belt and hand him over to the Gentiles.' "
12 When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem.

13 Then Paul answered, "Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."
14 When he would not be dissuaded, we fell silent and said, "The Lord's will be done."

15 After these days, we packed up and went on to Jerusalem.
16 Some of the disciples from Caesarea accompanied us, and they took us to stay at the home of Mnason the Cypriot, an early disciple.

* **21:8** See Acts 6:5.

Paul's Arrival at Jerusalem

17 When we arrived in Jerusalem, the brothers welcomed us joyfully.
18 The next day Paul went in with us to see James, and all the elders were present.
19 Paul greeted them and recounted one by one the things that God had done among the Gentiles through his ministry.

20 When they heard this, they glorified God. Then they said to Paul, "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.
21 But they are under the impression that you teach all the Jews who live among the Gentiles to forsake Moses, telling them not to circumcise their children or observe our customs.
22 What then should we do? They will certainly hear that you have come.

23 Therefore do what we advise you. There are four men with us who have taken a vow.
24 Take these men, purify yourself along with them, and pay their expenses so they can have their heads shaved. Then everyone will know that there is no truth to these rumors about you, but that you also live in obedience to the law.

25 As for the Gentile believers, we have written to them our decision that they must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality."

26 So the next day Paul took the men and purified himself along with them. Then he entered the temple to give notice of the date when their purification would be complete and the offering would be made for each of them.

Paul Seized at the Temple

27 When the seven days were almost over, some Jews from the province of Asia † saw Paul at the temple. They stirred up the whole crowd and seized him,
28 crying out, "Men of Israel, help us! This is the man who teaches everywhere against our people and against our law and against this place. Furthermore, he has brought Greeks into the temple and defiled this holy place."
29 For they had previously seen Trophimus the Ephesian with him in the city, and they assumed that Paul had brought him into the temple.

30 The whole city was stirred up, and the people rushed together. They seized Paul and dragged him out of the temple, and at once the gates were shut.
31 While they were trying to kill him, the commander of the Roman regiment ‡ received a report that all Jerusalem was in turmoil.

† **21:27** Literally from Asia; Asia was a Roman province in what is now western Turkey.
‡ **21:31** Literally the commander of the cohort

32 Immediately he took some soldiers and centurions and ran down
to the crowd. When the people saw the commander and the soldiers,
they stopped beating Paul.

33 The commander came up and arrested Paul, ordering that he be
bound with two chains. Then he asked who he was and what he had
done.

34 Some in the crowd were shouting one thing, and some another.
And since the commander could not get at the truth because of the
uproar, he ordered that Paul be brought into the barracks.
35 When Paul reached the steps, he had to be carried by the soldiers
because of the violence of the mob.
36 For the crowd that followed him kept shouting, "Away with him!"

Paul Addresses the Crowd

37 As they were about to take Paul into the barracks, he asked the
commander, "May I say something to you?"

"Do you speak Greek?" he replied.
38 "Aren't you the Egyptian who incited a rebellion some time ago and
led four thousand members of the 'Assassins' into the wilderness?"

39 But Paul answered, "I am a Jew from Tarsus in Cilicia, a citizen of
no ordinary city. Now I beg you to allow me to speak to the people."

40 Having received permission, Paul stood on the steps and motioned
to the crowd. A great hush came over the crowd, and he addressed
them in Hebrew:§

22

Paul's Defense to the Crowd
(Acts 9:1–19; Acts 26:1–23)
1 "Brothers and fathers, listen now to my defense before you."
2 When they heard him speak to them in Hebrew,* they became even
more silent.

Then Paul declared,
3 "I am a Jew, born in Tarsus of Cilicia, but raised in this city. I was
educated at the feet of Gamaliel in strict conformity to the law of our
fathers. I am just as zealous for God as any of you here today.

4 I persecuted this Way even to the death, detaining both men and
women and throwing them into prison,
5 as the high priest and the whole Council can testify about me. I
even obtained letters from them to their brothers in Damascus, and I
was on my way to apprehend these people and bring them to
Jerusalem to be punished.

§ **21:40** Or in Aramaic; literally in the Hebrew language * **22:2** Or in Aramaic; literally in the Hebrew language

6 About noon as I was approaching Damascus, suddenly a bright light
from heaven flashed around me.
7 I fell to the ground and heard a voice say to me, ‘Saul, Saul, why do
you persecute Me?’

8 ‘Who are You, Lord?’ I asked.

‘I am Jesus of Nazareth, whom you are persecuting,’ He replied.
9 My companions saw the light, but they could not understand the
voice of the One speaking to me.

10 Then I asked, ‘What should I do, Lord?’

‘Get up and go into Damascus,’ He told me. ‘There you will be told all
that you have been appointed to do.’

11 Because the brilliance of the light had blinded me, my companions
led me by the hand into Damascus.
12 There a man named Ananias, a devout observer of the law who
was highly regarded by all the Jews living there,
13 came and stood beside me. ‘Brother Saul,’ he said, ‘receive your
sight.’ And at that moment I could see him.

14 Then he said, ‘The God of our fathers has appointed you to know
His will, and to see the Righteous One, and to hear His voice.
15 You will be His witness to everyone of what you have seen and
heard.
16 And now what are you waiting for? Get up, be baptized, and wash
your sins away, calling on His name.’

17 Later, when I had returned to Jerusalem and was praying at the
temple, I fell into a trance
18 and saw the Lord † saying to me, ‘Hurry! Leave Jerusalem quickly,
because the people here will not accept your testimony about Me.’

19 ‘Lord,’ I answered, ‘they know very well that in one synagogue
after another I imprisoned and beat those who believed in You.
20 And when the blood of Your witness ‡ Stephen was shed, I stood
there giving my approval and watching over the garments of those
who killed him.’

21 Then He said to me, ‘Go! I will send you far away to the Gentiles.’ ”

Paul the Roman Citizen

22 The crowd listened to Paul until he made this statement. Then they
lifted up their voices and shouted, “Rid the earth of him! He is not fit
to live!”

23 As they were shouting and throwing off their cloaks and tossing
dust into the air,

† **22:18** Literally saw Him ‡ **22:20** Or martyr

24 the commander ordered that Paul be brought into the barracks. He directed that Paul be flogged and interrogated to determine the reason for this outcry against him.

25 But as they stretched him out to strap him down, Paul said to the centurion standing there, “Is it lawful for you to flog a Roman citizen without a trial?”

26 On hearing this, the centurion went and reported it to the commander. “What are you going to do?” he said. “This man is a Roman citizen.”

27 The commander went to Paul and asked, “Tell me, are you a Roman citizen?”

“Yes,” he answered.

28 “I paid a high price for my citizenship,” said the commander.

“But I was born a citizen,” Paul replied.

29 Then those who were about to interrogate Paul stepped back, and the commander himself was alarmed when he realized that he had put a Roman citizen in chains.

30 The next day the commander, wanting to learn the real reason Paul was accused by the Jews, released him and ordered the chief priests and the whole Sanhedrin § to assemble. Then he brought Paul down and had him stand before them.

23

Paul before the Sanhedrin

1 Paul looked directly at the Sanhedrin * and said, “Brothers, I have conducted myself before God in all good conscience to this day.”

2 At this, the high priest Ananias ordered those standing near Paul to strike him on the mouth.

3 Then Paul said to him, “God will strike you, you whitewashed wall! You sit here to judge me according to the law, yet you yourself violate the law by commanding that I be struck.”

4 But those standing nearby said, “How dare you insult the high priest of God!”

5 “Brothers,” Paul replied, “I was not aware that he was the high priest, for it is written: ‘Do not speak evil about the ruler of your people.’†”

§ **22:30** Or the whole Council * **23:1** Or the Council; also in verses 6, 15, 20, and 28 † **23:5** Exodus 22:28 (see also LXX)

6 Then Paul, knowing that some of them were Sadducees and others
Pharisees, called out in the Sanhedrin, “Brothers, I am a Pharisee, the
son of a Pharisee. It is because of my hope in the resurrection of the
dead that I am on trial.”

7 As soon as he had said this, a dispute broke out between the
Pharisees and Sadducees, and the assembly was divided.
8 For the Sadducees say that there is neither a resurrection, nor
angels, nor spirits, but the Pharisees acknowledge them all.

9 A great clamor arose, and some scribes from the party of the
Pharisees got up and contended sharply, “We find nothing wrong
with this man. What if a spirit or an angel has spoken to him?”
10 The dispute grew so violent that the commander was afraid they
would tear Paul to pieces. He ordered the soldiers to go down and
remove him by force and bring him into the barracks.

11 The following night the Lord stood near Paul and said, “Take
courage! As you have testified about Me in Jerusalem, so also you
must testify in Rome.”

The Plot to Kill Paul
(John 16:1–4)

12 When daylight came, the Jews formed a conspiracy and bound
themselves with an oath not to eat or drink until they had killed Paul.
13 More than forty of them were involved in this plot.
14 They went to the chief priests and elders and said, “We have bound
ourselves with a solemn oath not to eat anything until we have killed
Paul.
15 Now then, you and the Sanhedrin petition the commander to bring
him down to you on the pretext of examining his case more carefully.
We are ready to kill him on the way.”

16 But when the son of Paul’s sister heard about the plot,‡ he went
into the barracks and told Paul.
17 Then Paul called one of the centurions and said, “Take this young
man to the commander; he has something to tell him.”

18 So the centurion took him to the commander and said, “Paul the
prisoner sent and asked me to bring this young man to you. He has
something to tell you.”

19 The commander took the young man by the hand, drew him aside,
and asked, “What do you need to tell me?”

20 He answered, “The Jews have agreed to ask you to bring Paul to
the Sanhedrin tomorrow on the pretext of acquiring more
information about him.
21 Do not let them persuade you, because more than forty men are
waiting to ambush him. They have bound themselves with an oath

‡ **23:16** Or the ambush

not to eat or drink until they have killed him; they are ready now,
awaiting your consent."

22 So the commander dismissed the young man and instructed him,
"Do not tell anyone that you have reported this to me."

Paul Sent to Felix

23 Then he called two of his centurions and said, "Prepare two
hundred soldiers, seventy horsemen, and two hundred spearmen to
go to Caesarea in the third hour of the night.§
24 Provide mounts for Paul to take him safely to Governor Felix."
25 And he wrote the following letter:

> 26 Claudius Lysias,
>
> To His Excellency, Governor Felix:
>
> Greetings.
>
> 27 This man was seized by the Jews, and they were about to kill
> him when I came with my troops to rescue him. For I had learned
> that he is a Roman citizen,
> 28 and since I wanted to understand their charges against him, I
> brought him down to their Sanhedrin.
> 29 I found that the accusation involved questions about their own
> law, but there was no charge worthy of death or imprisonment.
>
> 30 When I was informed that there was a plot against the man, I
> sent him to you at once. I also instructed his accusers to present
> their case against him before you.

31 So the soldiers followed their orders and brought Paul by night to
Antipatris.
32 The next day they returned to the barracks and let the horsemen
go on with him.
33 When the horsemen arrived in Caesarea, they delivered the letter
to the governor and presented Paul to him.

34 The governor read the letter and asked what province Paul was
from. Learning that he was from Cilicia,
35 he said, "I will hear your case when your accusers arrive." Then
he ordered that Paul be kept under guard in Herod's Praetorium.

24

Tertullus Prosecutes Paul
1 Five days later the high priest Ananias came down with some elders
and a lawyer * named Tertullus, who presented to the governor their
case against Paul.

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§ **23:23** That is, at nine tonight * **24:1** Or an orator

2 When Paul had been called in, Tertullus opened the prosecution:
“Because of you, we have enjoyed a lasting peace, and your foresight
has brought improvements to this nation.
3 In every way and everywhere, most excellent Felix, we
acknowledge this with all gratitude.
4 But in order not to burden you any further, I beg your indulgence to
hear us briefly.

5 We have found this man to be a pestilence, stirring up dissension
among the Jews all over the world. He is a ringleader of the sect of
the Nazarenes,
6 and he even tried to desecrate the temple; so we seized him.†
8 By examining him yourself, you will be able to learn the truth about
all our charges against him.”

9 The Jews concurred, asserting that these charges were true.

Paul’s Defense to Felix

10 When the governor motioned for Paul to speak, he began his
response: “Knowing that you have been a judge over this nation for
many years, I gladly make my defense.
11 You can verify for yourself that no more than twelve days ago I
went up to Jerusalem to worship.
12 Yet my accusers did not find me debating with anyone in the
temple or riling up a crowd in the synagogues or in the city.
13 Nor can they prove to you any of their charges against me.

14 I do confess to you, however, that I worship the God of our fathers
according to the Way, which they call a sect. I believe everything that
is laid down by the Law and written in the Prophets,
15 and I have the same hope in God that they themselves cherish, that
there will be a resurrection of both the righteous and the wicked.
16 In this hope, I strive always to maintain a clear conscience before
God and man.

17 After several years, then, I returned to Jerusalem to bring alms to
my people and to present offerings.
18 At the time they found me in the temple, I was ceremonially clean
and was not inciting a crowd or an uproar. But there are some Jews
from the province of Asia ‡
19 who ought to appear before you and bring charges, if they have
anything against me.
20 Otherwise, let these men state for themselves any crime they found
in me when I stood before the Sanhedrin,§

† **24:6** BYZ and TR include and we would have judged him according to our law. 7 But Lysias the commander came with great force and took him out of our hands, 8 ordering his accusers to come before you. ‡ **24:18** Literally from Asia; Asia was a Roman province in what is now western Turkey. § **24:20** Or the Council

21 unless it was this one thing I called out as I stood in their presence:
‘It is concerning the resurrection of the dead that I am on trial before
you today.’ ”

The Verdict Postponed

22 Then Felix, who was well informed about the Way, adjourned the
hearing and said, “When Lysias the commander comes, I will decide
your case.”
23 He ordered the centurion to keep Paul under guard, but to allow
him some freedom and permit his friends to minister to his needs.

24 After several days, Felix returned with his wife Drusilla, who was a
Jewess. He sent for Paul and listened to him speak about faith in
Christ Jesus.
25 As Paul expounded on righteousness, self-control, and the coming
judgment, Felix became frightened and said, “You may go for now.
When I find the time, I will call for you.”
26 At the same time, he was hoping that Paul would offer him a bribe.
So he sent for Paul frequently and talked with him.

27 After two years had passed, Felix was succeeded by Porcius Festus.
And wishing to do the Jews a favor, Felix left Paul in prison.

25

Paul’s Trial before Festus
1 Three days after his arrival in the province, Festus went up from
Caesarea to Jerusalem,
2 where the chief priests and Jewish leaders presented their case
against Paul. They urged Festus
3 to grant them a concession against Paul by summoning him to
Jerusalem, because they were preparing an ambush to kill him along
the way.

4 But Festus replied, “Paul is being held in Caesarea, and I myself am
going there soon.
5 So if this man has done anything wrong, let some of your leaders
come down with me and accuse him there.”

6 After spending no more than eight or ten days with them, Festus
went down to Caesarea. The next day he sat on the judgment seat
and ordered that Paul be brought in.
7 When Paul arrived, the Jews who had come down from Jerusalem
stood around him, bringing many serious charges that they could not
prove.

8 Then Paul made his defense: “I have committed no offense against
the law of the Jews or against the temple or against Caesar.”

9 But Festus, wishing to do the Jews a favor, said to Paul, “Are you willing to go up to Jerusalem to stand trial before me on these charges?”

Paul Appeals to Caesar

10 Paul replied, “I am standing before the judgment seat of Caesar, where I ought to be tried. I have done nothing wrong to the Jews, as you yourself know very well.
11 If, however, I am guilty of anything worthy of death, I do not refuse to die. But if there is no truth to their accusations against me, no one has the right to hand me over to them. I appeal to Caesar!”

12 Then Festus conferred with his council and replied, “You have appealed to Caesar. To Caesar you will go!”

Festus Consults Agrippa

13 After several days had passed, King Agrippa and Bernice came down to Caesarea to pay their respects to Festus.
14 Since they were staying several days, Festus laid out Paul’s case before the king: “There is a certain man whom Felix left in prison.
15 While I was in Jerusalem, the chief priests and elders of the Jews presented their case and requested a judgment against him.
16 I told them that it is not the Roman custom to hand a man over before he has had an opportunity to face his accusers and defend himself against their charges.

17 So when they came here with me, I did not delay. The next day I sat on the judgment seat and ordered that the man be brought in.
18 But when his accusers rose to speak, they did not charge him with any of the crimes I had expected.
19 They only had some contentions with him regarding their own religion and a certain Jesus who had died, but whom Paul affirmed to be alive.

20 Since I was at a loss as to how to investigate these matters, I asked if he was willing to go to Jerusalem and be tried there on these charges.
21 But when Paul appealed to be held over for the decision of the Emperor, I ordered that he be held until I could send him to Caesar.”

22 Then Agrippa said to Festus, “I would like to hear this man myself.”

“Tomorrow you will hear him,” Festus declared.

Paul before Agrippa and Bernice

23 The next day Agrippa and Bernice came with great pomp and entered the auditorium, along with the commanders and leading men of the city. And Festus ordered that Paul be brought in.

24 Then Festus said, “King Agrippa and all who are present with us,
you see this man. The whole Jewish community has petitioned me
about him, both here and in Jerusalem, crying out that he ought not
to live any longer.
25 But I found he had done nothing worthy of death, and since he has
now appealed to the Emperor, I decided to send him.

26 I have nothing definite to write to our sovereign one about him.
Therefore I have brought him before all of you, and especially before
you, King Agrippa, so that after this inquiry I may have something to
write.
27 For it seems unreasonable to me to send on a prisoner without
specifying the charges against him.”

26

Paul’s Testimony to Agrippa
(Acts 9:1–19; Acts 22:1–21)
1 Agrippa said to Paul, “You have permission to speak for yourself.”

Then Paul stretched out his hand and began his defense:
2 “King Agrippa, I consider myself fortunate to stand before you
today to defend myself against all the accusations of the Jews,
3 especially since you are acquainted with all the Jewish customs and
controversies. I beg you, therefore, to listen to me patiently.

4 Surely all the Jews know how I have lived from the earliest days of
my youth, among my own people and in Jerusalem.
5 They have known me for a long time and can testify, if they are
willing, that I lived as a Pharisee, adhering to the strictest sect of our
religion.

6 And now I stand on trial because of my hope in the promise that
God made to our fathers,
7 the promise our twelve tribes are hoping to realize as they earnestly
serve God day and night. It is because of this hope, O king, that I am
accused by the Jews.
8 Why would any of you consider it incredible that God raises the
dead?

9 So then, I too was convinced that I ought to do all I could to oppose
the name of Jesus of Nazareth.
10 And that is what I did in Jerusalem. With authority from the chief
priests I put many of the saints in prison, and when they were
condemned to death, I cast my vote against them.
11 I frequently had them punished in the synagogues, and I tried to
make them blaspheme. In my raging fury against them, I even went
to foreign cities to persecute them.

12 In this pursuit I was on my way to Damascus with the authority
and commission of the chief priests.

13 About noon, O king, as I was on the road, I saw a light from heaven,
brighter than the sun, shining around me and my companions.
14 We all fell to the ground, and I heard a voice say to me in Hebrew,*
'Saul, Saul, why do you persecute Me? It is hard for you to kick
against the goads.'

15 'Who are You, Lord?' I asked.

'I am Jesus, whom you are persecuting,' the Lord replied.
16 'But get up and stand on your feet. For I have appeared to you to
appoint you as a servant and as a witness of what you have seen
from Me and what I will show you.
17 I will rescue you from your own people and from the Gentiles. I
am sending you to them
18 to open their eyes, so that they may turn from darkness to light and
from the power of Satan to God, that they may receive forgiveness of
sins and an inheritance among those sanctified by faith in Me.'

19 So then, King Agrippa, I was not disobedient to the heavenly vision.
20 First to those in Damascus and Jerusalem, then to everyone in the
region of Judea, and then to the Gentiles, I declared that they should
repent and turn to God, performing deeds worthy of their repentance.
21 For this reason the Jews seized me in the temple courts † and tried
to kill me.

22 But I have had God's help to this day, and I stand here to testify to
small and great alike. I am saying nothing beyond what the prophets
and Moses said would happen:
23 that the Christ would suffer, and as the first to rise from the dead,
would proclaim light to our people and to the Gentiles."

Festus Interrupts Paul's Defense

24 At this stage of Paul's defense, Festus exclaimed in a loud voice,
"You are insane, Paul! Your great learning is driving you to
madness!"

25 But Paul answered, "I am not insane, most excellent Festus; I am
speaking words of truth and sobriety.
26 For the king knows about these matters, and I can speak freely to
him. I am confident that none of this has escaped his notice, because
it was not done in a corner.
27 King Agrippa, do you believe the prophets? I know you do."

28 Then Agrippa said to Paul, "Can you persuade me in such a short
time to become a Christian?"

29 "Short time or long," Paul replied, "I wish to God that not only you
but all who hear me this day may become what I am, except for these
chains."

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* **26:14** Or in Aramaic; literally in the Hebrew language † **26:21** Literally the temple

30 Then the king and the governor rose, along with Bernice and those seated with them.
31 On their way out, they said to one another, “This man has done nothing worthy of death or imprisonment.”

32 And Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

27

Paul Sails for Rome
1 When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial * Regiment.
2 We boarded an Adramyttian ship about to sail for ports along the coast of Asia,† and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

3 The next day we landed at Sidon, and Julius treated Paul with consideration, allowing him to visit his friends and receive their care.
4 After putting out from there, we sailed to the lee of Cyprus because the winds were against us.
5 And when we had sailed across the open sea off the coast of Cilicia and Pamphylia, we came to Myra in Lycia.
6 There the centurion found an Alexandrian ship sailing for Italy and put us on board.

7 After sailing slowly for many days, we arrived off Cnidus. When the wind impeded us, we sailed to the lee of Crete, opposite Salmone.
8 After we had moved along the coast with difficulty, we came to a place called Fair Havens, near the town of Lasea.

9 By now much time had passed, and the voyage had already become dangerous because it was after the Fast.‡ So Paul advised them,
10 “Men, I can see that our voyage will be filled with disaster and great loss, not only to ship and cargo, but to our own lives as well.”

11 But contrary to Paul’s advice, the centurion was persuaded by the pilot and by the owner of the ship.
12 Since the harbor was unsuitable to winter in, the majority decided to sail on, if somehow they could reach Phoenix to winter there. Phoenix was a harbor in Crete facing both southwest and northwest.

The Storm at Sea
(Jonah 1:4–10)

13 When a gentle south wind began to blow, they thought they had their opportunity. So they weighed anchor and sailed along, hugging the coast of Crete.

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* **27:1** Or Augustan † **27:2** Literally sail to the places along Asia; Asia was a Roman province in what is now western Turkey. ‡ **27:9** That is, Yom Kippur, the Day of Atonement

14 But it was not long before a cyclone called the Northeaster swept
down across the island.
15 Unable to head into the wind, the ship was caught up. So we gave
way and let ourselves be driven along.

16 Passing to the lee of a small island called Cauda,§ we barely
managed to secure the lifeboat.
17 After hoisting it up, the crew used ropes to undergird the ship. And
fearing that they would run aground on the sandbars of Syrtis, they
lowered the sea anchor * and were driven along.

18 We were tossed so violently that the next day the men began to
jettison the cargo.
19 On the third day, they threw the ship's tackle overboard with their
own hands.
20 When neither sun nor stars appeared for many days and the great
storm continued to batter us, we abandoned all hope of being saved.

21 After the men had gone a long time without food, Paul stood up
among them and said, "Men, you should have followed my advice not
to sail from Crete. Then you would have averted this disaster and
loss.
22 But now I urge you to keep up your courage, because you will not
experience any loss of life, but only of the ship.
23 For just last night an angel of God, whose I am and whom I serve,
stood beside me
24 and said, 'Do not be afraid, Paul; you must stand before Caesar.
And look, God has granted you the lives of all who sail with you.'

25 So take courage, men, for I believe God that it will happen just as
He told me.
26 However, we must run aground on some island."

The Shipwreck

27 On the fourteenth night we were still being driven across the
Adriatic Sea.† About midnight the sailors sensed they were
approaching land.
28 They took soundings and found that the water was twenty fathoms
deep.‡ Going a little farther, they took another set of soundings that
read fifteen fathoms.§
29 Fearing that we would run aground on the rocks, they dropped
four anchors from the stern and prayed for daybreak.

30 Meanwhile, the sailors attempted to escape from the ship.
Pretending to lower anchors from the bow, they let the lifeboat down
into the sea.

---

§ **27:16** NE, BYZ, and TR Clauda * **27:17** Or the sails † **27:27** The Adriatic Sea referred to an area extending well south of Italy to include the central portion of the Mediterranean Sea. ‡ **27:28** 20 fathoms is approximately 120 feet or 36.6 meters. § **27:28** 15 fathoms is approximately 90 feet or 27.4 meters.

31 But Paul said to the centurion and the soldiers, “Unless these men
remain with the ship, you cannot be saved.”
32 So the soldiers cut the ropes to the lifeboat and set it adrift.

33 Right up to daybreak, Paul kept urging them all to eat: “Today is
your fourteenth day in constant suspense, without taking any food.
34 So for your own preservation, I urge you to eat something, because
not a single hair of your head will be lost.”

35 After he had said this, Paul took bread and gave thanks to God in
front of them all. Then he broke it and began to eat.
36 They were all encouraged and took some food themselves.
37 In all, there were 276 * of us on board.
38 After the men had eaten their fill, they lightened the ship by
throwing the grain into the sea.

39 When daylight came, they did not recognize the land, but they
sighted a bay with a sandy beach, where they decided to run the ship
aground if they could.
40 Cutting away the anchors, they left them in the sea as they
loosened the ropes that held the rudders. Then they hoisted the
foresail to the wind and made for the beach.
41 But the vessel struck a sandbar and ran aground. The bow stuck
fast and would not move, and the stern was being broken up by the
pounding of the waves.

42 The soldiers planned to kill the prisoners so none of them could
swim to freedom.
43 But the centurion, wanting to spare Paul’s life, thwarted their plan.
He commanded those who could swim to jump overboard first and
get to land.
44 The rest were to follow on planks and various parts of the ship. In
this way everyone was brought safely to land.

28

Ashore on Malta
1 Once we were safely ashore, we learned that the island was called
Malta.
2 The islanders showed us extraordinary kindness. They kindled a
fire and welcomed all of us because it was raining and cold.

3 Paul gathered a bundle of sticks, and as he laid them on the fire, a
viper, driven out by the heat, fastened itself to his hand.
4 When the islanders saw the creature hanging from his hand, they
said to one another, “Surely this man is a murderer. Although he was
saved from the sea, Justice * has not allowed him to live.”
5 But Paul shook the creature off into the fire and suffered no ill
effects.

* **27:37** WH 76 * **28:4** Greek Dike; that is, the Greek goddess of justice

6 The islanders were expecting him to swell up or suddenly drop
dead. But after waiting a long time and seeing nothing unusual
happen to him, they changed their minds and said he was a god.

7 Nearby stood an estate belonging to Publius, the chief official of the
island. He welcomed us and entertained us hospitably for three days.
8 The father of Publius was sick in bed, suffering from fever and
dysentery. Paul went in to see him, and after praying and placing his
hands on him, he healed the man.
9 After this had happened, the rest of the sick on the island came and
were cured as well.

10 The islanders honored us in many ways and supplied our needs
when we were ready to sail.

Paul Arrives in Italy

11 After three months we set sail in an Alexandrian ship that had
wintered in the island. It had the Twin Brothers † as a figurehead.
12 Putting in at Syracuse, we stayed there three days.
13 From there we weighed anchor and came to Rhegium. After one
day, a south wind came up, and on the second day we arrived at
Puteoli.
14 There we found some brothers who invited us to spend the week
with them. And so we came to Rome.

15 The brothers there had heard about us and traveled as far as the
Forum of Appius ‡ and the Three Taverns § to meet us. When Paul
saw them, he was encouraged and gave thanks to God.

Paul Preaches at Rome
(Isaiah 6:1–13)

16 When we arrived in Rome,* Paul was permitted to stay by himself,
with a soldier to guard him.

17 After three days, he called together the leaders of the Jews. When
they had gathered, he said to them, “Brothers, although I have done
nothing against our people or the customs of our fathers, I was taken
prisoner in Jerusalem and handed over to the Romans.
18 They examined me and wanted to release me, because there was
no basis for a death sentence against me.
19 But when the Jews objected, I was compelled to appeal to Caesar,
even though I have no charge to bring against my nation.
20 So for this reason I have called to see you and speak with you. It is
because of the hope of Israel that I am bound with this chain.”

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† **28:11** Greek Dioscuri; that is, the Greek gods Castor and Pollux ‡ **28:15** The Forum of Appius was about 43 miles or 70 kilometers from Rome. § **28:15** The Three Taverns was about 35 miles or 57 kilometers from Rome. * **28:16** BYZ and TR include the centurion delivered up the prisoners to the captain of the barrack, but.

21 The leaders replied, “We have not received any letters about you
from Judea, nor have any of the brothers from there reported or
even mentioned anything bad about you.
22 But we consider your views worth hearing, because we know that
people everywhere are speaking against this sect.”

23 So they set a day to meet with Paul, and many people came to the
place he was staying. He expounded to them from morning to
evening, testifying about the kingdom of God and persuading them
about Jesus from the Law of Moses and the Prophets.

24 Some of them were convinced by what he said, but others refused
to believe.
25 They disagreed among themselves and began to leave after Paul
had made this final statement: “The Holy Spirit was right when He
spoke to your fathers through Isaiah the prophet:

26 ‘Go to this people and say,
“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.”
27 For this people’s heart has grown callous;
they hardly hear with their ears,
and they have closed their eyes.
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts,
and turn, and I would heal them.’†

28 Be advised, therefore, that God’s salvation has been sent to the
Gentiles, and they will listen!”‡

30 Paul stayed there two full years in his own rented house,
welcoming all who came to visit him.
31 Boldly and freely he proclaimed the kingdom of God and taught
about the Lord Jesus Christ.

† **28:27** Isaiah 6:9–10 (see also LXX) ‡ **28:28** BYZ and TR include 29 When he had said this, the Jews went away, disputing sharply among themselves.

Romans

Paul Greets the Saints in Rome
1 Paul, a servant of Christ Jesus, called to be an apostle, and set apart
for the gospel of God—
2 the gospel He promised beforehand through His prophets in the
Holy Scriptures,
3 regarding His Son, who was a descendant of David according to the
flesh,
4 and who through the Spirit of holiness was declared with power to
be the Son of God by His resurrection from the dead: Jesus Christ our
Lord.

5 Through Him and on behalf of His name, we received grace and
apostleship to call all those among the Gentiles to the obedience that
comes from faith.
6 And you also are among those who are called to belong to Jesus
Christ.

7 To all in Rome who are loved by God and called to be saints:

Grace and peace to you from God our Father and the Lord Jesus
Christ.

Unashamed of the Gospel

8 First, I thank my God through Jesus Christ for all of you, because
your faith is being proclaimed all over the world.
9 God, whom I serve with my spirit * in preaching the gospel of His
Son, is my witness how constantly I remember you
10 in my prayers at all times, asking that now at last by God's will I
may succeed in coming to you.
11 For I long to see you so that I may impart to you some spiritual gift
to strengthen you,
12 that is, that you and I may be mutually encouraged by each other's
faith.

13 I do not want you to be unaware, brothers, how often I planned to
come to you (but have been prevented from visiting † until now), in
order that I might have a harvest among you, just as I have had
among the other Gentiles.
14 I am obligated both to Greeks and non-Greeks,‡ both to the wise
and the foolish.
15 That is why I am so eager to preach the gospel also to you who are
in Rome.

16 I am not ashamed of the gospel, because it is the power of God for
salvation to everyone who believes, first to the Jew, then to the Greek.

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* **1:9** Or in my spirit † **1:13** Literally but have been prevented ‡ **1:14** Literally to Greeks and barbarians

17 For the gospel reveals the righteousness of God that comes by faith
from start to finish,§ just as it is written: "The righteous will live by
faith."*

God's Wrath against Sin

18 The wrath of God is being revealed from heaven against all the
godlessness and wickedness of men who suppress the truth by their
wickedness.
19 For what may be known about God is plain to them, because God
has made it plain to them.
20 For since the creation of the world God's invisible qualities, His
eternal power and divine nature, have been clearly seen, being
understood from His workmanship, so that men are without excuse.

21 For although they knew God, they neither glorified Him as God nor
gave thanks to Him, but they became futile in their thinking and
darkened in their foolish hearts.
22 Although they claimed to be wise, they became fools,
23 and exchanged the glory of the immortal God for images of mortal
man and birds and animals and reptiles.

24 Therefore God gave them over in the desires of their hearts to
impurity for the dishonoring of their bodies with one another.
25 They exchanged the truth of God for a lie, and worshiped and
served the creature rather than the Creator, who is forever worthy of
praise!† Amen.

26 For this reason God gave them over to dishonorable passions. Even
their women exchanged natural relations for unnatural ones.
27 Likewise, the men abandoned natural relations with women and
burned with lust for one another. Men committed indecent acts with
other men, and received in themselves the due penalty for their error.

28 Furthermore, since they did not see fit to acknowledge God, He
gave them up to a depraved mind, to do what ought not to be done.
29 They have become filled with every kind of wickedness, evil, greed,
and depravity. They are full of envy, murder, strife, deceit, and
malice. They are gossips,
30 slanderers, God-haters, insolent, arrogant, and boastful. They
invent new forms of evil; they disobey their parents.
31 They are senseless, faithless, heartless, merciless.

32 Although they know God's righteous decree that those who do such
things are worthy of death, they not only continue to do these things,
but also approve of those who practice them.

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§ **1:17** Literally For in it is revealed the righteousness of God from faith to faith * **1:17** Habakkuk 2:4 † **1:25** Or forever blessed

2

God's Righteous Judgment
(Psalms 75:1–10)
1 You, therefore, have no excuse, you who pass judgment on another.
For on whatever grounds you judge the other, you are condemning
yourself, because you who pass judgment do the same things.
2 And we know that God's judgment against those who do such things
is based on truth.
3 So when you, O man, pass judgment on others, yet do the same
things, do you think you will escape God's judgment?
4 Or do you disregard the riches of His kindness, tolerance, and
patience, not realizing that God's kindness leads you to repentance?

5 But because of your hard and unrepentant heart, you are storing up
wrath against yourself for the day of wrath, when God's righteous
judgment will be revealed.
6 God "will repay each one according to his deeds."*
7 To those who by perseverance in doing good seek glory, honor, and
immortality, He will give eternal life.
8 But for those who are self-seeking and who reject the truth and
follow wickedness, there will be wrath and anger.

9 There will be trouble and distress for every human being who does
evil, first for the Jew, then for the Greek;
10 but glory, honor, and peace for everyone who does good, first for
the Jew, then for the Greek.
11 For God does not show favoritism.

12 All who sin apart from the law will also perish apart from the law,
and all who sin under the law will be judged by the law.
13 For it is not the hearers of the law who are righteous before God,
but it is the doers of the law who will be declared righteous.

14 Indeed, when Gentiles, who do not have the law, do by nature what
the law requires, they are a law to themselves, even though they do
not have the law.
15 So they show that the work of the law is written on their hearts,
their consciences also bearing witness, and their thoughts either
accusing or defending them
16 on the day when God will judge men's secrets through Christ
Jesus,† as proclaimed by my gospel.

The Jews and the Law

17 Now you, if you call yourself a Jew; if you rely on the law and
boast in God;
18 if you know His will and approve of what is superior because you
are instructed by the law;
19 if you are convinced that you are a guide for the blind, a light for
those in darkness,

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* **2:6** Psalms 62:12 † **2:16** BYZ and TR through Jesus Christ

20 an instructor of the foolish, a teacher of infants, because you have
in the law the embodiment of knowledge and truth—
21 you, then, who teach others, do you not teach yourself? You who
preach against stealing, do you steal?
22 You who forbid adultery, do you commit adultery? You who abhor
idols, do you rob temples?
23 You who boast in the law, do you dishonor God by breaking the
law?
24 As it is written: "God's name is blasphemed among the Gentiles
because of you."‡

25 Circumcision has value if you observe the law, but if you break the
law, your circumcision has become uncircumcision.
26 If a man who is not circumcised keeps the requirements of the law,
will not his uncircumcision be regarded as circumcision?
27 The one who is physically uncircumcised yet keeps the law will
condemn you who, even though you have the written code and
circumcision, are a lawbreaker.

28 A man is not a Jew because he is one outwardly, nor is
circumcision only outward and physical.
29 No, a man is a Jew because he is one inwardly, and circumcision is
a matter of the heart, by the Spirit, not by the written code. Such a
man's praise does not come from men, but from God.

3

God Remains Faithful
1 What, then, is the advantage of being a Jew? Or what is the value of
circumcision?
2 Much in every way. First of all, they have been entrusted with the
very words * of God.

3 What if some did not have faith? Will their lack of faith nullify
God's faithfulness?
4 Certainly not! Let God be true and every man a liar. As it is written:

"So that You may be proved right when You speak
and victorious when You judge."†

5 But if our unrighteousness highlights the righteousness of God, what
shall we say? That God is unjust to inflict His wrath on us? I am
speaking in human terms.
6 Certainly not! In that case, how could God judge the world?
7 However, if my falsehood accentuates God's truthfulness, to the
increase of His glory, why am I still condemned as a sinner?
8 Why not say, as some slanderously claim that we say, "Let us do evil
that good may result"? Their condemnation is deserved!

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‡ **2:24** Isaiah 52:5 (see also LXX) * **3:2** Or the oracles † **3:4** Or when You are judged; Psalms 51:4 (see also LXX)

There Is No One Righteous
(Psalms 14:1–7; Psalms 53:1–6; Isaiah 59:1–17)

9 What then? Are we any better? Not at all. For we have already
made the charge that Jews and Greeks alike are all under sin.
10 As it is written:

"There is no one righteous,
not even one.
11 There is no one who understands,
no one who seeks God.
12 All have turned away,
they have together become worthless;
there is no one who does good,
not even one."‡
13 "Their throats are open graves;
their tongues practice deceit."§
"The venom of vipers is on their lips."*
14 "Their mouths are full
of cursing and bitterness."†
15 "Their feet are swift to shed blood;
16 ruin and misery lie in their wake,
17 and the way of peace they have not known."‡
18 "There is no fear of God
before their eyes."§

19 Now we know that whatever the law says, it says to those who are
under the law, so that every mouth may be silenced and the whole
world held accountable to God.
20 Therefore no one will be justified in His sight by works of the law.
For the law merely brings awareness of sin.

Righteousness through Faith in Christ
(Philippians 3:1–11)

21 But now, apart from the law, the righteousness of God has been
revealed, as attested by the Law and the Prophets.
22 And this righteousness from God comes through faith in Jesus
Christ to all who believe. There is no distinction,
23 for all have sinned and fall short of the glory of God,
24 and are justified freely by His grace through the redemption that is
in Christ Jesus.

25 God presented Him as the atoning sacrifice * through faith in His
blood, in order to demonstrate His righteousness, because in His
forbearance He had passed over the sins committed beforehand.
26 He did this to demonstrate His righteousness at the present time, so
as to be just and to justify the one who has faith in Jesus.

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‡ **3:12** Psalms 14:1–3 and Psalms 53:1–3 (see also LXX) § **3:13** Psalms 5:9 * **3:13** Psalms 140:3 † **3:14** Psalms 10:7 (see also LXX) ‡ **3:17** Isaiah 59:7–8 (see also LXX) § **3:18** Psalms 36:1 * **3:25** Or as a propitiation

27 Where, then, is boasting? It is excluded. On what principle? On
that of works? No, but on that of faith.
28 For we maintain that a man is justified by faith apart from works
of the law.

29 Is God the God of Jews only? Is He not the God of Gentiles too? Yes,
of Gentiles too,
30 since there is only one God, who will justify the circumcised by
faith and the uncircumcised through that same faith.

31 Do we, then, nullify the law by this faith? Certainly not! Instead,
we uphold the law.

4

Abraham Justified by Faith
(Genesis 15:1–7; Psalms 32:1–11; Hebrews 11:8–19)
1 What then shall we say that Abraham, our forefather, has
discovered?
2 If Abraham was indeed justified by works, he had something to
boast about, but not before God.
3 For what does the Scripture say? "Abraham believed God, and it
was credited to him as righteousness."*

4 Now the wages of the worker are not credited as a gift, but as an
obligation.
5 However, to the one who does not work, but believes in Him who
justifies the wicked, his faith is credited as righteousness.
6 And David speaks likewise of the blessedness of the man to whom
God credits righteousness apart from works:

7 "Blessed are they whose lawless acts are forgiven,
whose sins are covered.
8 Blessed is the man
whose sin the Lord will never count against him."†

9 Is this blessing only on the circumcised, or also on the
uncircumcised? We have been saying that Abraham's faith was
credited to him as righteousness.
10 In what context was it credited? Was it after his circumcision, or
before? It was not after, but before.‡

11 And he received the sign of circumcision as a seal of the
righteousness that he had by faith while he was still uncircumcised.
So then, he is the father of all who believe but are not circumcised, in
order that righteousness might be credited to them.
12 And he is also the father of the circumcised who not only are
circumcised, but who also walk in the footsteps of the faith that our
father Abraham had before he was circumcised.

* **4:3** Genesis 15:6 † **4:8** Psalms 32:1–2 (see also LXX) ‡ **4:10** Literally How then was it reckoned—being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Abraham Receives the Promise
(Genesis 15:8–21)

13 For the promise to Abraham and his offspring that he would be
heir of the world was not given through the law, but through the
righteousness that comes by faith.
14 For if those who live by the law are heirs, faith is useless and the
promise is worthless,
15 because the law brings wrath. And where there is no law, there is
no transgression.

16 Therefore, the promise comes by faith, so that it may rest on grace
and may be guaranteed to all Abraham's offspring—not only to those
who are of the law, but also to those who are of the faith of Abraham.
He is the father of us all.
17 As it is written: "I have made you a father of many nations."§ He
is our father in the presence of God, in whom he believed, the God
who gives life to the dead and calls into being what does not yet exist.

18 Against all hope, Abraham in hope believed and so became the
father of many nations, just as he had been told, "So shall your
offspring be."*
19 Without weakening in his faith, he acknowledged the decrepitness
of his body (since he was about a hundred years old) and the
lifelessness of Sarah's womb.
20 Yet he did not waver through disbelief in the promise of God, but
was strengthened in his faith and gave glory to God,
21 being fully persuaded that God was able to do what He had
promised.
22 This is why "it was credited to him as righteousness."†

23 Now the words "it was credited to him" were written not only for
Abraham,
24 but also for us, to whom righteousness will be credited—for us
who believe in Him who raised Jesus our Lord from the dead.
25 He was delivered over to death for our trespasses and was raised
to life for our justification.

5

The Triumph of Faith
1 Therefore, since we have been justified through faith, we have *
peace with God through our Lord Jesus Christ,
2 through whom we have gained access by faith into this grace in
which we stand. And we rejoice † in the hope of the glory of God.

3 Not only that, but we also rejoice in our sufferings, because we
know that suffering produces perseverance;
4 perseverance, character; and character, hope.

§ **4:17** Genesis 17:5 * **4:18** Genesis 15:5 † **4:22** Genesis 15:6 * **5:1** Or let us have † **5:2** Or exult; also in verses 3 and 11

5 And hope does not disappoint us, because God has poured out His
love into our hearts through the Holy Spirit, whom He has given us.

Christ's Sacrifice for the Ungodly
(John 3:1–21)

6 For at just the right time, while we were still powerless, Christ died
for the ungodly.
7 Very rarely will anyone die for a righteous man, though for a good
man someone might possibly dare to die.
8 But God proves His love for us in this: While we were still sinners,
Christ died for us.

9 Therefore, since we have now been justified by His blood, how
much more shall we be saved from wrath through Him!
10 For if, when we were enemies of God, we were reconciled to Him
through the death of His Son, how much more, having been
reconciled, shall we be saved through His life!
11 Not only that, but we also rejoice in God through our Lord Jesus
Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ
(Genesis 3:1–7)

12 Therefore, just as sin entered the world through one man, and
death through sin, so also death was passed on to all men, because all
sinned.
13 For sin was in the world before the law was given; but sin is not
taken into account when there is no law.
14 Nevertheless, death reigned from Adam until Moses, even over
those who did not sin in the way that Adam transgressed. He is a
pattern of the One to come.

15 But the gift is not like the trespass. For if the many died by the
trespass of the one man, how much more did God's grace and the gift
that came by the grace of the one man, Jesus Christ, abound to the
many!
16 Again, the gift is not like the result of the one man's sin: The
judgment that followed one sin brought condemnation, but the gift
that followed many trespasses brought justification.
17 For if, by the trespass of the one man, death reigned through that
one man, how much more will those who receive an abundance of
grace and of the gift of righteousness reign in life through the one
man, Jesus Christ!

18 So then, just as one trespass brought condemnation for all men, so
also one act of righteousness brought justification and life for all men.
19 For just as through the disobedience of the one man the many
were made sinners, so also through the obedience of the one man the
many will be made righteous.

20 The law came in so that the trespass would increase; but where sin
increased, grace increased all the more,
21 so that, just as sin reigned in death, so also grace might reign
through righteousness to bring eternal life through Jesus Christ our
Lord.

6

Dead to Sin, Alive to God
(2 Corinthians 4:7–18)
1 What then shall we say? Shall we continue in sin so that grace may
increase?
2 Certainly not! How can we who died to sin live in it any longer?
3 Or aren't you aware that all of us who were baptized into Christ
Jesus were baptized into His death?
4 We were therefore buried with Him through baptism into death, in
order that, just as Christ was raised from the dead through the glory
of the Father, we too may walk in newness of life.

5 For if we have been united with Him like this in His death, we will
certainly also be united with Him in His resurrection.
6 We know that our old self was crucified with Him so that the body
of sin might be rendered powerless, that we should no longer be
slaves to sin.
7 For anyone who has died has been freed from sin.

8 Now if we died with Christ, we believe that we will also live with
Him.
9 For we know that since Christ was raised from the dead, He cannot
die again; death no longer has dominion over Him.
10 The death He died, He died to sin once for all; but the life He lives,
He lives to God.
11 So you too must count yourselves dead to sin, but alive to God in
Christ Jesus.

12 Therefore do not let sin reign in your mortal body so that you obey
its desires.
13 Do not present the parts of your body to sin as instruments of
wickedness, but present yourselves to God as those who have been
brought from death to life; and present the parts of your body to Him
as instruments of righteousness.
14 For sin shall not be your master, because you are not under law,
but under grace.

The Wages of Sin

15 What then? Shall we sin because we are not under law, but under
grace? Certainly not!
16 Do you not know that when you offer yourselves as obedient
slaves, you are slaves to the one you obey, whether you are slaves to
sin leading to death, or to obedience leading to righteousness?

17 But thanks be to God that, though you once were slaves to sin, you wholeheartedly obeyed the form of teaching to which you were committed.
18 You have been set free from sin and have become slaves to righteousness.

19 I am speaking in human terms because of the weakness of your flesh. Just as you used to offer the parts of your body in slavery to impurity and to escalating wickedness, so now offer them in slavery to righteousness leading to holiness.

20 For when you were slaves to sin, you were free of obligation to righteousness.
21 What fruit did you reap at that time from the things of which you are now ashamed? The outcome of those things is death.
22 But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the outcome is eternal life.
23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

7

Release from the Law
(Galatians 3:15–25)
1 Do you not know, brothers (for I am speaking to those who know the law), that the law has authority over a man only as long as he lives?
2 For instance, a married woman is bound by law to her husband as long as he lives. But if her husband dies, she is released from the law of marriage.
3 So then, if she is joined to another man while her husband is still alive, she is called an adulteress; but if her husband dies, she is free from that law and is not an adulteress, even if she marries another man.

4 Therefore, my brothers, you also died to the law through the body of Christ, that you might belong to another, to Him who was raised from the dead, in order that we might bear fruit to God.
5 For when we lived according to the flesh, the sinful passions aroused by the law were at work in our bodies, bearing fruit for death.
6 But now, having died to what bound us, we have been released from the law, so that we serve in the new way of the Spirit, and not in the old way of the written code.

God's Law Is Holy

7 What then shall we say? Is the law sin? Certainly not! Indeed, I would not have been mindful of sin if not for the law. For I would not have been aware of coveting if the law had not said, "Do not covet."*

* **7:7** Exodus 20:17; Deuteronomy 5:21

8 But sin, seizing its opportunity through the commandment,
produced in me every kind of covetous desire. For apart from the
law, sin is dead.

9 Once I was alive apart from the law; but when the commandment
came, sin sprang to life and I died.
10 So I discovered that the very commandment that was meant to
bring life actually brought death.
11 For sin, seizing its opportunity through the commandment,
deceived me and through the commandment put me to death.

12 So then, the law is holy, and the commandment is holy, righteous,
and good.

Struggling with Sin

13 Did that which is good, then, become death to me? Certainly not!
But in order that sin might be exposed as sin, it produced death in
me through what was good, so that through the commandment sin
might become utterly sinful.

14 We know that the law is spiritual; but I am unspiritual, sold as a
slave to sin.
15 I do not understand what I do. For what I want to do, I do not do.
But what I hate, I do.
16 And if I do what I do not want to do, I admit that the law is good.
17 In that case, it is no longer I who do it, but it is sin living in me that
does it.

18 I know that nothing good lives in me, that is, in my flesh; for I have
the desire to do what is good, but I cannot carry it out.
19 For I do not do the good I want to do. Instead, I keep on doing the
evil I do not want to do.
20 And if I do what I do not want, it is no longer I who do it, but it is
sin living in me that does it.

21 So this is the principle I have discovered: When I want to do good,
evil is right there with me.
22 For in my inner being I delight in God's law.
23 But I see another law at work in my body, warring against the law
of my mind and holding me captive to the law of sin that dwells
within me.†

24 What a wretched man I am! Who will rescue me from this body of
death?
25 Thanks be to God, through Jesus Christ our Lord!

So then, with my mind I serve the law of God, but with my flesh I
serve the law of sin.

† **7:23** Literally captive to the law of sin being in my members.

8

Walking by the Spirit
(Ezekiel 36:16–38; Galatians 5:16–26)
1 Therefore, there is now no condemnation for those who are in
Christ Jesus.*
2 For in Christ Jesus the law of the Spirit of life set you † free from the
law of sin and death.
3 For what the law was powerless to do in that it was weakened by
the flesh, God did by sending His own Son in the likeness of sinful
man, as an offering for sin.‡ He thus condemned sin in the flesh,
4 so that the righteous standard of the law might be fulfilled in us,
who do not walk according to the flesh but according to the Spirit.

5 Those who live according to the flesh set their minds on the things
of the flesh; but those who live according to the Spirit set their minds
on the things of the Spirit.
6 The mind of the flesh is death, but the mind of the Spirit is life and
peace,
7 because the mind of the flesh is hostile to God: It does not submit to
God's law, nor can it do so.
8 Those controlled by the flesh § cannot please God.

9 You, however, are controlled not by the flesh, but by the Spirit, if the
Spirit of God lives in you. And if anyone does not have the Spirit of
Christ, he does not belong to Christ.
10 But if Christ is in you, your body is dead because of sin, yet your
spirit is alive * because of righteousness.
11 And if the Spirit of Him who raised Jesus from the dead is living in
you, He who raised Christ Jesus from the dead † will also give life to
your mortal bodies through His Spirit, who lives in you.

Heirs with Christ

12 Therefore, brothers, we have an obligation, but it is not to the flesh,
to live according to it.
13 For if you live according to the flesh, you will die; but if by the
Spirit you put to death the deeds of the body, you will live.
14 For all who are led by the Spirit of God are sons of God.

15 For you did not receive a spirit of slavery that returns you to fear,
but you received the Spirit of sonship, by whom we cry, "Abba!
Father!"
16 The Spirit Himself testifies with our spirit that we are God's
children.
17 And if we are children, then we are heirs: heirs of God and
co-heirs with Christ—if indeed we suffer with Him, so that we may
also be glorified with Him.

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* **8:1** BYZ and TR in Christ Jesus, who do not walk according to the flesh but according to the Spirit. † **8:2** BYZ and TR me ‡ **8:3** Literally in the likeness of sinful flesh and for sin § **8:8** Literally Those being in the flesh; similarly in verse 9 * **8:10** Or yet the Spirit is life † **8:11** NA, BYZ, and TR raised Christ from the dead

Future Glory
(2 Corinthians 5:1–10)

18 I consider that our present sufferings are not comparable to the
glory that will be revealed in us.
19 The creation waits in eager expectation for the revelation of the
sons of God.
20 For the creation was subjected to futility, not by its own will, but
because of the One who subjected it, in hope
21 that the creation itself will be set free from its bondage to decay
and brought into the glorious freedom of the children of God.

22 We know that the whole creation has been groaning together in
the pains of childbirth until the present time.
23 Not only that, but we ourselves, who have the firstfruits of the
Spirit, groan inwardly as we wait eagerly for our adoption as sons,
the redemption of our bodies.
24 For in this hope we were saved; but hope that is seen is no hope at
all. Who hopes for what he can already see?
25 But if we hope for what we do not yet see, we wait for it patiently.

26 In the same way, the Spirit helps us in our weakness. For we do not
know how we ought to pray, but the Spirit Himself intercedes for us
with groans too deep for words.
27 And He who searches our hearts knows the mind of the Spirit,
because the Spirit intercedes for the saints according to the will of
God.

God Works in All Things
(Ephesians 1:3–14)

28 And we know that God works all things together for the good of
those who love Him, who are called according to His purpose.
29 For those God foreknew, He also predestined to be conformed to
the image of His Son, so that He would be the firstborn among many
brothers.
30 And those He predestined, He also called; those He called, He also
justified; those He justified, He also glorified.

31 What then shall we say in response to these things? If God is for
us, who can be against us?
32 He who did not spare His own Son but gave Him up for us all, how
will He not also, along with Him, freely give us all things?
33 Who will bring any charge against God's elect? It is God who
justifies.
34 Who is there to condemn us? For Christ Jesus, who died, and more
than that was raised to life, is at the right hand of God—and He is
interceding for us.

More than Conquerors
(Psalms 44:1–26)

35 Who shall separate us from the love of Christ? Shall trouble or
distress or persecution or famine or nakedness or danger or sword?
36 As it is written:

"For Your sake we face death all day long;
we are considered as sheep to be slaughtered."‡

37 No, in all these things we are more than conquerors through Him
who loved us.
38 For I am convinced that neither death nor life, neither angels nor
principalities, neither the present nor the future, nor any powers,
39 neither height nor depth, nor anything else in all creation, will be
able to separate us from the love of God that is in Christ Jesus our
Lord.

9

Paul's Concern for the Jews
1 I speak the truth in Christ; I am not lying, as confirmed by my
conscience in the Holy Spirit.
2 I have deep sorrow and unceasing anguish in my heart.
3 For I could wish that I myself were cursed and cut off from Christ
for the sake of my brothers, my own flesh and blood,
4 the people of Israel. Theirs is the adoption as sons; theirs the divine
glory and the covenants; theirs the giving of the law, the temple
worship, and the promises.
5 Theirs are the patriarchs, and from them proceeds the human
descent of Christ, who is God over all, forever worthy of praise!*
Amen.

God's Sovereign Choice
(Genesis 25:19–28; Malachi 1:1–5)

6 It is not as though God's word has failed. For not all who are
descended from Israel are Israel.
7 Nor because they are Abraham's descendants are they all his
children. On the contrary, "Through Isaac your offspring will be
reckoned."†
8 So it is not the children of the flesh who are God's children, but it is
the children of the promise who are regarded as offspring.
9 For this is what the promise stated: "At the appointed time I will
return, and Sarah will have a son."‡

10 Not only that, but Rebecca's children were conceived by one man,
our father Isaac.
11 Yet before the twins were born or had done anything good or bad,
in order that God's plan of election might stand,
12 not by works but by Him who calls, she was told, "The older will
serve the younger."§
13 So it is written: "Jacob I loved, but Esau I hated."*

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‡ **8:36** Psalms 44:22 * **9:5** Or forever blessed † **9:7** Genesis 21:12 ‡ **9:9** Genesis 18:14
§ **9:12** Genesis 25:23 * **9:13** Malachi 1:2–3

14 What then shall we say? Is God unjust? Certainly not!
15 For He says to Moses:

"I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion."†

16 So then, it does not depend on man's desire or effort, but on God's mercy.
17 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display My power in you, and that My name might be proclaimed in all the earth."‡
18 Therefore God has mercy on whom He wants to have mercy, and He hardens whom He wants to harden.

19 One of you will say to me, "Then why does God still find fault? For who can resist His will?"
20 But who are you, O man, to talk back to God? Shall what is formed say to Him who formed it, "Why did You make me like this?"§
21 Does not the potter have the right to make from the same lump of clay one vessel for special occasions and another for common use?

22 What if God, intending to show His wrath and make His power known, bore with great patience the vessels of His wrath, prepared for destruction?
23 What if He did this to make the riches of His glory known to the vessels of His mercy, whom He prepared in advance for glory—
24 including us, whom He has called not only from the Jews, but also from the Gentiles?
25 As He says in Hosea:

"I will call them 'My People' who are not My people,
and I will call her 'My Beloved' who is not My beloved,"*

26 and,

"It will happen that in the very place where it was said to them,
'You are not My people,'
they will be called
'sons of the living God.' "†

27 Isaiah cries out concerning Israel:

"Though the number of the Israelites is like the sand of the sea,
only the remnant will be saved.
28 For the Lord will carry out His sentence on the earth
thoroughly and decisively."‡

29 It is just as Isaiah foretold:

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† **9:15** Exodus 33:19 ‡ **9:17** Exodus 9:16 (see also LXX) § **9:20** Isaiah 29:16; Isaiah 45:9
* **9:25** Hosea 2:23 † **9:26** Hosea 1:10 ‡ **9:28** Isaiah 10:22–23 (see also LXX)

"Unless the Lord of Hosts had left us descendants,
we would have become like Sodom,
we would have resembled Gomorrah."§

Israel's Unbelief

30 What then will we say? That the Gentiles, who did not pursue
righteousness, have obtained it, a righteousness that is by faith;
31 but Israel, who pursued a law of righteousness, has not attained it.
32 Why not? Because their pursuit was not by faith, but as if it were
by works. They stumbled over the stumbling stone,
33 as it is written:

"See, I lay in Zion a stone of stumbling
and a rock of offense;*
and the one who believes in Him
will never be put to shame."†

10

The Word Brings Salvation
(Isaiah 65:1–16)
1 Brothers, my heart's desire and prayer to God for the Israelites is
for their salvation.
2 For I testify about them that they are zealous for God, but not on the
basis of knowledge.
3 Because they were ignorant of God's righteousness and sought to
establish their own, they did not submit to God's righteousness.
4 For Christ is the end of the law, to bring righteousness to everyone
who believes.

5 For concerning the righteousness that is by the law, Moses writes:
"The man who does these things will live by them."*
6 But the righteousness that is by faith says: "Do not say in your
heart, 'Who will ascend into heaven?'† (that is, to bring Christ down)
7 or, 'Who will descend into the Abyss?'‡ (that is, to bring Christ up
from the dead)."

8 But what does it say? "The word is near you; it is in your mouth
and in your heart,"§ that is, the word of faith we are proclaiming:
9 that if you confess with your mouth, "Jesus is Lord," and believe in
your heart that God raised Him from the dead, you will be saved.
10 For with your heart you believe and are justified, and with your
mouth you confess and are saved.

11 It is just as the Scripture says: "Anyone who believes in Him will
never be put to shame."*
12 For there is no difference between Jew and Greek: The same Lord
is Lord of all, and gives richly to all who call on Him,

§ **9:29** Isaiah 1:9 (see also LXX) * **9:33** Isaiah 8:14 † **9:33** Isaiah 28:16 (see also LXX)
* **10:5** Leviticus 18:5; see also Ezekiel 20:11, 13, and 21. † **10:6** Deuteronomy 30:12 ‡ **10:7**
See Deuteronomy 30:13. § **10:8** Deuteronomy 30:14 * **10:11** Isaiah 28:16 (see also LXX)

13 for, “Everyone who calls on the name of the Lord will be saved.”†

14 How then can they call on the One in whom they have not
believed? And how can they believe in the One of whom they have
not heard? And how can they hear without someone to preach?
15 And how can they preach unless they are sent? As it is written:
“How beautiful are the feet of those who bring good news!”‡

16 But not all of them welcomed the good news. For Isaiah says,
“Lord, who has believed our message?”§
17 Consequently, faith comes by hearing, and hearing by the word of
Christ.

18 But I ask, did they not hear? Indeed they did:

“Their voice has gone out into all the earth,
their words to the ends of the world.”*

19 I ask instead, did Israel not understand? First, Moses says:

“I will make you jealous by those who are not a nation;
I will make you angry by a nation without understanding.”†

20 And Isaiah boldly says:

“I was found by those who did not seek Me;
I revealed Myself to those who did not ask for Me.”‡

21 But as for Israel he says:

“All day long I have held out My hands
to a disobedient and obstinate people.”§

11

A Remnant Chosen by Grace
1 I ask then, did God reject His people? Certainly not! I am an Israelite
myself, a descendant of Abraham, from the tribe of Benjamin.
2 God did not reject His people, whom He foreknew. Do you not know
what the Scripture says about Elijah, how he appealed to God against
Israel:
3 “Lord, they have killed Your prophets and torn down Your altars. I
am the only one left, and they are seeking my life as well”*?

4 And what was the divine reply to him? “I have reserved for Myself
seven thousand men who have not bowed the knee to Baal.”†

† **10:13** Joel 2:32 ‡ **10:15** Literally good news of good things; BYZ and TR How beautiful are the feet of those who bring good news of peace, who bring good news of good things; Isaiah 52:7 § **10:16** Isaiah 53:1 * **10:18** Psalms 19:4 (see also LXX) † **10:19** Deuteronomy 32:21 (see also LXX) ‡ **10:20** Isaiah 65:1 § **10:21** Isaiah 65:2 (see also LXX) * **11:3** 1 Kings 19:10, 14 † **11:4** 1 Kings 19:18

5 In the same way, at the present time there is a remnant chosen by
grace.
6 And if it is by grace, then it is no longer by works. Otherwise, grace
would no longer be grace.‡

7 What then? What Israel was seeking, it failed to obtain, but the elect
did. The others were hardened,
8 as it is written:

"God gave them a spirit of stupor,
eyes that could not see,
and ears that could not hear,
to this very day."§

9 And David says:

"May their table become a snare and a trap,
a stumbling block and a retribution to them.
10 May their eyes be darkened so they cannot see,
and their backs be bent forever."*

The Ingrafting of the Gentiles

11 I ask then, did they stumble so as to fall beyond recovery?†
Certainly not! However, because of their trespass, salvation has come
to the Gentiles to make Israel jealous.
12 But if their trespass means riches for the world, and their failure
means riches for the Gentiles, how much greater riches will their
fullness bring!

13 I am speaking to you Gentiles. Inasmuch as I am the apostle to the
Gentiles, I magnify my ministry
14 in the hope that I may provoke my own people to jealousy and
save some of them.
15 For if their rejection is the reconciliation of the world, what will
their acceptance be but life from the dead?
16 If the first part of the dough is holy, so is the whole batch; if the
root is holy, so are the branches.

17 Now if some branches have been broken off, and you, a wild olive
shoot, have been grafted in among the others to share in the
nourishment of the olive root,
18 do not boast over those branches. If you do, remember this: You do
not support the root, but the root supports you.

19 You will say then, "Branches were broken off so that I could be
grafted in."

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‡ **11:6** BYZ and TR include But if it is by works, then it is no longer grace; otherwise work is no longer work. § **11:8** See Deuteronomy 29:4 and Isaiah 29:10. * **11:10** Psalms 69:22–23 (see also LXX) † **11:11** Or did they stumble so as to lose their share? Literally did they stumble that they might fall?

20 That is correct: They were broken off because of unbelief, but you
stand by faith. Do not be arrogant, but be afraid.
21 For if God did not spare the natural branches, He will certainly not
‡ spare you either.

22 Take notice, therefore, of the kindness and severity of God:
severity to those who fell, but kindness to you, if you continue in His
kindness. Otherwise you also will be cut off.
23 And if they do not persist in unbelief, they will be grafted in, for
God is able to graft them in again.
24 For if you were cut from a wild olive tree, and contrary to nature
were grafted into one that is cultivated, how much more readily will
these, the natural branches, be grafted into their own olive tree!

All Israel Will Be Saved

25 I do not want you to be ignorant of this mystery, brothers, so that
you will not be conceited: A hardening in part has come to Israel,
until the full number of the Gentiles has come in.
26 And so all Israel will be saved, as it is written:

"The Deliverer will come from Zion;
He will remove godlessness from Jacob.
27 And this is My covenant with them
when I take away their sins."§

28 Regarding the gospel, they are enemies on your account; but
regarding election, they are loved on account of the patriarchs.
29 For God's gifts and His call are irrevocable.

30 Just as you who formerly disobeyed God have now received mercy
through their disobedience,
31 so they too have now disobeyed, in order that they too may now
receive mercy through the mercy shown to you.*
32 For God has consigned everyone to disobedience so that He may
have mercy on everyone.

A Hymn of Praise
(Isaiah 40:9–31)

33 O, the depth of the riches
of the wisdom and knowledge of God!
How unsearchable are His judgments,
and untraceable His ways!
34 "Who has known the mind of the Lord?
Or who has been His counselor?"†
35 "Who has first given to God,
that God should repay him?"‡

‡ **11:21** Or He will perhaps not; SBL, NE, and WH He will not § **11:27** Isaiah 27:9 and Isaiah 59:20–21; see also LXX * **11:31** Literally may now receive mercy through your mercy; BYZ and TR may receive mercy through your mercy † **11:34** Isaiah 40:13 (see also LXX) ‡ **11:35** Job 41:11

36 For from Him and through Him and to Him are all things.
To Him be the glory forever! Amen.

12

Living Sacrifices
(1 Corinthians 3:16–23; 1 Corinthians 6:18–20)
1 Therefore I urge you, brothers, on account of God's mercy, to offer
your bodies as living sacrifices, holy and pleasing to God, which is
your spiritual service of worship.*
2 Do not be conformed to this world, but be transformed by the
renewing of your mind. Then you will be able to test and approve
what is the good, pleasing, and perfect will of God.

3 For by the grace given me I say to every one of you: Do not think of
yourself more highly than you ought, but think of yourself with sober
judgment, according to the measure of faith God has given you.
4 Just as each of us has one body with many members, and not all
members have the same function,
5 so in Christ we who are many are one body, and each member
belongs to one another.

6 We have different gifts according to the grace given us. If one's gift
is prophecy, let him use it in proportion to his faith;
7 if it is serving, let him serve; if it is teaching, let him teach;
8 if it is encouraging, let him encourage; if it is giving, let him give
generously; if it is leading, let him lead with diligence; if it is showing
mercy, let him do it cheerfully.

Love, Zeal, Hope, Hospitality
(John 13:31–35; 1 John 3:11–24)

9 Love must be sincere. Detest what is evil; cling to what is good.
10 Be devoted to one another in brotherly love. Outdo yourselves in
honoring one another.

11 Do not let your zeal subside; keep your spiritual fervor, serving the
Lord.

12 Be joyful in hope, patient in affliction, persistent in prayer.

13 Share with the saints who are in need. Practice hospitality.

Forgiveness
(Matthew 18:21–35)

14 Bless those who persecute you. Bless and do not curse.
15 Rejoice with those who rejoice; weep with those who weep.
16 Live in harmony with one another. Do not be proud, but enjoy the
company of the lowly. Do not be conceited.

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* **12:1** Or your reasonable service

17 Do not repay anyone evil for evil. Carefully consider what is right
in the eyes of everybody.
18 If it is possible on your part, live at peace with everyone.

19 Do not avenge yourselves, beloved, but leave room for God's wrath.
For it is written: "Vengeance is Mine; I will repay, says the Lord."†

20 On the contrary,

"If your enemy is hungry, feed him;
if he is thirsty, give him a drink.
For in so doing,
you will heap burning coals on his head."‡

21 Do not be overcome by evil, but overcome evil with good.

13

Submission to Authorities
(1 Peter 2:13–20)
1 Everyone must submit himself to the governing authorities, for
there is no authority except that which is from God. The authorities
that exist have been appointed by God.
2 Consequently, whoever resists authority is opposing what God has
set in place, and those who do so will bring judgment on themselves.

3 For rulers are not a terror to good conduct, but to bad. Do you want
to be unafraid of the one in authority? Then do what is right, and
you will have his approval.
4 For he is God's servant for your good. But if you do wrong, be
afraid, for he does not carry the sword in vain. He is God's servant,
an agent of retribution to the wrongdoer.

5 Therefore it is necessary to submit to authority, not only to avoid
punishment, but also as a matter of conscience.
6 This is also why you pay taxes. For the authorities are God's
servants, who devote themselves to their work.
7 Pay everyone what you owe him: taxes to whom taxes are due,
revenue to whom revenue is due, respect to whom respect is due,
honor to whom honor is due.

Love Fulfills the Law
(Leviticus 19:9–18)

8 Be indebted to no one, except to one another in love. For he who
loves his neighbor has fulfilled the law.
9 The commandments "Do not commit adultery," "Do not murder,"
"Do not steal," "Do not covet,"* and any other commandments, are
summed up in this one decree: "Love your neighbor as yourself."†

† **12:19** Deuteronomy 32:35 (see also LXX) ‡ **12:20** Proverbs 25:21–22 (see also LXX) * **13:9** Exodus 20:13–17; Deuteronomy 5:17–21 † **13:9** Leviticus 19:18

10 Love does no wrong to its neighbor. Therefore love is the
fulfillment of the law.

The Day Is Near

11 And do this, understanding the occasion. The hour has come for
you to wake up from your slumber, for our salvation is nearer now
than when we first believed.
12 The night is nearly over; the day has drawn near. So let us lay
aside the deeds of darkness and put on the armor of light.
13 Let us behave decently, as in the daytime, not in carousing and
drunkenness, not in sexual immorality and debauchery, not in
dissension and jealousy.
14 Instead, clothe yourselves with‡ the Lord Jesus Christ, and make no
provision for the desires of the flesh.

14

The Law of Liberty
(Matthew 7:1–6; Luke 6:37–42)
1 Accept him whose faith is weak, without passing judgment on his
opinions.*
2 For one person has faith to eat all things, while another, who is
weak, eats only vegetables.
3 The one who eats everything must not belittle the one who does not,
and the one who does not eat everything must not judge the one who
does, for God has accepted him.
4 Who are you to judge someone else's servant? To his own master he
stands or falls. And he will stand, for the Lord is able to make him
stand.

5 One person regards a certain day above the others, while someone
else considers every day alike. Each one should be fully convinced in
his own mind.
6 He who observes a special day does so to the Lord;† he who eats
does so to the Lord, for he gives thanks to God; and he who abstains
does so to the Lord and gives thanks to God.

7 For none of us lives to himself alone, and none of us dies to himself
alone.
8 If we live, we live to the Lord, and if we die, we die to the Lord. So
whether we live or die, we belong to the Lord.
9 For this reason Christ died and returned to life, that He might be the
Lord of both the dead and the living.

10 Why, then, do you judge your brother? Or why do you belittle your
brother? For we will all stand before God's judgment seat.
11 It is written:

"As surely as I live,

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‡ **13:14** Or put on; see verse 12. * **14:1** Or without quarreling over disputable matters
† **14:6** BYZ and TR include he who does not regard the day, to the Lord he does not regard it;

says the Lord,
every knee will bow before Me;
every tongue will confess to God.”‡

12 So then, each of us will give an account of himself to God.

The Law of Love
(Ezekiel 14:1–11; 1 Corinthians 8:1–13)

13 Therefore let us stop judging one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother’s way.

14 I am convinced and fully persuaded in the Lord Jesus that nothing is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.
15 If your brother is distressed by what you eat, you are no longer acting in love. Do not by your eating destroy your brother, for whom Christ died.

16 Do not allow what you consider good, then, to be spoken of as evil.
17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit.
18 For whoever serves Christ in this way is pleasing to God and approved by men.

19 So then, let us pursue what leads to peace and to mutual edification.
20 Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to let his eating be a stumbling block.
21 It is better not to eat meat or drink wine or to do anything to cause your brother to stumble.§

22 Keep your belief about such matters between yourself and God.*
Blessed is the one who does not condemn himself by what he approves.
23 But the one who has doubts is condemned if he eats, because his eating is not from faith; and everything that is not from faith is sin.†

15

Accept One Another
1 We who are strong ought to bear with the shortcomings of the weak and not to please ourselves.
2 Each of us should please his neighbor for his good, to build him up.
3 For even Christ did not please Himself, but as it is written: “The insults of those who insult You have fallen on Me.”*

‡ **14:11** Or will give praise to God or will acknowledge God; Isaiah 45:23 (see also LXX)
§ **14:21** SBL, BYZ, and TR include or to be hindered or weakened. * **14:22** Literally Keep the faith that you have to yourself before God † **14:23** Some manuscripts place the text of Romans 16:25–27 here. * **15:3** Psalms 69:9

4 For everything that was written in the past was written for our
instruction, so that through endurance and the encouragement of the
Scriptures, we might have hope.

5 Now may the God who gives endurance and encouragement grant
you harmony with one another in Christ Jesus,
6 so that with one mind and one voice you may glorify the God and
Father of our Lord Jesus Christ.

Christ the Servant of Jews and Gentiles

7 Accept one another, then, just as Christ accepted you, in order to
bring glory to God.
8 For I tell you that Christ has become a servant of the circumcised on
behalf of God's truth, to confirm the promises made to the patriarchs,
9 so that the Gentiles may glorify God for His mercy. As it is written:

"Therefore I will praise You among the Gentiles;
I will sing hymns to Your name."†

10 Again, it says:

"Rejoice, O Gentiles, with His people."‡

11 And again:

"Praise the Lord, all you Gentiles,
and extol Him, all you peoples."§

12 And once more, Isaiah says:

"The Root of Jesse will appear,
One who will arise to rule over the Gentiles;
in Him the Gentiles will put their hope."*

13 Now may the God of hope fill you with all joy and peace as you
believe in Him, so that you may overflow with hope by the power of
the Holy Spirit.

Paul the Minister to the Gentiles

14 I myself am convinced, my brothers, that you yourselves are full of
goodness, brimming with knowledge, and able to instruct one
another.
15 However, I have written you a bold reminder on some points,
because of the grace God has given me
16 to be a minister of Christ Jesus to the Gentiles in the priestly
service of the gospel of God, so that the Gentiles might become an
offering acceptable to God, sanctified by the Holy Spirit.

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† **15:9** 2 Samuel 22:50; Psalms 18:49 ‡ **15:10** Deuteronomy 32:43 § **15:11** Psalms 117:1
* **15:12** Isaiah 11:10 (see also LXX)

17 Therefore I exult in Christ Jesus in my service to God.
18 I will not presume to speak of anything except what Christ has
accomplished through me in leading the Gentiles to obedience by
word and deed,
19 by the power of signs and wonders, and by the power of the Spirit
of God.† So from Jerusalem all the way around to Illyricum, I have
fully proclaimed the gospel of Christ.

20 In this way I have aspired to preach the gospel where Christ was
not known, so that I would not be building on someone else's
foundation.
21 Rather, as it is written:

"Those who were not told about Him will see,
and those who have not heard will understand."‡

22 That is why I have often been hindered from coming to you.

Paul's Travel Plans
(1 Corinthians 16:5–9)

23 But now that there are no further opportunities for me in these
regions, and since I have longed for many years to visit you,
24 I hope to see you on my way to Spain. And after I have enjoyed
your company for a while, you can equip me for my journey.

25 Now, however, I am on my way to Jerusalem to serve the saints
there.
26 For Macedonia and Achaia were pleased to make a contribution for
the poor among the saints in Jerusalem.
27 They were pleased to do it, and indeed they owe it to them. For if
the Gentiles have shared in their spiritual blessings, they are
obligated to minister to them with material blessings.

28 So after I have completed this service and have safely delivered
this bounty to them, I will set off to Spain by way of you.
29 I know that when I come to you, I will come in the fullness of the
blessing § of Christ.

30 Now I urge you, brothers, by our Lord Jesus Christ and by the love
of the Spirit, to join me in my struggle by praying to God for me.
31 Pray that I may be delivered from the unbelievers in Judea, and
that my service in Jerusalem may be acceptable to the saints there,
32 so that by God's will I may come to you with joy and together with
you be refreshed.

33 The God of peace be with all of you. Amen.*

† **15:19** SBL the power of the Spirit; NE and WH the power of the Holy Spirit ‡ **15:21** Isaiah 52:15 (see also LXX) § **15:29** TR and BYZ include of the gospel. * **15:33** Some manuscripts do not include Amen. One early manuscript places the text of Romans 16:25–27 here.

16

Personal Greetings and Love

1 I commend to you our sister Phoebe, a servant * of the church in
Cenchrea.
2 Welcome her in the Lord in a manner worthy of the saints, and
assist her with anything she may need from you. For she has been a
great help to many people, including me.

3 Greet Prisca † and Aquila, my fellow workers in Christ Jesus,
4 who have risked their lives for me. Not only I but all the churches
of the Gentiles are grateful to them.
5 Greet also the church that meets at their house.

Greet my beloved Epenetus, who was the first convert to Christ in the
province of Asia.‡

6 Greet Mary, who has worked very hard for you.

7 Greet Andronicus and Junia,§ my fellow countrymen and fellow
prisoners. They are outstanding among the apostles, and they were
in Christ before I was.

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

10 Greet Apelles, who is approved in Christ.

Greet those who belong to the household of Aristobulus.

11 Greet Herodion, my fellow countryman.

Greet those from the household of Narcissus who are in the Lord.

12 Greet Tryphena and Tryphosa, women who have worked hard in
the Lord.

Greet my beloved Persis, who has worked very hard in the Lord.

13 Greet Rufus, chosen in the Lord, and his mother, who has been a
mother to me as well.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the
brothers with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas and
all the saints with them.

16 Greet one another with a holy kiss.

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* **16:1** Or deaconess † **16:3** Prisca is a variant of Priscilla; see Acts 18:2. ‡ **16:5** Literally in Asia; Asia was a Roman province in what is now western Turkey. § **16:7** Some translators Junias

All the churches of Christ send you greetings.

Avoid Divisions
(Titus 3:9–11)

17 Now I urge you, brothers, to watch out for those who create
divisions and obstacles that are contrary to the teaching you have
learned. Turn away from them.
18 For such people are not serving our Lord Christ, but their own
appetites. By smooth talk and flattery they deceive the hearts of the
naive.

19 Everyone has heard about your obedience, so I rejoice over you.
But I want you to be wise about what is good and innocent about
what is evil.

20 The God of peace will soon crush Satan under your feet. The grace
of our Lord Jesus Christ * be with you.

Greetings from Paul's Fellow Workers
(Colossians 4:7–14)

21 Timothy, my fellow worker, sends you greetings, as do Lucius,
Jason, and Sosipater, my fellow countrymen.

22 I, Tertius, who wrote down this letter, greet you in the Lord.

23 Gaius, who has hosted me and all the church, sends you greetings.

Erastus, the city treasurer, sends you greetings, as does our brother
Quartus.†

Doxology
(Jude 1:24–25)

25 Now to Him who is able to strengthen you by my gospel and by the
proclamation of Jesus Christ, according to the revelation of the
mystery concealed for ages past
26 but now revealed and made known through the writings of the
prophets by the command of the eternal God, in order to lead all
nations to the obedience that comes from faith ‡—
27 to the only wise God be glory forever through Jesus Christ! Amen.§

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* **16:20** NA, NE, and WH Lord Jesus † **16:23** SBL, BYZ, and TR include 24 May the grace of our Lord Jesus Christ be with you all. Amen. ‡ **16:26** Literally the obedience of faith § **16:27** Some manuscripts place the text of verses 25–27 after Romans 14:23 or after Romans 15:33.

1 Corinthians

Greetings from Paul and Sosthenes
(Acts 18:1–11; 2 Corinthians 1:1–2)
1 Paul, called to be an apostle of Christ Jesus by the will of God, and
our brother Sosthenes,

2 To the church of God in Corinth, to those sanctified in Christ Jesus
and called to be holy, together with all those everywhere who call on
the name of our Lord Jesus Christ, their Lord and ours:

3 Grace and peace to you from God our Father and the Lord Jesus
Christ.

Thanksgiving
(Philippians 1:3–11; Colossians 1:3–14)

4 I always thank my God for you because of the grace He has given
you in Christ Jesus.
5 For in Him you have been enriched in every way, in all speech and
all knowledge,
6 because our testimony about Christ was confirmed in you.

7 Therefore you do not lack any spiritual gift as you eagerly await the
revelation of our Lord Jesus Christ.
8 He will sustain you to the end, so that you will be blameless on the
day of our Lord Jesus Christ.
9 God, who has called you into fellowship with His Son Jesus Christ
our Lord, is faithful.

Unity in the Church
(Psalms 133:1–3; Ephesians 4:1–16)

10 I appeal to you, brothers, in the name of our Lord Jesus Christ, that
all of you agree together, so that there may be no divisions among
you and that you may be united in mind and conviction.
11 My brothers, some from Chloe's household have informed me that
there are quarrels among you.
12 What I mean is this: Individuals among you are saying, "I follow
Paul," "I follow Apollos," "I follow Cephas,"* or "I follow Christ."

13 Is Christ divided? Was Paul crucified for you? Were you baptized
into the name of Paul?
14 I thank God that I did not baptize any of you except Crispus and
Gaius,
15 so no one can say that you were baptized into my name.
16 Yes, I also baptized the household of Stephanas; beyond that I do
not remember if I baptized anyone else.

* **1:12** That is, Peter

17 For Christ did not send me to baptize, but to preach the gospel, not
with words of wisdom, lest the cross of Christ be emptied of its power.

The Message of the Cross

18 For the message of the cross is foolishness to those who are
perishing, but to us who are being saved it is the power of God.
19 For it is written:

"I will destroy the wisdom of the wise;
the intelligence of the intelligent I will frustrate."†

20 Where is the wise man? Where is the scribe? Where is the
philosopher of this age? Has not God made foolish the wisdom of the
world?
21 For since in the wisdom of God the world through its wisdom did
not know Him, God was pleased through the foolishness of what was
preached to save those who believe.

22 Jews demand signs and Greeks search for wisdom,
23 but we preach Christ crucified, a stumbling block to Jews and
foolishness to Gentiles,‡
24 but to those who are called, both Jews and Greeks, Christ the
power of God and the wisdom of God.

25 For the foolishness of God is wiser than man's wisdom,§ and the
weakness of God is stronger than man's strength.

Wisdom from God

26 Brothers, consider the time of your calling: Not many of you were
wise by human standards; not many were powerful; not many were
of noble birth.
27 But God chose the foolish things of the world to shame the wise;
God chose the weak things of the world to shame the strong.
28 He chose the lowly and despised things of the world, and the things
that are not, to nullify the things that are,
29 so that no one may boast in His presence.

30 It is because of Him that you are in Christ Jesus, who has become
for us wisdom from God: our righteousness, holiness, and
redemption.
31 Therefore, as it is written: "Let him who boasts boast in the Lord."*

2

Paul's Message by the Spirit's Power
1 When I came to you, brothers, I did not come with eloquence or
wisdom as I proclaimed to you the testimony about God.
2 For I resolved to know nothing while I was with you except Jesus
Christ and Him crucified.

† **1:19** Isaiah 29:14 (see also LXX) ‡ **1:23** BYZ and TR to Greeks § **1:25** Literally than men; twice in this verse * **1:31** Jeremiah 9:24

3 I came to you in weakness and fear, and with much trembling.
4 My message and my preaching were not with persuasive words of
wisdom, but with a demonstration of the Spirit's power,
5 so that your faith would not rest on men's wisdom, but on God's
power.

Spiritual Wisdom
(Ephesians 1:15–23)

6 Among the mature, however, we speak a message of wisdom—but
not the wisdom of this age or of the rulers of this age, who are
coming to nothing.
7 No, we speak of the mysterious and hidden wisdom of God,* which
He destined for our glory before time began.
8 None of the rulers of this age understood it. For if they had, they
would not have crucified the Lord of glory.
9 Rather, as it is written:

"No eye has seen,
no ear has heard,
no heart has imagined,
what God has prepared for those who love Him."†

10 But God has revealed it to us by the Spirit.

The Spirit searches all things, even the deep things of God.
11 For who among men knows the thoughts of man except his own
spirit within him? So too, no one knows the thoughts of God except
the Spirit of God.
12 We have not received the spirit of the world, but the Spirit who is
from God, that we may understand what God has freely given us.
13 And this is what we speak, not in words taught us by human
wisdom, but in words taught by the Spirit, expressing spiritual truths
in spiritual words.‡

14 The natural man does not accept the things that come from the
Spirit of God. For they are foolishness to him, and he cannot
understand them, because they are spiritually discerned.
15 The spiritual man judges all things, but he himself is not subject to
anyone's judgment.
16 "For who has known the mind of the Lord, so as to instruct Him?"§
But we have the mind of Christ.

3

God's Fellow Workers
(Hebrews 5:11–14)
1 Brothers, I could not address you as spiritual, but as worldly—as
infants in Christ.

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* **2:7** Or we speak God's wisdom in a mystery † **2:9** Isaiah 64:4 ‡ **2:13** Or to spiritual people § **2:16** Isaiah 40:13 (see also LXX)

2 I gave you milk, not solid food, for you were not yet ready for solid
food. In fact, you are still not ready,
3 for you are still worldly. For since there is jealousy and dissension
among you, are you not worldly? Are you not walking in the way of
man?
4 For when one of you says, “I follow Paul,” and another, “I follow
Apollos,” are you not mere men?

5 What then is Apollos? And what is Paul? They are servants through
whom you believed, as the Lord has assigned to each his role.
6 I planted the seed and Apollos watered it, but God made it grow.
7 So neither he who plants nor he who waters is anything, but only
God, who makes things grow.
8 He who plants and he who waters are one in purpose,* and each
will be rewarded according to his own labor.
9 For we are God’s fellow workers; you are God’s field, God’s building.

Christ Our Foundation
(Isaiah 28:14–22; Ephesians 2:19–22; 1 Peter 2:1–8)

10 By the grace God has given me, I laid a foundation as an expert
builder, and someone else is building on it. But each one must be
careful how he builds.
11 For no one can lay a foundation other than the one already laid,
which is Jesus Christ.

12 If anyone builds on this foundation using gold, silver, precious
stones, wood, hay, or straw,
13 his workmanship will be evident, because the Day will bring it to
light. It will be revealed with fire, and the fire will prove the quality
of each man’s work.
14 If what he has built survives, he will receive a reward.
15 If it is burned up, he will suffer loss. He himself will be saved, but
only as if through the flames.

God’s Temple and God’s Wisdom
(Romans 12:1–8; 1 Corinthians 6:18–20)

16 Do you not know that you yourselves are God’s temple, and that
God’s Spirit dwells in † you?
17 If anyone destroys God’s temple, God will destroy him; for God’s
temple is holy, and you are that temple.

18 Let no one deceive himself. If any of you thinks he is wise in this
age, he should become a fool, so that he may become wise.
19 For the wisdom of this world is foolishness in God’s sight. As it is
written: “He catches the wise in their craftiness.”‡
20 And again, “The Lord knows that the thoughts of the wise are
futile.”§

21 Therefore, stop boasting in men. All things are yours,

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* **3:8** Literally are one † **3:16** Or among ‡ **3:19** Job 5:13 § **3:20** Psalms 94:11

22 whether Paul or Apollos or Cephas * or the world or life or death
or the present or the future. All of them belong to you,
23 and you belong to Christ, and Christ belongs to God.

4

Servants of Christ

1 So then, men ought to regard us as servants of Christ and stewards
of the mysteries of God.
2 Now it is required of stewards that they be found faithful.

3 I care very little, however, if I am judged by you or by any human
court. In fact, I do not even judge myself.
4 My conscience is clear, but that does not vindicate me. It is the Lord
who judges me.

5 Therefore judge nothing before the appointed time; wait until the
Lord comes. He will bring to light what is hidden in darkness and
will expose the motives of men's hearts. At that time each will
receive his praise from God.

6 Brothers, I have applied these things to myself and Apollos for your
benefit, so that you may learn from us not to go beyond what is
written. Then you will not take pride in one man over another.
7 For who makes you so superior? What do you have that you did not
receive? And if you did receive it, why do you boast as though you
did not?

8 Already you have all you want. Already you have become rich.
Without us, you have become kings. How I wish you really were
kings, so that we might be kings with you!
9 For it seems to me that God has displayed us apostles at the end of
the procession, like prisoners appointed for death. We have become a
spectacle to the whole world, to angels as well as to men.

10 We are fools for Christ, but you are wise in Christ. We are weak,
but you are strong. You are honored, but we are dishonored.
11 To this very hour we are hungry and thirsty, we are poorly clothed,
we are brutally treated, we are homeless.
12 We work hard with our own hands. When we are vilified, we
bless; when we are persecuted, we endure it;
13 when we are slandered, we answer gently. Up to this moment we
have become the scum of the earth, the refuse of the world.

Paul's Fatherly Warning

14 I am not writing this to shame you, but to warn you as my beloved
children.
15 Even if you have ten thousand guardians in Christ, you do not have
many fathers; for in Christ Jesus I became your father through the
gospel.

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* **3:22** That is, Peter

16 Therefore I urge you to imitate me.
17 That is why I have sent you Timothy, my beloved and faithful child
in the Lord. He will remind you of my way of life in Christ Jesus,*
which is exactly what I teach everywhere in every church.

18 Some of you have become arrogant, as if I were not coming to you.
19 But I will come to you shortly, if the Lord is willing, and then I will
find out not only what these arrogant people are saying, but what
power they have.
20 For the kingdom of God is not a matter of talk but of power.
21 Which do you prefer? Shall I come to you with a rod, or in love
and with a gentle spirit?

5

Immorality Rebuked
(Leviticus 20:10–21; Proverbs 5:1–23)
1 It is actually reported that there is sexual immorality among you,
and of a kind that is intolerable even among pagans: A man has his
father's wife.
2 And you are proud! Shouldn't you rather have been stricken with
grief and have removed from your fellowship the man who did this?

3 Although I am absent from you in body, I am present with you in
spirit, and I have already pronounced judgment on the one who did
this, just as if I were present.
4 When you are assembled in the name of our Lord Jesus * and I am
with you in spirit, along with the power of the Lord Jesus,
5 hand this man over to Satan for the destruction of the flesh, so that
his spirit may be saved on the Day of the Lord.†

6 Your boasting is not good. Do you not know that a little leaven
works through the whole batch of dough?
7 Get rid of the old leaven, that you may be a new unleavened batch,
as you really are. For Christ, our Passover lamb, has been sacrificed.
8 Therefore let us keep the feast, not with the old bread, leavened
with malice and wickedness, but with the unleavened bread of
sincerity and of truth.

Expel the Immoral Brother

9 I wrote you in my letter not to associate with sexually immoral
people.
10 I was not including the sexually immoral of this world, or the
greedy and swindlers, or idolaters. In that case you would have to
leave this world.
11 But now I am writing you not to associate with anyone who claims
to be a brother but is sexually immoral or greedy, an idolater or a
verbal abuser, a drunkard or a swindler. With such a man do not
even eat.

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* **4:17** BYZ and TR my way of life in Christ, * **5:4** Or In the name of our Lord Jesus, when you are assembled † **5:5** BYZ and TR the Lord Jesus

12 What business of mine is it to judge those outside the church? Are
you not to judge those inside?
13 God will judge those outside. “Expel the wicked man from among
you.”‡

6

Lawsuits among Believers

1 If any of you has a grievance against another, how dare he go to law
before the unrighteous instead of before the saints!
2 Do you not know that the saints will judge the world? And if you
are to judge the world, are you not competent to judge trivial cases?
3 Do you not know that we will judge angels? How much more the
things of this life!

4 So if you need to settle everyday matters, do you appoint as judges
those of no standing in the church?
5 I say this to your shame. Is there really no one among you wise
enough to arbitrate between his brothers?
6 Instead, one brother goes to law against another, and this in front of
unbelievers!

7 The very fact that you have lawsuits among you means that you are
thoroughly defeated already. Why not rather be wronged? Why not
rather be cheated?
8 Instead, you yourselves cheat and do wrong, even against your own
brothers!*

Members of Christ

9 Do you not know that the wicked will not inherit the kingdom of
God? Do not be deceived: Neither the sexually immoral, nor idolaters,
nor adulterers, nor men who submit to or perform homosexual acts,
10 nor thieves, nor the greedy, nor drunkards, nor verbal abusers, nor
swindlers, will inherit the kingdom of God.
11 And that is what some of you were. But you were washed, you
were sanctified, you were justified, in the name of the Lord Jesus
Christ and by the Spirit of our God.

12 “Everything is permissible for me,” but not everything is beneficial.
“Everything is permissible for me,” but I will not be mastered by
anything.
13 “Food for the stomach and the stomach for food,” but God will
destroy them both. The body is not intended for sexual immorality,
but for the Lord, and the Lord for the body.
14 By His power God raised the Lord from the dead, and He will raise
us also.

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‡ **5:13** Literally Expel the evil from among you; Deuteronomy 13:5, 17:7, 19:19, 21:21, 22:21, 22:24, and 24:7 * **6:8** Literally do wrong, and this to brothers!

15 Do you not know that your bodies are members of Christ? Shall I
then take the members of Christ and unite them with a prostitute?
Never!
16 Or don't you know that he who unites himself with a prostitute is
one with her in body? For it is said, "The two will become one flesh."†
17 But he who unites himself with the Lord is one with Him in spirit.

The Temple of the Holy Spirit
(Romans 12:1–8; 1 Corinthians 3:16–23)

18 Flee from sexual immorality. Every other sin a man can commit is
outside his body, but he who sins sexually sins against his own body.
19 Do you not know that your body is a temple of the Holy Spirit who
is in you, whom you have received from God? You are not your own;
20 you were bought at a price. Therefore glorify God with your body.‡

7

Principles of Marriage
1 Now for the matters you wrote about: It is good to abstain from
sexual relations.*
2 But because there is so much sexual immorality, each man should
have his own wife, and each woman her own husband.

3 The husband should fulfill his marital duty to his wife, and likewise
the wife to her husband.
4 The wife does not have authority over her own body, but the
husband. Likewise the husband does not have authority over his own
body, but the wife.

5 Do not deprive each other, except by mutual consent and for a time,
so you may devote yourselves to prayer. Then come together again,
so that Satan will not tempt you through your lack of self-control.
6 I say this as a concession, not as a command.
7 I wish that all men were as I am. But each man has his own gift
from God; one has this gift, another has that.

8 Now to the unmarried and widows I say this: It is good for them to
remain unmarried, as I am.
9 But if they cannot control themselves, let them marry. For it is
better to marry than to burn with passion.

10 To the married I give this command (not I, but the Lord): A wife
must not separate from her husband.
11 But if she does, she must remain unmarried or else be reconciled
to her husband. And a husband must not divorce his wife.

12 To the rest I say this (I, not the Lord): If a brother has an
unbelieving wife and she is willing to live with him, he must not
divorce her.

† **6:16** Genesis 2:24 (see also LXX) ‡ **6:20** BYZ and TR include and with your spirit, which belong to God. * **7:1** Literally It is good for a man not to touch a woman.

13 And if a woman has an unbelieving husband and he is willing to
live with her, she must not divorce him.
14 For the unbelieving husband is sanctified through his believing
wife, and the unbelieving wife is sanctified through her believing
husband. Otherwise your children would be unclean, but now they
are holy.

15 But if the unbeliever leaves, let him go. The believing brother or
sister is not bound in such cases. God has called you † to live in peace.
16 How do you know, wife, whether you will save your husband? Or
how do you know, husband, whether you will save your wife?

Live Your Calling

17 Regardless, each one should lead the life that the Lord has assigned
to him and to which God has called him. This is what I prescribe in
all the churches.
18 Was a man already circumcised when he was called? He should
not become uncircumcised. Was a man still uncircumcised when
called? He should not be circumcised.
19 Circumcision is nothing and uncircumcision is nothing. Keeping
God's commandments is what counts.

20 Each one should remain in the situation he was in when he was
called.
21 Were you a slave when you were called? Do not let it concern
you—but if you can gain your freedom, take the opportunity.
22 For he who was a slave when he was called by the Lord is the
Lord's freedman. Conversely, he who was a free man when he was
called is Christ's slave.

23 You were bought at a price; do not become slaves of men.
24 Brothers, each one should remain in the situation he was in when
God called him.

The Unmarried and Widowed

25 Now about virgins, I have no command from the Lord, but I give a
judgment as one who by the Lord's mercy is trustworthy.
26 Because of the present ‡ crisis, I think it is good for a man to
remain as he is.
27 Are you committed to a wife? Do not seek to be released. Are you
free of commitment? Do not look for a wife.
28 But if you do marry, you have not sinned. And if a virgin marries,
she has not sinned. But those who marry will face troubles in this
life, and I want to spare you this.

29 What I am saying, brothers, is that the time is short. From now on
those who have wives should live as if they had none;
30 those who weep, as if they did not; those who are joyful, as if they
were not; those who make a purchase, as if they had nothing;

† **7:15** SBL, BYZ, and TR us ‡ **7:26** Or impending

31 and those who use the things of this world, as if not dependent on
them. For this world in its present form is passing away.

32 I want you to be free from concern. The unmarried man is
concerned about the work of the Lord, how he can please the Lord.
33 But the married man is concerned about the affairs of this world,
how he can please his wife,
34 and his interests are divided. The unmarried woman or virgin is
concerned about the work of the Lord, how she can be holy in both
body and spirit. But the married woman is concerned about the
affairs of this world, how she can please her husband.

35 I am saying this for your own good, not to restrict you, but in order
to promote proper decorum and undivided devotion to the Lord.

36 However, if someone thinks he is acting inappropriately toward his
betrothed, and if she is beyond her youth and they ought to marry,§
let him do as he wishes; he is not sinning; they should get married.
37 But the man who is firmly established in his heart and under no
constraint, with control over his will and resolve in his heart not to
marry the virgin,* he will do well.

38 So then, he who marries the virgin does well, but he who does not
marry her does even better.

39 A wife is bound to her husband as long as he lives. But if her
husband dies, she is free to marry anyone she wishes, as long as he
belongs to the Lord.†
40 In my judgment, however, she is happier if she remains as she is.
And I think that I too have the Spirit of God.

8

Food Sacrificed to Idols
(Ezekiel 14:1–11; Romans 14:13–23)
1 Now about food sacrificed to idols: We know that we all have
knowledge. Knowledge puffs up, but love builds up.
2 The one who thinks he knows something does not yet know as he
ought to know.
3 But the one who loves God is known by God.

4 So about eating food sacrificed to idols: We know that an idol is
nothing at all in the world, and that there is no God but one.
5 For even if there are so-called gods, whether in heaven or on earth
(as there are many so-called gods and lords),
6 yet for us there is but one God, the Father, from whom all things
came and for whom we exist. And there is but one Lord, Jesus Christ,
through whom all things came and through whom we exist.

§ **7:36** Literally and it ought to be so * **7:37** Literally in his heart to keep the virgin or in his heart to keep the betrothed † **7:39** Literally she is free to be married to whom she wishes, only in the Lord

7 But not everyone has this knowledge. Some people are still so
accustomed to idols that they eat such food as if it were sacrificed to
an idol. And since their conscience is weak, it is defiled.
8 But food does not bring us closer to God: We are no worse if we do
not eat, and no better if we do.

9 Be careful, however, that your freedom does not become a
stumbling block to the weak.
10 For if someone with a weak conscience sees you who are well
informed eating in an idol's temple, will he not be encouraged to eat
food sacrificed to idols?
11 So this weak brother, for whom Christ died, is destroyed by your
knowledge.
12 By sinning against your brothers in this way and wounding their
weak conscience, you sin against Christ.

13 Therefore, if what I eat causes my brother to stumble, I will never
eat meat again, so that I will not cause him to stumble.

9

The Rights of an Apostle
(Deuteronomy 18:1–8)
1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?
Are you yourselves not my workmanship in the Lord?
2 Even if I am not an apostle to others, surely I am to you. For you
are the seal of my apostleship in the Lord.

3 This is my defense to those who scrutinize me:
4 Have we no right to food and to drink?
5 Have we no right to take along a believing wife,* as do the other
apostles and the Lord's brothers and Cephas?†
6 Or are Barnabas and I the only apostles who must work for a
living?‡

7 Who serves as a soldier at his own expense? Who plants a vineyard
and does not eat of its fruit? Who tends a flock and does not drink of
its milk?

8 Do I say this from a human perspective? Doesn't the Law say the
same thing?
9 For it is written in the Law of Moses: "Do not muzzle an ox while it
is treading out the grain."§ Is it about oxen that God is concerned?
10 Isn't He actually speaking on our behalf? Indeed, this was written
for us, because when the plowman plows and the thresher threshes,
they should also expect to share in the harvest.

11 If we have sown spiritual seed among you, is it too much for us to
reap a material harvest from you?

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* **9:5** Literally take along a sister—a wife— † **9:5** That is, Peter ‡ **9:6** Literally Or is it only Barnabas and I who do not have authority not to work? § **9:9** Deuteronomy 25:4

12 If others have this right to your support, shouldn't we have it all
the more? But we did not exercise this right. Instead, we put up with
anything rather than hinder the gospel of Christ.

13 Do you not know that those who work in the temple eat of its food,
and those who serve at the altar partake of its offerings?
14 In the same way, the Lord has prescribed that those who preach
the gospel should receive their living from the gospel.
15 But I have not used any of these rights. And I am not writing this
to suggest that something be done for me. Indeed, I would rather die
than let anyone nullify my boast.

16 Yet when I preach the gospel, I have no reason to boast, because I
am obligated to preach. Woe to me if I do not preach the gospel!
17 If my preaching is voluntary, I have a reward. But if it is not
voluntary, I am still entrusted with a responsibility.
18 What then is my reward? That in preaching the gospel I may offer
it free of charge, and so not use up my rights in preaching it.

Paul the Servant to All

19 Though I am free of obligation to anyone, I make myself a slave to
everyone, to win as many as possible.
20 To the Jews I became like a Jew, to win the Jews. To those under
the law I became like one under the law (though I myself am not
under the law), to win those under the law.
21 To those without the law I became like one without the law (though
I am not outside the law of God but am under the law of Christ), to
win those without the law.
22 To the weak I became weak, to win the weak. I have become all
things to all people so that by all possible means I might save some.

23 I do all this for the sake of the gospel, so that I may share in its
blessings.

Run Your Race to Win

24 Do you not know that in a race all the runners run, but only one
receives the prize? Run in such a way as to take the prize.
25 Everyone who competes in the games trains with strict discipline.
They do it for a crown that is perishable, but we do it for a crown
that is imperishable.
26 Therefore I do not run aimlessly; I do not fight like I am beating
the air.
27 No, I discipline my body and make it my slave, so that after I have
preached to others, I myself will not be disqualified.

10

Warnings from Israel's Past
(Numbers 16:41–50; Numbers 25:1–5)
1 I do not want you to be unaware, brothers, that our forefathers
were all under the cloud, and that they all passed through the sea.

2 They were all baptized into Moses in the cloud and in the sea.
3 They all ate the same spiritual food
4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.
5 Nevertheless, God was not pleased with most of them, for they were struck down in the wilderness.

6 These things took place as examples to keep us from craving evil things as they did.
7 Do not be idolaters, as some of them were. As it is written: "The people sat down to eat and to drink, and got up to indulge in revelry."*
8 We should not commit sexual immorality, as some of them did, and in one day twenty-three thousand of them died.
9 We should not test Christ,† as some of them did, and were killed by snakes.
10 And do not complain, as some of them did, and were killed by the destroying angel.‡

11 Now these things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.
12 So the one who thinks he is standing firm should be careful not to fall.
13 No temptation has seized you except what is common to man. And God is faithful; He will not let you be tempted beyond what you can bear. But when you are tempted, He will also provide an escape, so that you can stand up under it.

Flee from Idolatry
(Exodus 20:22–26)

14 Therefore, my beloved, flee from idolatry.
15 I speak to reasonable people; judge for yourselves what I say.
16 Is not the cup of blessing that we bless a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?
17 Because there is one loaf, we who are many are one body; for we all partake of the one loaf.

18 Consider the people of Israel: Are not those who eat the sacrifices fellow partakers in the altar?
19 Am I suggesting, then, that food sacrificed to an idol is anything, or that an idol is anything?
20 No, but the sacrifices of pagans are offered to demons, not to God. And I do not want you to be participants with demons.
21 You cannot drink the cup of the Lord and the cup of demons too; you cannot partake in the table of the Lord and the table of demons too.

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* **10:7** Or to play; Exodus 32:6 † **10:9** WH, NE, and Tischendorf test the Lord ‡ **10:10** Literally the destroyer

22 Are we trying to provoke the Lord to jealousy? Are we stronger
than He?

All to God's Glory
(1 Peter 4:1–11)

23 "Everything is permissible,"§ but not everything is beneficial.
"Everything is permissible," but not everything is edifying.
24 No one should seek his own good, but the good of others.

25 Eat anything sold in the meat market without raising questions of
conscience,
26 for, "The earth is the Lord's, and the fullness thereof."*

27 If an unbeliever invites you to a meal and you want to go, eat
anything set before you without raising questions of conscience.
28 But if someone tells you, "This food was offered to idols," then do
not eat it, for the sake of the one who told you and for the sake of
conscience—†
29 the other one's conscience, I mean, not your own. For why should
my freedom be determined by someone else's conscience?
30 If I partake in the meal with thankfulness, why am I denounced
because of that for which I give thanks?

31 So whether you eat or drink or whatever you do, do it all to the
glory of God.
32 Do not become a stumbling block, whether to Jews or Greeks or the
church of God—
33 as I also try to please everyone in all I do. For I am not seeking my
own good, but the good of many, that they may be saved.

11

Roles in Worship
1 You are to imitate me, just as I imitate Christ.

2 Now I commend you for remembering me in everything and for
maintaining the traditions, just as I passed them on to you.
3 But I want you to understand that the head of every man is Christ,
and the head of the woman is man, and the head of Christ is God.

4 Every man who prays or prophesies with his head covered
dishonors his head.
5 And every woman who prays or prophesies with her head
uncovered dishonors her head, for it is just as if her head were
shaved.
6 If a woman does not cover her head, she should have her hair cut
off. And if it is shameful for a woman to have her hair cut or shaved
off, she should cover her head.

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§ **10:23** Or "All things are lawful," twice in this verse * **10:26** Psalms 24:1 † **10:28** BYZ and TR and for the sake of conscience—for the earth is the Lord's, and the fullness thereof—

7 A man ought not to cover his head, since he is the image and glory
of God; but the woman is the glory of man.
8 For man did not come from woman, but woman from man.
9 Neither was man created for woman, but woman for man.
10 For this reason a woman ought to have a sign of authority on * her
head, because of the angels.

11 In the Lord, however, woman is not independent of man, nor is
man independent of woman.
12 For just as woman came from man, so also man is born of woman.
But everything comes from God.

13 Judge for yourselves: Is it proper for a woman to pray to God with
her head uncovered?
14 Doesn't nature itself teach you that if a man has long hair, it is a
disgrace to him,
15 but that if a woman has long hair, it is her glory? For long hair is
given to her as a covering.
16 If anyone is inclined to dispute this, we have no other practice, nor
do the churches of God.

Sharing in the Lord's Supper
(Matthew 26:20–30; Mark 14:17–26; Luke 22:14–23)

17 In the following instructions I have no praise to offer, because your
gatherings do more harm than good.
18 First of all, I hear that when you come together as a church, there
are divisions among you, and in part I believe it.
19 And indeed, there must be differences among you to show which of
you are approved.

20 Now then, when you come together, it is not the Lord's Supper you
eat.
21 For as you eat, each of you goes ahead without sharing his meal.†
While one remains hungry, another gets drunk.
22 Don't you have your own homes in which to eat and drink? Or do
you despise the church of God and humiliate those who have
nothing? What can I say to you? Shall I praise you for this? No, I will
not!

23 For I received from the Lord what I also passed on to you: The
Lord Jesus, on the night He was betrayed, took bread,
24 and when He had given thanks, He broke it and said, "This is My
body, which is for you;‡ do this in remembrance of Me."
25 In the same way, after supper He took the cup, saying, "This cup is
the new covenant in My blood; do this, as often as you drink it, in
remembrance of Me."
26 For as often as you eat this bread and drink this cup, you proclaim
the Lord's death until He comes.

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* **11:10** Or have authority over † **11:21** Literally each one takes first his own meal. ‡ **11:24** BYZ and TR which is broken for you

27 Therefore, whoever eats the bread or drinks the cup of the Lord in
an unworthy manner will be guilty of sinning against the § body and
blood of the Lord.
28 Each one must examine himself before he eats of the bread and
drinks of the cup.
29 For anyone who eats and drinks without recognizing the body *
eats and drinks judgment on himself.
30 That is why many among you are weak and sick, and a number of
you have fallen asleep.

31 Now if we judged ourselves properly, we would not come under
judgment.
32 But when we are judged by the Lord, we are being disciplined so
that we will not be condemned with the world.

33 So, my brothers, when you come together to eat, wait for one
another.
34 If anyone is hungry, he should eat at home, so that when you come
together it will not result in judgment. And when I come, I will give
instructions about the remaining matters.

12

Spiritual Gifts
1 Now about spiritual gifts, brothers, I do not want you to be
uninformed.
2 You know that when you were pagans, you were influenced and led
astray to mute idols.
3 Therefore I inform you that no one who is speaking by the Spirit of
God says, "Jesus be cursed," and no one can say, "Jesus is Lord,"
except by the Holy Spirit.

4 There are different gifts, but the same Spirit.
5 There are different ministries, but the same Lord.
6 There are different ways of working, but the same God works all
things in all people.

7 Now to each one the manifestation of the Spirit is given for the
common good.
8 To one there is given through the Spirit the message of wisdom, to
another the message of knowledge by the same Spirit,
9 to another faith by the same Spirit, to another gifts of healing by
that one Spirit,
10 to another the working of miracles, to another prophecy, to
another distinguishing between spirits, to another speaking in
various tongues, and to still another the interpretation of tongues.
11 All these are the work of one and the same Spirit, who apportions
them to each one as He determines.

The Body of Christ

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§ **11:27** Or will be responsible for the * **11:29** BYZ and TR the body of the Lord

12 The body is a unit, though it is composed of many parts. And
although its parts are many, they all form one body. So it is with
Christ.
13 For in one Spirit we were all baptized into one body, whether Jews
or Greeks, slave or free, and we were all given one Spirit to drink.

14 For the body does not consist of one part, but of many.
15 If the foot should say, “Because I am not a hand, I do not belong to
the body,” that would not make it any less a part of the body.
16 And if the ear should say, “Because I am not an eye, I do not belong
to the body,” that would not make it any less a part of the body.
17 If the whole body were an eye, where would the sense of hearing
be? If the whole body were an ear, where would the sense of smell
be?

18 But in fact, God has arranged the members of the body, every one
of them, according to His design.
19 If they were all one part, where would the body be?
20 As it is, there are many parts, but one body.

21 The eye cannot say to the hand, “I do not need you.” Nor can the
head say to the feet, “I do not need you.”
22 On the contrary, the parts of the body that seem to be weaker are
indispensable,
23 and the parts we consider less honorable, we treat with greater
honor. And our unpresentable parts are treated with special modesty,
24 whereas our presentable parts have no such need.

But God has composed the body and has given greater honor to the
parts that lacked it,
25 so that there should be no division in the body, but that its
members should have mutual concern for one another.
26 If one part suffers, every part suffers with it; if one part is honored,
every part rejoices with it.

The Greater Gifts

27 Now you are the body of Christ, and each of you is a member of it.
28 And in the church God has appointed first of all apostles, second
prophets, third teachers, then workers of miracles, and those with
gifts of healing, helping, administration, and various tongues.
29 Are all apostles? Are all prophets? Are all teachers? Do all work
miracles?
30 Do all have gifts of healing? Do all speak in tongues? Do all
interpret?
31 But eagerly desire the greater gifts.

And now I will show you the most excellent way.

13

Love

1 If I speak in the tongues of men and of angels, but have not love, I
am only a ringing gong or a clanging cymbal.
2 If I have the gift of prophecy and can fathom all mysteries and all
knowledge, and if I have absolute faith so as to move mountains, but
have not love, I am nothing.
3 If I give all I possess to the poor and exult in the surrender of my
body,* but have not love, I gain nothing.

4 Love is patient, love is kind. It does not envy, it does not boast, it is
not proud.
5 It is not rude, it is not self-seeking, it is not easily angered, it keeps
no account of wrongs.
6 Love takes no pleasure in evil, but rejoices in the truth.
7 It bears all things, believes all things, hopes all things, endures all
things.

8 Love never fails. But where there are prophecies, they will cease;
where there are tongues, they will be restrained; where there is
knowledge, it will be dismissed.
9 For we know in part and we prophesy in part,
10 but when the perfect comes, the partial passes away.

11 When I was a child, I talked like a child, I thought like a child, I
reasoned like a child. When I became a man, I set aside childish ways.
12 Now we see but a dim reflection as in a mirror; then we shall see
face to face. Now I know in part; then I shall know fully, even as I am
fully known.

13 And now these three remain: faith, hope, and love; but the greatest
of these is love.

14

Prophecy and Tongues
1 Earnestly pursue love and eagerly desire spiritual gifts, especially
the gift of prophecy.
2 For he who speaks in a tongue does not speak to men, but to God.
Indeed, no one understands him; he utters mysteries in the Spirit.
3 But he who prophesies speaks to men for their edification,
encouragement, and comfort.
4 The one who speaks in a tongue edifies himself, but the one who
prophesies edifies the church.

5 I wish that all of you could speak in tongues, but I would rather
have you prophesy. He who prophesies is greater than one who
speaks in tongues, unless he interprets so that the church may be
edified.

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* **13:3** SBL, NE, BYZ, and TR surrender my body to be burned

6 Now, brothers, if I come to you speaking in tongues, how will I
benefit you, unless I bring you some revelation or knowledge or
prophecy or teaching?
7 Even in the case of lifeless instruments, such as the flute or harp,
how will anyone recognize the tune they are playing unless the notes
are distinct?
8 Again, if the trumpet sounds a muffled call, who will prepare for
battle?
9 So it is with you. Unless you speak intelligible words with your
tongue, how will anyone know what you are saying? You will just be
speaking into the air.

10 Assuredly, there are many different languages in the world, yet
none of them is without meaning.
11 If, then, I do not know the meaning of someone's language, I am a
foreigner * to the speaker, and he is a foreigner to me.

12 It is the same with you. Since you are eager to have spiritual gifts,
strive to excel in gifts that build up the church.
13 Therefore, the one who speaks in a tongue should pray that he may
interpret.
14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

15 What then shall I do? I will pray with my spirit, but I will also pray
with my mind. I will sing with my spirit, but I will also sing with my
mind.
16 Otherwise, if you speak a blessing in spirit,† how can someone who
is uninstructed say "Amen" to your thanksgiving, since he does not
know what you are saying?
17 You may be giving thanks well enough, but the other one is not
edified.

18 I thank God that I speak in tongues more than all of you.
19 But in the church, I would rather speak five coherent words to
instruct others than ten thousand words in a tongue.

20 Brothers, stop thinking like children. In regard to evil be infants,
but in your thinking be mature.
21 It is written in the Law:

"By strange tongues and foreign lips
I will speak to this people,
but even then they will not listen to Me,
says the Lord."‡

22 Tongues, then, are a sign, not for believers, but for unbelievers.
Prophecy, however, is for believers, not for unbelievers.

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* **14:11** Literally a barbarian; twice in this verse † **14:16** Or in the Spirit ‡ **14:21** Isaiah 28:11–12

23 So if the whole church comes together and everyone speaks in
tongues, and some who are uninstructed or some unbelievers come
in, will they not say that you are out of your minds?
24 But if an unbeliever or uninstructed person comes in while
everyone is prophesying, he will be convicted and called to account
by all,
25 and the secrets of his heart will be made known. So he will fall
facedown and worship God, proclaiming, "God is truly among you!"

Orderly Worship

26 What then shall we say, brothers? When you come together,
everyone has a psalm or a teaching, a revelation, a tongue, or an
interpretation. All of these must be done to build up the church.

27 If anyone speaks in a tongue, two, or at most three, should speak in
turn, and someone must interpret.
28 But if there is no interpreter, he should remain silent in the church
and speak only to himself and God.

29 Two or three prophets should speak, and the others should weigh
carefully what is said.
30 And if a revelation comes to someone who is seated, the first
speaker should stop.
31 For you can all prophesy in turn so that everyone may be
instructed and encouraged.
32 The spirits of prophets are subject to prophets.
33 For God is not a God of disorder, but of peace—as in all the
churches of the saints.§

34 Women are to be silent in the churches. They are not permitted to
speak, but must be in submission, as the law says.
35 If they wish to inquire about something, they are to ask their own
husbands at home; for it is dishonorable for a woman to speak in the
church.*

36 Did the word of God originate with you? Or are you the only ones
it has reached?
37 If anyone considers himself a prophet or spiritual person, let him
acknowledge that what I am writing you is the Lord's command.
38 But if anyone ignores this, he himself will be ignored.†

39 So, my brothers, be eager to prophesy, and do not forbid speaking
in tongues.
40 But everything must be done in a proper and orderly manner.

15

The Resurrection of Christ

§ **14:33** Or of peace. As in all the churches of the saints: Thus, some translators begin the new paragraph after peace. * **14:35** Some manuscripts place verses 34–35 after verse 40. † **14:38** BYZ and TR let him be ignorant

1 Now, brothers, I want to remind you of the gospel I preached to you,
which you received, and in which you stand firm.
2 By this gospel you are saved, if you hold firmly to the word I
preached to you. Otherwise, you have believed in vain.

3 For what I received I passed on to you as of first importance: that
Christ died for our sins according to the Scriptures,
4 that He was buried, that He was raised on the third day according
to the Scriptures,
5 and that He appeared to Cephas * and then to the Twelve.
6 After that, He appeared to more than five hundred brothers at once,
most of whom are still living, though some have fallen asleep.
7 Then He appeared to James, then to all the apostles.
8 And last of all He appeared to me also, as to one of untimely birth.

9 For I am the least of the apostles and am unworthy to be called an
apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am, and His grace to me was
not in vain. No, I worked harder than all of them—yet not I, but the
grace of God that was with me.
11 Whether, then, it was I or they, this is what we preach, and this is
what you believed.

The Resurrection of the Dead

12 But if it is preached that Christ has been raised from the dead, how
can some of you say that there is no resurrection of the dead?
13 If there is no resurrection of the dead, then not even Christ has
been raised.
14 And if Christ has not been raised, our preaching is worthless, and
so is your faith.
15 In that case, we are also exposed as false witnesses about God. For
we have testified about God that He raised Christ from the dead, but
He did not raise Him if in fact the dead are not raised.

16 For if the dead are not raised, then not even Christ has been raised.
17 And if Christ has not been raised, your faith is futile; you are still
in your sins.
18 Then those also who have fallen asleep in Christ have perished.
19 If our hope in Christ is for this life alone, we are to be pitied more
than all men.

The Order of Resurrection

20 But Christ has indeed been raised from the dead, the firstfruits of
those who have fallen asleep.
21 For since death came through a man, the resurrection of the dead
comes also through a man.
22 For as in Adam all die, so in Christ all will be made alive.
23 But each in his own turn: Christ the firstfruits; then at His coming,
those who belong to Him.

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* **15:5** That is, Peter

24 Then the end will come, when He hands over the kingdom to God
the Father after He has destroyed all dominion, authority, and power.
25 For He must reign until He has put all His enemies under His feet.
26 The last enemy to be destroyed is death.
27 For "God has put everything under His feet."† Now when it says
that everything has been put under Him, this clearly does not include
the One who put everything under Him.
28 And when all things have been subjected to Him, then the Son
Himself will be made subject to Him who put all things under Him,
so that God may be all in all.

29 If these things are not so, what will those do who are baptized for
the dead? If the dead are not raised at all, why are people baptized
for them?
30 And why do we endanger ourselves every hour?
31 I face death every day, brothers, as surely as I boast about you in
Christ Jesus our Lord.
32 If I fought wild beasts in Ephesus for human motives, what did I
gain? If the dead are not raised,

"Let us eat and drink,
for tomorrow we die."‡

33 Do not be deceived: "Bad company corrupts good character."§
34 Sober up as you ought, and stop sinning; for some of you are
ignorant of God. I say this to your shame.

The Resurrection Body

35 But someone will ask, "How are the dead raised? With what kind
of body will they come?"
36 You fool! What you sow does not come to life unless it dies.
37 And what you sow is not the body that will be, but just a seed,
perhaps of wheat or something else.
38 But God gives it a body as He has designed, and to each kind of
seed He gives its own body.

39 Not all flesh is the same: Men have one kind of flesh, animals have
another, birds another, and fish another.
40 There are also heavenly bodies and earthly bodies. But the
splendor of the heavenly bodies is of one degree, and the splendor of
the earthly bodies is of another.
41 The sun has one degree of splendor, the moon another, and the
stars another; and star differs from star in splendor.

42 So will it be with the resurrection of the dead: What is sown is
perishable; it is raised imperishable.
43 It is sown in dishonor; it is raised in glory. It is sown in weakness;
it is raised in power.

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† **15:27** Psalms 8:6 ‡ **15:32** Isaiah 22:13 § **15:33** Probably a quote from the Greek comedy Thais by Menander

44 It is sown a natural body; it is raised a spiritual body. If there is a
natural body, there is also a spiritual body.
45 So it is written: “The first man Adam became a living being;”* the
last Adam a life-giving spirit.

46 The spiritual, however, was not first, but the natural, and then the
spiritual.
47 The first man was of the dust of the earth, the second man from
heaven.
48 As was the earthly man, so also are those who are of the earth; and
as is the heavenly man, so also are those who are of heaven.
49 And just as we have borne the likeness of the earthly man, so also
shall we bear the likeness of the heavenly man.

Where, O Death, Is Your Victory?
(Hosea 13:9–14)

50 Now I declare to you, brothers, that flesh and blood cannot inherit
the kingdom of God, nor does the perishable inherit the imperishable.

51 Listen, I tell you a mystery: We will not all sleep, but we will all be
changed—
52 in an instant, in the twinkling of an eye, at the last trumpet. For
the trumpet will sound, the dead will be raised imperishable, and we
will be changed.
53 For the perishable must be clothed † with the imperishable, and the
mortal with immortality.

54 When the perishable has been clothed with the imperishable and
the mortal with immortality,‡ then the saying that is written will
come to pass: “Death has been swallowed up in victory.”§

55 “Where, O Death, is your victory?
Where, O Death, is your sting?”*

56 The sting of death is sin, and the power of sin is the law.
57 But thanks be to God, who gives us the victory through our Lord
Jesus Christ!

58 Therefore, my beloved brothers, be steadfast and immovable.
Always excel in the work of the Lord, because you know that your
labor in the Lord is not in vain.

16

The Collection for the Saints
(2 Corinthians 9:1–15)
1 Now about the collection for the saints, you are to do as I directed
the churches of Galatia:

* **15:45** Genesis 2:7 † **15:53** Or clothe itself ‡ **15:54** WH does not include and the mortal with immortality. § **15:54** Isaiah 25:8 * **15:55** Hosea 13:14 (see also LXX); BYZ and TR “Where, O Death, is your sting? Where, O Hades, is your victory?”

2 On the first day of every week, each of you should set aside a
portion of his income, saving it up, so that when I come no
collections will be needed.
3 Then, on my arrival, I will send letters with those you recommend
to carry your gift to Jerusalem.
4 And if it is advisable for me to go also, they can travel with me.

Paul's Travel Plans
(Romans 15:23–33)

5 After I go through Macedonia, however, I will come to you; for I will
be going through Macedonia.
6 Perhaps I will stay with you awhile, or even spend the winter, so
that you can help me on my journey, wherever I go.
7 For I do not want to see you now only in passing; I hope to spend
some time with you, if the Lord permits.
8 But I will stay in Ephesus until Pentecost,*
9 because a great door for effective work has opened to me, even
though many oppose me.

Timothy and Apollos
(Philippians 2:19–30)

10 If Timothy comes, see to it that he has nothing to fear while he is
with you, for he is doing the work of the Lord, just as I am.
11 No one, then, should treat him with contempt. Send him on his
way in peace so that he can return to me, for I am expecting him
along with the brothers.

12 Now about our brother Apollos: I strongly urged him to go to you
with the brothers. He was not at all inclined to go now, but he will go
when he has the opportunity.

Concluding Exhortations

13 Be on the alert. Stand firm in the faith. Be men of courage. Be
strong.
14 Do everything in love.

15 You know that Stephanas and his household were the first converts
in Achaia, and they have devoted themselves to the service of the
saints. Now I urge you, brothers,
16 to submit to such as these, and to every fellow worker and laborer.

17 I am glad that Stephanas, Fortunatus, and Achaicus have arrived,
because they have supplied what was lacking from you.
18 For they refreshed my spirit and yours as well. Show your
appreciation, therefore, to such men.

Signature and Final Greetings
(Colossians 4:15–18; 2 Thessalonians 3:16–18)

* **16:8** That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22).

19 The churches in the province of Asia † send you greetings.

Aquila and Prisca ‡ greet you warmly in the Lord, and so does the church that meets at their house.

20 All the brothers here send you greetings. Greet one another with a holy kiss.

21 This greeting is in my own hand—Paul.

22 If anyone does not love the Lord, let him be under a curse. Come, O Lord!§

23 The grace of the Lord Jesus be with you.

24 My love be with all of you in Christ Jesus.

Amen.*

† **16:19** Literally in Asia; Asia was a Roman province in what is now western Turkey.
‡ **16:19** Prisca is a variant of Priscilla; see Acts 18:2. § **16:22** Greek Marana Tha! from a transliteration of the Aramaic, an exclamation of approaching divine judgment * **16:24** SBL, WH, and NA do not include Amen.

2 Corinthians

Paul Greets the Corinthians
(Acts 18:1–11; 1 Corinthians 1:1–3)
1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God in Corinth, together with all the saints throughout Achaia:

2 Grace and peace to you from God our Father and the Lord Jesus Christ.

The God of All Comfort

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,
4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.
5 For just as the sufferings of Christ overflow to us, so also through Christ our comfort overflows.

6 If we are afflicted, it is for your comfort and salvation; if we are comforted, it is for your comfort, which accomplishes in you patient endurance of the same sufferings we experience.
7 And our hope for you is sure, because we know that just as you share in our sufferings, so also you will share in our comfort.

8 We do not want you to be unaware, brothers, of the hardships we encountered in the province of Asia.* We were under a burden far beyond our ability to endure, so that we despaired even of life.
9 Indeed, we felt we were under the sentence of death, in order that we would not trust in ourselves, but in God, who raises the dead.

10 He has delivered us from such a deadly peril, and He will deliver us. In Him we have placed our hope that He will yet again deliver us,
11 as you help us by your prayers. Then many will give thanks on our behalf for the favor shown us in answer to their prayers.

Paul's Change of Plans

12 And this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in relation to you, in the holiness and sincerity that are from God—not in worldly † wisdom, but in the grace of God.
13 For we do not write you anything that is beyond your ability to read and understand. And I hope that you will understand us completely,

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* **1:8** Literally in Asia; Asia was a Roman province in what is now western Turkey. † **1:12** Literally fleshly

14 as you have already understood us in part, so that you may boast
of us just as we will boast of you in the day of our Lord Jesus.‡

15 Confident of this, I planned to visit you first, so that you might
receive a double blessing.
16 I wanted to visit you on my way to Macedonia, and to return to you
from Macedonia, and then to have you help me on my way to Judea.

17 When I planned this, did I do it carelessly? Or do I make my plans
by human standards, so as to say "Yes, yes" when I really mean "No,
no"?
18 But as surely as God is faithful, our message to you is not "Yes" and
"No."
19 For the Son of God, Jesus Christ, who was proclaimed among you
by me and Silvanus § and Timothy, was not "Yes" and "No," but in
Him it has always been "Yes."
20 For all the promises of God are "Yes" in Christ. And so through
Him, our "Amen" is spoken to the glory of God.

21 Now it is God who establishes both us and you in Christ. He
anointed us,
22 placed His seal on us, and put His Spirit in our hearts as a pledge of
what is to come.
23 I call God as my witness that it was in order to spare you that I did
not return to Corinth.
24 Not that we lord it over your faith, but we are fellow workers with
you for your joy, because it is by faith that you stand firm.

2

Reaffirm Your Love
1 So I made up my mind not to make another painful visit to you.
2 For if I grieve you, who is left to cheer me but those whom I have
grieved?
3 I wrote as I did so that on my arrival I would not be saddened by
those who ought to make me rejoice. I had confidence in all of you,
that you would share my joy.
4 For through many tears I wrote you out of great distress and
anguish of heart, not to grieve you but to let you know how much I
love you.

5 Now if anyone has caused grief, he has not grieved me but all of
you—to some degree, not to overstate it.
6 The punishment imposed on him by the majority is sufficient for
him.
7 So instead, you ought to forgive and comfort him, so that he will not
be overwhelmed by excessive sorrow.
8 Therefore I urge you to reaffirm your love for him.

9 My purpose in writing you was to see if you would stand the test
and be obedient in everything.

‡ **1:14** BYZ and TR the Lord Jesus § **1:19** That is, Silas

10 If you forgive anyone, I also forgive him. And if I have forgiven
anything, I have forgiven it in the presence of Christ for your sake,
11 in order that Satan should not outwit us. For we are not unaware
of his schemes.

Triumph in Christ

12 Now when I went to Troas to preach the gospel of Christ and a
door stood open for me in the Lord,
13 I had no peace in my spirit, because I did not find my brother Titus
there. So I said goodbye to them and went on to Macedonia.

14 But thanks be to God, who always leads us triumphantly as
captives in Christ and through us spreads everywhere the fragrance
of the knowledge of Him.
15 For we are to God the sweet aroma of Christ among those who are
being saved and those who are perishing.
16 To the one, we are an odor of death and demise; to the other, a
fragrance that brings life.* And who is qualified for such a task?

17 For we are not like so many others, who peddle the word of God
for profit. On the contrary, in Christ we speak before God with
sincerity, as men sent from God.

3

Ministers of a New Covenant
1 Are we beginning to commend ourselves again? Or do we need, like
some people, letters of recommendation to you or from you?
2 You yourselves are our letter, inscribed on our hearts, known and
read by everyone.
3 It is clear that you are a letter from Christ, the result of our
ministry, written not with ink but with the Spirit of the living God,
not on tablets of stone but on tablets of human hearts.

4 Such confidence before God is ours through Christ.
5 Not that we are competent in ourselves to claim that anything
comes from us, but our competence comes from God.
6 And He has qualified us as ministers of a new covenant, not of the
letter but of the Spirit; for the letter kills, but the Spirit gives life.

The Glory of the New Covenant
(Exodus 34:10–35)

7 Now if the ministry of death, which was engraved in letters on
stone, came with such glory that the Israelites could not gaze at the
face of Moses because of its fleeting glory,
8 will not the ministry of the Spirit be even more glorious?
9 For if the ministry of condemnation was glorious, how much more
glorious is the ministry of righteousness!

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* **2:16** Literally To the one, indeed, an aroma from death to death; but to the other, an aroma from life to life.

10 Indeed, what was once glorious has no glory now in comparison to
the glory that surpasses it.
11 For if what was fading away came with glory, how much greater is
the glory of that which endures!

12 Therefore, since we have such a hope, we are very bold.
13 We are not like Moses, who would put a veil over his face to keep
the Israelites from gazing at the end of what was fading away.

14 But their minds were closed. For to this day the same veil remains
at the reading of the old covenant. It has not been lifted, because
only in Christ can it be removed.
15 And even to this day when Moses is read, a veil covers their hearts.
16 But whenever anyone turns to the Lord, the veil is taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is,
there is freedom.
18 And we, who with unveiled faces all reflect the glory of the Lord,
are being transformed into His image with intensifying glory, which
comes from the Lord, who is the Spirit.

4

The Light of the Gospel

1 Therefore, since God in His mercy has given us this ministry,* we do
not lose heart.
2 Instead, we have renounced secret and shameful ways. We do not
practice deceit, nor do we distort the word of God. On the contrary,
by open proclamation of the truth, we commend ourselves to every
man's conscience in the sight of God.
3 And even if our gospel is veiled, it is veiled to those who are
perishing.

4 The god of this age has blinded the minds of unbelievers so they
cannot see the light of the gospel of the glory of Christ, who is the
image of God.
5 For we do not proclaim ourselves, but Jesus Christ as Lord, and
ourselves as your servants for Jesus' sake.
6 For God, who said, "Let light shine out of darkness,"† made His light
shine in our hearts to give us the light of the knowledge of the glory
of God in the face of Jesus Christ.‡

Treasure in Jars of Clay
(Romans 6:1–14)

7 Now we have this treasure in jars of clay to show that this
surpassingly great power is from God and not from us.
8 We are hard pressed on all sides, but not crushed; perplexed, but
not in despair;
9 persecuted, but not forsaken; struck down, but not destroyed.

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* **4:1** Literally Therefore, having this ministry, as we have received mercy, † **4:6** Genesis 1:3 ‡ **4:6** SBL, NE, and WH in the face of Christ

10 We always carry around in our body the death of Jesus, so that the
life of Jesus may also be revealed in our body.
11 For we who are alive are always consigned to death for Jesus' sake,
so that the life of Jesus may also be revealed in our mortal body.
12 So then, death is at work in us, but life is at work in you.

13 And in keeping with what is written: "I believed, therefore I have
spoken,"§ we who have the same spirit of faith also believe and
therefore speak,
14 knowing that the One who raised the Lord Jesus * will also raise us
with Jesus and present us with you in His presence.
15 All this is for your benefit, so that the grace that is extending to
more and more people may overflow in thanksgiving, to the glory of
God.

16 Therefore we do not lose heart. Though our outer self is wasting
away, yet our inner self is being renewed day by day.
17 For our light and momentary affliction is producing for us an
eternal glory that is far beyond comparison.
18 So we fix our eyes not on what is seen, but on what is unseen. For
what is seen is temporary, but what is unseen is eternal.

5

Our Eternal Dwelling
(Romans 8:18–27)
1 Now we know that if the earthly tent we live in is dismantled, we
have a building from God, an eternal house in heaven, not built by
human hands.
2 For in this tent we groan, longing to be clothed with our heavenly
dwelling,
3 because when we are clothed, we will not be found naked.
4 So while we are in this tent, we groan under our burdens, because
we do not wish to be unclothed but clothed, so that our mortality
may be swallowed up by life.
5 And God has prepared us for this very purpose and has given us the
Spirit as a pledge of what is to come.

6 Therefore we are always confident, although we know that while
we are at home in the body, we are away from the Lord.
7 For we walk by faith, not by sight.
8 We are confident, then, and would prefer to be away from the body
and at home with the Lord.
9 So we aspire to please Him, whether we are here in this body or
away from it.
10 For we must all appear before the judgment seat of Christ, that
each one may receive his due for the things done in the body,
whether good or bad.

Ambassadors for Christ

§ **4:13** Psalms 116:10 (see also LXX) * **4:14** SBL who raised Jesus

11 Therefore, since we know what it means to fear the Lord, we try to
persuade men. What we are is clear to God, and I hope it is clear to
your conscience as well.
12 We are not commending ourselves to you again. Instead, we are
giving you an occasion to be proud of us, so that you can answer
those who take pride in appearances rather than in the heart.

13 If we are out of our mind, it is for God; if we are of sound mind, it
is for you.
14 For Christ's love compels us, because we are convinced that One
died for all, therefore all died.
15 And He died for all, that those who live should no longer live for
themselves, but for Him who died for them and was raised again.

16 So from now on we regard no one according to the flesh. Although
we once regarded Christ in this way, we do so no longer.
17 Therefore if anyone is in Christ, he is a new creation.* The old has
passed away. Behold, the new has come!

18 All this is from God, who reconciled us to Himself through Christ
and gave us the ministry of reconciliation:
19 that God was reconciling the world to Himself in Christ, not
counting men's trespasses against them. And He has committed to us
the message of reconciliation.

20 Therefore we are ambassadors for Christ, as though God were
making His appeal through us. We implore you on behalf of Christ:
Be reconciled to God.
21 God made Him who knew no sin to be sin † on our behalf, so that
in Him we might become the righteousness of God.

6

Paul's Hardships and God's Grace

1 As God's fellow workers,* then, we urge you not to receive God's
grace in vain.
2 For He says:

"In the time of favor I heard you,
and in the day of salvation I helped you."†

Behold, now is the time of favor; now is the day of salvation!

3 We put no obstacle in anyone's way, so that no one can discredit
our ministry.

4 Rather, as servants of God we commend ourselves in every way: in
great endurance; in troubles, hardships, and calamities;

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* **5:17** Or a new creature † **5:21** Or a sin offering * **6:1** Literally Now working together
† **6:2** Isaiah 49:8 (see also LXX)

5 in beatings, imprisonments, and riots; in labor, sleepless nights, and
hunger;
6 in purity, knowledge, patience, and kindness; in the Holy Spirit and
in sincere love;
7 in truthful speech and in the power of God; with the weapons of
righteousness in the right hand and in the left;
8 through glory and dishonor, slander and praise; viewed as
imposters, yet genuine;
9 as unknown, yet well-known; dying, and yet we live on; punished,
yet not killed;
10 sorrowful, yet always rejoicing; poor, yet making many rich; having
nothing, and yet possessing everything.

11 We have spoken freely to you, Corinthians. Our hearts are open
wide.
12 It is not our affection, but yours, that is restrained.
13 As a fair exchange, I ask you as my children: Open wide your
hearts also.

Do Not Be Unequally Yoked

14 Do not be unequally yoked with unbelievers. For what partnership
can righteousness have with wickedness? Or what fellowship does
light have with darkness?
15 What harmony is there between Christ and Belial?‡ Or what does a
believer have in common with an unbeliever?
16 What agreement can exist between the temple of God and idols?
For we are the temple of the living God. As God has said:

"I will dwell with them
and walk among them,
and I will be their God,
and they will be My people."§

17 "Therefore come out from among them
and be separate, says the Lord.
Touch no unclean thing,
and I will receive you."*

18 And:

"I will be a Father to you,
and you will be My sons and daughters,
says the Lord Almighty."†

7

Paul's Joy in the Corinthians

‡ **6:15** Scrivener's TR and GOC; many Greek sources Beliar § **6:16** Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27 * **6:17** Isaiah 52:11; see also Ezekiel 20:34, including LXX. † **6:18** See 2 Samuel 7:14.

1 Therefore, beloved, since we have these promises, let us cleanse
ourselves from everything that defiles body and spirit, perfecting
holiness in the fear of God.

2 Make room for us in your hearts. We have wronged no one, we
have corrupted no one, we have exploited no one.
3 I do not say this to condemn you. I have said before that you so
occupy our hearts that we live and die together with you.
4 Great is my confidence in you; great is my pride in you; I am filled
with encouragement; in all our troubles my joy overflows.

5 For when we arrived in Macedonia, our bodies had no rest, but we
were pressed from every direction—conflicts on the outside, fears
within.
6 But God, who comforts the downcast, comforted us by the arrival of
Titus,
7 and not only by his arrival, but also by the comfort he had received
from you. He told us about your longing, your mourning, and your
zeal for me, so that I rejoiced all the more.

8 Even if I caused you sorrow by my letter, I do not regret it. Although
I did regret it, I now see that my letter caused you sorrow, but only
for a short time.
9 And now I rejoice, not because you were made sorrowful, but
because your sorrow led you to repentance. For you felt the sorrow
that God had intended, and so were not harmed in any way by us.
10 Godly sorrow brings repentance that leads to salvation without
regret, but worldly sorrow brings death.

11 Consider what this godly sorrow has produced in you: what
earnestness, what eagerness to clear yourselves, what indignation,
what alarm, what longing, what zeal, what vindication! In every way
you have proved yourselves to be innocent in this matter.
12 So even though I wrote to you, it was not on account of the one
who did wrong or the one who was harmed, but rather that your
earnestness on our behalf would be made clear to you in the sight of
God.
13 On account of this, we are encouraged.

In addition to our own encouragement, we were even more delighted
by the joy of Titus. For his spirit has been refreshed by all of you.
14 Indeed, I was not embarrassed by anything I had boasted to him
about you. But just as everything we said to you was true, so our
boasting to Titus has proved to be true as well.
15 And his affection for you is even greater when he remembers that
you were all obedient as you welcomed him with fear and trembling.
16 I rejoice that I can have complete confidence in you.

8

Generosity Commended
(Philippians 4:10–20)

1 Now, brothers, we want you to know about the grace that God has
given the churches of Macedonia.
2 In the terrible ordeal they suffered, their abundant joy and deep
poverty overflowed into rich generosity.
3 For I testify that they gave according to their ability and even
beyond it. Of their own accord,
4 they earnestly pleaded with us for the privilege of sharing in this
service to the saints.
5 And not only did they do as we expected, but they gave themselves
first to the Lord and then to us, because it was the will of God.

6 So we urged Titus to help complete your act of grace, just as he had
started it.
7 But just as you excel in everything—in faith, in speech, in
knowledge, in complete earnestness, and in the love we inspired in
you *—see that you also excel in this grace of giving.
8 I am not making a demand, but I am testing the sincerity of your
love in comparison to the earnestness of others.

9 For you know the grace of our Lord Jesus Christ, that though He was
rich, yet for your sakes He became poor, so that you through His
poverty might become rich.
10 And this is my opinion about what is helpful for you in this matter:
Last year you were the first not only to give, but even to have such a
desire.
11 Now finish the work, so that you may complete it just as eagerly as
you began, according to your means.
12 For if the eagerness is there, the gift is acceptable according to
what one has, not according to what he does not have.

13 It is not our intention that others may be relieved while you are
burdened, but that there may be equality.
14 At the present time, your surplus will meet their need, so that in
turn their surplus will meet your need. Then there will be equality.
15 As it is written:

"He who gathered much had no excess,
and he who gathered little had no shortfall."†

Titus Commended
(Titus 1:1–4)

16 But thanks be to God, who put into the heart of Titus the same
devotion I have for you.
17 For not only did he welcome our appeal, but he is eagerly coming
to you of his own volition.

18 Along with Titus we are sending the brother who is praised by all
the churches for his work in the gospel.

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* **8:7** Or in your love for us † **8:15** Exodus 16:18

19 More than that, this brother was chosen by the churches to
accompany us with the offering ‡—the gracious gift we administer to
honor the Lord Himself and to show our eagerness to help.

20 We hope to avoid any criticism of the way we administer this
generous gift.
21 For we are taking great care to do what is right, not only in the
eyes of the Lord, but also in the eyes of men.

22 And we are sending along with them our brother whose
earnestness has been proven many times and in many ways, and
now even more so by his great confidence in you.
23 As for Titus, he is my partner and fellow worker among you. As for
our brothers, they are messengers § of the churches, to the glory of
Christ.
24 In full view of the churches, then, show these men the proof of
your love and the reason for our boasting about you.

9

God Loves a Cheerful Giver
(1 Corinthians 16:1–4)
1 Now about the service to the saints, there is no need for me to write
to you.
2 For I know your eagerness to help, and I have been boasting to the
Macedonians that since last year you in Achaia were prepared to
give. And your zeal has stirred most of them to do likewise.

3 But I am sending the brothers in order that our boasting about you
in this matter should not prove empty, but that you will be prepared,
just as I said.
4 Otherwise, if any Macedonians come with me and find you
unprepared, we—to say nothing of you—would be ashamed of
having been so confident.
5 So I thought it necessary to urge the brothers to visit you beforehand
and make arrangements for the bountiful gift you had promised. This
way, your gift will be prepared generously and not begrudgingly.

6 Remember this: Whoever sows sparingly will also reap sparingly,
and whoever sows generously will also reap generously.
7 Each one should give what he has decided in his heart to give, not
out of regret or compulsion. For God loves a cheerful giver.*
8 And God is able to make all grace abound to you, so that in all
things, at all times, having all that you need, you will abound in
every good work.
9 As it is written:

“He has scattered abroad His gifts to the poor;
His righteousness endures forever.”†

‡ **8:19** See 1 Corinthians 16:3–4. § **8:23** Or apostles * **9:7** See Proverbs 22:8, LXX addition.
† **9:9** Psalms 112:9

10 Now He who supplies seed to the sower and bread for food will
supply and multiply your store of seed and will increase the harvest
of your righteousness.
11 You will be enriched in every way to be generous on every
occasion, so that through us your giving will produce thanksgiving to
God.
12 For this ministry of service is not only supplying the needs of the
saints, but is also overflowing in many expressions of thanksgiving to
God.

13 Because of the proof this ministry provides, the saints will glorify
God for your obedient confession of the gospel of Christ, and for the
generosity of your contribution to them and to all the others.
14 And their prayers for you will express their affection for you,
because of the surpassing grace God has given you.
15 Thanks be to God for His indescribable gift!

10

Paul's Apostolic Authority
1 Now by the mildness and gentleness of Christ, I appeal to you—I,
Paul, who am humble when face to face with you, but bold when
away.
2 I beg you that when I come I may not need to be as bold as I expect
toward those who presume that we live according to the flesh.

3 For though we live in the flesh, we do not wage war according to
the flesh.
4 The weapons of our warfare are not the weapons of the world.
Instead, they have divine power to demolish strongholds.
5 We tear down arguments and every presumption set up against the
knowledge of God; and we take captive every thought to make it
obedient to Christ.
6 And we will be ready to punish every act of disobedience, as soon
as your obedience is complete.

7 You are looking at outward appearances. If anyone is confident that
he belongs to Christ, he should remind himself that we belong to
Christ just as much as he does.
8 For even if I boast somewhat excessively about the authority the
Lord gave us for building you up rather than tearing you down, I will
not be ashamed.

9 I do not want to seem to be trying to frighten you by my letters.
10 For some say, "His letters are weighty and forceful, but his physical
presence is unimpressive, and his speaking is of no account."
11 Such people should consider that what we are in our letters when
absent, we will be in our actions when present.

12 We do not dare to classify or compare ourselves with some who
commend themselves. When they measure themselves by themselves
and compare themselves with themselves, they show their ignorance.

13 We, however, will not boast beyond our limits, but only within the
field of influence that God has assigned to us—a field that reaches
even to you.
14 We are not overstepping our bounds, as if we had not come to you.
Indeed, we were the first to reach you with the gospel of Christ.

15 Neither do we boast beyond our limits in the labors of others. But
we hope that as your faith increases, our area of influence among
you will greatly increase as well,
16 so that we can preach the gospel in the regions beyond you. Then
we will not be boasting in the work already done in another man's
territory.

17 Rather, "Let him who boasts boast in the Lord."*
18 For it is not the one who commends himself who is approved, but
the one whom the Lord commends.

11

Paul and the False Apostles
1 I hope you will bear with a little of my foolishness, but you are
already doing that.
2 I am jealous for you with a godly jealousy. For I promised you to
one husband, to present you as a pure virgin to Christ.

3 I am afraid, however, that just as Eve was deceived by the serpent's
cunning, your minds may be led astray from your simple and pure
devotion to Christ.
4 For if someone comes and proclaims a Jesus other than the One we
proclaimed, or if you receive a different spirit than the One you
received, or a different gospel than the one you accepted, you put up
with it way too easily.

5 I consider myself in no way inferior to those "super-apostles."
6 Although I am not a polished speaker, I am certainly not lacking in
knowledge. We have made this clear to you in every way possible.

7 Was it a sin for me to humble myself in order to exalt you, because I
preached the gospel of God to you free of charge?
8 I robbed other churches by accepting their support in order to serve
you.
9 And when I was with you and in need, I was not a burden to
anyone; for the brothers who came from Macedonia supplied my
needs. I have refrained from being a burden to you in any way, and I
will continue to do so.
10 As surely as the truth of Christ is in me, this boasting of mine will
not be silenced in the regions of Achaia.
11 Why? Because I do not love you? God knows I do!

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* **10:17** Jeremiah 9:24

12 But I will keep on doing what I am doing, in order to undercut
those who want an opportunity to be regarded as our equals in the
things of which they boast.
13 For such men are false apostles, deceitful workers, masquerading
as apostles of Christ.
14 And no wonder, for Satan himself masquerades as an angel of light.
15 It is not surprising, then, if his servants masquerade as servants of
righteousness. Their end will correspond to their actions.

Paul's Suffering and Service
(Colossians 1:24–29)

16 I repeat: Let no one take me for a fool. But if you do, then receive
me as a fool, so that I too may boast a little.
17 In this confident boasting of mine, I am not speaking as the Lord
would, but as a fool.
18 Since many are boasting according to the flesh, I too will boast.
19 For you gladly tolerate fools, since you are so wise.
20 In fact, you even put up with anyone who enslaves you or exploits
you or takes advantage of you or exalts himself or strikes you in the
face.
21 To my shame I concede that we were too weak for that!

Speaking as a fool, however, I can match what anyone else dares to
boast about.
22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they
descendants of Abraham? So am I.
23 Are they servants of Christ? I am speaking like I am out of my
mind, but I am so much more: in harder labor, in more
imprisonments, in worse beatings, in frequent danger of death.
24 Five times I received from the Jews the forty lashes minus one.
25 Three times I was beaten with rods, once I was stoned, three times
I was shipwrecked. I spent a night and a day in the open sea.

26 In my frequent journeys, I have been in danger from rivers and
from bandits, in danger from my countrymen and from the Gentiles,
in danger in the city and in the country, in danger on the sea and
among false brothers,
27 in labor and toil and often without sleep, in hunger and thirst and
often without food, in cold and exposure.

28 Apart from these external trials, I face daily the pressure of my
concern for all the churches.
29 Who is weak, and I am not weak? Who is led into sin, and I do not
burn with grief?

30 If I must boast, I will boast of the things that show my weakness.
31 The God and Father of the Lord Jesus, who is forever worthy of
praise,* knows that I am not lying.
32 In Damascus, the governor under King Aretas secured the city of
the Damascenes in order to arrest me.

* **11:31** Or forever blessed

33 But I was lowered in a basket through a window in the wall and
escaped his grasp.

12

Paul's Revelation
1 I must go on boasting. Although there is nothing to gain, I will go on
to visions and revelations from the Lord.
2 I know a man in Christ who fourteen years ago was caught up to
the third heaven. Whether it was in the body or out of it I do not
know, but God knows.
3 And I know that this man—whether in the body or out of it I do not
know, but God knows—
4 was caught up to Paradise. The things he heard were too sacred for
words, things that man is not permitted to tell.

Paul's Thorn and God's Grace

5 I will boast about such a man, but I will not boast about myself,
except in my weaknesses.
6 Even if I wanted to boast, I would not be a fool, because I would be
speaking the truth. But I refrain, so no one will credit me with more
than he sees in me or hears from me,
7 or because of these surpassingly great revelations.

So to keep me from becoming conceited,* I was given a thorn in my
flesh, a messenger of Satan, to torment me.
8 Three times I pleaded with the Lord to take it away from me.
9 But He said to me, "My grace is sufficient for you, for My power is
perfected in weakness." Therefore I will boast all the more gladly in
my weaknesses, so that the power of Christ may rest on me.
10 That is why, for the sake of Christ, I delight in weaknesses, in
insults, in hardships, in persecutions, in difficulties. For when I am
weak, then I am strong.

Paul's Concern for the Corinthians

11 I have become a fool, but you drove me to it. In fact, you should
have commended me, since I am in no way inferior to those
"super-apostles," even though I am nothing.
12 The true marks of an apostle—signs, wonders, and miracles—were
performed among you with great perseverance.
13 In what way were you inferior to the other churches, except that I
was not a burden to you? Forgive me this wrong!

14 See, I am ready to come to you a third time, and I will not be a
burden, because I am not seeking your possessions, but you. For
children should not have to save up for their parents, but parents for
their children.

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* **12:7** Some translators end the previous paragraph after verse 6, and begin verse 7 with So to keep me from becoming conceited because of these surpassingly great revelations,

15 And for the sake of your souls, I will most gladly spend my money
and myself. If I love you more, will you love me less?

16 Be that as it may, I was not a burden to you; but crafty as I am, I
caught you by trickery.
17 Did I exploit you by anyone I sent you?
18 I urged Titus to visit you, and I sent our brother with him. Did
Titus exploit you in any way? Did we not walk in the same Spirit and
follow in the same footsteps?†

19 Have you been thinking all along that we were making a defense to
you? We speak before God in Christ, and all of this, beloved, is to
build you up.
20 For I am afraid that when I come, I may not find you as I wish, and
you may not find me as you wish. I fear that there may be quarreling,
jealousy, rage, rivalry, slander, gossip, arrogance, and disorder.
21 I am afraid that when I come again, my God will humble me before
you, and I will be grieved over many who have sinned earlier and
have not repented of their acts of impurity, sexual immorality, and
debauchery.

13

Examine Yourselves
1 This is the third time I am coming to you. “Every matter must be
established by the testimony of two or three witnesses.”*

2 I already warned you the second time I was with you. So now in my
absence I warn those who sinned earlier and everyone else: If I
return, I will not spare anyone,
3 since you are demanding proof that Christ is speaking through me.
He is not weak in dealing with you, but is powerful among you.
4 For He was indeed crucified in weakness, yet He lives by God’s
power. And though we are weak in Him, yet by God’s power we will
live with Him to serve you.

5 Examine yourselves to see whether you are in the faith; test
yourselves. Can’t you see for yourselves that Jesus Christ is in
you—unless you actually fail the test?
6 And I hope you will realize that we have not failed the test.

7 Now we pray to God that you will not do anything wrong—not that
we will appear to have stood the test, but that you will do what is
right, even if we appear to have failed.
8 For we cannot do anything against the truth, but only for the truth.
9 In fact, we rejoice when we are weak but you are strong, and our
prayer is for your perfection.

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† **12:18** Literally Did we not walk in the same Spirit? Not in the same footsteps? * **13:1** Deuteronomy 19:15

10 This is why I write these things while absent, so that when I am
present I will not need to be severe in my use of the authority that
the Lord gave me for building you up, not for tearing you down.

Benediction and Farewell

11 Finally, brothers, rejoice! Aim for perfect harmony, encourage one
another,† be of one mind, live in peace. And the God of love and
peace will be with you.

12 Greet one another with a holy kiss.

13 All the saints send you greetings.

14 The grace of the Lord Jesus Christ, and the love of God, and the
fellowship of the Holy Spirit be with all of you.‡

† **13:11** Or listen to my appeal ‡ **13:14** Texts vary in verse numbering for the last three verses of this chapter. BYZ and TR end with Amen.

Galatians

Paul's Greeting to the Galatians
1 Paul, an apostle—sent not from men nor by man, but by Jesus Christ
and God the Father, who raised Him from the dead—
2 and all the brothers with me,

To the churches of Galatia:

3 Grace and peace to you from God our Father and the Lord Jesus
Christ,*
4 who gave Himself for our sins to rescue us from the present evil
age, according to the will of our God and Father,
5 to whom be glory forever and ever. Amen.

No Other Gospel

6 I am amazed how quickly you are deserting the One who called you
by the grace of Christ and are turning to a different gospel—
7 which is not even a gospel. Evidently some people are troubling you
and trying to distort the gospel of Christ.

8 But even if we or an angel from heaven should preach a gospel
contrary to the one we preached to you, let him be under a curse!
9 As we have said before, so now I say again: If anyone is preaching
to you a gospel contrary to the one you received, let him be under a
curse!

Paul Preaches the Gospel

10 Am I now seeking the approval of men, or of God? Or am I striving
to please men? If I were still trying to please men, I would not be a
servant of Christ.
11 For I certify to you, brothers, that the gospel I preached was not
devised by man.†
12 I did not receive it from any man, nor was I taught it; rather, I
received it by revelation from Jesus Christ.

13 For you have heard of my former way of life in Judaism, how
severely I persecuted the church of God and tried to destroy it.
14 I was advancing in Judaism beyond many of my contemporaries
and was extremely zealous for the traditions of my fathers.

15 But when God, who set me apart from my mother's womb and
called me by His grace, was pleased
16 to reveal His Son in me so that I might preach Him among the
Gentiles, I did not rush to consult with flesh and blood,

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* **1:3** SBL, BYZ, and TR God the Father and our Lord Jesus Christ † **1:11** Literally not according to man

17 nor did I go up to Jerusalem to the apostles who came before me,
but I went into Arabia and later returned to Damascus.

18 Only after three years did I go up to Jerusalem to confer with
Cephas,‡ and I stayed with him fifteen days.
19 But I saw none of the other apostles except James, the Lord's
brother.
20 I assure you before God that what I am writing to you is no lie.

21 Later I went to the regions of Syria and Cilicia.
22 I was personally unknown, however, to the churches of Judea that
are in Christ.
23 They only heard the account: "The man who formerly persecuted
us is now preaching the faith he once tried to destroy."
24 And they glorified God because of me.

2

The Council at Jerusalem
(Acts 15:5–21)
1 Fourteen years later I went up again to Jerusalem, accompanied by
Barnabas. I took Titus along also.
2 I went in response to a revelation and set before them the gospel
that I preach among the Gentiles. But I spoke privately to those
recognized as leaders, for fear that I was running or had already run
in vain.
3 Yet not even Titus, who was with me, was compelled to be
circumcised, even though he was a Greek.

4 This issue arose because some false brothers had come in under
false pretenses to spy on our freedom in Christ Jesus, in order to
enslave us.
5 We did not give in to them for a moment, so that the truth of the
gospel would remain with you.

6 But as for the highly esteemed—whatever they were makes no
difference to me; God does not show favoritism *—those leaders
added nothing to me.
7 On the contrary, they saw that I had been entrusted to preach the
gospel to the uncircumcised, just as Peter had been to the
circumcised.
8 For the One who was at work in Peter's apostleship to the
circumcised was also at work in my apostleship to the Gentiles.

9 And recognizing the grace that I had been given, James, Cephas,†
and John—those reputed to be pillars—gave me and Barnabas the
right hand of fellowship, so that we should go to the Gentiles, and
they to the circumcised.
10 They only asked us to remember the poor, the very thing I was
eager to do.

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‡ **1:18** That is, Peter * **2:6** Literally God does not accept the face of man † **2:9** That is, Peter; also in verses 11 and 14

Paul Confronts Cephas

11 When Cephas came to Antioch, however, I opposed him to his face,
because he stood to be condemned.
12 For before certain men came from James, he used to eat with the
Gentiles. But when they arrived, he began to draw back and separate
himself, for fear of those in the circumcision group.
13 The other Jews joined him in his hypocrisy, so that by their
hypocrisy even Barnabas was led astray.

14 When I saw that they were not walking in line with the truth of the
gospel, I said to Cephas in front of them all, "If you, who are a Jew,
live like a Gentile and not like a Jew, how can you compel the
Gentiles to live like Jews?"‡

15 We who are Jews by birth and not Gentile "sinners"
16 know that a man is not justified by works of the law, but by faith in
Jesus Christ. So we, too, have believed in Christ Jesus, that we may be
justified by faith in Christ and not by works of the law, because by
works of the law no one will be justified.

17 But if, while we seek to be justified in Christ, we ourselves are
found to be sinners, does that make Christ a minister of sin?
Certainly not!
18 If I rebuild what I have already torn down, I prove myself to be a
lawbreaker.

19 For through the law I died to the law so that I might live to God.
20 I have been crucified with Christ, and I no longer live, but Christ
lives in me. The life I live in the body, I live by faith in the Son of
God, who loved me and gave Himself up for me.
21 I do not set aside the grace of God. For if righteousness comes
through the law, Christ died for nothing.

3

Faith and Belief
(James 2:14–26)
1 O foolish Galatians! Who has bewitched you? Before your very eyes
Jesus Christ was clearly portrayed as crucified.
2 I would like to learn just one thing from you: Did you receive the
Spirit by works of the law, or by hearing with faith?

3 Are you so foolish? After starting in the Spirit, are you now
finishing in the flesh?
4 Have you suffered so much for nothing, if it really was for nothing?
5 Does God lavish His Spirit on you and work miracles among you
because you practice the law, or because you hear and believe?

‡ **2:14** Some translators close this quotation after verse 16 or 21.

6 So also, “Abraham believed God, and it was credited to him as
righteousness.”*
7 Understand, then, that those who have faith are sons of Abraham.
8 The Scripture foresaw that God would justify the Gentiles by faith,
and foretold the gospel to Abraham: “All nations will be blessed
through you.”†
9 So those who have faith are blessed along with Abraham, the man
of faith.

Christ Has Redeemed Us

10 All who rely on works of the law are under a curse. For it is
written: “Cursed is everyone who does not continue to do everything
written in the Book of the Law.”‡
11 Now it is clear that no one is justified before God by the law,
because, “The righteous will live by faith.”§
12 The law, however, is not based on faith; on the contrary, “The man
who does these things will live by them.”*

13 Christ redeemed us from the curse of the law by becoming a curse
for us. For it is written: “Cursed is everyone who is hung on a tree.”†
14 He redeemed us in order that the blessing promised to Abraham ‡
would come to the Gentiles in Christ Jesus, so that by faith we might
receive the promise of the Spirit.

The Purpose of the Law
(Romans 7:1–6)

15 Brothers, let me put this in human terms. Even a human covenant,
once it is ratified, cannot be canceled or amended.
16 The promises were spoken to Abraham and to his seed. The
Scripture does not say, “and to seeds,” meaning many, but “and to
your seed,”§ meaning One, who is Christ.

17 What I mean is this: The law that came 430 years later does not
revoke the covenant previously established by God, so as to nullify
the promise.
18 For if the inheritance depends on the law, then it no longer
depends on a promise; but God freely granted it to Abraham through
a promise.

19 Why then was the law given? It was added because of
transgressions, until the arrival of the seed to whom the promise
referred. It was administered through angels by a mediator.
20 A mediator is unnecessary, however, for only one party; but God is
one.

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* **3:6** Genesis 15:6 † **3:8** See Genesis 12:3, Genesis 18:18, and Genesis 22:18. ‡ **3:10** Deuteronomy 27:26 (see also LXX) § **3:11** Habakkuk 2:4 * **3:12** Leviticus 18:5; see also Ezekiel 20:11, 13, and 21. † **3:13** Deuteronomy 21:23 (see also LXX) ‡ **3:14** Literally the blessing of Abraham § **3:16** Genesis 12:7; Genesis 13:15

21 Is the law, then, opposed to the promises of God? Certainly not! For
if a law had been given that could impart life, then righteousness
would certainly have come from the law.
22 But the Scripture pronounces all things confined by sin, so that by
faith in Jesus Christ the promise might be given to those who believe.

23 Before this faith came, we were held in custody under the law,
locked up until faith should be revealed.
24 So the law became our guardian to lead us to Christ, that we might
be justified by faith.
25 Now that faith has come, we are no longer under a guardian.

Sons through Faith in Christ

26 You are all sons of God through faith in Christ Jesus.
27 For all of you who were baptized into Christ have clothed
yourselves with Christ.
28 There is neither Jew nor Greek, slave nor free, male nor female, for
you are all one in Christ Jesus.
29 And if you belong to Christ, then you are Abraham's seed and heirs
according to the promise.

4

Sons and Heirs
1 What I am saying is that as long as the heir is a child, he is no
different from a slave, although he is the owner of everything.
2 He is subject to guardians and trustees until the date set by his
father.

3 So also, when we were children, we were enslaved under the basic
principles * of the world.
4 But when the time had fully come, God sent His Son, born of a
woman, born under the law,
5 to redeem those under the law, that we might receive our adoption
as sons.
6 And because you are sons, God sent the Spirit of His Son into our
hearts, crying out, "Abba, Father!"
7 So you are no longer a slave, but a son; and since you are a son, you
are also an heir through God.

Paul's Concern for the Galatians

8 Formerly, when you did not know God, you were slaves to those
who by nature are not gods.
9 But now that you know God, or rather are known by God, how is it
that you are turning back to those weak and worthless principles? Do
you wish to be enslaved by them all over again?
10 You are observing special days and months and seasons and years!
11 I fear for you, that my efforts for you may have been in vain.

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* **4:3** Or elemental forces; similarly in verse 9

12 I beg you, brothers, become like me, for I became like you. You
have done me no wrong.

13 You know that it was because of an illness that I first preached the
gospel to you.
14 And although my illness was a trial to you, you did not despise or
reject me. Instead, you welcomed me as if I were an angel of God, as
if I were Christ Jesus Himself.
15 What then has become of your blessing? For I can testify that, if it
were possible, you would have torn out your eyes and given them to
me.
16 Have I now become your enemy by telling you the truth?

17 Those people are zealous for you, but not in a good way. Instead,
they want to isolate you from us, so that you may be zealous for them.
18 Nevertheless, it is good to be zealous if it serves a noble
purpose—at any time, and not only when I am with you.

19 My children, for whom I am again in the pains of childbirth until
Christ is formed in you,
20 how I wish I could be with you now and change my tone, because I
am perplexed about you.

Hagar and Sarah
(Genesis 21:9–21)

21 Tell me, you who want to be under the law, do you not understand
what the law says?
22 For it is written that Abraham had two sons, one by the slave
woman and the other by the free woman.†
23 His son by the slave woman was born according to the flesh, but
his son by the free woman was born through the promise.

24 These things serve as illustrations, for the women represent two
covenants. One covenant is from Mount Sinai and bears children into
slavery: This is Hagar.
25 Now Hagar stands for Mount Sinai in Arabia and corresponds to
the present-day Jerusalem, because she is in slavery with her
children.
26 But the Jerusalem above is free, and she is our mother.
27 For it is written:

“Rejoice, O barren woman,
who bears no children;
break forth and cry aloud,
you who have never travailed;
because more are the children of the desolate woman
than of her who has a husband.”‡

28 Now you,§ brothers, like Isaac, are children of promise.

† **4:22** See Genesis 16:15 and Genesis 21:2–3. ‡ **4:27** Isaiah 54:1 § **4:28** WH, BYZ, and TR we

29 At that time, however, the son born by the flesh persecuted the son
born by the Spirit. It is the same now.

30 But what does the Scripture say? “Expel the slave woman and her
son, for the slave woman’s son will never share in the inheritance
with the free woman’s son.”*
31 Therefore, brothers, we are not children of the slave woman, but of
the free woman.

5

Freedom in Christ
1 It is for freedom that Christ has set us free. Stand firm, then, and do
not be encumbered once more by a yoke of slavery.

2 Take notice: I, Paul, tell you that if you let yourselves be
circumcised, Christ will be of no value to you at all.
3 Again I testify to every man who gets himself circumcised that he is
obligated to obey the whole law.
4 You who are trying to be justified by the law have been severed
from Christ; you have fallen away from grace.

5 But by faith we eagerly await through the Spirit the hope of
righteousness.
6 For in Christ Jesus neither circumcision nor uncircumcision has any
value. All that matters is faith, expressed through love.

7 You were running so well. Who has obstructed you from obeying
the truth?
8 Such persuasion does not come from the One who calls you.
9 A little leaven works through the whole batch of dough.
10 I am confident in the Lord that you will take no other view. The
one who is troubling you will bear the judgment, whoever he may be.

11 Now, brothers, if I am still preaching circumcision, why am I still
being persecuted? In that case the offense of the cross has been
abolished.
12 As for those who are agitating you, I wish they would proceed to
emasculate themselves!

13 For you, brothers, were called to freedom; but do not use your
freedom as an opportunity for the flesh. Rather, serve one another in
love.
14 The entire law is fulfilled in a single decree: “Love your neighbor
as yourself.”*
15 But if you keep on biting and devouring one another, watch out, or
you will be consumed by one another.

Walking by the Spirit
(Ezekiel 36:16–38; Romans 8:9–11)

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* **4:30** Genesis 21:10 * **5:14** Leviticus 19:18

16 So I say, walk by the Spirit, and you will not gratify the desires of
the flesh.
17 For the flesh craves what is contrary to the Spirit, and the Spirit
what is contrary to the flesh. They are opposed to each other, so that
you do not do what you want.
18 But if you are led by the Spirit, you are not under the law.

19 The acts of the flesh are obvious: sexual immorality, impurity, and
debauchery;
20 idolatry and sorcery; hatred, discord, jealousy, and rage; rivalries,
divisions, factions,
21 and envy; drunkenness, orgies, and the like. I warn you, as I did
before, that those who practice such things will not inherit the
kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness,
goodness, faithfulness,
23 gentleness, and self-control. Against such things there is no law.

24 Those who belong to Christ Jesus have crucified the flesh with its
passions and desires.
25 Since we live by the Spirit, let us walk in step with the Spirit.
26 Let us not become conceited, provoking and envying one another.

6

Carry One Another's Burdens
1 Brothers, if someone is caught in a trespass, you who are spiritual
should restore him with a spirit of gentleness. But watch yourself, or
you also may be tempted.
2 Carry one another's burdens, and in this way you will fulfill the law
of Christ.

3 If anyone thinks he is something when he is nothing, he deceives
himself.

4 Each one should test his own work. Then he will have reason to
boast in himself alone, and not in someone else.
5 For each one should carry his own load.
6 Nevertheless, the one who receives instruction in the word must
share in all good things with his instructor.

7 Do not be deceived: God is not to be mocked. Whatever a man
sows, he will reap in return.
8 The one who sows to please his flesh, from the flesh will reap
destruction; but the one who sows to please the Spirit, from the Spirit
will reap eternal life.

9 Let us not grow weary in well-doing, for in due time we will reap a
harvest if we do not give up.
10 Therefore, as we have opportunity, let us do good to everyone, and
especially to the family of faith.

Final Warnings and Blessings

11 See what large letters I am using to write to you with my own hand!

12 Those who want to make a good impression outwardly are trying
to compel you to be circumcised. They only do this to avoid
persecution for the cross of Christ.
13 For the circumcised do not even keep the law themselves, yet they
want you to be circumcised that they may boast in your flesh.

14 But as for me, may I never boast, except in the cross of our Lord
Jesus Christ, through which * the world has been crucified to me, and
I to the world.
15 For neither circumcision nor uncircumcision means anything.
What counts is a new creation.

16 Peace and mercy to all who walk by this rule, even to the Israel of
God.

17 From now on let no one cause me trouble, for I bear on my body
the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brothers.

Amen.

* **6:14** Or through whom

Ephesians

Paul's Greeting to the Ephesians
(Acts 19:8–12; Revelation 2:1–7)
1 Paul, an apostle of Christ Jesus by the will of God,

To the saints in Ephesus,* the faithful in Christ Jesus:

2 Grace and peace to you from God our Father and the Lord Jesus Christ.

Spiritual Blessings
(Romans 8:28–34)

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly realms.
4 For He chose us in Him before the foundation of the world to be holy and blameless in His presence. In love
5 He predestined us for adoption as His sons through Jesus Christ, according to the good pleasure of His will,
6 to the praise of His glorious grace, which He has freely given us in the Beloved One.

7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace
8 that He lavished on us with all wisdom and understanding.
9 And He has made known to us the mystery of His will according to His good pleasure, which He purposed in Christ
10 as a plan for the fullness of time, to bring all things in heaven and on earth together in Christ.

11 In Him we were also chosen as God's own, having been predestined according to the plan of Him who works out everything by the counsel of His will,
12 in order that we, who were the first to hope in Christ, would be for the praise of His glory.

13 And in Him, having heard and believed the word of truth—the gospel of your salvation—you were sealed with the promised Holy Spirit,
14 who is the pledge of our inheritance until the redemption of those who are God's possession, to the praise of His glory.

Spiritual Wisdom
(1 Corinthians 2:6–16)

15 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints,

* **1:1** Some manuscripts do not include in Ephesus.

16 I have not stopped giving thanks for you, remembering you in my prayers,
17 that the God of our Lord Jesus Christ, the glorious Father, may give you a spirit of wisdom and revelation in your knowledge of Him.

18 I ask that the eyes of your heart † may be enlightened, so that you may know the hope of His calling, the riches of His glorious inheritance in the saints,
19 and the surpassing greatness of His power to us who believe. These are in accordance with the working of His mighty strength,
20 which He exerted in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms,
21 far above all rule and authority, power and dominion, and every name that is named, not only in the present age but also in the one to come.

22 And God put everything under His feet and made Him head over everything for the church,
23 which is His body, the fullness of Him who fills all in all.

2

Alive with Christ
(Colossians 2:6–23)
1 And you were dead in your trespasses and sins,
2 in which you used to walk when you conformed to the ways of this world and of the ruler of the power of the air, the spirit who is now at work in the sons of disobedience.
3 All of us also lived among them at one time, fulfilling the cravings of our flesh and indulging its desires and thoughts. Like the rest, we were by nature children of wrath.

4 But because of His great love for us, God, who is rich in mercy,
5 made us alive with Christ even when we were dead in our trespasses. It is by grace you have been saved!
6 And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus,
7 in order that in the coming ages He might display the surpassing riches of His grace, demonstrated by His kindness to us in Christ Jesus.

8 For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God,
9 not by works, so that no one can boast.
10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance as our way of life.*

One in Christ
(Philippians 2:1–4)

† **1:18** BYZ and TR the eyes of your understanding

* **2:10** Literally which God prepared beforehand, that we should walk in them.

11 Therefore remember that formerly you who are Gentiles in the
flesh and called uncircumcised by the so-called circumcision (that
done in the body by human hands)—
12 remember that at that time you were separate from Christ,
alienated from the commonwealth of Israel, and strangers to the
covenants of the promise, without hope and without God in the
world.
13 But now in Christ Jesus you who once were far away have been
brought near through the blood of Christ.

14 For He Himself is our peace, who has made the two one and has
torn down the dividing wall of hostility
15 by abolishing in His flesh the law of commandments and decrees.
He did this to create in Himself one new man out of the two, thus
making peace
16 and reconciling both of them to God in one body through the cross,
by which He extinguished their hostility.

17 He came and preached peace to you who were far away and peace
to those who were near.
18 For through Him we both have access to the Father by one Spirit.

Christ Our Cornerstone
(Isaiah 28:14–22; 1 Corinthians 3:10–15; 1 Peter 2:1–8)

19 Therefore you are no longer strangers and foreigners, but fellow
citizens with the saints and members of God's household,
20 built on the foundation of the apostles and prophets, with Christ
Jesus Himself as the cornerstone.
21 In Him the whole building is fitted together and grows into a holy
temple in the Lord.
22 And in Him you too are being built together into a dwelling place
for God in His Spirit.

3

The Mystery of the Gospel
1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of
you Gentiles...*

2 Surely you have heard about the stewardship of God's grace that
was given to me for you,
3 that is, the mystery made known to me by revelation, as I have
already written briefly.
4 In reading this, then, you will be able to understand my insight into
the mystery of Christ,
5 which was not made known to men in other generations as it has
now been revealed by the Spirit to God's holy apostles and prophets.
6 This mystery is that through the gospel the Gentiles are fellow heirs,
fellow members of the body, and fellow partakers of the promise in
Christ Jesus.

* **3:1** This train of thought is continued in verse 14.

7 I became a servant of this gospel by the gift of God's grace, given me
through the working of His power.
8 Though I am less than the least of all the saints, this grace was given
me: to preach to the Gentiles the unsearchable riches of Christ,
9 and to illuminate for everyone the stewardship † of this mystery,
which for ages past was kept hidden in God, who created all things.
10 His purpose was that now, through the church, the manifold
wisdom of God should be made known to the rulers and authorities
in the heavenly realms,
11 according to the eternal purpose that He accomplished in Christ
Jesus our Lord.

12 In Him and through faith in Him ‡ we may enter God's presence
with boldness and confidence.
13 So I ask you not to be discouraged because of my sufferings for
you, which are your glory.

Paul's Prayer for the Ephesians

14 ... for this reason I bow my knees before the Father,§
15 from whom every family in heaven and on earth derives its name.
16 I ask that out of the riches of His glory He may strengthen you with
power through His Spirit in your inner being,
17 so that Christ may dwell in your hearts through faith. Then you,
being rooted and grounded in love,
18 will have power, together with all the saints, to comprehend the
length and width and height and depth
19 of the love of Christ, and to know this love that surpasses
knowledge, that you may be filled with all the fullness of God.

20 Now to Him who is able to do so much more than all we ask or
imagine, according to His power that is at work within us,
21 to Him be the glory in the church and in Christ Jesus throughout all
generations, forever and ever. Amen.

4

Unity in the Body
(Psalms 133:1–3; 1 Corinthians 1:10–17)
1 As a prisoner in the Lord, then, I urge you to walk in a manner
worthy of the calling you have received:
2 with all humility and gentleness, with patience, bearing with one
another in love,
3 and with diligence to preserve the unity of the Spirit through the
bond of peace.

4 There is one body and one Spirit, just as you were called to one
hope when you were called;
5 one Lord, one faith, one baptism;

† **3:9** NE and WH and to illuminate the stewardship; TR and to illuminate for everyone the fellowship ‡ **3:12** Or through His faithfulness § **3:14** BYZ and TR before the Father of our Lord Jesus Christ,

6 one God and Father of all, who is over all and through all and in all.

7 Now to each one of us grace has been given according to the
measure of the gift of Christ.
8 This is why it says:*

"When He ascended on high,
He led captives away,
and gave gifts to men."†

9 What does "He ascended" mean, except that He also descended ‡ to
the lower parts of the earth?
10 He who descended is the very One who ascended above all the
heavens, in order to fill all things.

11 And it was He who gave some to be apostles, some to be prophets,
some to be evangelists, and some to be pastors and teachers,
12 to equip the saints for works of ministry and to build up the body
of Christ,
13 until we all reach unity in the faith and in the knowledge of the
Son of God, as we mature to the full measure of the stature of Christ.

14 Then we will no longer be infants, tossed about by the waves and
carried around by every wind of teaching and by the clever cunning
of men in their deceitful scheming.
15 Instead, speaking the truth in love, we will in all things grow up
into Christ Himself, who is the head.
16 From Him the whole body, fitted and held together by every
supporting ligament, grows and builds itself up in love through the
work of each individual part.

New Life in Christ
(Colossians 3:1–17)

17 So I tell you this, and insist on it in the Lord, that you must no
longer walk as the Gentiles do, in the futility of their thinking.
18 They are darkened in their understanding and alienated from the
life of God because of the ignorance that is in them due to the
hardness of their hearts.
19 Having lost all sense of shame, they have given themselves over to
sensuality for the practice of every kind of impurity, with a craving
for more.

20 But this is not the way you came to know Christ.
21 Surely you heard of Him and were taught in Him—in keeping with
the truth that is in Jesus—
22 to put off your former way of life, your old self, which is being
corrupted by its deceitful desires;
23 to be renewed in the spirit of your minds;

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* **4:8** Or He says † **4:8** Psalms 68:18 ‡ **4:9** BYZ and TR except that He also descended first

24 and to put on the new self, created to be like God in true
righteousness and holiness.

25 Therefore each of you must put off falsehood and speak truthfully
to his neighbor, for we are all members of one another.
26 "Be angry, yet do not sin."§ Do not let the sun set upon your anger,
27 and do not give the devil a foothold.

28 He who has been stealing must steal no longer, but must work,
doing good with his own hands, that he may have something to share
with the one in need.

29 Let no unwholesome talk come out of your mouths, but only what
is helpful for building up the one in need and bringing grace to those
who listen.

30 And do not grieve the Holy Spirit of God, in whom you were sealed
for the day of redemption.

31 Get rid of all bitterness, rage and anger, outcry and slander, along
with every form of malice.
32 Be kind and tenderhearted to one another, forgiving each other just
as in Christ God forgave you.

5

Imitators of God
1 Be imitators of God, therefore, as beloved children,
2 and walk in love, just as Christ loved us * and gave Himself up for
us as a fragrant sacrificial offering to God.

3 But among you, as is proper among the saints, there must not be
even a hint of sexual immorality, or of any kind of impurity, or of
greed.
4 Nor should there be obscenity, foolish talk, or crude joking, which
are out of character, but rather thanksgiving.
5 For of this you can be sure: No immoral, impure, or greedy person
(that is, an idolater), has any inheritance in the kingdom of Christ
and of God.

6 Let no one deceive you with empty words, for because of such
things the wrath of God is coming on the sons of disobedience.
7 Therefore do not be partakers with them.

Children of Light

8 For you were once darkness, but now you are light in the Lord.
Walk as children of light,
9 for the fruit of the light consists in all goodness, righteousness, and
truth.
10 Test and prove what pleases the Lord.

§ **4:26** Or "In your anger do not sin." Psalms 4:4 * **5:2** NE and WH Christ loved you

11 Have no fellowship with the fruitless deeds of darkness, but rather
expose them.
12 For it is shameful even to mention what the disobedient do in
secret.
13 But everything exposed by the light becomes visible,† for
everything that is illuminated becomes a light itself.
14 So it is said:

"Wake up, O sleeper,
rise up from the dead,
and Christ will shine on you."

15 Pay careful attention, then, to how you walk, not as unwise but as
wise,
16 redeeming the time, because the days are evil.
17 Therefore do not be foolish, but understand what the Lord's will is.
18 Do not get drunk on wine, which leads to reckless indiscretion.
Instead, be filled with the Spirit.

19 Speak to one another with psalms, hymns, and spiritual songs. Sing
and make music in your hearts to the Lord,
20 always giving thanks to God the Father for everything in the name
of our Lord Jesus Christ.

Wives and Husbands
(Song 1:1–17; 1 Peter 3:1–7)

21 Submit to one another out of reverence for Christ.‡

22 Wives, submit to your husbands as to the Lord.
23 For the husband is the head of the wife as Christ is the head of the
church, His body, of which He is the Savior.
24 Now as the church submits to Christ, so also wives should submit
to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the church and
gave Himself up for her
26 to sanctify her, cleansing her by the washing with water through
the word,
27 and to present her to Himself as a glorious church, without stain or
wrinkle or any such blemish, but holy and blameless.

28 In the same way, husbands ought to love their wives as their own
bodies. He who loves his wife loves himself.
29 Indeed, no one ever hated his own body, but he nourishes and
cherishes it, just as Christ does the church.
30 For we are members of His body.§

31 "For this reason a man will leave his father and mother and be
united to his wife, and the two will become one flesh."*

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† **5:13** SBL begins verse 14 after visible, ‡ **5:21** Or in the fear of Christ. § **5:30** BYZ and TR include—of His flesh and of His bones. * **5:31** Genesis 2:24 (see also LXX)

32 This mystery is profound, but I am speaking about Christ and the
church.
33 Nevertheless, each one of you also must love his wife as he loves
himself, and the wife must respect her husband.

6

Children and Parents
(Colossians 3:18–21)
1 Children, obey your parents in the Lord, for this is right.
2 "Honor your father and mother" (which is the first commandment
with a promise),
3 "that it may go well with you and that you may have a long life on
the earth."*

4 Fathers, do not provoke your children to wrath; instead, bring them
up in the discipline and instruction of the Lord.

Serving with Honor
(Colossians 3:22–25; 1 Timothy 6:1–2)

5 Slaves, obey your earthly masters with respect and fear and
sincerity of heart, just as you would obey Christ.
6 And do this not only to please them while they are watching, but as
servants of Christ, doing the will of God from your heart.
7 Serve with good will, as to the Lord and not to men,
8 because you know that the Lord will reward each one for whatever
good he does, whether he is slave or free.

9 And masters, do the same for your slaves. Give up your use of
threats, because you know that He who is both their Master and
yours is in heaven, and there is no favoritism with Him.

The Full Armor of God

10 Finally, be strong in the Lord and in His mighty power.
11 Put on the full armor of God, so that you can make your stand
against the devil's schemes.
12 For our struggle is not against flesh and blood, but against the
rulers, against the authorities, against the powers of this world's
darkness, and against the spiritual forces of evil in the heavenly
realms.

13 Therefore take up the full armor of God, so that when the day of
evil comes, you will be able to stand your ground, and having done
everything, to stand.
14 Stand firm then, with the belt of truth buckled around your waist,
with the breastplate of righteousness arrayed,
15 and with your feet fitted with the readiness of the gospel of peace.
16 In addition to all this, take up the shield of faith, with which you
can extinguish all the flaming arrows of the evil one.

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* **6:3** Exodus 20:12; Deuteronomy 5:16

17 And take the helmet of salvation and the sword of the Spirit, which
is the word of God.

18 Pray in the Spirit at all times, with every kind of prayer and
petition. To this end, stay alert with all perseverance in your prayers
for all the saints.
19 Pray also for me, that whenever I open my mouth, words may be
given me so that I will boldly make known the mystery of the gospel,
20 for which I am an ambassador in chains. Pray that I may proclaim
it fearlessly, as I should.

Final Greetings
(Philippians 4:21–23; 2 Timothy 4:19–22)

21 Tychicus, the beloved brother and faithful servant in the Lord, will
tell you everything, so that you also may know about me and what I
am doing.
22 I have sent him to you for this very purpose, that you may know
about us, and that he may encourage your hearts.

23 Peace to the brothers and love with faith from God the Father and
the Lord Jesus Christ.

24 Grace to all who love our Lord Jesus Christ with an undying love.

Philippians

Greetings from Paul and Timothy
(Colossians 1:1–2; Philemon 1:1–3)
1 Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

2 Grace and peace to you from God our Father and the Lord Jesus Christ.

Thanksgiving and Prayer
(1 Corinthians 1:4–9; Colossians 1:3–14)

3 I thank my God every time I remember you.
4 In every prayer for all of you, I always pray with joy,
5 because of your partnership in the gospel from the first day until now,
6 being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus.

7 It is right for me to feel this way about all of you, since I have you in my heart. For in my chains and in my defense and confirmation of the gospel, you are all partners in grace with me.
8 God is my witness how I long for all of you with the affection of Christ Jesus.

9 And this is my prayer: that your love may abound more and more in knowledge and depth of insight,
10 so that you may be able to test and prove what is best and may be pure and blameless for the day of Christ,
11 filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

Paul's Trials Advance the Gospel
(James 1:2–12)

12 Now I want you to know, brothers, that my circumstances have actually served to advance the gospel.
13 As a result, it has become clear throughout the whole palace guard * and to everyone else that I am in chains for Christ.
14 And most of the brothers, confident in the Lord by my chains, now dare more greatly to speak the word † without fear.

15 It is true that some preach Christ out of envy and rivalry, but others out of goodwill.

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* **1:13** Or all the Praetorium † **1:14** NE and WH the word of God

16 The latter do so in love, knowing that I am appointed for the
defense of the gospel.‡
17 The former, however, preach Christ out of selfish ambition, not
sincerely, supposing that they can add to the distress of my chains.

18 What then is the issue?§ Just this: that in every way, whether by
false motives or true, Christ is preached. And in this I rejoice. Yes,
and I will continue to rejoice,
19 because I know that through your prayers and the provision of the
Spirit of Jesus Christ, my distress will turn out for my deliverance.
20 I eagerly expect and hope that I will in no way be ashamed, but
will have complete boldness so that now as always Christ will be
exalted in my body, whether by life or by death.

To Live Is Christ

21 For to me, to live is Christ, and to die is gain.
22 But if I go on living in the body, this will mean fruitful labor for
me. So what shall I choose? I do not know.
23 I am torn between the two. I desire to depart and be with Christ,
which is far better indeed.
24 But it is more necessary for you that I remain in the body.

25 Convinced of this, I know that I will remain and will continue with
all of you for your progress and joy in the faith,
26 so that through my coming to you again your exultation in Christ
Jesus will resound on account of me.

Worthy of the Gospel

27 Nevertheless, conduct yourselves in a manner worthy of the gospel
of Christ. Then, whether I come and see you or only hear about you
in my absence, I will know that you stand firm in one spirit,
contending side by side * for the faith of the gospel,
28 without being frightened in any way by those who oppose you.
This is a clear sign of their destruction but of your salvation, and it is
from God.
29 For it has been granted to you on behalf of Christ not only to
believe in Him, but also to suffer for Him,
30 since you are encountering the same struggle you saw I had, and
now hear that I still have.

2

One in Christ
(Ephesians 2:11–18)
1 Therefore if you have any encouragement in Christ, if any comfort
from His love, if any fellowship with the Spirit, if any affection and
compassion,
2 then make my joy complete by being like-minded, having the same
love, being united in spirit and purpose.

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‡ **1:16** BYZ and TR reverse the order of verses 16 and 17. § **1:18** Literally What then? * **1:27** Or striving together with one mind

3 Do nothing out of selfish ambition or empty pride, but in humility
consider others more important than yourselves.
4 Each of you should look not only to your own interests, but also to
the interests of others.

The Mind of Christ
(Isaiah 52:13–15)

5 Let this mind be in you which was also in Christ Jesus:

6 Who, existing in the form of God,
did not consider equality with God
something to be grasped,*
7 but emptied Himself,
taking the form of a servant,
being made in human likeness.
8 And being found in appearance as a man,
He humbled Himself
and became obedient to death—
even death on a cross.

9 Therefore God exalted Him to the highest place
and gave Him the name above all names,
10 that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
11 and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

Lights in the World
(Matthew 5:13–16)

12 Therefore, my beloved, just as you have always obeyed, not only in
my presence, but now even more in my absence, continue to work
out your salvation with fear and trembling.
13 For it is God who works in you to will and to act on behalf of His
good purpose.

14 Do everything without complaining or arguing,
15 so that you may be blameless and pure, children of God without
fault in a crooked and perverse generation,† in which you shine as
lights in the world
16 as you hold forth the word of life, in order that I may boast on the
day of Christ that I did not run or labor in vain.

17 But even if I am being poured out like a drink offering on the
sacrifice and service of your faith, I am glad and rejoice with all of
you.
18 So you too should be glad and rejoice with me.

Timothy and Epaphroditus
(1 Corinthians 16:10–12)

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* **2:6** Or something to be exploited † **2:15** Deuteronomy 32:5

19 Now I hope in the Lord Jesus to send Timothy to you soon, that I
also may be cheered when I learn how you are doing.
20 I have nobody else like him who will genuinely care for your needs.
21 For all the others look after their own interests, not those of Jesus
Christ.
22 But you know Timothy's proven worth, that as a child with his
father he has served with me to advance the gospel.
23 So I hope to send him as soon as I see what happens with me.
24 And I trust in the Lord that I myself will come soon.

25 But I thought it necessary to send back to you Epaphroditus, my
brother, fellow worker, and fellow soldier, who is also your
messenger and minister to my needs.
26 For he has been longing for all of you and is distressed because you
heard he was ill.
27 He was sick indeed, nearly unto death. But God had mercy on him,
and not only on him but also on me, to spare me sorrow upon sorrow.

28 Therefore I am all the more eager to send him, so that when you
see him again you may rejoice, and I may be less anxious.
29 Welcome him in the Lord with great joy, and honor men like him,
30 because he nearly died for the work of Christ, risking his life to
make up for your deficit of service to me.

3

Righteousness through Faith in Christ
(Romans 3:21–31)
1 Finally, my brothers, rejoice in the Lord. It is no trouble for me to
write the same things to you again, and it is a safeguard for you.

2 Watch out for those dogs, those workers of evil, those mutilators of
the flesh!
3 For it is we who are the circumcision, we who worship by the Spirit
of God, who glory in Christ Jesus, and who put no confidence in the
flesh—
4 though I myself could have such confidence.

If anyone else thinks he has grounds for confidence in the flesh, I
have more:
5 circumcised on the eighth day, of the people of Israel, of the tribe of
Benjamin; a Hebrew of Hebrews; as to the law, a Pharisee;
6 as to zeal, persecuting the church; as to righteousness in the law,
faultless.

7 But whatever was gain to me I count as loss for the sake of Christ.
8 More than that, I count all things as loss compared to the surpassing
excellence of knowing Christ Jesus my Lord, for whom I have lost all
things. I consider them rubbish, that I may gain Christ

9 and be found in Him, not having my own righteousness from the
law, but that which is through faith in Christ,* the righteousness from
God on the basis of faith.

10 I want to know Christ and the power of His resurrection and the
fellowship of His sufferings, being conformed to Him in His death,
11 and so, somehow, to attain to the resurrection from the dead.

Pressing on toward the Goal

12 Not that I have already obtained all this, or have already been
made perfect, but I press on to take hold of that for which Christ
Jesus took hold of me.
13 Brothers, I do not consider myself yet to have taken hold of it. But
one thing I do: Forgetting what is behind and straining toward what
is ahead,
14 I press on toward the goal to win the prize of God's heavenly
calling in Christ Jesus.

15 All of us who are mature should embrace this point of view. And if
you think differently about some issue, God will reveal this to you as
well.
16 Nevertheless, we must live up to what we have already attained.

Citizenship in Heaven

17 Join one another in following my example, brothers, and carefully
observe those who walk according to the pattern we set for you.
18 For as I have often told you before, and now say again even with
tears: Many live as enemies of the cross of Christ.
19 Their end is destruction, their god is their belly, and their glory is
in their shame. Their minds are set on earthly things.

20 But our citizenship is in heaven, and we eagerly await a Savior
from there, the Lord Jesus Christ,
21 who, by the power that enables Him to subject all things to
Himself, will transform our lowly bodies to be like His glorious body.

4

Rejoice in the Lord
1 Therefore, my brothers, whom I love and long for, my joy and
crown, that is how you must stand firm in the Lord, my beloved.

2 I urge Euodia and Syntyche to agree with each other in the Lord.
3 Yes, and I ask you, my true yokefellow,* to help these women who
have labored with me for the gospel, along with Clement and the rest
of my fellow workers, whose names are in the Book of Life.

4 Rejoice in the Lord always. I will say it again: Rejoice!
5 Let your gentleness be apparent to all. The Lord is near.

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* **3:9** Or through the faithfulness of Christ * **4:3** Or I ask you, loyal Syzygus

6 Be anxious for nothing, but in everything, by prayer and petition,
with thanksgiving, present your requests to God.
7 And the peace of God, which surpasses all understanding, will
guard your hearts and your minds in Christ Jesus.

8 Finally, brothers, whatever is true, whatever is honorable, whatever
is right, whatever is pure, whatever is lovely, whatever is
admirable—if anything is excellent or praiseworthy—think on these
things.
9 Whatever you have learned or received or heard from me, or seen
in me, put it into practice. And the God of peace will be with you.

The Generosity of the Philippians
(2 Corinthians 8:1–15)

10 Now I rejoice greatly in the Lord that at last you have revived your
concern for me. You were indeed concerned, but you had no
opportunity to show it.
11 I am not saying this out of need, for I have learned to be content
regardless of my circumstances.
12 I know how to live humbly, and I know how to abound. I am
accustomed to any and every situation—to being filled and being
hungry, to having plenty and having need.
13 I can do all things through Christ who gives me strength.†

14 Nevertheless, you have done well to share in my affliction.
15 And as you Philippians know, in the early days of the gospel, when
I left Macedonia, no church but you partnered with me in the matter
of giving and receiving.
16 For even while I was in Thessalonica, you provided for my needs
again and again.

17 Not that I am seeking a gift, but I am looking for the fruit that may
be credited to your account.
18 I have all I need and more, now that I have received your gifts
from Epaphroditus. They are a fragrant offering, an acceptable
sacrifice, well-pleasing to God.

19 And my God will supply all your needs according to His glorious
riches in Christ Jesus.
20 To our God and Father be glory forever and ever. Amen.

Final Greetings
(Ephesians 6:21–24; 2 Timothy 4:19–22)

21 Greet all the saints in Christ Jesus.

The brothers who are with me send you greetings.

† **4:13** NA, SBL, NE, and WH in the One who gives me strength. BYZ and TR in Christ who gives me strength.

22 All the saints send you greetings, especially those from the
household of Caesar.

23 The grace of the Lord Jesus Christ be with your spirit.‡

‡ **4:23** BYZ and TR include Amen.

Colossians

Greetings from Paul and Timothy
(Philippians 1:1–2; Philemon 1:1–3)
1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

2 To the saints and faithful brothers in Christ at Colossae:

Grace and peace to you from God our Father.*

Thanksgiving and Prayer
(1 Corinthians 1:4–9; Philippians 1:3–11)

3 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,
4 because we have heard about your faith in Christ Jesus and your love for all the saints—
5 the faith and love proceeding from the hope stored up for you in heaven, of which you have already heard in the word of truth, the gospel
6 that has come to you.

All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and truly understood the grace of God.
7 You learned it from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on our † behalf,
8 and who also informed us of your love in the Spirit.

9 For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will in all spiritual wisdom and understanding,
10 so that you may walk in a manner worthy of the Lord and may please Him in every way: bearing fruit in every good work, growing in the knowledge of God,
11 being strengthened with all power according to His glorious might so that you may have full endurance and patience, and joyfully
12 giving thanks to the Father, who has qualified you ‡ to share in the inheritance of the saints in the light.

13 He has rescued us from the dominion of darkness and brought us into the kingdom of His beloved Son,
14 in whom we have redemption,§ the forgiveness of sins.

The Supremacy of the Son
(Hebrews 1:1–14)

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* **1:2** BYZ and TR God our Father and the Lord Jesus Christ † **1:7** NE, NA, BYZ, and TR your
‡ **1:12** BYZ and TR us § **1:14** TR redemption through His blood,

15 The Son is the image of the invisible God, the firstborn over all creation.
16 For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and for Him.

17 He is before all things, and in Him all things hold together.
18 And He is the head of the body, the church; He is the beginning and firstborn from among the dead, so that in all things He may have preeminence.
19 For God was pleased to have all His fullness dwell in Him,
20 and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through the blood of His cross.

21 Once you were alienated from God and were hostile in your minds, engaging in evil deeds.
22 But now He has reconciled you by Christ's physical body through death to present you holy, unblemished, and blameless in His presence—
23 if indeed you continue in your faith, established and firm, not moved from the hope of the gospel you heard, which has been proclaimed to every creature * under heaven, and of which I, Paul, have become a servant.

Paul's Suffering for the Church
(2 Corinthians 11:16–33)

24 Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking in regard to Christ's afflictions for the sake of His body, which is the church.
25 I became its servant by the commission God gave me to fully proclaim to you the word of God,
26 the mystery that was hidden for ages and generations but is now revealed to His saints.
27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

28 We proclaim Him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect † in Christ.
29 To this end I also labor, striving with all His energy working powerfully within me.

2

Absent in Body, Present in Spirit
(Revelation 3:14–22)
1 For I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me face to face,

* **1:23** Or in all creation † **1:28** Or fully mature

2 that they may be encouraged in heart, knit together in love, and
filled with the full riches of complete understanding, so that they may
know the mystery of God, namely Christ,*
3 in whom are hidden all the treasures of wisdom and knowledge.

4 I say this so that no one will deceive you by smooth rhetoric.
5 For although I am absent from you in body, I am present with you
in spirit, and I delight to see your orderly condition and firm faith in
Christ.

Alive with Christ
(Ephesians 2:1–10)

6 Therefore, just as you have received Christ Jesus as Lord, continue
to walk in Him,
7 rooted and built up in Him, established in the faith as you were
taught, and overflowing with thankfulness.

8 See to it that no one takes you captive through philosophy and
empty deception, which are based on human tradition and the
spiritual forces of the world rather than on Christ.
9 For in Christ all the fullness of the Deity dwells in bodily form.
10 And you have been made complete in Christ, who is the head over
every ruler and authority.

11 In Him you were also circumcised, in the putting off of your sinful
nature, with the circumcision performed by Christ † and not by
human hands.
12 And having been buried with Him in baptism, you were raised
with Him through your faith in the power of God, who raised Him
from the dead.

13 When you were dead in your trespasses and in the uncircumcision
of your sinful nature, God made you alive with Christ. He forgave us
all our trespasses,
14 having canceled the debt ascribed to us in the decrees that stood
against us. He took it away, nailing it to the cross!
15 And having disarmed the powers and authorities, He made a
public spectacle of them, triumphing over them by the cross.

16 Therefore let no one judge you by what you eat or drink, or with
regard to a feast, a New Moon, or a Sabbath.
17 These are a shadow of the things to come, but the body that casts it
belongs to Christ.‡
18 Do not let anyone who delights in false humility and the worship of
angels disqualify you with speculation about what he has seen. Such
a person is puffed up without basis by his unspiritual mind.

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* **2:2** Literally the mystery of God: Christ † **2:11** Literally in the cutting away of the body of the flesh, by the circumcision of Christ ‡ **2:17** Literally but the body is of the Christ

19 He has lost connection to the head, from whom the whole body,
supported and knit together by its joints and ligaments, grows as God
causes it to grow.

20 If you have died with Christ to the spiritual forces of the world,
why, as though you still belonged to the world, do you submit to its
regulations:
21 "Do not handle, do not taste, do not touch!"?
22 These will all perish with use, because they are based on human
commands and teachings.
23 Such restrictions indeed have an appearance of wisdom, with their
self-prescribed worship, their false humility, and their harsh
treatment of the body; but they are of no value against the
indulgence of the flesh.

3

Put On the New Self
(Ephesians 4:17–32)
1 Therefore, since you have been raised with Christ, strive for the
things above, where Christ is seated at the right hand of God.
2 Set your minds on things above, not on earthly things.
3 For you died, and your life is now hidden with Christ in God.
4 When Christ, who is your * life, appears, then you also will appear
with Him in glory.

5 Put to death, therefore, the components of your earthly nature:
sexual immorality, impurity, lust, evil desires, and greed, which is
idolatry.
6 Because of these, the wrath of God is coming on the sons of
disobedience.†
7 When you lived among them, you also used to walk in these ways.
8 But now you must put aside all such things as these: anger, rage,
malice, slander, and filthy language from your lips.

9 Do not lie to one another, since you have taken off the old self with
its practices,
10 and have put on the new self, which is being renewed in
knowledge in the image of its Creator.
11 Here there is no Greek or Jew, circumcised or uncircumcised,
barbarian, Scythian, slave, or free, but Christ is all and is in all.

12 Therefore, as the elect of God, holy and beloved, clothe yourselves
with hearts of compassion, kindness, humility, gentleness, and
patience.
13 Bear with one another and forgive any complaint you may have
against someone else. Forgive as the Lord forgave you.
14 And over all these virtues put on love, which is the bond of perfect
unity.

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* **3:4** NE, WH, BYZ, and TR our † **3:6** NE, WH, and Tischendorf do not include on the sons of disobedience.

15 Let the peace of Christ rule in your hearts, for to this you were
called as members of one body. And be thankful.

16 Let the word of Christ richly dwell within you as you teach and
admonish one another with all wisdom, and as you sing psalms,
hymns, and spiritual songs with gratitude in your hearts to God.
17 And whatever you do, in word or deed, do it all in the name of the
Lord Jesus, giving thanks to God the Father through Him.

Christian Households
(Ephesians 6:1–4)

18 Wives, submit to your husbands, as is fitting in the Lord.

19 Husbands, love your wives and do not be harsh with them.

20 Children, obey your parents in everything, for this is pleasing to
the Lord.

21 Fathers, do not provoke your children, so they will not become
discouraged.

Serving with Honor
(Ephesians 6:5–9; 1 Timothy 6:1–2)

22 Slaves, obey your earthly masters in everything, not only to please
them while they are watching, but with sincerity of heart and fear of
the Lord.

23 Whatever you do, work at it with your whole being, for the Lord
and not for men,
24 because you know that you will receive an inheritance from the
Lord as your reward. It is the Lord Christ you are serving.
25 Whoever does wrong will be repaid for his wrong, and there is no
favoritism.

4

Prayerful Speech and Actions
1 Masters, supply your slaves with what is right and fair, since you
know that you also have a Master in heaven.

2 Devote yourselves to prayer, being watchful and thankful,
3 as you pray also for us, that God may open to us a door for the
word, so that we may proclaim the mystery of Christ, for which I am
in chains.
4 Pray that I may declare it clearly, as I should.

5 Act wisely toward outsiders, redeeming the time.
6 Let your speech always be gracious, seasoned with salt, so that you
may know how to answer everyone.

Greetings from Paul's Fellow Workers
(Romans 16:21–23)

7 Tychicus will tell you all the news about me. He is a beloved
brother, a faithful minister, and a fellow servant in the Lord.
8 I have sent him to you for this very purpose, that you may know
about us, and that he may encourage your hearts.
9 With him I am sending Onesimus, our faithful and beloved brother,
who is one of you. They will tell you about everything here.

10 My fellow prisoner Aristarchus sends you greetings, as does Mark
the cousin of Barnabas. You have already received instructions about
him: If he comes to you, welcome him.
11 Jesus, who is called Justus, also sends greetings. These are the only
Jews among my fellow workers for the kingdom of God, and they
have been a comfort to me.

12 Epaphras, who is one of you and a servant of Christ Jesus, sends
you greetings. He is always wrestling in prayer for you, so that you
may stand mature and fully assured in the full will of God.
13 For I testify about him that he goes to great pains for you and for
those at Laodicea and Hierapolis.

14 Luke, the beloved physician, and Demas send you greetings.

Signature and Final Instructions
(1 Corinthians 16:19–24; 2 Thessalonians 3:16–18)

15 Greet the brothers in Laodicea, as well as Nympha and the church
that meets at her house.

16 After this letter has been read among you, make sure that it is also
read in the church of the Laodiceans, and that you in turn read the
letter from Laodicea.

17 Tell Archippus: “See to it that you complete the ministry you have
received in the Lord.”

18 This greeting is in my own hand—Paul.

Remember my chains.

Grace be with you.*

* **4:18** BYZ and TR include Amen.

1 Thessalonians

Greetings to the Thessalonians
(2 Thessalonians 1:1–4)
1 Paul, Silvanus,* and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace and peace to you.†

2 We always thank God for all of you, remembering you in our prayers
3 and continually recalling before our God and Father your work of faith, your labor of love, and your enduring hope in our Lord Jesus Christ.

4 Brothers who are beloved by God, we know that He has chosen you,
5 because our gospel came to you not only in word, but also in power, in the Holy Spirit, and with great conviction—just as you know we lived among you for your sake.
6 And you became imitators of us and of the Lord when you welcomed the message with the joy of the Holy Spirit, in spite of your great suffering.

7 As a result, you have become an example to all the believers in Macedonia and Achaia.
8 For not only did the message of the Lord ring out from you to Macedonia and Achaia, but your faith in God has gone out to every place, so that we have no need to say anything more.
9 For they themselves report what kind of welcome you gave us, and how you turned to God from idols to serve the living and true God
10 and to await His Son from heaven, whom He raised from the dead—Jesus our deliverer from the coming wrath.

2

Paul's Ministry
1 You yourselves know, brothers, that our visit to you was not in vain.
2 As you are aware, we had already endured suffering and shameful treatment in Philippi. But in the face of strong opposition, we were bold in our God to speak to you the gospel of God.

3 For our appeal does not arise from deceit or ulterior motives or trickery.
4 Instead, we speak as those approved by God to be entrusted with the gospel, not in order to please men but God, who examines our hearts.

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* **1:1** That is, Silas † **1:1** BYZ and TR include from God our Father and the Lord Jesus Christ.

5 As you know, we never used words of flattery or any pretext for
greed. God is our witness!
6 Nor did we seek praise from you or from anyone else, although as
apostles of Christ we had authority to demand it.*

7 On the contrary, we were gentle among you,† like a nursing mother
caring for her children.
8 We cared so deeply that we were delighted to share with you not
only the gospel of God, but our own lives as well. That is how
beloved you have become to us.

9 Surely you recall, brothers, our labor and toil. We worked night and
day so that we would not be a burden to anyone while we
proclaimed to you the gospel of God.
10 You are witnesses, and so is God, of how holy, righteous, and
blameless our conduct was among you who believed.
11 For you know that we treated each of you as a father treats his
own children—
12 encouraging you, comforting you, and urging you to walk in a
manner worthy of God, who calls you into His own kingdom and
glory.

13 And we continually thank God because, when you received the
word of God that you heard from us, you accepted it not as the word
of men, but as the true word of God—the word which is now at work
in you who believe.

14 For you, brothers, became imitators of the churches of God in
Judea that are in Christ Jesus. You suffered from your own
countrymen the very things they suffered from the Jews,
15 who killed both the Lord Jesus and their own prophets, and drove
us out as well. They are displeasing to God and hostile to all men,
16 hindering us from telling the Gentiles how they may be saved. As a
result, they continue to heap up their sins to full capacity; the utmost
wrath has come upon them.‡

Paul's Longing to Visit

17 Brothers, although we were torn away from you for a short time
(in person, not in heart), our desire to see you face to face was even
more intense.
18 For we wanted to come to you—indeed I, Paul, tried again and
again—but Satan obstructed us.
19 After all, who is our hope, our joy, our crown of boasting, if it is not
you yourselves in the presence of our Lord Jesus at His coming?
20 You are indeed our glory and our joy.

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* **2:6** Or although as apostles of Christ we could have been a burden to you; SBL, NE, and WH include this phrase with verse 7. † **2:7** WH and NA we were like young children among you
‡ **2:16** Or at last the wrath (of God) has come upon them.

3

Timothy's Visit

1 So when we could bear it no longer, we were willing to be left on
our own in Athens.
2 We sent Timothy, our brother and fellow worker for God * in the
gospel of Christ, to strengthen and encourage you in your faith,
3 so that none of you would be shaken by these trials. For you know
that we are destined for this.
4 Indeed, when we were with you, we kept warning you that we
would suffer persecution; and as you know, it has come to pass.
5 For this reason, when I could bear it no longer, I sent to find out
about your faith, for fear that the tempter had somehow tempted you
and caused our labor to be in vain.

Timothy's Encouraging Report

6 But just now, Timothy has returned from his visit with the good
news about your faith, your love, and the fond memories you have
preserved, longing to see us just as we long to see you.
7 For this reason, brothers, in all our distress and persecution, we
have been reassured about you, because of your faith.
8 For now we can go on living, as long as you are standing firm in the
Lord.

9 How can we adequately thank God for you in return for our great
joy over you in His presence?
10 Night and day we pray most earnestly that we may see you face to
face and supply what is lacking from your faith.

11 Now may our God and Father Himself, and our Lord Jesus, direct
our way to you.
12 And may the Lord cause you to increase and overflow with love for
one another and for everyone else, just as our love for you overflows,
13 so that He may establish your hearts in blamelessness and holiness
before our God and Father at the coming of our Lord Jesus with all
His saints. Amen.

4

Living to Please God

1 Finally, brothers, we ask and encourage you in the Lord Jesus to live
in a way that is pleasing to God, just as you have received from us.
This is how you already live, so you should do so all the more.
2 For you know the instructions we gave you by the authority of the
Lord Jesus.

3 For it is God's will that you should be holy: You must abstain from
sexual immorality;
4 each of you must know how to control his own body * in holiness
and honor,

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* **3:2** Or our brother and God's fellow worker; NE, WH, BYZ, and TR our brother and minister of God * **4:4** Literally know how to possess his own vessel

5 not in lustful passion like the Gentiles who do not know God;
6 and no one should ever violate or exploit his brother in this regard,† because the Lord will avenge all such acts, as we have already told you and solemnly warned you.
7 For God has not called us to impurity, but to holiness.
8 Anyone, then, who rejects this command does not reject man but God, the very One who gives you His Holy Spirit.

9 Now about brotherly love, you do not need anyone to write to you, because you yourselves have been taught by God to love one another.
10 And you are indeed showing this love to all the brothers throughout Macedonia. But we urge you, brothers, to excel more and more
11 and to aspire to live quietly, to attend to your own matters, and to work with your own hands, as we instructed you.
12 Then you will behave properly toward outsiders, without being dependent on anyone.

The Return of the Lord

13 Brothers, we do not want you to be uninformed about those who sleep in death,‡ so that you will not grieve like the rest, who are without hope.
14 For since we believe that Jesus died and rose again, we also believe that God will bring with Jesus those who have fallen asleep in Him.

15 By the word of the Lord, we declare to you that we who are alive and remain until the coming of the Lord will by no means precede those who have fallen asleep.
16 For the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will be the first to rise.
17 After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

18 Therefore encourage one another with these words.

5

The Day of the Lord
(Zephaniah 1:7–18; Malachi 4:1–6; 2 Peter 3:8–13)
1 Now about the times and seasons, brothers, we do not need to write to you.
2 For you are fully aware that the Day of the Lord will come like a thief in the night.
3 While people are saying, “Peace and security,” destruction will come upon them suddenly, like labor pains on a pregnant woman, and they will not escape.

† **4:6** Or no one should ever harm or cheat his brother in this matter ‡ **4:13** Literally those who have fallen asleep, as in verses 14 and 15

4 But you, brothers, are not in the darkness so that this day should
overtake you like a thief.
5 For you are all sons of the light and sons of the day; we do not
belong to the night or to the darkness.
6 So then, let us not sleep as the others do, but let us remain awake
and sober.
7 For those who sleep, sleep at night; and those who get drunk, get
drunk at night.
8 But since we belong to the day, let us be sober, putting on the
breastplate of faith and love, and the helmet of our hope of salvation.

9 For God has not appointed us to suffer wrath, but to obtain
salvation through our Lord Jesus Christ.
10 He died for us so that, whether we are awake or asleep, we may
live together with Him.
11 Therefore encourage and build one another up, just as you are
already doing.

Christian Living

12 But we ask you, brothers, to acknowledge those who work
diligently among you, who preside over you in the Lord and give you
instruction.
13 In love, hold them in highest regard because of their work. Live in
peace with one another.

14 And we urge you, brothers, to admonish the unruly, encourage the
fainthearted, help the weak, and be patient with everyone.

15 Make sure that no one repays evil for evil. Always pursue what is
good for one another and for all people.

16 Rejoice at all times.
17 Pray without ceasing.
18 Give thanks in every circumstance, for this is God's will for you in
Christ Jesus.

19 Do not extinguish the Spirit.
20 Do not treat prophecies with contempt,
21 but test all things. Hold fast to what is good.
22 Abstain from every form of evil.

Final Blessings and Instructions

23 Now may the God of peace Himself sanctify you completely, and
may your entire spirit, soul, and body be kept blameless * at the
coming of our Lord Jesus Christ.
24 The One who calls you is faithful, and He will do it.

25 Brothers, pray for us as well.

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* **5:23** Or may your spirit, soul, and body be kept entirely blameless

26 Greet all the brothers with a holy kiss.

27 I charge you before the Lord to have this letter read to all the brothers.

28 The grace of our Lord Jesus Christ be with you.†

† **5:28** BYZ and TR include Amen.

2 Thessalonians

Greetings to the Thessalonians
(1 Thessalonians 1:1–10)
1 Paul, Silvanus,* and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace and peace to you from God our Father † and the Lord Jesus Christ.

3 We are obligated to thank God for you all the time, brothers, as is fitting, because your faith is growing more and more, and your love for one another is increasing.
4 That is why we boast among God's churches about your perseverance and faith in the face of all the persecution and affliction you are enduring.

Christ's Coming

5 All this is clear evidence of God's righteous judgment. And so you will be counted worthy of the kingdom of God, for which you are suffering.
6 After all, it is only right for God to repay with affliction those who afflict you,
7 and to grant relief to you who are oppressed and to us as well. This will take place when the Lord Jesus is revealed from heaven with His mighty angels
8 in blazing fire, inflicting vengeance on those who do not know God and do not obey the gospel of our Lord Jesus.
9 They will suffer the penalty of eternal destruction, separated from the presence of the Lord and the glory of His might,
10 on the day He comes to be glorified in His saints and regarded with wonder by all who have believed, including you who have believed our testimony.

11 To this end, we always pray for you, that our God will count you worthy of His calling, and that He will powerfully fulfill your every good desire and work of faith,
12 so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and of the Lord Jesus Christ.‡

2

The Man of Lawlessness

* **1:1** That is, Silas † **1:2** SBL, NE, and WH God the Father ‡ **1:12** Or the grace of our God and Lord, Jesus Christ.

1 Now concerning the coming of our Lord Jesus Christ and our being
gathered together to Him, we ask you, brothers,
2 not to be easily disconcerted or alarmed by any spirit or message or
letter seeming to be from us, alleging that the Day of the Lord has
already come.
3 Let no one deceive you in any way, for it will not come until the
rebellion occurs and the man of lawlessness—the son of
destruction—is revealed.
4 He will oppose and exalt himself above every so-called god or object
of worship. So he will seat himself in the temple of God, proclaiming
himself to be God.

5 Do you not remember that I told you these things while I was still
with you?
6 And you know what is now restraining him, so that he may be
revealed at the proper time.
7 For the mystery of lawlessness is already at work, but the one who
now restrains it will continue until he is taken out of the way.
8 And then the lawless one will be revealed, whom the Lord Jesus will
slay with the breath of His mouth and annihilate by the majesty of
His arrival.

9 The coming of the lawless one will be accompanied by the working
of Satan, with every kind of power, sign, and false wonder,
10 and with every wicked deception directed against those who are
perishing, because they refused the love of the truth that would have
saved them.
11 For this reason God will send them a powerful delusion so that
they believe the lie,
12 in order that judgment may come upon all who have disbelieved
the truth and delighted in wickedness.

Stand Firm

13 But we should always thank God for you, brothers who are loved
by the Lord, because God has chosen you from the beginning * to be
saved by the sanctification of the Spirit and by faith in the truth.
14 To this He called you through our gospel, so that you may share in
the glory of our Lord Jesus Christ.
15 Therefore, brothers, stand firm and cling to the traditions we
taught you, whether by speech or by letter.

16 Now may our Lord Jesus Christ Himself and God our Father, who
by grace has loved us and given us eternal comfort and good hope,
17 encourage your hearts and strengthen you in every good word and
deed.

3

Request for Prayer

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* **2:13** Or God has chosen you as the firstfruits

1 Finally, brothers, pray for us, that the word of the Lord may spread
quickly and be held in honor, just as it was with you.
2 And pray that we may be delivered from wicked and evil men; for
not everyone holds to the faith.
3 But the Lord is faithful, and He will strengthen you and guard you
from the evil one.*
4 And we have confidence in the Lord that you are doing and will
continue to do what we command.
5 May the Lord direct your hearts into God's love and Christ's
perseverance.

A Warning against Idleness

6 Now we command you, brothers, in the name of our Lord Jesus
Christ, to keep away from any brother who leads an undisciplined
life that is not in keeping with the tradition you received † from us.
7 For you yourselves know how you ought to imitate us, because we
were not undisciplined among you,
8 nor did we eat anyone's food without paying for it. Instead, in labor
and toil, we worked night and day so that we would not be a burden
to any of you.
9 Not that we lack this right, but we wanted to offer ourselves as an
example for you to imitate.
10 For even while we were with you, we gave you this command: "If
anyone is unwilling to work, he shall not eat."

11 Yet we hear that some of you are leading undisciplined lives and
accomplishing nothing but being busybodies.
12 We command and urge such people by our Lord Jesus Christ to
begin working quietly to earn their own living.
13 But as for you, brothers, do not grow weary in well-doing.

14 Take note of anyone who does not obey the instructions we have
given in this letter. Do not associate with him, so that he may be
ashamed.
15 Yet do not regard him as an enemy, but warn him as a brother.

Signature and Final Greetings
(1 Corinthians 16:19–24; Colossians 4:15–18)

16 Now may the Lord of peace Himself give you peace at all times and
in every way. The Lord be with all of you.

17 This greeting is in my own hand—Paul. This is my mark in every
letter; it is the way I write.

18 The grace of our Lord Jesus Christ be with all of you.‡

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* **3:3** Or from evil † **3:6** Or they received ‡ **3:18** BYZ and TR include Amen.

1 Timothy

Paul's Greeting to Timothy
(2 Timothy 1:1–2)
1 Paul, an apostle of Christ Jesus by the command of God our Savior
and of Christ Jesus our hope,

2 To Timothy, my true child in the faith:

Grace, mercy, and peace from God the Father and Christ Jesus our
Lord.

Correcting False Teachers
(Titus 1:10–16)

3 As I urged you on my departure to Macedonia, you should stay on
at Ephesus to instruct certain men not to teach false doctrines
4 or devote themselves to myths and endless genealogies, which
promote speculation rather than the stewardship of God's work,
which is by faith.*

5 The goal of our instruction is the love that comes from a pure heart,
a clear conscience, and a sincere faith.
6 Some have strayed from these ways and turned aside to empty talk.
7 They want to be teachers of the law, but they do not understand
what they are saying or that which they so confidently assert.

8 Now we know that the law is good, if one uses it legitimately.
9 We realize that law is not enacted for the righteous, but for the
lawless and rebellious, for the ungodly and sinful, for the unholy and
profane, for killers of father or mother, for murderers,
10 for the sexually immoral, for homosexuals, for slave traders † and
liars and perjurers, and for anyone else who is averse to sound
teaching
11 that agrees with the glorious gospel of the blessed God, with which
I have been entrusted.

God's Grace to Paul

12 I thank Christ Jesus our Lord, who has strengthened me, that He
considered me faithful and appointed me to service.
13 I was formerly a blasphemer, a persecutor, and a violent man; yet
because I had acted in ignorance and unbelief, I was shown mercy.
14 And the grace of our Lord overflowed to me, along with the faith
and love that are in Christ Jesus.

15 This is a trustworthy saying, worthy of full acceptance: Christ Jesus
came into the world to save sinners, of whom I am the worst.

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* **1:4** Literally rather than the stewardship of God in faith † **1:10** Or for kidnappers

16 But for this very reason I was shown mercy, so that in me, the
worst of sinners, Christ Jesus might display His perfect patience as an
example to those who would believe in Him for eternal life.
17 Now to the King eternal, immortal, and invisible, the only God, be
honor and glory forever and ever. Amen.

18 Timothy, my child, I entrust you with this command in keeping
with the previous prophecies about you, so that by them you may
fight the good fight,
19 holding on to faith and a good conscience, which some have
rejected and thereby shipwrecked their faith.
20 Among them are Hymenaeus and Alexander, whom I have handed
over to Satan to be taught not to blaspheme.

2

A Call to Prayer

1 First of all, then, I urge that petitions, prayers, intercessions, and
thanksgiving be offered for everyone—
2 for kings and all those in authority—so that we may lead tranquil
and quiet lives in all godliness and dignity.
3 This is good and pleasing in the sight of God our Savior,
4 who wants everyone to be saved and to come to the knowledge of
the truth.

5 For there is one God, and there is one mediator between God and
men, the man Christ Jesus,
6 who gave Himself as a ransom for all—the testimony that was given
at just the right time.

7 For this reason I was appointed as a preacher, an apostle, and a
faithful and true teacher of the Gentiles. I am telling the truth; I am
not lying about anything.
8 Therefore I want the men everywhere * to pray, lifting up holy
hands, without anger or dissension.

Instructions to Women

9 Likewise, I want the women to adorn themselves with respectable
apparel, with modesty, and with self-control, not with braided hair or
gold or pearls or expensive clothes,
10 but with good deeds, as is proper for women who profess to
worship God.

11 A woman † must learn in quietness and full submissiveness.
12 I do not permit a woman to teach or to exercise authority over a
man;‡ she is to remain quiet.
13 For Adam was formed first, and then Eve.
14 And it was not Adam who was deceived, but the woman who was
deceived and fell into transgression.

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* **2:8** Or in every place (of worship) † **2:11** Or wife; also in verse 12 ‡ **2:12** Or over her husband

15 Women, however, will be saved through childbearing, if they
continue in faith, love, and holiness, with self-control.

3

Qualifications for Overseers
(Titus 1:5–9; 1 Peter 5:1–4)
1 This is a trustworthy saying: If anyone aspires to be an overseer, he
desires a noble task.
2 An overseer, then, must be above reproach, the husband of but one
wife,* temperate, self-controlled, respectable, hospitable, able to
teach,
3 not dependent on wine, not violent but gentle, peaceable, and free
of the love of money.

4 An overseer must manage his own household well and keep his
children under control, with complete dignity.
5 For if someone does not know how to manage his own household,
how can he care for the church of God?
6 He must not be a recent convert, or he may become conceited and
fall under the same condemnation as the devil.
7 Furthermore, he must have a good reputation with outsiders, so
that he will not fall into disgrace and into the snare of the devil.

Qualifications for Deacons
(Acts 6:1–7)

8 Deacons likewise must be dignified, not double-tongued or given to
much wine or greedy for money.
9 They must hold to the mystery of the faith with a clear conscience.
10 Additionally, they must first be tested. Then, if they are above
reproach, let them serve as deacons.

11 In the same way, the women † must be dignified, not slanderers,
but temperate and faithful in all things.

12 A deacon must be the husband of but one wife, a good manager of
his children and of his own household.
13 For those who have served well as deacons acquire for themselves
a high standing and great confidence in the faith that is in Christ
Jesus.

The Mystery of Godliness

14 Although I hope to come to you soon, I am writing you these things
15 in case I am delayed, so that you will know how each one must
conduct himself in God's household, which is the church of the living
God, the pillar and foundation of the truth.

16 By common confession, the mystery of godliness is great:

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* **3:2** Or faithful to his wife; also in verse 12 † **3:11** Or their wives

He appeared ‡ in the flesh,
was vindicated by the Spirit,§
was seen by angels,
was proclaimed among the nations,
was believed in throughout the world,
was taken up in glory.

4

A Warning against Apostasy

1 Now the Spirit expressly states that in later times some will abandon
the faith to follow deceitful spirits and the teachings of demons,
2 influenced by the hypocrisy of liars, whose consciences are seared
with a hot iron.

3 They will prohibit marriage and require abstinence from certain
foods that God has created to be received with thanksgiving by those
who believe and know the truth.
4 For every creation of God is good, and nothing that is received with
thanksgiving should be rejected,
5 because it is sanctified by the word of God and prayer.

A Good Servant of Jesus Christ

6 By pointing out these things to the brothers, you will be a good
servant of Christ Jesus, nourished by the words of faith and sound
instruction that you have followed.

7 But reject irreverent, silly myths. Instead, train yourself for
godliness.
8 For physical exercise is of limited value, but godliness is valuable in
every way, holding promise for the present life and for the one to
come.
9 This is a trustworthy saying, worthy of full acceptance.

10 To this end we labor and strive,* because we have set our hope on
the living God, who is the Savior of everyone, and especially of those
who believe.
11 Command and teach these things.

12 Let no one despise your youth, but set an example for the believers
in speech, in conduct, in love, in faith, in purity.
13 Until I come, devote yourself to the public reading of Scripture, to
exhortation, and to teaching.

14 Do not neglect the gift that is in you, which was given you through
the prophecy spoken over you at the laying on of the hands of the
elders.
15 Be diligent in these matters and absorbed in them, so that your
progress will be evident to all.

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‡ **3:16** Literally He who appeared; BYZ and TR God appeared § **3:16** Or vindicated in spirit
* **4:10** SBL, BYZ, and TR and suffer reproach

16 Pay close attention to your life and to your teaching. Persevere in
these things, for by so doing you will save both yourself and those
who hear you.

5

Reproof and Respect
1 Do not rebuke an older man, but appeal to him as to a father.

Treat younger men as brothers,
2 older women as mothers, and younger women as sisters, with
absolute purity.

Honoring True Widows
(Ruth 1:1–5)

3 Honor the widows who are truly widows.
4 But if a widow has children or grandchildren, they must first learn
to show godliness to their own family and repay their parents, for
this is pleasing in the sight of God.

5 The widow who is truly in need and left all alone puts her hope in
God and continues night and day in her petitions and prayers.
6 But she who lives for pleasure is dead even while she is still alive.

7 Give these instructions to the believers, so that they will be above
reproach.
8 If anyone does not provide for his own, and especially his own
household, he has denied the faith and is worse than an unbeliever.

9 A widow should be enrolled if she is at least sixty years old, the wife
of one man,
10 and well known for good deeds such as bringing up children,
entertaining strangers, washing the feet of the saints, imparting relief
to the afflicted, and devoting herself to every good work.

11 But refuse to enroll younger widows. For when their passions
draw them away from Christ, they will want to marry,
12 and thus will incur judgment because they are setting aside their
first faith.
13 At the same time they will also learn to be idle, going from house
to house and being not only idle, but also gossips and busybodies,
discussing things they should not mention.

14 So I advise the younger widows to marry, have children, and
manage their households, denying the adversary occasion for slander.
15 For some have already turned aside to follow Satan.

16 If any believing woman has dependent widows, she must assist
them and not allow the church to be burdened, so that it can help the
widows who are truly in need.

Honoring Elders

17 Elders who lead effectively are worthy of double honor, especially
those who work hard at preaching and teaching.
18 For the Scripture says, “Do not muzzle an ox while it is treading
out the grain,”* and, “The worker is worthy of his wages.”†

19 Do not entertain an accusation against an elder, except on the
testimony of two or three witnesses.
20 But those who persist in sin should be rebuked in front of
everyone, so that the others will stand in fear of sin.

A Charge to Timothy

21 I solemnly charge you before God and Christ Jesus and the elect
angels to maintain these principles without bias, and to do nothing
out of partiality.

22 Do not be too quick in the laying on of hands and thereby share in
the sins of others. Keep yourself pure.

23 Stop drinking only water and use a little wine instead, because of
your stomach and your frequent ailments.

24 The sins of some men are obvious, going ahead of them to
judgment; but the sins of others do not surface until later.
25 In the same way, good deeds are obvious, and even the ones that
are inconspicuous cannot remain hidden.

6

Serving with Honor
(Ephesians 6:5–9; Colossians 3:22–25)
1 All who are under the yoke of slavery should regard their masters
as fully worthy of honor, so that God’s name and our teaching will
not be discredited.
2 Those who have believing masters should not show disrespect
because they are brothers, but should serve them all the more, since
those receiving their good service are beloved believers. Teach and
encourage these principles.

Reject False Doctrines

3 If anyone teaches another doctrine and disagrees with the sound
words of our Lord Jesus Christ and with godly teaching,
4 he is conceited and understands nothing. Instead, he has an
unhealthy interest in controversies and semantics, out of which come
envy, strife, abusive talk, evil suspicions,
5 and constant friction between men of depraved mind who are
devoid of the truth. These men regard godliness as a means of gain.*

Godliness with Contentment

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* **5:18** Deuteronomy 25:4 † **5:18** Luke 10:7; see also Leviticus 19:13 and Deuteronomy 24:14–15. * **6:5** BYZ and TR include Withdraw yourself from such.

6 Of course, godliness with contentment is great gain.
7 For we brought nothing into the world, so † we cannot carry
anything out of it.
8 But if we have food and clothing, we will be content with these.

9 Those who want to be rich, however, fall into temptation and
become ensnared by many foolish and harmful desires that plunge
them into ruin and destruction.
10 For the love of money is the root of all kinds of evil. By craving it,
some have wandered away from the faith and pierced themselves
with many sorrows.

Fight the Good Fight

11 But you, O man of God, flee from these things and pursue
righteousness, godliness, faith, love, perseverance, and gentleness.
12 Fight the good fight of the faith. Take hold of the eternal life to
which you were called when you made the good confession before
many witnesses.

13 I charge you in the presence of God, who gives life to all things,
and of Christ Jesus, who made the good confession in His testimony
before Pontius Pilate:
14 Keep this commandment without stain or reproach until the
appearance of our Lord Jesus Christ,
15 which the blessed and only Sovereign One—the King of kings and
Lord of lords—will bring about in His own time.
16 He alone is immortal and dwells in unapproachable light. No one
has ever seen Him, nor can anyone see Him. To Him be honor and
eternal dominion! Amen.

A Charge to the Rich
(Proverbs 23:1–5; James 5:1–6)

17 Instruct those who are rich in the present age not to be conceited
and not to put their hope in the uncertainty of wealth, but in God,
who richly provides all things for us to enjoy.
18 Instruct them to do good, to be rich in good works, and to be
generous and ready to share,
19 treasuring up for themselves a firm foundation for the future, so
that they may take hold of that which is truly life.

Guard the Faith

20 O Timothy, guard what has been entrusted to you. Avoid irreverent,
empty chatter and the opposing arguments of so-called "knowledge,"
21 which some have professed and thus swerved away from the faith.

Grace be with you all.‡

† **6:7** BYZ and TR so certainly ‡ **6:21** BYZ and TR include Amen.

2 Timothy

Paul's Greeting to Timothy
(1 Timothy 1:1–2)
1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,

2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Faithfulness under Persecution
(Matthew 10:16–25)

3 I thank God, whom I serve with a clear conscience as did my forefathers, as I constantly remember you night and day in my prayers.
4 Recalling your tears, I long to see you so that I may be filled with joy.

5 I am reminded of your sincere faith, which first dwelt in your grandmother Lois and your mother Eunice, and I am convinced is in you as well.

6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.
7 For God has not given us a spirit of fear,* but of power, love, and self-control.

8 So do not be ashamed of the testimony of our Lord, or of me, His prisoner. Instead, join me in suffering for the gospel by the power of God.
9 He has saved us and called us to a holy calling, not because of our works, but by His own purpose and by the grace He granted us in Christ Jesus before time began.†
10 And now He has revealed this grace through the appearing of our Savior, Christ Jesus, who has abolished death and illuminated the way to life and immortality through the gospel,
11 to which I was appointed as a preacher, an apostle, and a teacher.

12 For this reason, even though I suffer as I do, I am not ashamed; for I know whom I have believed, and I am convinced that He is able to guard what I have entrusted to Him ‡ for that day.

Holding to Sound Teaching

13 Hold on to the pattern of sound teaching § you have heard from me, with the faith and love that are in Christ Jesus.

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* **1:7** Or timidity or cowardice † **1:9** Literally before times eternal ‡ **1:12** Or what He has entrusted to me § **1:13** Literally sound words

14 Guard the treasure entrusted to you,* with the help of the Holy
Spirit who dwells in us.

15 You know that everyone in the Province of Asia † has deserted me,
including Phygelus and Hermogenes.

16 May the Lord grant mercy to the household of Onesiphorus,
because he has often refreshed me and was unashamed of my chains.
17 Indeed, when he arrived in Rome, he searched diligently until he
found me.

18 May the Lord grant Onesiphorus His mercy on that day. You know
very well how much he ministered to me in Ephesus.

2

Grace and Perseverance
(Hebrews 12:1–3)
1 You therefore, my child, be strong in the grace that is in Christ Jesus.
2 And the things that you have heard me say among many witnesses,
entrust these to faithful men who will be qualified to teach others as
well.

3 Join me in suffering, like a good soldier of Christ Jesus.
4 A soldier refrains from entangling himself in civilian affairs, in
order to please the one who enlisted him.
5 Likewise, a competitor does not receive the crown unless he
competes according to the rules.
6 The hardworking farmer should be the first to partake of the crops.
7 Consider what I am saying, for the Lord will give you insight into all
things.

8 Remember Jesus Christ, raised from the dead, descended from
David, as proclaimed by my gospel,
9 for which I suffer to the extent of being chained like a criminal. But
the word of God cannot be chained!
10 For this reason I endure all things for the sake of the elect, so that
they too may obtain the salvation that is in Christ Jesus, with eternal
glory.

11 This is a trustworthy saying:

If we died with Him,
    we will also live with Him;
12 if we endure,
    we will also reign with Him;
if we deny Him,
    He will also deny us;
13 if we are faithless,
    He remains faithful,

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* **1:14** Or the good deposit entrusted to you † **1:15** Literally in Asia; Asia was a Roman province in what is now western Turkey.

for He cannot deny Himself.

The Lord's Approved Workman

14 Remind the believers of these things, charging them before God *
to avoid quarreling over words, which succeeds only in leading the
listeners to ruin.

15 Make every effort to present yourself approved to God, an
unashamed workman who accurately handles the word of truth.

16 But avoid irreverent, empty chatter, which will only lead to more
ungodliness,
17 and the talk of such men will spread like gangrene. Among them
are Hymenaeus and Philetus,
18 who have deviated from the truth. They say that the resurrection
has already occurred, and they undermine the faith of some.

19 Nevertheless, God's firm foundation stands, bearing this seal: "The
Lord knows those who are His,"† and, "Everyone who calls on the
name of the Lord must turn away from iniquity."

20 A large house contains not only vessels of gold and silver, but also
of wood and clay. Some indeed are for honorable use, but others are
for common use.
21 So if anyone cleanses himself of what is unfit,‡ he will be a vessel
for honor: sanctified, useful to the Master, and prepared for every
good work.

22 Flee from youthful passions and pursue righteousness, faith, love,
and peace, together with those who call on the Lord out of a pure
heart.

23 But reject foolish and ignorant speculation, for you know that it
breeds quarreling.
24 And a servant of the Lord must not be quarrelsome, but must be
kind to everyone, able to teach, and forbearing.
25 He must gently reprove those who oppose him, in the hope that
God may grant them repentance leading to a knowledge of the truth.
26 Then they will come to their senses and escape the snare of the
devil, who has taken them captive to his will.

3

Evil in the Last Days
1 But understand this: In the last days terrible times will come.
2 For men will be lovers of themselves, lovers of money, boastful,
arrogant, abusive, disobedient to their parents, ungrateful, unholy,
3 unloving, unforgiving, slanderous, without self-control, brutal,
without love of good,

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* **2:14** SBL, BYZ, and TR the Lord † **2:19** Numbers 16:5 (see also LXX) ‡ **2:21** Literally cleanses himself of these

4 traitorous, reckless, conceited, lovers of pleasure rather than lovers
of God,
5 having a form of godliness but denying its power. Turn away from
such as these!

6 They are the kind who worm their way into households and
captivate vulnerable women who are weighed down with sins and
led astray by various passions,
7 who are always learning but never able to come to a knowledge of
the truth.

8 Just as Jannes and Jambres opposed Moses,* so also these men
oppose the truth. They are depraved in mind and disqualified from
the faith.
9 But they will not advance much further. For just like Jannes and
Jambres, their folly will be plain to everyone.

All Scripture Is God-Breathed
(Hebrews 4:12–16)

10 You, however, have observed my teaching, my conduct, my
purpose, my faith, my patience, my love, my perseverance,
11 my persecutions, and the sufferings that came upon me in Antioch,
Iconium, and Lystra. What persecutions I endured! Yet the Lord
rescued me from all of them.
12 Indeed, all who desire to live godly lives in Christ Jesus will be
persecuted,
13 while evil men and imposters go from bad to worse, deceiving and
being deceived.

14 But as for you, continue in the things you have learned and firmly
believed, since you know from whom you have learned them.
15 From infancy you have known the Holy Scriptures, which are able
to make you wise for salvation through faith in Christ Jesus.
16 All Scripture is God-breathed and is useful for instruction, for
conviction, for correction, and for training in righteousness,
17 so that the man of God may be complete, fully equipped for every
good work.

4

Preach the Word
1 I charge you in the presence of God and of Christ Jesus, who will
judge the living and the dead, and in view of His appearing and His
kingdom:
2 Preach the word; be prepared in season and out of season; reprove,
rebuke, and encourage with every form of patient instruction.

3 For the time will come when men will not tolerate sound doctrine,
but with itching ears they will gather around themselves teachers to
suit their own desires.

* **3:8** See Jasher 79:27. The Book of Jashar or the Book of the Upright One is often cited as Jasher.

4 So they will turn their ears away from the truth and turn aside to
myths.

5 But you, be sober in all things, endure hardship, do the work of an
evangelist, fulfill your ministry.
6 For I am already being poured out like a drink offering, and the
time of my departure is at hand.
7 I have fought the good fight, I have finished the race, I have kept the
faith.
8 From now on there is laid up for me the crown of righteousness,
which the Lord, the righteous Judge, will award to me on that
day—and not only to me, but to all who crave His appearing.

Personal Concerns

9 Make every effort to come to me quickly,
10 because Demas, in his love of this world, has deserted me and gone
to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.
11 Only Luke is with me. Get Mark and bring him with you, because
he is useful to me in the ministry.
12 Tychicus, however, I have sent to Ephesus.
13 When you come, bring the cloak that I left with Carpus at Troas,
and my scrolls, especially the parchments.

14 Alexander the coppersmith did great harm to me. The Lord will
repay him according to his deeds.
15 You too should beware of him, for he has vigorously opposed our
message.

The Lord Remains Faithful

16 At my first defense, no one stood with me, but everyone deserted
me. May it not be charged against them.
17 But the Lord stood by me and strengthened me, so that through me
the message would be fully proclaimed, and all the Gentiles would
hear it. So I was delivered from the mouth of the lion.
18 And the Lord will rescue me from every evil action and bring me
safely into His heavenly kingdom. To Him be the glory forever and
ever. Amen.

Final Greetings
(Ephesians 6:21–24; Philippians 4:21–23)

19 Greet Prisca * and Aquila, as well as the household of Onesiphorus.

20 Erastus has remained at Corinth, and Trophimus I left sick in
Miletus.

21 Make every effort to come to me before winter.

Eubulus sends you greetings, as do Pudens, Linus, Claudia, and all the
brothers.

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* **4:19** Prisca is a variant of Priscilla; see Acts 18:2.

22 The Lord be with your spirit. Grace be with you all.†

† **4:22** BYZ and TR include Amen.

Titus

Paul's Greeting to Titus
(2 Corinthians 8:16–24)
1 Paul, a servant of God and an apostle of Jesus Christ for the faith of
God's elect and their knowledge of the truth that leads to godliness,
2 in the hope of eternal life, which God, who cannot lie, promised
before time began.*
3 In His own time He has made His word evident in the proclamation
entrusted to me by the command of God our Savior.

4 To Titus, my true child in our common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

Appointing Elders on Crete
(1 Timothy 3:1–7; 1 Peter 5:1–4)

5 The reason I left you in Crete was that you would set in order what
was unfinished and appoint elders in every town, as I directed you.
6 An elder must be blameless, the husband of but one wife,† having
children who are believers and who are not open to accusation of
indiscretion or insubordination.

7 As God's steward, an overseer must be above reproach—not
self-absorbed, not quick-tempered, not given to drunkenness, not
violent, not greedy for money.
8 Instead, he must be hospitable, a lover of good, self-controlled,
upright, holy, and disciplined.
9 He must hold firmly to the faithful word as it was taught, so that he
can encourage others by sound teaching and refute those who
contradict it.

Correcting False Teachers
(1 Timothy 1:3–11)

10 For many are rebellious and full of empty talk and deception,
especially those of the circumcision,
11 who must be silenced. For the sake of dishonorable gain, they
undermine entire households and teach things they should not.
12 As one of their own prophets has said, "Cretans are always liars,
evil beasts, lazy gluttons."‡

13 This testimony is true. Therefore rebuke them sternly, so that they
will be sound in the faith
14 and will pay no attention to Jewish myths or to the commands of
men who have rejected the truth.

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* **1:2** Literally before times eternal † **1:6** Or faithful to his wife ‡ **1:12** This quote, also known as the Epimenides paradox, has been attributed to the Cretan philosopher Epimenides of Knossos.

15 To the pure, all things are pure; but to the defiled and unbelieving,
nothing is pure. Indeed, both their minds and their consciences are
defiled.
16 They profess to know God, but by their actions they deny Him.
They are detestable, disobedient, and unfit for any good deed.

2

Teaching Sound Doctrine
1 But as for you, speak the things that are consistent with sound
doctrine.

2 Older men are to be temperate, dignified, self-controlled, and sound
in faith, love, and perseverance.

3 Older women, likewise, are to be reverent in their behavior, not
slanderers or addicted to much wine, but teachers of good.
4 In this way they can train the young women to love their husbands
and children,
5 to be self-controlled, pure, managers of their households, kind, and
submissive to their own husbands, so that the word of God will not
be discredited.

6 In the same way, urge the younger men to be self-controlled.

7 In everything, show yourself to be an example by doing good works.
In your teaching show integrity, dignity,
8 and wholesome speech that is above reproach, so that anyone who
opposes us will be ashamed to have nothing bad to say about us.

9 Slaves are to submit to their own masters in everything, to be
well-pleasing, not argumentative,
10 not stealing from them, but showing all good faith, so that in every
respect they will adorn the teaching about God our Savior.

God's Grace Brings Salvation

11 For the grace of God has appeared, bringing salvation to everyone.
12 It instructs us to renounce ungodliness and worldly passions, and
to live sensible, upright, and godly lives in the present age,
13 as we await the blessed hope and glorious appearance of our great
God and Savior Jesus Christ.
14 He gave Himself for us to redeem us from all lawlessness and to
purify for Himself a people for His own possession, zealous for good
deeds.

15 Speak these things as you encourage and rebuke with all authority.
Let no one despise you.

3

Heirs of Grace

1 Remind the believers to submit to rulers and authorities, to be
obedient and ready for every good work,
2 to malign no one, and to be peaceable and gentle, showing full
consideration to everyone.

3 For at one time we too were foolish, disobedient, misled, and
enslaved to all sorts of desires and pleasures—living in malice and
envy, being hated and hating one another.

4 But when the kindness of God our Savior and His love for mankind
appeared,
5 He saved us, not by the righteous deeds we had done, but according
to His mercy, through the washing of new birth * and renewal by the
Holy Spirit.
6 This is the Spirit He poured out on us abundantly through Jesus
Christ our Savior,
7 so that, having been justified by His grace, we would become heirs
with the hope of eternal life.
8 This saying is trustworthy. And I want you to emphasize these
things, so that those who have believed God will take care to devote
themselves to good deeds. These things are excellent and profitable
for the people.

Avoid Divisions
(Romans 16:17–20)

9 But avoid foolish controversies, genealogies, arguments, and
quarrels about the law, because these things are pointless and
worthless.

10 Reject a divisive man after a first and second admonition,
11 knowing that such a man is corrupt and sinful; he is
self-condemned.

Final Remarks and Greetings

12 As soon as I send Artemas or Tychicus to you, make every effort to
come to me at Nicopolis, because I have decided to winter there.
13 Do your best to equip Zenas the lawyer and Apollos, so that they
will have everything they need.
14 And our people must also learn to devote themselves to good
works in order to meet the pressing needs of others, so that they will
not be unfruitful.

15 All who are with me send you greetings.

Greet those who love us in the faith.

Grace be with all of you.†

* **3:5** Or of regeneration † **3:15** BYZ and TR include Amen.

Philemon

Greetings from Paul and Timothy
(Philippians 1:1–2; Colossians 1:1–2)
1 Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our beloved fellow worker,
2 to Apphia our sister, to Archippus our fellow soldier, and to the church that meets at your * house:

3 Grace and peace to you from God our Father and the Lord Jesus Christ.

Philemon's Faith and Love

4 I always thank my God, remembering you in my prayers,
5 because I hear about your faith in the Lord Jesus and your love for all the saints.
6 I pray that your partnership in the faith may become effective as you fully acknowledge every good thing that is ours in Christ.
7 I take great joy and encouragement in your love, because you, brother, have refreshed the hearts of the saints.

Paul's Appeal for Onesimus

8 So although in Christ I am bold enough to order you to do what is proper,
9 I prefer to appeal on the basis of love. For I, Paul, am now aged, and a prisoner of Christ Jesus as well.

10 I appeal to you for my child Onesimus,† whose father I became while I was in chains.
11 Formerly he was useless to you, but now he has become useful both to you and to me.
12 I am sending back to you him who is my very heart.

13 I would have liked to keep him with me, so that on your behalf he could minister to me in my chains for the gospel.
14 But I did not want to do anything without your consent, so that your goodness will not be out of compulsion, but by your own free will.
15 For perhaps this is why he was separated from you for a while, so that you might have him back for good—
16 no longer as a slave, but better than a slave, as a beloved brother. He is especially beloved to me, but even more so to you, both in person and in the Lord.

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* **1:2** You and Your are singular throughout this letter, except in verses 3, 22, and 25. † **1:10** Onesimus means useful (see verse 11) or beneficial (see verse 20).

17 So if you consider me a partner, receive him as you would receive
me.
18 But if he has wronged you in any way or owes you anything,
charge it to my account.
19 I, Paul, write this with my own hand. I will repay it—not to
mention that you owe me your very self.

20 Yes, brother, let me have some benefit ‡ from you in the Lord.
Refresh my heart in Christ.

21 Confident of your obedience, I write to you, knowing that you will
do even more than I ask.

22 In the meantime, prepare a guest room for me, because I hope that
through your prayers I will be restored to you.

Additional Greetings

23 Epaphras, my fellow prisoner in Christ Jesus, sends you greetings,
24 as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

25 The grace of the Lord Jesus Christ be with your spirit.§

‡ **1:20** Greek onaimēn, a play on the name Onesimus § **1:25** BYZ and TR include Amen.

Hebrews

The Supremacy of the Son
(Colossians 1:15–23)
1 On many past occasions and in many different ways, God spoke to
our fathers through the prophets.
2 But in these last days He has spoken to us by His Son,* whom He
appointed heir of all things, and through whom He made the
universe.†

3 The Son is the radiance of God's glory and the exact representation
of His nature, upholding all things by His powerful word. After He
had provided purification for sins, He sat down at the right hand of
the Majesty on high.
4 So He became as far superior to the angels as the name He has
inherited is excellent beyond theirs.
5 For to which of the angels did God ever say:

"You are My Son;
today I have become Your Father"‡?

Or again:

"I will be His Father,
and He will be My Son"§?

6 And again, when God brings His firstborn into the world, He says:

"Let all God's angels worship Him."*

7 Now about the angels He says:

"He makes His angels winds,
His servants flames of fire."†

8 But about the Son He says:

"Your throne, O God, endures forever and ever,
and justice is the scepter of Your kingdom.
9 You have loved righteousness
and hated wickedness;
therefore God, Your God, has anointed You
above Your companions with the oil of joy."‡

10 And:

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* **1:2** Or in His Son † **1:2** Or the world; literally the ages ‡ **1:5** Psalms 2:7; literally today I have begotten You § **1:5** 2 Samuel 7:14; 1 Chronicles 17:13 * **1:6** Deuteronomy 32:43 (see DSS and LXX) † **1:7** Psalms 104:4 (see also LXX) ‡ **1:9** Psalms 45:6–7

"In the beginning, O Lord, You laid the foundations of the earth,
and the heavens are the work of Your hands.
11 They will perish, but You remain;
they will all wear out like a garment.
12 You will roll them up like a robe;
like a garment § they will be changed;
but You remain the same,
and Your years will never end."*

13 Yet to which of the angels did God ever say:

"Sit at My right hand
until I make Your enemies a footstool for Your feet"†?

14 Are not the angels ‡ ministering spirits sent to serve those who will inherit salvation?

2

Salvation Confirmed

1 We must pay closer attention, therefore, to what we have heard, so that we do not drift away.
2 For if the message spoken by angels was binding, and every transgression and disobedience received its just punishment,
3 how shall we escape if we neglect such a great salvation?

This salvation was first announced by the Lord, was confirmed to us by those who heard Him,
4 and was affirmed by God through signs, wonders, various miracles, and gifts of the Holy Spirit distributed according to His will.

Jesus like His Brothers

5 For it is not to angels that He has subjected the world to come, about which we are speaking.
6 But somewhere it is testified in these words:

"What is man that You are mindful of him,
or the son of man that You care for him?
7 You made him a little lower * than the angels;
You crowned him with glory and honor †
8 and placed everything under his feet."‡

When God subjected all things to him, He left nothing outside of his control. Yet at present we do not see everything subject to him.
9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because He suffered death, so that by the grace of God He might taste death for everyone.

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§ **1:12** BYZ and TR do not include like a garment. * **1:12** Psalms 102:25–27 † **1:13** Psalms 110:1 ‡ **1:14** Literally Are they not all * **2:7** Or a little while lower; also in verse 9 † **2:7** WH and TR include and set him over the works of Your hands. ‡ **2:8** Psalms 8:4–6 (see also LXX)

10 In bringing many sons to glory, it was fitting for God, for whom
and through whom all things exist, to make the author § of their
salvation perfect through suffering.
11 For both the One who sanctifies and those who are sanctified are of
the same family. So Jesus is not ashamed to call them brothers.
12 He says:

"I will proclaim Your name to My brothers;
I will sing Your praises in the assembly."*

13 And again:

"I will put My trust in Him."†

And once again:

"Here am I, and the children God has given Me."‡

14 Now since the children have flesh and blood, He too shared in their
humanity, so that by His death He might destroy him who holds the
power of death, that is, the devil,
15 and free those who all their lives were held in slavery by their fear
of death.

16 For surely it is not the angels He helps, but the descendants of
Abraham.
17 For this reason He had to be made like His brothers in every way,
so that He might become a merciful and faithful high priest in service
to God, in order to make atonement § for the sins of the people.
18 Because He Himself suffered when He was tempted, He is able to
help those who are being tempted.

3

Jesus Our Apostle and High Priest
1 Therefore, holy brothers, who share in the heavenly calling, set
your focus on Jesus, the apostle and high priest whom we confess.
2 He was faithful to the One who appointed Him, just as Moses was
faithful in all God's house.*

3 For Jesus has been counted worthy of greater glory than Moses, just
as the builder of a house has greater honor than the house itself.
4 And every house is built by someone, but God is the builder of
everything.

5 Now Moses was faithful as a servant in all God's house,† testifying
to what would be spoken later.

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§ **2:10** Or pioneer or founder * **2:12** Psalms 22:22 (see also LXX) † **2:13** Isaiah 8:17 ‡ **2:13** Isaiah 8:18 § **2:17** Or to make propitiation * **3:2** Literally just as Moses in all His house; SBL just as Moses in His house † **3:5** Numbers 12:7

6 But Christ is faithful as the Son over God's house. And we are His
house, if we hold firmly ‡ to our confidence and the hope of which
we boast.

Do Not Harden Your Hearts
(Psalms 95:1–11)

7 Therefore, as the Holy Spirit says:

"Today, if you hear His voice,
8 do not harden your hearts,
as you did in the rebellion,
in the day of testing in the wilderness,
9 where your fathers tested and tried Me,
and for forty years saw My works.
10 Therefore I was angry with that generation,
and I said,
'Their hearts are always going astray,
and they have not known My ways.'
11 So I swore on oath in My anger,
'They shall never enter My rest.' "§

The Peril of Unbelief

12 See to it, brothers, that none of you has a wicked heart of unbelief
that turns away from the living God.
13 But exhort one another daily, as long as it is called today, so that
none of you may be hardened by sin's deceitfulness.

14 We have come to share in Christ if we hold firmly to the end the
assurance we had at first.
15 As it has been said:

"Today, if you hear His voice,
do not harden your hearts,
as you did in the rebellion."*

16 For who were the ones who heard and rebelled? Were they not all
those Moses led out of Egypt?
17 And with whom was God angry for forty years? Was it not with
those who sinned, whose bodies fell in the wilderness?
18 And to whom did He swear that they would never enter His rest?
Was it not to those who disobeyed?
19 So we see that it was because of their unbelief that they were
unable to enter.

4

The Sabbath Rest
(Genesis 2:1–3; Exodus 16:22–30)
1 Therefore, while the promise of entering His rest still stands, let us
be careful that none of you be deemed to have fallen short of it.

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‡ **3:6** NE, WH, BYZ, and TR include to the end. § **3:11** Psalms 95:7–11 (see also LXX) * **3:15** Psalms 95:7–8

2 For we also received the good news just as they did; but the
message they heard was of no value to them, since they did not share
the faith of those who comprehended it.*

3 Now we who have believed enter that rest. As for the others, it is
just as God has said:

"So I swore on oath in My anger,
'They shall never enter My rest.' "†

And yet His works have been finished since the foundation of the
world.
4 For somewhere He has spoken about the seventh day in this
manner: "And on the seventh day God rested from all His works."‡
5 And again, as He says in the passage above: "They shall never enter
My rest."

6 Since, then, it remains for some to enter His rest, and since those
who formerly heard the good news did not enter because of their
disobedience,
7 God again designated a certain day as "Today," when a long time
later He spoke through David as was just stated: "Today, if you hear
His voice, do not harden your hearts."§

8 For if Joshua had given them rest, God would not have spoken later
about another day.
9 There remains, then, a Sabbath rest for the people of God.
10 For whoever enters God's rest also rests from his own work, just as
God did from His.
11 Let us, therefore, make every effort to enter that rest, so that no
one will fall by following the same pattern of disobedience.

The Living Word
(2 Timothy 3:10–17)

12 For the word of God is living and active. Sharper than any
double-edged sword, it pierces even to dividing soul and spirit, joints
and marrow. It judges the thoughts and intentions of the heart.
13 Nothing in all creation is hidden from God's sight; everything is
uncovered and exposed before the eyes of Him to whom we must
give account.

14 Therefore, since we have a great high priest who has passed
through the heavens, Jesus the Son of God, let us hold firmly to what
we profess.
15 For we do not have a high priest who is unable to sympathize with
our weaknesses, but we have one who was tempted in every way
that we are, yet was without sin.

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* **4:2** Literally not having been united in the faith of those who heard † **4:3** Psalms 95:11; also in verse 5 ‡ **4:4** Genesis 2:2 § **4:7** Psalms 95:7–8

16 Let us then approach the throne of grace with confidence, so that
we may receive mercy and find grace to help us in our time of need.

5

The Perfect High Priest
(Psalms 110:1–7)
1 Every high priest is appointed from among men to represent them
in matters relating to God, to offer gifts and sacrifices for sins.
2 He is able to deal gently with those who are ignorant and
misguided, since he himself is beset by weakness.
3 That is why he is obligated to offer sacrifices for his own sins, as
well as for the sins of the people.

4 No one takes this honor upon himself; he must be called by God,
just as Aaron was.
5 So also Christ did not take upon Himself the glory of becoming a
high priest, but He was called by the One who said to Him:

"You are My Son;
today I have become Your Father."*

6 And in another passage God says:

"You are a priest forever
in the order of Melchizedek."†

7 During the days of Jesus' earthly life, He offered up prayers and
petitions with loud cries and tears to the One who could save Him
from death, and He was heard because of His reverence.
8 Although He was a Son, He learned obedience from what He
suffered.
9 And having been made perfect, He became the source of eternal
salvation to all who obey Him
10 and was designated by God as high priest in the order of
Melchizedek.

Milk and Solid Food
(1 Corinthians 3:1–9)

11 We have much to say about this, but it is hard to explain, because
you are dull of hearing.
12 Although by this time you ought to be teachers, you need someone
to reteach you the basic principles of God's word.‡ You need milk, not
solid food!

13 For everyone who lives on milk is still an infant, inexperienced in
the message of righteousness.
14 But solid food is for the mature, who by constant use have trained
their senses to distinguish good from evil.

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* **5:5** Psalms 2:7; literally today I have begotten You † **5:6** Psalms 110:4 ‡ **5:12** Or of the oracles of God

6

A Call to Maturity

1 Therefore let us leave the elementary teachings about Christ and go
on to maturity, not laying again the foundation of repentance from
dead works,* and of faith in God,
2 instruction about baptisms,† the laying on of hands, the resurrection
of the dead, and eternal judgment.
3 And this we will do, if God permits.

4 It is impossible for those who have once been enlightened, who
have tasted the heavenly gift, who have shared in the Holy Spirit,
5 who have tasted the goodness of the word of God and the powers of
the coming age—
6 and then have fallen away—to be restored to repentance, because
they themselves are crucifying the Son of God all over again and
subjecting Him to open shame.

7 For land that drinks in the rain often falling on it and that produces
a crop useful to those for whom it is tended receives the blessing of
God.
8 But land that produces thorns and thistles is worthless, and its curse
is imminent. In the end it will be burned.

9 Even though we speak like this, beloved, we are convinced of better
things in your case—things that accompany salvation.
10 For God is not unjust. He will not forget your work and the love
you have shown for His name as you have ministered to the saints
and continue to do so.

11 We want each of you to show this same diligence to the very end,
in order to make your hope sure.
12 Then you will not be sluggish, but will imitate those who through
faith and patience inherit what has been promised.

God's Unchangeable Promise

13 When God made His promise to Abraham, since He had no one
greater to swear by, He swore by Himself,
14 saying, "I will surely bless you and multiply your descendants."‡
15 And so Abraham, after waiting patiently, obtained the promise.

16 Men swear by someone greater than themselves, and their oath
serves as a confirmation to end all argument.
17 So when God wanted to make the unchanging nature of His
purpose very clear to the heirs of the promise, He guaranteed it with
an oath.
18 Thus by two unchangeable things in which it is impossible for God
to lie, we who have fled to take hold of the hope set before us may be
strongly encouraged.

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* **6:1** Or from acts that lead to death † **6:2** Or cleansing rites ‡ **6:14** Genesis 22:17

19 We have this hope as an anchor for the soul, firm and secure. It
enters the inner sanctuary behind the curtain,
20 where Jesus our forerunner has entered on our behalf. He has
become a high priest forever in the order of Melchizedek.

7

Melchizedek and Abraham
(Genesis 14:17–24)

1 This Melchizedek was king of Salem and priest of God Most High.*
He met Abraham returning from the slaughter of the kings and
blessed him,
2 and Abraham apportioned to him a tenth of everything. First, his
name means "king of righteousness." Then also, "king of Salem"
means "king of peace."
3 Without father or mother or genealogy, without beginning of days
or end of life, like the Son of God, he remains a priest for all time.

4 Consider how great Melchizedek was: Even the patriarch Abraham
gave him a tenth of the plunder.
5 Now the law commands the sons of Levi who become priests to
collect a tenth from the people—that is, from their brothers—though
they too are descended from Abraham.
6 But Melchizedek, who did not trace his descent from Levi, collected
a tenth from Abraham and blessed him who had the promises.
7 And indisputably, the lesser is blessed by the greater.

8 In the case of the Levites, mortal men collect the tenth; but in the
case of Melchizedek, it is affirmed that he lives on.
9 And so to speak, Levi, who collects the tenth, paid the tenth through
Abraham.
10 For when Melchizedek met Abraham, Levi was still in the loin of
his ancestor.

A Superior Priesthood

11 Now if perfection could have been attained through the Levitical
priesthood (for on this basis the people received the law), why was
there still need for another priest to appear—one in the order of
Melchizedek and not in the order of Aaron?
12 For when the priesthood is changed, the law must be changed as
well.

13 He of whom these things are said belonged to a different tribe,
from which no one has ever served at the altar.
14 For it is clear that our Lord descended from Judah, a tribe as to
which Moses said nothing about priests.

15 And this point is even more clear if another priest like Melchizedek
appears,
16 one who has become a priest not by a law of succession, but by the
power of an indestructible life.

* **7:1** Genesis 14:18

17 For it is testified:

"You are a priest forever
in the order of Melchizedek."†

18 So the former commandment is set aside because it was weak and useless
19 (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

20 And none of this happened without an oath. For others became priests without an oath,
21 but Jesus became a priest with an oath by the One who said to Him:

"The Lord has sworn and will not change His mind:
'You are a priest forever.' "‡

22 Because of this oath, Jesus has become the guarantee of a better covenant.

23 Now there have been many other priests, since death prevented them from continuing in office.
24 But because Jesus lives forever, He has a permanent priesthood.
25 Therefore He is able to save completely § those who draw near to God through Him, since He always lives to intercede for them.

26 Such a high priest truly befits us—One who is holy, innocent, undefiled, set apart from sinners, and exalted above the heavens.
27 Unlike the other high priests, He does not need to offer daily sacrifices, first for His own sins and then for the sins of the people; He sacrificed for sin once for all when He offered up Himself.
28 For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

8

Christ's Eternal Priesthood
1 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,
2 and who ministers in the sanctuary and true tabernacle set up by the Lord, not by man.
3 And since every high priest is appointed to offer both gifts and sacrifices, it was necessary for this One also to have something to offer.

4 Now if He were on earth, He would not be a priest, since there are already priests who offer gifts according to the law.
5 The place where they serve is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build

† **7:17** Psalms 110:4 ‡ **7:21** Psalms 110:4 § **7:25** Or forever

the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.”*

The New Covenant
(Jeremiah 31:26–40)

6 Now, however, Jesus has received a much more excellent ministry,
just as the covenant He mediates is better and is founded on better
promises.
7 For if that first covenant had been without fault, no place would
have been sought for a second.
8 But God found fault with the people and said:

“Behold, the days are coming, declares the Lord,
when I will make a new covenant
with the house of Israel
and with the house of Judah.
9 It will not be like the covenant
I made with their fathers
when I took them by the hand
to lead them out of the land of Egypt,
because they did not abide by My covenant,
and I disregarded them,
declares the Lord.
10 For this is the covenant I will make
with the house of Israel
after those days,
declares the Lord.
I will put My laws in their minds
and inscribe them on their hearts.
And I will be their God,
and they will be My people.
11 No longer will each one teach his neighbor or his brother,
saying, ‘Know the Lord,’
because they will all know Me,
from the least of them to the greatest.
12 For I will forgive their iniquities
and will remember their sins no more.”†

13 By speaking of a new covenant,‡ He has made the first one
obsolete; and what is obsolete and aging will soon disappear.

9

The Earthly Tabernacle
(Exodus 40:1–33; Acts 7:44–47)
1 Now the first covenant * had regulations for worship and also an
earthly sanctuary.

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* **8:5** Exodus 25:40; see also Exodus 26:30. † **8:12** Jeremiah 31:31–34 (see also LXX) ‡ **8:13** Literally In saying new; here and in Hebrews 9:1 and 18, covenant is included for clarity but is not contained in the Greek. A broader interpretation could also include priesthood or tabernacle. * **9:1** Literally the first; also in verse 18; see the footnote for Hebrews 8:13.

2 A tabernacle was prepared. In its first room were the lampstand,
the table, and the consecrated bread.† This was called the Holy Place.
3 Behind the second curtain was a room called the Most Holy Place,‡
4 containing the golden altar of incense and the gold-covered ark of
the covenant. Inside the ark were the gold jar of manna, Aaron's
staff that had budded, and the stone tablets of the covenant.
5 Above the ark were the cherubim of glory, overshadowing the
mercy seat.§ But we cannot discuss these things in detail now.

6 When everything had been prepared in this way, the priests entered
regularly into the first room to perform their sacred duties.
7 But only the high priest entered the second room, and then only
once a year, and never without blood, which he offered for himself
and for the sins the people had committed in ignorance.

8 By this arrangement the Holy Spirit was showing that the way into
the Most Holy Place * had not yet been disclosed as long as the first
tabernacle was still standing.
9 It is an illustration for the present time, because the gifts and
sacrifices being offered were unable to cleanse the conscience of the
worshiper.
10 They consist only in food and drink and special
washings—external regulations imposed until the time of reform.

Redemption through His Blood

11 But when Christ came as high priest of the good things that have
come,† He went through the greater and more perfect tabernacle that
is not made by hands and is not a part of this creation.
12 He did not enter by the blood of goats and calves, but He entered
the Most Holy Place once for all by His own blood, thus securing
eternal redemption.

13 For if the blood of goats and bulls and the ashes of a heifer
sprinkled on those who are ceremonially unclean sanctify them so
that their bodies are clean,
14 how much more will the blood of Christ, who through the eternal
Spirit offered Himself unblemished to God, purify our ‡ consciences
from works of death, so that we may serve the living God!

15 Therefore Christ is the mediator of a new covenant, so that those
who are called may receive the promised eternal inheritance, now
that He has died to redeem them from the transgressions committed
under the first covenant.

16 In the case of a will,§ it is necessary to establish the death of the
one who made it,

† **9:2** Or the Bread of the Presence ‡ **9:3** Or the Holy of Holies § **9:5** Or atonement cover
* **9:8** Or the Holy Place; also in verses 12 and 25 † **9:11** BYZ and TR that are to come
‡ **9:14** BYZ and TR your § **9:16** Greek diathēkē is also translated as covenant throughout this chapter.

17 because a will does not take effect until the one who made it has
died; it cannot be executed while he is still alive.

18 That is why even the first covenant was not put into effect without
blood.
19 For when Moses had proclaimed every commandment of the law
to all the people, he took the blood of calves and goats,* along with
water, scarlet wool, and hyssop, and sprinkled the scroll and all the
people,
20 saying, "This is the blood of the covenant, which God has
commanded you to keep."†

21 In the same way, he sprinkled with blood the tabernacle and all the
vessels used in worship.
22 According to the law, in fact, nearly everything must be purified
with blood, and without the shedding of blood there is no forgiveness.

23 So it was necessary for the copies of the heavenly things to be
purified with these sacrifices, but the heavenly things themselves
with better sacrifices than these.
24 For Christ did not enter a man-made copy of the true sanctuary,
but He entered heaven itself, now to appear on our behalf in the
presence of God.

25 Nor did He enter heaven to offer Himself again and again, as the
high priest enters the Most Holy Place every year with blood that is
not his own.
26 Otherwise, Christ would have had to suffer repeatedly since the
foundation of the world. But now He has appeared once for all at the
end of the ages to do away with sin by the sacrifice of Himself.

27 Just as man is appointed to die once, and after that to face
judgment,
28 so also Christ was offered once to bear the sins of many; and He
will appear a second time, not to bear sin, but to bring salvation to
those who eagerly await Him.

10

Christ's Perfect Sacrifice
(Psalms 40:1–17)
1 For the law is only a shadow of the good things to come, not the
realities themselves. It can never, by the same sacrifices offered year
after year, make perfect those who draw near to worship.
2 If it could, would not the offerings have ceased? For the worshipers
would have been cleansed once for all, and would no longer have felt
the guilt of their sins.

3 Instead, those sacrifices are an annual reminder of sins,
4 because it is impossible for the blood of bulls and goats to take
away sins.

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* **9:19** SBL does not include and goats. † **9:20** Exodus 24:8

5 Therefore, when Christ came into the world, He said:

"Sacrifice and offering You did not desire,
but a body You prepared for Me.
6 In burnt offerings and sin offerings
You took no delight.
7 Then I said, 'Here I am, it is written about Me in the scroll:
I have come to do Your will, O God.' "*

8 In the passage above He says, "Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor did You delight in them" (although they are offered according to the law).
9 Then He adds, "Here I am, I have come to do Your will." He takes away the first to establish the second.
10 And by that will, we have been sanctified through the sacrifice of the body of Jesus Christ once for all.

11 Day after day every priest stands to minister and to offer again and again the same sacrifices, which can never take away sins.
12 But when this Priest had offered for all time one sacrifice for sins, He sat down at the right hand of God.
13 Since that time, He waits for His enemies to be made a footstool for His feet,
14 because by a single offering He has made perfect for all time those who are being sanctified.

15 The Holy Spirit also testifies to us about this. First He says:

16 "This is the covenant I will make with them
after those days, declares the Lord.
I will put My laws in their hearts
and inscribe them on their minds."†

17 Then He adds:

"Their sins and lawless acts
I will remember no more."‡

18 And where these have been forgiven, an offering for sin is no longer needed.

A Call to Persevere
(Jude 1:17–23)

19 Therefore, brothers, since we have confidence to enter the Most Holy Place § by the blood of Jesus,
20 by the new and living way opened for us through the curtain of His body,*
21 and since we have a great priest over the house of God,

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* **10:7** Psalms 40:6–8 (see also LXX) † **10:16** Jeremiah 31:33 ‡ **10:17** Jeremiah 31:34
§ **10:19** Or the Holy Place * **10:20** Literally through the veil that is His flesh

22 let us draw near with a sincere heart in full assurance of faith,
having our hearts sprinkled to cleanse us from a guilty conscience
and our bodies washed with pure water.

23 Let us hold resolutely to the hope we profess, for He who promised
is faithful.
24 And let us consider how to spur one another on to love and good
deeds.
25 Let us not neglect meeting together, as some have made a habit,
but let us encourage one another, and all the more as you see the Day
approaching.

26 If we deliberately go on sinning after we have received the
knowledge of the truth, no further sacrifice for sins remains,
27 but only a fearful expectation of judgment and of raging fire that
will consume all adversaries.
28 Anyone who rejected the law of Moses died without mercy on the
testimony of two or three witnesses.
29 How much more severely do you think one deserves to be
punished who has trampled on the Son of God, profaned the blood of
the covenant that sanctified him, and insulted the Spirit of grace?

30 For we know Him who said, "Vengeance is Mine; I will repay,"† and
again, "The Lord will judge His people."‡
31 It is a fearful thing to fall into the hands of the living God.

32 Remember the early days that you were in the light.§ In those
days, you endured a great conflict in the face of suffering.
33 Sometimes you were publicly exposed to ridicule and persecution;
at other times you were partners with those who were so treated.
34 You sympathized with those in prison and joyfully accepted the
confiscation of your property, knowing that you yourselves had a
better and permanent possession.

35 So do not throw away your confidence; it holds a great reward.
36 You need to persevere, so that after you have done the will of God,
you will receive what He has promised.
37 For,

"In just a little while,
    He who is coming will come and will not delay.
38 But My righteous one will live by faith;*
    and if he shrinks back,
    I will take no pleasure in him."†

39 But we are not of those who shrink back and are destroyed, but of
those who have faith and preserve their souls.

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† **10:30** Deuteronomy 32:35 (see also LXX) ‡ **10:30** Deuteronomy 32:36; Psalms 135:14
§ **10:32** Or Remember when you were first enlightened. * **10:38** BYZ and TR But the righteous will live by faith † **10:38** Habakkuk 2:3–4 (see also LXX)

11

Faith and Assurance
(Genesis 1:1–2; John 1:1–5)

1 Now faith is the assurance of what we hope for and the certainty of
what we do not see.
2 This is why the ancients were commended.

3 By faith we understand that the universe was formed at God's
command, so that what is seen was not made out of what was visible.

The Faith of Abel, Enoch, Noah
(Genesis 4—9)

4 By faith Abel offered God a better sacrifice than Cain did. By faith
he was commended as righteous when God gave approval to his gifts.
And by faith he still speaks, even though he is dead.

5 By faith Enoch was taken up * so that he did not see death: "He
could not be found, because God had taken him away."† For before
he was taken, he was commended as one who pleased God.

6 And without faith it is impossible to please God, because anyone
who approaches Him must believe that He exists and that He
rewards those who earnestly seek Him.

7 By faith Noah, when warned about things not yet seen, in godly fear
built an ark to save his family. By faith he condemned the world and
became heir of the righteousness that comes by faith.

The Faith of Abraham and Sarah
(Genesis 15—22; Romans 4:1–12)

8 By faith Abraham, when called to go to a place he would later
receive as his inheritance, obeyed and went, without knowing where
he was going.
9 By faith he dwelt in the promised land as a stranger in a foreign
country. He lived in tents, as did Isaac and Jacob, who were heirs
with him of the same promise.
10 For he was looking forward to the city with foundations, whose
architect and builder is God.

11 By faith Sarah, even though she was barren and beyond the proper
age, was enabled to conceive a child, because she considered Him
faithful who had promised.
12 And so from one man, and he as good as dead, came descendants
as numerous as the stars in the sky and as countless as the sand on
the seashore.

13 All these people died in faith, without having received the things
they were promised. However, they saw them and welcomed them

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* **11:5** Literally transferred or translated † **11:5** Genesis 5:24 (see also LXX)

from afar. And they acknowledged that they were strangers and exiles on the earth.

14 Now those who say such things show that they are seeking a country of their own.
15 If they had been thinking of the country they had left, they would have had opportunity to return.
16 Instead, they were longing for a better country, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

17 By faith Abraham, when he was tested, offered up Isaac on the altar. He who had received the promises was ready to offer his one and only son,‡
18 even though God had said to him, "Through Isaac your offspring will be reckoned."§
19 Abraham reasoned that God could raise the dead, and in a sense, he did receive Isaac back from death.

The Faith of Isaac, Jacob, and Joseph
(Genesis 27—50)

20 By faith Isaac blessed Jacob and Esau concerning the future.

21 By faith Jacob, when he was dying, blessed each of Joseph's sons and worshiped as he leaned on the top of his staff.

22 By faith Joseph, when his end was near, spoke about the exodus of the Israelites and gave instructions about his bones.

The Faith of Moses
(Exodus 2—15; Acts 7:20–22)

23 By faith Moses' parents hid him for three months after his birth, because they saw that he was a beautiful child, and they were unafraid of the king's edict.

24 By faith Moses, when he was grown, refused to be called the son of Pharaoh's daughter.
25 He chose to suffer oppression with God's people rather than to experience the fleeting enjoyment of sin.
26 He valued disgrace for Christ above the treasures of Egypt, for he was looking ahead to his reward.

27 By faith Moses left Egypt, not fearing the king's anger; he persevered because he saw Him who is invisible.
28 By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch Israel's own firstborn.

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‡ **11:17** Or only begotten son or unique son § **11:18** Genesis 21:12

29 By faith the people passed through the Red Sea as on dry land; but
when the Egyptians tried to follow,* they were drowned.

The Faith of Many

(Joshua–Malachi)

30 By faith the walls of Jericho fell, after the people had marched
around them for seven days.

31 By faith the prostitute Rahab, because she welcomed the spies in
peace, did not perish with those who were disobedient.

32 And what more shall I say? Time will not allow me to tell of
Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets,
33 who through faith conquered kingdoms, administered justice, and
gained what was promised; who shut the mouths of lions,
34 quenched the raging fire, and escaped the edge of the sword; who
gained strength from weakness, became mighty in battle, and put
foreign armies to flight.

35 Women received back their dead, raised to life again. Others were
tortured and refused their release, so that they might gain a better
resurrection.
36 Still others endured mocking and flogging, and even chains and
imprisonment.

37 They were stoned, they were sawed in two,† they were put to death
by the sword. They went around in sheepskins and goatskins,
destitute, oppressed, and mistreated.
38 The world was not worthy of them. They wandered in deserts and
mountains, and hid in caves and holes in the ground.

39 These were all commended for their faith, yet they did not receive
what was promised.
40 God had planned something better for us, so that together with us
they would be made perfect.

12

A Call to Endurance
(2 Timothy 2:1–13)
1 Therefore, since we are surrounded by such a great cloud of
witnesses, let us throw off every encumbrance and the sin that so
easily entangles, and let us run with endurance the race set out for us.
2 Let us fix our eyes on Jesus, the author * and perfecter of our faith,
who for the joy set before Him endured the cross, scorning its shame,
and sat down at the right hand of the throne of God.
3 Consider Him who endured such hostility from sinners, so that you
will not grow weary and lose heart.

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* **11:29** Literally made an attempt † **11:37** NE, WH, BYZ, and TR include they were put to the test, * **12:2** Or pioneer or founder

God Disciplines His Sons

4 In your struggle against sin, you have not yet resisted to the point of
shedding your blood.
5 And you have forgotten the exhortation that addresses you as sons:

"My son, do not take lightly the discipline of the Lord,
and do not lose heart when He rebukes you.
6 For the Lord disciplines the one He loves,
and He chastises every son He receives."†

7 Endure suffering as discipline; God is treating you as sons. For what
son is not disciplined by his father?
8 If you do not experience discipline like everyone else, then you are
illegitimate children and not true sons.
9 Furthermore, we have all had earthly fathers who disciplined us,
and we respected them. Should we not much more submit to the
Father of our spirits and live?

10 Our fathers disciplined us for a short time as they thought best, but
God disciplines us for our good, so that we may share in His holiness.
11 No discipline seems enjoyable at the time, but painful. Later on,
however, it yields a harvest of righteousness and peace ‡ to those who
have been trained by it.

12 Therefore strengthen your limp hands and weak knees.§
13 Make straight paths for your feet,* so that the lame may not be
disabled, but rather healed.

A Call to Holiness
(1 Peter 1:13–21)

14 Pursue peace with everyone, as well as holiness, without which no
one will see the Lord.
15 See to it that no one falls short of the grace of God, and that no root
of bitterness † springs up to cause trouble and defile many.
16 See to it that no one is sexually immoral, or is godless like Esau,
who for a single meal sold his birthright.
17 For you know that afterward, when he wanted to inherit the
blessing, he was rejected. He could find no ground for repentance,
though he sought the blessing with tears.

An Unshakable Kingdom
(Exodus 20:18–21; Deuteronomy 5:22–33)

18 For you have not come to a mountain that can be touched and
that‡ is burning with fire; to darkness, gloom, and storm;

† **12:6** Literally and He flogs every son He receives; Proverbs 3:11–12 (see also LXX) ‡ **12:11** Or it yields the peaceful fruit of righteousness § **12:12** Isaiah 35:3 * **12:13** Proverbs 4:26 (see also LXX) † **12:15** See Deuteronomy 29:18 ‡ **12:18** Literally to what can be touched and

19 to a trumpet blast or to a voice that made its hearers beg that no
further word be spoken.
20 For they could not bear what was commanded: "If even an animal
touches the mountain, it must be stoned."§
21 The sight was so terrifying that even Moses said, "I am trembling
with fear."*

22 Instead, you have come to Mount Zion, to the city of the living God,
the heavenly Jerusalem. You have come to myriads of angels
23 in joyful assembly, to the congregation of the firstborn, enrolled in
heaven. You have come to God the Judge of all, to the spirits of the
righteous made perfect,
24 to Jesus the mediator of a new covenant, and to the sprinkled
blood that speaks a better word than the blood of Abel.

25 See to it that you do not refuse Him who speaks. For if the people
did not escape when they refused Him who warned them on earth,
how much less will we escape if we reject Him who warns us from
heaven?
26 At that time His voice shook the earth, but now He has promised,
"Once more I will shake not only the earth, but heaven as well."†
27 The words "Once more" signify the removal of what can be
shaken—that is, created things—so that the unshakable may remain.

28 Therefore, since we are receiving an unshakable kingdom, let us be
filled with gratitude, and so worship God acceptably with reverence
and awe.
29 "For our God is a consuming fire."‡

13

Brotherly Love
1 Continue in brotherly love.
2 Do not neglect to show hospitality to strangers, for by so doing some
people have entertained angels without knowing it.
3 Remember those in prison as if you were bound with them, and
those who are mistreated as if you were suffering with them.

4 Marriage should be honored by all and the marriage bed kept
undefiled, for God will judge the sexually immoral and adulterers.

Christ's Unchanging Nature

5 Keep your lives free from the love of money and be content with
what you have, for God has said:

"Never will I leave you,
never will I forsake you."*

6 So we say with confidence:

§ **12:20** Exodus 19:12–13 * **12:21** Deuteronomy 9:19 † **12:26** Haggai 2:6 ‡ **12:29** Deuteronomy 4:24 * **13:5** Deuteronomy 31:6, 8; Joshua 1:5

"The Lord is my helper; I will not be afraid.
What can man do to me?"†

7 Remember your leaders who spoke the word of God to you.
Consider the outcome of their way of life and imitate their faith.
8 Jesus Christ is the same yesterday and today and forever.

9 Do not be carried away by all kinds of strange teachings, for it is
good for the heart to be strengthened by grace and not by foods of no
value to those devoted to them.
10 We have an altar from which those who serve at the tabernacle
have no right to eat.

11 Although the high priest brings the blood of animals into the Holy
Place as a sacrifice for sin, the bodies are burned outside the camp.
12 And so Jesus also suffered outside the city gate, to sanctify the
people by His own blood.
13 Therefore let us go to Him outside the camp, bearing the disgrace
He bore.
14 For here we do not have a permanent city, but we are looking for
the city that is to come.

Sacrifice, Obedience, and Prayer

15 Through Jesus, therefore, let us continually offer to God a sacrifice
of praise, the fruit of lips that confess His name.
16 And do not neglect to do good and to share with others, for with
such sacrifices God is pleased.

17 Obey your leaders and submit to them, for they watch over your
souls as those who must give an account. To this end, allow them to
lead with joy and not with grief, for that would be of no advantage to
you.

18 Pray for us; we are convinced that we have a clear conscience and
desire to live honorably in every way.
19 And I especially urge you to pray that I may be restored to you
soon.

Benediction and Farewell

20 Now may the God of peace, who through the blood of the eternal
covenant brought back from the dead our Lord Jesus, that great
Shepherd of the sheep,
21 equip you with every good thing ‡ to do His will. And may He
accomplish in us § what is pleasing in His sight through Jesus Christ,
to whom be glory forever and ever. Amen.

22 I urge you, brothers, to bear with my word of exhortation, for I
have only written to you briefly.

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† **13:6** Psalms 118:6 (see also LXX) ‡ **13:21** BYZ and TR every good work § **13:21** BYZ and TR you

23 Be aware that our brother Timothy has been released. If he arrives soon, I will come with him to see you.

24 Greet all your leaders and all the saints.

Those from Italy send you greetings.

25 Grace be with all of you.*

* **13:25** BYZ and TR include Amen.

James

A Greeting from James
(Jude 1:1–2)
1 James, a servant of God and of the Lord Jesus Christ,

To the twelve tribes of the Dispersion:*

Greetings.

Rejoicing in Trials
(Philippians 1:12–20)

2 Consider it pure joy, my brothers, when you encounter trials of many kinds,
3 because you know that the testing of your faith develops perseverance.
4 Allow perseverance to finish its work, so that you may be mature and complete, not lacking anything.

5 Now if any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.
6 But he must ask in faith, without doubting, because he who doubts is like a wave of the sea, blown and tossed by the wind.
7 That man should not expect to receive anything from the Lord.
8 He is a double-minded man, unstable in all his ways.

9 The brother in humble circumstances should exult in his high position.
10 But the one who is rich should exult in his low position, because he will pass away like a flower of the field.
11 For the sun rises with scorching heat and withers the plant; its flower falls and its beauty is lost. So too, the rich man will fade away in the midst of his pursuits.

12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him.

Good and Perfect Gifts

13 When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does He tempt anyone.
14 But each one is tempted when by his own evil desires he is lured away and enticed.

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* **1:1** Literally To the twelve tribes in the Diaspora. Originally referring to the Jewish people living outside the land of Israel, the Diaspora is applied here to the Jewish believers scattered abroad.

15 Then after desire has conceived, it gives birth to sin; and sin, when
it is full-grown, gives birth to death.

16 Do not be deceived, my beloved brothers.
17 Every good and perfect gift is from above, coming down from the
Father of the heavenly lights, with whom there is no change or
shifting shadow.†
18 He chose to give us birth through the word of truth, that we would
be a kind of firstfruits of His creation.‡

Hearing and Doing

19 My beloved brothers, understand this: Everyone should be quick to
listen, slow to speak, and slow to anger,
20 for man's anger does not bring about the righteousness that God
desires.
21 Therefore, get rid of all moral filth and every expression of evil,
and humbly accept the word planted in you, which can save your
souls.

22 Be doers of the word, and not hearers only. Otherwise, you are
deceiving yourselves.
23 For anyone who hears the word but does not carry it out is like a
man who looks at his face in a mirror,
24 and after observing himself goes away and immediately forgets
what he looks like.
25 But the one who looks intently into the perfect law of freedom, and
continues to do so—not being a forgetful hearer, but an effective
doer—he will be blessed in what he does.

26 If anyone considers himself religious and yet does not bridle his
tongue, he deceives his heart and his religion is worthless.
27 Pure and undefiled religion before our God and Father is this: to
care for orphans and widows in their distress, and to keep oneself
from being polluted by the world.

2

A Warning against Favoritism
1 My brothers, as you hold out your faith in our glorious Lord Jesus
Christ, do not show favoritism.

2 Suppose a man comes into your meeting * wearing a gold ring and
fine clothes, and a poor man in shabby clothes also comes in.
3 If you lavish attention on the man in fine clothes and say, "Here is a
seat of honor," but say to the poor man, "You must stand" or "Sit at
my feet,"
4 have you not discriminated among yourselves and become judges
with evil thoughts?

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† **1:17** Or no change or shadow of turning. ‡ **1:18** Or of His creatures. * **2:2** Greek your synagogue

5 Listen, my beloved brothers: Has not God chosen the poor of this
world to be rich in faith and to inherit the kingdom He promised
those who love Him?
6 But you have dishonored the poor. Is it not the rich who oppress
you and drag you into court?
7 Are they not the ones who blaspheme the noble name by which you
have been called?†

8 If you really fulfill the royal law stated in Scripture, "Love your
neighbor as yourself,"‡ you are doing well.
9 But if you show favoritism, you sin and are convicted by the law as
transgressors.

10 Whoever keeps the whole law but stumbles at just one point is
guilty of breaking all of it.
11 For He who said, "Do not commit adultery,"§ also said, "Do not
murder."* If you do not commit adultery, but do commit murder, you
have become a lawbreaker.

12 Speak and act as those who are going to be judged by the law that
gives freedom.
13 For judgment without mercy will be shown to anyone who has not
been merciful. Mercy triumphs over judgment.

Faith and Works
(Galatians 3:1–9)

14 What good is it, my brothers, if someone claims to have faith, but
has no deeds? Can such faith save him?
15 Suppose a brother or sister is without clothes and daily food.
16 If one of you tells him, "Go in peace; stay warm and well fed," but
does not provide for his physical needs, what good is that?
17 So too, faith by itself, if it does not result in action,† is dead.

18 But someone will say, "You have faith and I have deeds." Show me
your faith without deeds, and I will show you my faith by my deeds.
19 You believe that God is one.‡ Good for you! Even the demons
believe that—and shudder.

20 O foolish man, do you want evidence that faith without deeds is
worthless?§
21 Was not our father Abraham justified by what he did when he
offered his son Isaac on the altar?
22 You see that his faith was working with his actions, and his faith
was perfected by what he did.
23 And the Scripture was fulfilled that says, "Abraham believed God,
and it was credited to him as righteousness,"* and he was called a
friend of God.†

† **2:7** Or the noble name invoked upon you or the noble name of Him to whom you belong
‡ **2:8** Leviticus 19:18 § **2:11** Exodus 20:14; Deuteronomy 5:18 * **2:11** Exodus 20:13; Deuteronomy 5:17 † **2:17** Literally if it does not have works ‡ **2:19** Or that there is one God § **2:20** BYZ and TR dead * **2:23** Genesis 15:6 † **2:23** See Isaiah 41:8.

24 As you can see, a man is justified by his deeds and not by faith
alone.

25 In the same way, was not even Rahab the prostitute justified by her
actions when she welcomed the spies ‡ and sent them off on another
route?
26 As the body without the spirit is dead, so faith without deeds is
dead.

3

Taming the Tongue
(Psalms 64:1–10)
1 Not many of you should become teachers, my brothers, because you
know that we who teach will be judged more strictly.
2 We all stumble in many ways. If anyone is never at fault in what he
says, he is a perfect man, able to control his whole body.

3 When we put bits into the mouths of horses to make them obey us,
we can guide the whole animal.
4 Consider ships as well. Although they are so large and are driven by
strong winds, they are steered by a very small rudder wherever the
pilot is inclined.

5 In the same way, the tongue is a small part of the body, but it boasts
of great things. Consider how small a spark sets a great forest ablaze.
6 The tongue also is a fire, a world of wickedness among the parts of
the body. It pollutes the whole person, sets the course of his life on
fire, and is itself set on fire by hell.*

7 All kinds of animals, birds, reptiles, and creatures of the sea are
being tamed and have been tamed by man,
8 but no man can tame the tongue. It is a restless evil, full of deadly
poison.

9 With the tongue we bless our Lord and Father, and with it we curse
men, who have been made in God's likeness.
10 Out of the same mouth come blessing and cursing. My brothers,
this should not be!
11 Can both fresh water and salt water † flow from the same spring?
12 My brothers, can a fig tree grow olives, or a grapevine bear figs?
Neither can a salt spring ‡ produce fresh water.

The Wisdom from Above

13 Who is wise and understanding among you? Let him show it by his
good conduct, by deeds done in the humility that comes from wisdom.
14 But if you harbor bitter jealousy and selfish ambition in your
hearts, do not boast in it or deny the truth.

---

‡ **2:25** Literally messengers * **3:6** Greek Gehenna † **3:11** Literally Can both fresh and bitter ‡ **3:12** Literally Neither can salt

15 Such wisdom does not come from above, but is earthly, unspiritual, demonic.
16 For where jealousy and selfish ambition exist, there will be disorder and every evil practice.

17 But the wisdom from above is first of all pure, then peace-loving, gentle, accommodating, full of mercy and good fruit, impartial, and sincere.
18 Peacemakers who sow in peace reap the fruit of righteousness.§

4

A Warning against Pride

1 What causes conflicts and quarrels among you? Don't they come from the passions at war within you?*
2 You crave what you do not have; you kill and covet, but are unable to obtain it. You quarrel and fight. You do not have, because you do not ask.
3 And when you do ask, you do not receive, because you ask with wrong motives, that you may squander it on your pleasures.

4 You adulteresses!† Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of the world renders himself ‡ an enemy of God.
5 Or do you think the Scripture says without reason that the Spirit § He caused to dwell in us yearns with envy?
6 But He gives us more grace. This is why it says:

"God opposes the proud,
but gives grace to the humble."*

Drawing Near to God

7 Submit yourselves, then, to God. Resist the devil, and he will flee from you.
8 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.
9 Grieve, mourn, and weep. Turn your laughter to mourning, and your joy to gloom.
10 Humble yourselves before the Lord, and He will exalt you.

11 Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. And if you judge the law, you are not a practitioner of the law, but a judge of it.
12 There is only one Lawgiver and Judge, the One who is able to save and destroy. But who are you to judge your neighbor?

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§ **3:18** Literally But the fruit of righteousness is sown in peace by those making peace. * **4:1** Literally passions warring among your members? † **4:4** See Hosea 3:1. ‡ **4:4** Or is appointed
§ **4:5** Or the spirit * **4:6** Proverbs 3:34 (see also LXX)

Do Not Boast about Tomorrow
(Proverbs 27:1)

13 Come now, you who say, “Today or tomorrow we will go to this or
that city, spend a year there, carry on business, and make a profit.”
14 You do not even know what will happen tomorrow! What is your
life? You are a mist that appears for a little while and then vanishes.

15 Instead, you ought to say, “If the Lord is willing, we will live and do
this or that.”
16 As it is, you boast in your proud intentions. All such boasting is evil.
17 Anyone, then, who knows the right thing to do, yet fails to do it, is
guilty of sin.

5

A Warning to the Rich
(Proverbs 23:1–5; 1 Timothy 6:17–19)
1 Come now, you who are rich, weep and wail over the misery to
come upon you.
2 Your riches have rotted and moths have eaten your clothes.
3 Your gold and silver are corroded. Their corrosion will testify
against you and consume your flesh like fire.

You have hoarded treasure in the last days.
4 Look, the wages you withheld from the workmen who mowed your
fields are crying out against you. The cries of the harvesters have
reached the ears of the Lord of Hosts.

5 You have lived on earth in luxury and self-indulgence. You have
fattened your hearts in the day of slaughter.
6 You have condemned and murdered the righteous, who did not
resist you.

Patience in Suffering
(Job 1:1–5)

7 Be patient, then, brothers, until the Lord’s coming. See how the
farmer awaits the precious fruit of the soil—how patient he is for the
fall and spring rains.*
8 You, too, be patient and strengthen your hearts, because the Lord’s
coming is near.
9 Do not complain about one another, brothers, so that you will not be
judged. Look, the Judge is standing at the door!

10 Brothers, as an example of patience in affliction, take the prophets
who spoke in the name of the Lord.
11 See how blessed we consider those who have persevered. You have
heard of Job’s perseverance and have seen the outcome from the
Lord. The Lord is full of compassion and mercy.

* **5:7** Literally for it until it receives the early and the late

12 Above all, my brothers, do not swear, not by heaven or earth or by
any other oath. Simply let your “Yes” be yes, and your “No,” no, so
that you will not fall under judgment.

The Prayer of Faith

13 Is any one of you suffering? He should pray. Is anyone cheerful?
He should sing praises.
14 Is any one of you sick? He should call the elders of the church to
pray over him and anoint him with oil in the name of the Lord.
15 And the prayer offered in faith will restore the one who is sick. The
Lord will raise him up. If he has sinned, he will be forgiven.

16 Therefore confess your sins to each other and pray for each other
so that you may be healed. The prayer of a righteous man has great
power to prevail.
17 Elijah was a man just like us. He prayed earnestly that it would not
rain, and it did not rain on the land for three and a half years.
18 Again he prayed, and the heavens gave rain, and the earth yielded
its crops.

Restoring a Sinner

19 My brothers, if one of you should wander from the truth and
someone should bring him back,
20 consider this: Whoever turns a sinner from the error of his way
will save his soul from death and cover over a multitude of sins.

1 Peter

A Greeting from Peter
(2 Peter 1:1–2)
1 Peter, an apostle of Jesus Christ,

To the elect who are exiles of the Dispersion throughout Pontus,
Galatia, Cappadocia, Asia, and Bithynia, chosen *
2 according to the foreknowledge of God the Father and sanctified by
the Spirit for obedience to Jesus Christ and sprinkling by His blood:

Grace and peace be yours in abundance.

A Living Hope

3 Blessed be the God and Father of our Lord Jesus Christ! By His great
mercy He has given us new birth † into a living hope through the
resurrection of Jesus Christ from the dead,
4 and into an inheritance that is imperishable, undefiled, and
unfading, reserved in heaven for you,
5 who through faith are shielded by God's power for the salvation
that is ready to be revealed in the last time.

6 In this you greatly rejoice, though now for a little while you may
have had to suffer grief in various trials
7 so that the proven character of your faith—more precious than
gold, which perishes even though refined by fire—may result in
praise, glory, and honor at the revelation of Jesus Christ.

8 Though you have not seen Him, you love Him; and though you do
not see Him now, you believe in Him and rejoice with an
inexpressible and glorious joy,
9 now that you are receiving the goal of your faith, the salvation of
your souls.

10 Concerning this salvation, the prophets who foretold the grace to
come to you searched and investigated carefully,
11 trying to determine the time and setting to which the Spirit of
Christ in them was pointing when He predicted the sufferings of
Christ and the glories to follow.

12 It was revealed to them that they were not serving themselves, but
you, when they foretold the things now announced by those who
preached the gospel to you by the Holy Spirit sent from heaven. Even
angels long to look into these things.

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* **1:1** Literally To the elect sojourners of the Diaspora of Pontus, Galatia, Cappadocia, Asia, and Bithynia. These provinces were located in what is now Turkey. † **1:3** Or has caused us to be born again or has begotten us again

A Call to Holiness
(Hebrews 12:14–17)

13 Therefore prepare your minds for action.‡ Be sober-minded. Set
your hope fully on the grace to be given you at the revelation of Jesus
Christ.
14 As obedient children, do not conform to the passions of your
former ignorance.
15 But just as He who called you is holy, so be holy in all you do,
16 for it is written: "Be holy, because I am holy."§

17 Since you call on a Father who judges each one's work impartially,
conduct yourselves in reverent fear during your stay as foreigners.
18 For you know that it was not with perishable things such as silver
or gold that you were redeemed from the empty way of life you
inherited from your forefathers,
19 but with the precious blood of Christ, a lamb without blemish or
spot.
20 He was known before the foundation of the world, but was
revealed in the last times for your sake.

21 Through Him you believe in God, who raised Him from the dead
and glorified Him; and so your faith and hope are in God.

The Enduring Word
(Isaiah 40:6–8)

22 Since you have purified your souls by obedience to the truth so
that you have a genuine love for your brothers, love one another
deeply, from a pure heart.*
23 For you have been born again, not of perishable seed, but of
imperishable, through the living and enduring word of God.
24 For,

"All flesh is like grass,
and all its glory like the flowers of the field;
the grass withers and the flowers fall,
25 but the word of the Lord stands forever."†

And this is the word that was proclaimed to you.

2

The Living Stone and Chosen People
(Isaiah 28:14–22; 1 Corinthians 3:10–15; Ephesians 2:19–22)
1 Rid yourselves, therefore, of all malice, deceit, hypocrisy, envy, and
slander.
2 Like newborn babies, crave pure spiritual milk, so that by it you
may grow up in your salvation,
3 now that you have tasted that the Lord is good.

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‡ **1:13** Literally Wherefore gird up the loins of your mind § **1:16** Leviticus 11:44–45; Leviticus 19:2 * **1:22** SBL, NE, and WH from the heart † **1:25** Isaiah 40:6–8

4 As you come to Him, the living stone, rejected by men but chosen
and precious in God's sight,
5 you also, like living stones, are being built into a spiritual house to
be a holy priesthood, offering spiritual sacrifices acceptable to God
through Jesus Christ.
6 For it stands in Scripture:

"See, I lay in Zion a stone,
    a chosen and precious cornerstone;
and the one who believes in Him
    will never be put to shame."*

7 To you who believe, then, this stone is precious. But to those who do
not believe,

"The stone the builders rejected
    has become the cornerstone,"†

8 and,

"A stone of stumbling
    and a rock of offense."‡

They stumble because they disobey the word—and to this they were
appointed.

9 But you are a chosen people, a royal priesthood, a holy nation, a
people for God's own possession, to proclaim the virtues of Him who
called you out of darkness into His marvelous light.
10 Once you were not a people, but now you are the people of God;
once you had not received mercy, but now you have received mercy.§

11 Beloved, I urge you, as foreigners and exiles, to abstain from the
desires of the flesh, which war against your soul.
12 Conduct yourselves with such honor among the Gentiles that,
though they slander you as evildoers, they may see your good deeds
and glorify God on the day He visits us.

Submission to Authorities
(Romans 13:1–7)

13 Submit yourselves for the Lord's sake to every human institution,
whether to the king as the supreme authority,
14 or to governors as those sent by him to punish those who do wrong
and to praise those who do right.
15 For it is God's will that by doing good you should silence the
ignorance of foolish men.

16 Live in freedom, but do not use your freedom as a cover-up for
evil; live as servants of God.

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* **2:6** Isaiah 28:16 (see also LXX) † **2:7** Psalms 118:22 ‡ **2:8** Isaiah 8:14 § **2:10** Hosea 2:23

17 Treat everyone with high regard: Love the brotherhood of
believers,* fear God, honor the king.

18 Servants, submit yourselves to your masters with all respect,† not
only to those who are good and gentle, but even to those who are
unreasonable.
19 For if anyone endures the pain of unjust suffering because he is
conscious of God, this is to be commended.
20 How is it to your credit if you are beaten for doing wrong and you
endure it? But if you suffer for doing good and you endure it, this is
commendable before God.

Christ's Example of Suffering
(Isaiah 53:1–8)

21 For to this you were called, because Christ also suffered for you,
leaving you an example, that you should follow in His footsteps:

22 "He committed no sin,
and no deceit was found in His mouth."‡
23 When they heaped abuse on Him,
He did not retaliate;
when He suffered, He made no threats,
but entrusted Himself to Him who judges justly.
24 He Himself bore our sins §
in His body on the tree,
so that we might die to sin
and live to righteousness.
"By His stripes you are healed."*

25 For "you were like sheep going astray,"† but now you have
returned to the Shepherd and Overseer of your souls.

3

Wives and Husbands
(Song 1:1–17; Ephesians 5:22–33)
1 Wives, in the same way, submit yourselves to your husbands, so
that even if they refuse to believe the word, they will be won over
without words by the behavior of their wives
2 when they see your pure and reverent demeanor.

3 Your beauty should not come from outward adornment, such as
braided hair or gold jewelry or fine clothes,
4 but from the inner disposition of your heart, the unfading beauty of
a gentle and quiet spirit, which is precious in God's sight.
5 For this is how the holy women of the past adorned themselves.
They put their hope in God and were submissive to their husbands,
6 just as Sarah obeyed Abraham and called him lord. And you are her
children if you do what is right and refuse to give way to fear.

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* **2:17** Literally Love the brotherhood † **2:18** Or in all fear ‡ **2:22** Isaiah 53:9 § **2:24** Isaiah 53:4 (see also LXX) * **2:24** Isaiah 53:5 † **2:25** Isaiah 53:6

7 Husbands, in the same way, treat your wives with consideration as
a delicate vessel, and with honor as fellow heirs of the gracious gift of
life, so that your prayers will not be hindered.

Turning from Evil

8 Finally, all of you, be like-minded and sympathetic, love as brothers,
be tenderhearted and humble.
9 Do not repay evil with evil or insult with insult, but with blessing,
because to this you were called so that you may inherit a blessing.
10 For,

"Whoever would love life
and see good days
must keep his tongue from evil
and his lips from deceitful speech.
11 He must turn from evil and do good;
he must seek peace and pursue it.
12 For the eyes of the Lord are on the righteous,
and His ears are inclined to their prayer.
But the face of the Lord is against
those who do evil."*

13 Who can harm you if you are zealous for what is good?

Suffering for Righteousness

14 But even if you should suffer for what is right, you are blessed. "Do
not fear what they fear; do not be shaken."†
15 But in your hearts sanctify Christ as Lord.‡ Always be prepared to
give a defense to everyone who asks you the reason for the hope that
is in you. But respond with gentleness and respect,
16 keeping a clear conscience, so that those who slander you may be
put to shame by your good behavior in Christ.
17 For it is better, if it is God's will, to suffer for doing good than for
doing evil.

18 For Christ also suffered § for sins once for all, the righteous for the
unrighteous, to bring you to God. He was put to death in the body
but made alive in the Spirit,
19 in whom * He also went and preached to the spirits in prison
20 who disobeyed long ago when God waited patiently in the days of
Noah while the ark was being built.

In the ark a few people, only eight souls, were saved through water.
21 And this water symbolizes the baptism that now saves you
also—not the removal of dirt from the body, but the pledge of † a clear
conscience toward God—through the resurrection of Jesus Christ,

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* **3:12** Psalms 34:12–16 (see also LXX) † **3:14** Or "Do not fear their threats; do not be shaken." Isaiah 8:12 ‡ **3:15** BYZ and TR But sanctify the Lord God in your hearts. This sentence may also be included with the quotation from the previous verse; see Isaiah 8:13. § **3:18** NE and WH died * **3:19** Or in the spirit, 19 in which † **3:21** Or appeal for

22 who has gone into heaven and is at the right hand of God, with
angels, authorities, and powers subject to Him.

4

Living for God's Glory
(1 Corinthians 10:23–33)

1 Therefore, since Christ suffered * in His body, arm yourselves with
the same resolve, because anyone who has suffered in his body is
done with sin.
2 Consequently, he does not live out his remaining time on earth for
human passions, but for the will of God.
3 For you have spent enough time in the past carrying out the same
desires as the Gentiles: living in debauchery, lust, drunkenness,
orgies, carousing, and detestable idolatry.

4 Because of this, they consider it strange of you not to plunge with
them into the same flood of reckless indiscretion, and they heap
abuse on you.
5 But they will have to give an account to Him who is ready to judge
the living and the dead.
6 That is why the gospel was preached even to those who are now
dead,† so that they might be judged as men in the flesh, but live
according to God in the spirit.

7 The end of all things is near. Therefore be clear-minded and sober,
so that you can pray.
8 Above all, love one another deeply, because love covers over a
multitude of sins.‡
9 Show hospitality to one another without complaining.

10 As good stewards of the manifold grace of God, each of you should
use whatever gift he has received to serve one another.
11 If anyone speaks, he should speak as one conveying the words of
God. If anyone serves, he should serve with the strength God
provides, so that in all things God may be glorified through Jesus
Christ, to whom be the glory and the power forever and ever. Amen.

Suffering as Christians

12 Beloved, do not be surprised at the fiery trial that has come upon
you, as though something strange were happening to you.
13 But rejoice that you share in the sufferings of Christ, so that you
may be overjoyed at the revelation of His glory.

14 If you are insulted for the name of Christ, you are blessed, because
the Spirit of glory and of God rests on you.§
15 Indeed, none of you should suffer as a murderer or thief or
wrongdoer, or even as a meddler.

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* **4:1** BYZ and TR include for us. † **4:6** Or to those who are dead ‡ **4:8** See Proverbs 10:12 § **4:14** BYZ and TR include On their part He is spoken of as evil, but on your part He is glorified.

16 But if you suffer as a Christian, do not be ashamed, but glorify God
that you bear that name.*
17 For it is time for judgment to begin with the family of God; and if it
begins with us, what will the outcome be for those who disobey the
gospel of God?
18 And,

"If it is hard for the righteous to be saved,
what will become of the ungodly and the sinner?"†

19 So then, those who suffer according to God's will should entrust
their souls to their faithful Creator and continue to do good.

5

Instructions to Elders
(1 Timothy 3:1–7; Titus 1:5–9)
1 As a fellow elder, a witness of Christ's sufferings, and a partaker of
the glory to be revealed, I appeal to the elders * among you:
2 Be shepherds of God's flock that is among you, watching over them
† not out of compulsion, but because it is God's will;‡ not out of greed,
but out of eagerness;
3 not lording it over those entrusted to you, but being examples to the
flock.
4 And when the Chief Shepherd appears, you will receive the crown
of glory that will never fade away.

Cast Your Cares on Him

5 Young men, in the same way, submit yourselves to your elders. And
all of you, clothe yourselves with humility toward one another,
because,

"God opposes the proud,
but gives grace to the humble."§

6 Humble yourselves, therefore, under God's mighty hand, so that in
due time He may exalt you.
7 Cast all your anxiety on Him, because He cares for you.

8 Be sober-minded and alert. Your adversary the devil prowls around
like a roaring lion, seeking someone to devour.
9 Resist him, standing firm in your faith and in the knowledge that
your brothers throughout the world are undergoing the same kinds
of suffering.

Benediction and Farewell

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* **4:16** Literally glorify God in that name; NA glorify God in this matter † **4:18** Proverbs 11:31 (see also LXX) * **5:1** SBL, NE, and WH I appeal therefore to the elders † **5:2** NE and WH do not include watching over them. ‡ **5:2** WH, BYZ, and TR but willingly § **5:5** Proverbs 3:34 (see also LXX)

10 And after you have suffered for a little while, the God of all grace,
who has called you to His eternal glory in Christ,* will Himself
restore you, secure you, strengthen you, and establish you.
11 To Him be the power forever and ever. Amen.

12 Through Silvanus,† whom I regard as a faithful brother, I have
written to you briefly, encouraging you and testifying that this is the
true grace of God. Stand firm in it.

13 The church in Babylon,‡ chosen together with you, sends you
greetings, as does my son Mark.

14 Greet one another with a kiss of love.

Peace to all of you who are in Christ.§

* **5:10** BYZ and TR in Christ Jesus † **5:12** That is, Silas ‡ **5:13** Literally She in Babylon
§ **5:14** BYZ and TR include Amen.

2 Peter

A Greeting from Peter
(1 Peter 1:1–2)
1 Simon Peter, a servant and apostle of Jesus Christ,

To those who through the righteousness of our God and Savior Jesus
Christ have received a faith as precious as ours:

2 Grace and peace be multiplied to you through the knowledge of God
and of Jesus our Lord.

Partakers of the Divine Nature

3 His divine power has given us everything we need for life and
godliness through the knowledge of Him who called us by His own *
glory and excellence.
4 Through these He has given us His precious and magnificent
promises, so that through them you may become partakers of the
divine nature, now that you have escaped the corruption in the
world caused by evil desires.

5 For this very reason, make every effort to add to your faith virtue;
and to virtue, knowledge;
6 and to knowledge, self-control; and to self-control, perseverance;
and to perseverance, godliness;
7 and to godliness, brotherly kindness; and to brotherly kindness,
love.
8 For if you possess these qualities and continue to grow in them,
they will keep you from being ineffective and unproductive in your
knowledge of our Lord Jesus Christ.
9 But whoever lacks these traits is nearsighted to the point of
blindness, having forgotten that he has been cleansed from his past
sins.

10 Therefore, brothers, strive to make your calling and election sure.
For if you practice these things you will never stumble,
11 and you will receive a lavish reception into the eternal kingdom of
our Lord and Savior Jesus Christ.

12 Therefore I will always remind you of these things, even though
you know them and are established in the truth you now have.
13 I think it is right to refresh your memory as long as I live in the
tent of my body,†
14 because I know that this tent will soon be laid aside, as our Lord
Jesus Christ has made clear to me.
15 And I will make every effort to ensure that after my departure, you
will be able to recall these things at all times.

* **1:3** Or to His own † **1:13** Literally as long as I am in this tent

Eyewitnesses of His Majesty
(Matthew 17:1–13; Mark 9:1–13; Luke 9:28–36)

16 For we did not follow cleverly devised fables when we made
known to you the power and coming of our Lord Jesus Christ, but we
were eyewitnesses of His majesty.
17 For He received honor and glory from God the Father when the
voice came to Him from the Majestic Glory, saying, “This is My
beloved Son, in whom I am well pleased.”‡
18 And we ourselves heard this voice from heaven when we were
with Him on the holy mountain.

19 We also have the word of the prophets as confirmed beyond doubt.
And you will do well to pay attention to it, as to a lamp shining in a
dark place, until the day dawns and the morning star rises in your
hearts.
20 Above all, you must understand that no prophecy of Scripture
comes from one’s own interpretation.
21 For no such prophecy was ever brought forth by the will of man,
but men spoke from God as they were carried along by the Holy
Spirit.

2

Deliverance from False Prophets
(Jude 1:3–16)
1 Now there were also false prophets among the people, just as there
will be false teachers among you. They will secretly introduce
destructive heresies, even denying the Master who bought
them—bringing swift destruction on themselves.
2 Many will follow in their depravity, and because of them the way of
truth will be defamed.
3 In their greed, these false teachers will exploit you with deceptive
words. The longstanding verdict against them remains in force, and
their destruction does not sleep.

4 For if God did not spare the angels when they sinned, but cast them
deep into hell,* placing them in chains of darkness to be held for
judgment;
5 if He did not spare the ancient world when He brought the flood on
its ungodly people, but preserved Noah, a preacher of righteousness,
among the eight;
6 if He condemned the cities of Sodom and Gomorrah to destruction,†
reducing them to ashes as an example of what is coming on the
ungodly;‡
7 and if He rescued Lot, a righteous man distressed by the depraved
conduct of the lawless

‡ **1:17** Matthew 17:5; see also Mark 9:7 and Luke 9:35. * **2:4** Greek cast them into Tartarus; see the First Book of Enoch (1 Enoch 13:1–11 and 1 Enoch 20:1–4). † **2:6** WH does not include to destruction. ‡ **2:6** Or on future generations of the ungodly

8 (for that righteous man, living among them day after day, was
tormented in his righteous soul by the lawless deeds he saw and
heard)—
9 if all this is so, then the Lord knows how to rescue the godly from
trials and to hold the unrighteous for punishment on the day of
judgment.

10 Such punishment is specially reserved for those who indulge the
corrupt desires of the flesh and despise authority. Bold and
self-willed, they are unafraid to slander glorious beings.§
11 Yet not even angels, though greater in strength and power, dare to
bring such slanderous charges against them before the Lord.

12 These men are like irrational animals, creatures of instinct, born to
be captured and destroyed. They blaspheme in matters they do not
understand, and like such creatures, they too will be destroyed.
13 The harm they will suffer is the wages of their wickedness.

They consider it a pleasure to carouse in broad daylight. They are
blots and blemishes, reveling in their deception as they feast with
you.
14 Their eyes are full of adultery; their desire for sin is never
satisfied; they seduce the unstable. They are accursed children with
hearts trained in greed.

15 They have left the straight way and wandered off to follow the way
of Balaam son of Beor,* who loved the wages of wickedness.
16 But he was rebuked for his transgression by a donkey, otherwise
without speech, that spoke with a man's voice and restrained the
prophet's madness.

17 These men are springs without water and mists driven by a storm.
Blackest darkness is reserved for them.
18 With lofty but empty words, they appeal to the sensual passions of
the flesh and entice those who are just escaping from others who live
in error.
19 They promise them freedom, while they themselves are slaves to
depravity. For a man is a slave to whatever has mastered him.

20 If indeed they have escaped the corruption of the world through
the knowledge of our Lord and Savior Jesus Christ,† only to be
entangled and overcome by it again, their final condition is worse
than it was at first.
21 It would have been better for them not to have known the way of
righteousness than to have known it and then to turn away from the
holy commandment passed on to them.
22 Of them the proverbs are true: "A dog returns to its vomit,"‡ and,
"A sow that is washed goes back to her wallowing in the mud."

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§ **2:10** Or to blaspheme angelic majesties * **2:15** NA, SBL, BYZ, and TR Bosor † **2:20** SBL and WH the Lord and Savior Jesus Christ ‡ **2:22** Proverbs 26:11

3

The Coming Judgment
(Genesis 7:1–24; Jude 1:17–23)
1 Beloved, this is now my second letter to you. Both of them are reminders to stir you to wholesome thinking
2 by recalling what was foretold by the holy prophets and commanded by our Lord and Savior through your apostles.

3 Most importantly, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.*
4 "Where is the promise of His coming?" they will ask. "Ever since our fathers fell asleep, everything continues as it has from the beginning of creation."

5 But they deliberately overlook the fact that long ago by God's word the heavens existed and the earth was formed out of water and by water,
6 through which † the world of that time perished in the flood.
7 And by that same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

The Day of the Lord
(Zephaniah 1:7–18; Malachi 4:1–6; 1 Thessalonians 5:1–11)

8 Beloved, do not let this one thing escape your notice: With the Lord a day is like a thousand years, and a thousand years are like a day.‡
9 The Lord is not slow in keeping His promise as some understand slowness, but is patient with you, not wanting anyone to perish but everyone to come to repentance.

10 But the Day of the Lord will come like a thief. The heavens will disappear with a roar, the elements will be destroyed § by fire, and the earth and its works will be laid bare.*

11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to conduct yourselves in holiness and godliness
12 as you anticipate and hasten the coming of the day of God, when the heavens will be destroyed by fire and the elements will melt in the heat.
13 But in keeping with God's promise, we are looking forward to a new heaven and a new earth, where righteousness dwells.

Final Exhortations

14 Therefore, beloved, as you anticipate these things, make every effort to be found at peace—spotless and blameless in His sight.†

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* **3:3** See Jude 1:18. † **3:6** NA through whom ‡ **3:8** See Psalms 90:4. § **3:10** Or dissolved; also in verses 11 and 12. * **3:10** Or will not be found. BYZ and TR will be burned up; SBL, NE, and WH will be found, i.e., will be unable to hide. † **3:14** Or to be found by Him in peace, without spot and without blemish.

15 Consider also that our Lord's patience brings salvation, just as our
beloved brother Paul also wrote you with the wisdom God gave him.
16 He writes this way in all his letters,‡ speaking in them about such
matters. Some parts of his letters are hard to understand, which
ignorant and unstable people distort,§ as they do the rest of the
Scriptures, to their own destruction.

17 Therefore, beloved, since you already know these things, be on
your guard so that you will not be carried away by the error of the
lawless and fall from your secure standing.
18 But grow in the grace and knowledge of our Lord and Savior Jesus
Christ. To Him be the glory both now and to the day of eternity.

Amen.*

‡ **3:16** Or in all the letters § **3:16** NA will distort * **3:18** NE, WH, and NA do not include Amen.

1 John

The Word of Life
(Luke 24:36–49; John 20:19–23)
1 That which was from the beginning, which we have heard, which
we have seen with our own eyes, which we have gazed upon and
touched with our own hands—this is the Word of life.
2 And this is the life that was revealed; we have seen it and testified
to it, and we proclaim to you the eternal life that was with the Father
and was revealed to us.

3 We proclaim to you what we have seen and heard, so that you also
may have fellowship with us. And this fellowship of ours is with the
Father and with His Son, Jesus Christ.
4 We write these things so that our * joy may be complete.

Walking in the Light
(John 8:12–29)

5 And this is the message we have heard from Him and announce to
you: God is light, and in Him there is no darkness at all.
6 If we say we have fellowship with Him yet walk in the darkness, we
lie and do not practice the truth.
7 But † if we walk in the light as He is in the light, we have fellowship
with one another, and the blood of Jesus His Son cleanses us from all
sin.

8 If we say we have no sin, we deceive ourselves, and the truth is not
in us.
9 If we confess our sins, He is faithful and just to forgive us our sins
and to cleanse us from all unrighteousness.
10 If we say we have not sinned, we make Him out to be a liar, and
His word is not in us.

2

Jesus Our Advocate
1 My little children, I am writing these things to you so that you will
not sin. But if anyone does sin, we have an advocate before the
Father—Jesus Christ, the Righteous One.
2 He Himself is the atoning sacrifice * for our sins, and not only for
ours but also for the sins of the whole world.

3 By this we can be sure that we have come to know Him: if we keep
His commandments.
4 If anyone says, "I know Him," but does not keep His
commandments, he is a liar, and the truth is not in him.
5 But if anyone keeps His word, the love of God has been truly
perfected in him. By this we know that we are in Him:

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* **1:4** BYZ and TR your † **1:7** NA does not include But. * **2:2** Or the propitiation

6 Whoever claims to abide in Him must walk as Jesus walked.

A New Commandment

7 Beloved, I am not writing to you a new commandment, but an old
one, which you have had from the beginning. This commandment is
the message you have heard.
8 Then again, I am also writing to you a new commandment, which is
true in Him and also in you. For the darkness is fading and the true
light is already shining.

9 If anyone claims to be in the light but hates his brother, he is still in
the darkness.
10 Whoever loves his brother remains in the light, and there is no
cause of stumbling in him.
11 But whoever hates his brother is in the darkness and walks in the
darkness. He does not know where he is going, because the darkness
has blinded his eyes.

12 I am writing to you, little children, because your sins have been
forgiven through His name.

13 I am writing to you, fathers, because you know Him who is from
the beginning.

I am writing to you, young men, because you have overcome the evil
one.†

I have written to you, children, because you know the Father.

14 I have written to you, fathers, because you know Him who is from
the beginning.

I have written to you, young men, because you are strong, and the
word of God abides in you, and you have overcome the evil one.

Do Not Love the World

15 Do not love the world or anything in the world. If anyone loves the
world, the love of the Father is not in him.
16 For all that is in the world—the desires of the flesh, the desires of
the eyes, and the pride of life—is not from the Father but from the
world.
17 The world is passing away, along with its desires; but whoever does
the will of God remains forever.

Beware of Antichrists

18 Children, it is the last hour; and just as you have heard that the
antichrist is coming, so now many antichrists have appeared. This is
how we know it is the last hour.

† **2:13** Or you have overcome evil; also in verse 14

19 They went out from us, but they did not belong to us. For if they
had belonged to us, they would have remained with us. But their
departure made it clear that none of them belonged to us.

20 You, however, have an anointing from the Holy One, and all of you
know the truth.‡
21 I have not written to you because you lack knowledge of the truth,
but because you have it, and because no lie comes from the truth.
22 Who is the liar, if it is not the one who denies that Jesus is the
Christ? This is the antichrist, who denies the Father and the Son.
23 Whoever denies the Son does not have the Father, but whoever
confesses the Son has the Father as well.

Remain in Christ

24 As for you, let what you have heard from the beginning remain in
you. If it does, you will also remain in the Son and in the Father.
25 And this is the promise that He Himself made to us: eternal life.

26 I have written these things to you about those who are trying to
deceive you.
27 And as for you, the anointing you received from Him remains in
you, and you do not need anyone to teach you. But just as His true
and genuine anointing teaches you about all things, so remain in Him
as you have been taught.

28 And now, little children, remain in Christ,§ so that when He
appears, we may be confident and unashamed before Him at His
coming.

29 If you know that He is righteous, you also know that everyone who
practices righteousness has been born of Him.

3

Children of God
1 Behold what manner of love the Father has given to us, that we
should be called children of God. And that is what we are! The
reason the world does not know us is that it did not know Him.
2 Beloved, we are now children of God, and what we will be has not
yet been revealed. We know that when Christ appears,* we will be
like Him, for we will see Him as He is.
3 And everyone who has this hope in Him purifies himself, just as
Christ is pure.†

4 Everyone who practices sin practices lawlessness as well. Indeed,
sin is lawlessness.‡
5 But you know that Christ appeared to take away sins, and in Him
there is no sin.

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‡ **2:20** BYZ and TR and you know all things § **2:28** Literally remain in Him * **3:2** Literally when He appears or when it appears † **3:3** Literally just as He is pure ‡ **3:4** Or is violation of the Law

6 No one who remains in Him keeps on sinning. No one who
continues to sin has seen Him or known Him.

7 Little children,§ let no one deceive you: The one who practices
righteousness is righteous, just as Christ is righteous.*
8 The one who practices sin is of the devil, because the devil has been
sinning from the very start. This is why the Son of God was revealed,
to destroy the works of the devil.

9 Anyone born of God refuses to practice sin, because God's seed
abides in him; he cannot go on sinning, because he has been born of
God.
10 By this the children of God are distinguished from the children of
the devil: Anyone who does not practice righteousness is not of God,
nor is anyone who does not love his brother.

Love One Another
(John 13:31–35; Romans 12:9–13)

11 This is the message you have heard from the beginning: We should
love one another.
12 Do not be like Cain, who belonged to the evil one and murdered his
brother. And why did Cain slay him? Because his own deeds were
evil, while those of his brother were righteous.
13 So do not be surprised, brothers, if the world hates you.

14 We know that we have passed from death to life, because we love
our brothers. The one who does not love remains in death.
15 Everyone who hates his brother is a murderer, and you know that
eternal life does not reside in a murderer.

16 By this we know what love is: Jesus laid down His life for us, and
we ought to lay down our lives for our brothers.
17 If anyone with earthly possessions sees his brother in need, but
withholds his compassion from him, how can the love of God abide
in him?

18 Little children, let us love not in word and speech, but in action
and truth.
19 And by this we will know that we belong to the truth, and will
assure our hearts in His presence:
20 Even if our hearts condemn us, God is greater than our hearts, and
He knows all things.

21 Beloved, if our hearts do not condemn us, we have confidence
before God,
22 and we will receive from Him whatever we ask, because we keep
His commandments and do what is pleasing in His sight.
23 And this is His commandment: that we should believe in the name
of His Son, Jesus Christ, and we should love one another just as He
commanded us.

§ **3:7** NA Young children in training * **3:7** Literally He is righteous

24 Whoever keeps His commandments remains in God, and God in
him. And by this we know that He remains in us: by the Spirit He has
given us.

4

Testing the Spirits

1 Beloved, do not believe every spirit, but test the spirits to see
whether they are from God. For many false prophets have gone out
into the world.
2 By this you will know the Spirit of God: Every spirit that confesses
that Jesus Christ has come in the flesh is from God,
3 and every spirit that does not confess Jesus * is not from God. This
is the spirit of the antichrist, which you have heard is coming and
which is already in the world at this time.

4 You, little children, are from God and have overcome them, because
greater is He who is in you than he who is in the world.
5 They are of the world. That is why they speak from the world's
perspective, and the world listens to them.
6 We are from God. Whoever knows God listens to us; whoever is not
from God does not listen to us. That is how we know the Spirit † of
truth and the spirit of deception.

Love Comes from God

7 Beloved, let us love one another, because love comes from God.
Everyone who loves has been born of God and knows God.
8 Whoever does not love does not know God, because God is love.

9 This is how God's love was revealed among us: God sent His one
and only ‡ Son into the world, so that we might live through Him.
10 And love consists in this: not that we loved God, but that He loved
us and sent His Son as the atoning sacrifice § for our sins.

11 Beloved, if God so loved us, we also ought to love one another.
12 No one has ever seen God; but if we love one another, God remains
in us, and His love is perfected in us.
13 By this we know that we remain in Him, and He in us: He has
given us of His Spirit.
14 And we have seen and testify that the Father has sent His Son to be
the Savior of the world.

15 If anyone confesses that Jesus is the Son of God, God abides in him,
and he in God.
16 And we have come to know and believe the love that God has for
us. God is love; whoever abides in love abides in God, and God in
him.
17 In this way, love has been perfected among us, so that we may
have confidence on the day of judgment; for in this world we are just
like Him.

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* **4:3** BYZ and TR that Jesus Christ has come in the flesh † **4:6** Or spirit ‡ **4:9** Or only begotten or unique § **4:10** Or as a propitiation

18 There is no fear in love, but perfect love drives out fear, because
fear involves punishment. The one who fears has not been perfected
in love.
19 We love * because He first loved us.

20 If anyone says, "I love God," but hates his brother, he is a liar. For
anyone who does not love his brother, whom he has seen, cannot
love God, whom he has not seen.
21 And we have this commandment from Him: Whoever loves God
must love his brother as well.

5

Overcoming the World

1 Everyone who believes that Jesus is the Christ has been born of God,
and everyone who loves the Father also loves those born of Him.*
2 By this we know that we love the children of God: when we love
God and keep His commandments.
3 For this is the love of God, that we keep His commandments. And
His commandments are not burdensome,
4 because everyone born of God overcomes the world. And this is the
victory that has overcome the world: our faith.

5 Who then overcomes the world? Only he who believes that Jesus is
the Son of God.
6 This is the One who came by water and blood, Jesus Christ—not by
water alone, but by water and blood. And it is the Spirit who testifies
to this, because the Spirit is the truth.
7 For there are three that testify:†
8 the Spirit, the water, and the blood—and these three are in
agreement.

God's Testimony about His Son

9 Even if we accept human testimony, the testimony of God is greater.
For this is the testimony that God has given about His Son.
10 Whoever believes in the Son of God has this testimony within him;
whoever does not believe God has made Him out to be a liar, because
he has not believed in the testimony that God has given about His
Son.

11 And this is that testimony: God has given us eternal life, and this
life is in His Son.
12 Whoever has the Son has life; whoever does not have the Son of
God does not have life.

Effective Prayer

13 I have written these things to you who believe in the name of the
Son of God, so that you may know that you have eternal life.‡

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* **4:19** BYZ and TR We love Him * **5:1** Literally and everyone loving the One having begotten also loves the one having been begotten from Him. † **5:7** TR and GOC three that testify in heaven: The Father, the Word, and the Holy Spirit; and these three are one. 8 And there are three that testify on earth: ‡ **5:13** BYZ and TR include and that you may believe in the name of the Son of God.

14 And this is the confidence that we have before Him: If we ask
anything according to His will, He hears us.
15 And if we know that He hears us in whatever we ask, we know
that we already possess what we have asked of Him.

16 If anyone sees his brother committing a sin not leading to death, he
should ask God, who will give life to those who commit this kind of
sin. There is a sin that leads to death; I am not saying he should ask
regarding that sin.
17 All unrighteousness is sin, yet there is sin that does not lead to
death.

The True God

18 We know that anyone born of God does not keep on sinning; the
One who was born of God protects him,§ and the evil one * cannot
touch him.
19 We know that we are of God, and that the whole world is under
the power of the evil one.
20 And we know that the Son of God has come and has given us
understanding, so that we may know Him who is true; and we are in
Him who is true—in His Son Jesus Christ. He is the true God and
eternal life.

21 Little children, keep yourselves from idols.†

§ **5:18** Or the one who was born of God protects himself or God protects the one born of Him
* **5:18** Or evil; similarly in verse 19 † **5:21** BYZ and TR include Amen.

2 John

A Greeting from the Elder
(3 John 1:1–4)
1 The elder,

To the chosen lady and her children, whom I love in the truth—and not I alone, but also all who know the truth—
2 because of the truth that abides in us and will be with us forever:

3 Grace, mercy, and peace from God the Father and from Jesus Christ, the Son of the Father, will be with us in truth and love.

Walking in the Truth
(John 8:30–47)

4 I was overjoyed to find some of your children walking in the truth, just as the Father has commanded us.
5 And now I urge you, dear lady—not as a new commandment to you, but one we have had from the beginning—that we love one another.
6 And this is love, that we walk according to His commandments. This is the very commandment you have heard from the beginning, that you must walk in love.

Beware of Deceivers

7 For many deceivers have gone out into the world, refusing to confess the coming of Jesus Christ in the flesh. Any such person is the deceiver and the antichrist.
8 Watch yourselves, so that you do not lose what we have worked for,* but that you may be fully rewarded.
9 Anyone who runs ahead without remaining in the teaching of Christ does not have God. Whoever remains in His teaching has both the Father and the Son.

10 If anyone comes to you but does not bring this teaching, do not receive him into your home or even greet him.
11 Whoever greets such a person shares in his evil deeds.

Conclusion
(3 John 1:13–14)

12 I have many things to write to you, but I would prefer not to do so with paper and ink. Instead, I hope to come and speak with you face to face,† so that our joy may be complete.

13 The children of your elect sister send you greetings.‡

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* **1:8** NE and WH what you have worked for † **1:12** Literally mouth to mouth ‡ **1:13** BYZ and TR include Amen.

3 John

A Greeting from the Elder
(2 John 1:1–3)
1 The elder,

To the beloved Gaius, whom I love in the truth:

2 Beloved, I pray that in every way you may prosper and enjoy good
health, as your soul also prospers.
3 For I was overjoyed when the brothers came and testified about
your devotion to the truth, in which you continue to walk.
4 I have no greater joy than to hear that my children are walking in
the truth.

Gaius Commended for Hospitality

5 Beloved, you are faithful in what you are doing for the brothers,
and especially since they are strangers to you.
6 They have testified to the church about your love. You will do well
to send them on their way in a manner worthy of God.
7 For they went out on behalf of the Name, accepting nothing from
the Gentiles.
8 Therefore we ought to support such men, so that we may be fellow
workers for the truth.

Diotrephes and Demetrius

9 I have written to the church about this,* but Diotrephes, who loves
to be first, will not accept our instruction.
10 So if I come, I will call attention to his malicious slander against us.
And unsatisfied with that, he refuses to welcome the brothers and
forbids those who want to do so, even putting them out of the church.

11 Beloved, do not imitate what is evil, but what is good. The one who
does good is of God; the one who does evil has not seen God.

12 Demetrius has received a good testimony from everyone, and from
the truth itself. We also testify for him, and you know that our
testimony is true.

Conclusion
(2 John 1:12–13)

13 I have many things to write to you, but I would prefer not to do so
with pen and ink.
14 Instead, I hope to see you soon and speak with you face to face.†

* **1:9** Literally I have written something to the church † **1:14** Literally and we will speak mouth to mouth; some translators begin a new verse (15) after face to face.

Peace to you.

The friends here send you greetings.

Greet each of our friends there by name.

Jude

A Greeting from Jude
(James 1:1)
1 Jude, a servant of Jesus Christ and a brother of James,

To those who are called, loved by God the Father, and kept in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

God's Judgment on the Ungodly
(2 Peter 3:1–7)

3 Beloved, although I made every effort to write to you about the salvation we share, I felt it necessary to write and urge you to contend earnestly for the faith entrusted once for all to the saints.
4 For certain men have crept in among you unnoticed—ungodly ones who were designated long ago for condemnation. They turn the grace of our God into a license for immorality, and they deny our only Master and Lord, Jesus Christ.

5 Although you are fully aware of this, I want to remind you that after Jesus * had delivered His people out of the land of Egypt, He destroyed those who did not believe.
6 And the angels who did not stay within their own domain but abandoned their proper dwelling—these He has kept in eternal chains under darkness, bound for judgment on that great day.
7 In like manner, Sodom and Gomorrah and the cities around them, who indulged in sexual immorality and pursued strange flesh, are on display as an example of those who sustain the punishment of eternal fire.

8 Yet in the same way these dreamers defile their bodies, reject authority, and slander glorious beings.
9 But even the archangel Michael, when he disputed with the devil over the body of Moses, did not presume to bring a slanderous charge against him, but said, "The Lord rebuke you!"†
10 These men, however, slander what they do not understand, and like irrational animals, they will be destroyed by the things they do instinctively.
11 Woe to them! They have traveled the path of Cain; they have rushed headlong into the error of Balaam; they have perished in Korah's rebellion.

12 These men are hidden reefs ‡ in your love feasts, shamelessly feasting with you but shepherding only themselves. They are clouds

* **1:5** NE, WH, BYZ, and TR the Lord † **1:9** This account is attributed by Origen to the Testament of Moses, also called the Assumption of Moses. ‡ **1:12** Or are blemishes

without water, carried along by the wind; fruitless trees in autumn,
twice dead after being uprooted.
13 They are wild waves of the sea, foaming up their own shame;
wandering stars, for whom blackest darkness has been reserved
forever.

14 Enoch, the seventh from Adam, also prophesied about them:

"Behold, the Lord is coming
with myriads of His holy ones
15 to execute judgment on everyone,
and to convict all the ungodly
of every ungodly act of wickedness
and every harsh word spoken against Him by ungodly sinners."§

16 These men are discontented grumblers, following after their own
lusts; their mouths spew arrogance; they flatter others for their own
advantage.

A Call to Persevere
(Hebrews 10:19–39; 2 Peter 3:1–7)

17 But you, beloved, remember what was foretold by the apostles of
our Lord Jesus Christ
18 when they said to you, "In the last times there will be scoffers who
will follow after their own ungodly desires."*
19 These are the ones who cause divisions, who are worldly and
devoid of the Spirit.

20 But you, beloved, by building yourselves up in your most holy faith
and praying in the Holy Spirit,
21 keep yourselves in the love of God as you await the mercy of our
Lord Jesus Christ to bring you eternal life.

22 And indeed, have mercy on those who doubt;
23 save others by snatching them from the fire; and to still others
show mercy tempered with fear, hating even the clothing stained by
the flesh.

Doxology
(Romans 16:25–27)

24 Now to Him who is able to keep you from stumbling and to present
you unblemished in His glorious presence, with great joy—
25 to the only God our Savior be glory, majesty, dominion, and
authority through Jesus Christ our Lord before all time, and now, and
for all eternity.

Amen.

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§ **1:15** See the First Book of Enoch (1 Enoch 1:9). * **1:18** See 2 Peter 3:3.

Revelation

Prologue
(Daniel 12:1–13)
1 This is the revelation of Jesus Christ, which God gave Him to show
His servants what must soon * come to pass. He made it known by
sending His angel to His servant John,
2 who testifies to everything he saw. This is the word of God and the
testimony of Jesus Christ.

3 Blessed is the one who reads aloud the words of this prophecy, and
blessed are those who hear and obey what is written in it, because
the time is near.

John Greets the Seven Churches

4 John,

To the seven churches in the province of Asia:†

Grace and peace to you from Him who is and was and is to come,
and from the seven Spirits ‡ before His throne,
5 and from Jesus Christ, the faithful witness, the firstborn from the
dead, and the ruler of the kings of the earth.

To Him who loves us and has released us from our sins by His blood,
6 who has made us to be a kingdom, priests to His God and Father—to
Him be the glory and power forever and ever! Amen.

7 Behold, He is coming with the clouds, and every eye will see
Him—even those who pierced Him. And all the tribes of the earth
will mourn because of Him. So shall it be! Amen.

8 "I am the Alpha and the Omega,§" says the Lord God, who is and
was and is to come—the Almighty.

John's Vision on Patmos

9 I, John, your brother and partner in the tribulation and kingdom
and perseverance that are in Jesus, was on the island of Patmos
because of the word of God and my testimony about Jesus.
10 On the Lord's day I was in the Spirit, and I heard behind me a loud
voice like a trumpet,
11 saying,* "Write on a scroll what you see and send it to the seven
churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis,
Philadelphia, and Laodicea."

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* **1:1** Or suddenly or quickly † **1:4** Literally in Asia; Asia was a Roman province in what is now western Turkey. ‡ **1:4** Or the sevenfold Spirit § **1:8** TR the Alpha and the Omega, the Beginning and the End * **1:11** TR saying, "I am Alpha and the Omega, the First and the Last," and,

12 Then I turned to see the voice that was speaking with me. And
having turned, I saw seven golden lampstands,
13 and among the lampstands was One like the Son of Man,† dressed
in a long robe, with a golden sash around His chest.
14 The hair of His head was white like wool, as white as snow, and
His eyes were like a blazing fire.
15 His feet were like polished bronze refined in a furnace, and His
voice was like the roar of many waters.
16 He held in His right hand seven stars, and a sharp double-edged
sword came from His mouth. His face was like the sun shining at its
brightest.

17 When I saw Him, I fell at His feet like a dead man. But He placed
His right hand on me and said, "Do not be afraid. I am the First and
the Last,
18 the Living One. I was dead, and behold, now I am alive forever and
ever! And I hold the keys of Death and of Hades.

19 Therefore write down the things you have seen, and the things that
are, and the things that will happen after this.
20 This is the mystery of the seven stars you saw in My right hand and
of the seven golden lampstands: The seven stars are the angels of the
seven churches, and the seven lampstands are the seven churches.

2

To the Church in Ephesus
(Acts 19:8–12; Ephesians 1:1–2)
1 "To the angel of the church in Ephesus write:

These are the words of Him who holds the seven stars in His
right hand and walks among the seven golden lampstands.

2 I know your deeds, your labor, and your perseverance. I know
that you cannot tolerate those who are evil, and you have tested
and exposed as liars those who falsely claim to be apostles.
3 Without growing weary, you have persevered and endured
many things for the sake of My name.

4 But I have this against you: You have abandoned your first love.
5 Therefore, keep in mind how far you have fallen. Repent and
perform the deeds you did at first. But if you do not repent, I will
come to you and remove your lampstand from its place.

6 But you have this to your credit: You hate the works of the
Nicolaitans, which I also hate.

7 He who has an ear, let him hear what the Spirit says to the
churches. To the one who overcomes, I will grant the right to eat
from the tree of life in the Paradise of God.

† **1:13** Or one like a son of man; see Daniel 7:13.

To the Church in Smyrna

8 To the angel of the church in Smyrna write:

These are the words of the First and the Last, who died and
returned to life.

9 I know your affliction and your poverty—though you are rich!
And I am aware of the slander of those who falsely claim to be
Jews, but are in fact a synagogue of Satan.

10 Do not fear what you are about to suffer. Look, the devil is
about to throw some of you into prison to test you, and you will
suffer tribulation for ten days. Be faithful even unto death, and I
will give you the crown of life.

11 He who has an ear, let him hear what the Spirit says to the
churches. The one who overcomes will not be harmed by the
second death.

To the Church in Pergamum

12 To the angel of the church in Pergamum write:

These are the words of the One who holds the sharp,
double-edged sword.

13 I know where you live, where the throne of Satan sits. Yet you
have held fast to My name and have not denied your faith in Me,
even in the day when My faithful witness Antipas was killed
among you, where Satan dwells.

14 But I have a few things against you, because some of you hold
to the teaching of Balaam, who taught Balak to place a stumbling
block before the Israelites so they would eat food sacrificed to idols
and commit sexual immorality.
15 In the same way, some of you also hold to the teaching of the
Nicolaitans.
16 Therefore repent! Otherwise I will come to you shortly and
wage war against them with the sword of My mouth.

17 He who has an ear, let him hear what the Spirit says to the
churches. To the one who overcomes, I will give the hidden manna.
I will also give him a white stone inscribed with a new name,
known only to the one who receives it.

To the Church in Thyatira
(Acts 16:11–15)

18 To the angel of the church in Thyatira write:

These are the words of the Son of God, whose eyes are like a
blazing fire and whose feet are like polished bronze.

19 I know your deeds—your love, your faith, your service, your
perseverance—and your latter deeds are greater than your first.

20 But I have this against you: You tolerate that woman Jezebel,
who calls herself a prophetess. By her teaching she misleads My
servants to be sexually immoral and to eat food sacrificed to idols.
21 Even though I have given her time to repent of her immorality,
she is unwilling.

22 Behold, I will cast her onto a bed of sickness, and those who
commit adultery with her will suffer great tribulation unless they
repent of her deeds.
23 Then I will strike her children dead, and all the churches will
know that I am the One who searches minds and hearts, and I will
repay each of you according to your deeds.

24 But I say to the rest of you in Thyatira, who do not hold to her
teaching and have not learned the so-called deep things of Satan: I
will place no further burden upon you.
25 Nevertheless, hold fast to what you have until I come.
26 And to the one who overcomes and continues in My work until
the end, I will give authority over the nations.
27 He will rule them with an iron scepter and shatter them like
pottery *—just as I have received authority from My Father.
28 And I will give him the morning star.

29 He who has an ear, let him hear what the Spirit says to the
churches.

3

To the Church in Sardis
1 "To the angel of the church in Sardis write:

These are the words of the One who holds the seven Spirits * of
God and the seven stars.

I know your deeds; you have a reputation for being alive, yet you
are dead.
2 Wake up and strengthen what remains, which was about to die;
for I have found your deeds incomplete in the sight of My God.
3 Remember, then, what you have received and heard. Keep it
and repent. If you do not wake up, I will come like a thief, and you
will not know the hour when I will come upon you.

4 But you do have a few people in Sardis who have not soiled
their garments, and because they are worthy, they will walk with
Me in white.
5 Like them, he who overcomes will be dressed in white. And I
will never blot out † his name from the Book of Life, but I will confess
his name before My Father and His angels.

* **2:27** Psalms 2:9 (see also LXX) * **3:1** Or the sevenfold Spirit † **3:5** Or scrape off

6 He who has an ear, let him hear what the Spirit says to the churches.

To the Church in Philadelphia

7 To the angel of the church in Philadelphia write:

These are the words of the One who is holy and true, who holds the key of David. What He opens no one can shut, and what He shuts no one can open.‡

8 I know your deeds. See, I have placed before you an open door, which no one can shut. For you have only a little strength, yet you have kept My word and have not denied My name.
9 Look at those who belong to the synagogue of Satan, who claim to be Jews but are liars instead. I will make them come and bow down at your feet, and they will know that I love you.

10 Because you have kept My command to persevere, I will also keep you from the hour of testing that is about to come upon the whole world, to test those who dwell on the earth.
11 I am coming soon.§ Hold fast to what you have, so that no one will take your crown.
12 The one who overcomes I will make a pillar in the temple of My God, and he will never again leave it. Upon him I will write the name of My God, and the name of the city of My God (the new Jerusalem that comes down out of heaven from My God), and My new name.

13 He who has an ear, let him hear what the Spirit says to the churches.

To the Church in Laodicea
(Colossians 2:1–5)

14 To the angel of the church in Laodicea write:

These are the words of the Amen, the faithful and true Witness, the Originator * of God's creation.

15 I know your deeds; you are neither cold nor hot. How I wish you were one or the other!
16 So because you are lukewarm—neither hot nor cold—I am about to vomit you out of My mouth!

17 You say, 'I am rich; I have grown wealthy and need nothing.' But you do not realize that you are wretched, pitiful, poor, blind, and naked.
18 I counsel you to buy from Me gold refined by fire so that you may become rich, white garments so that you may be clothed and

‡ **3:7** See Isaiah 22:22. § **3:11** Or suddenly or quickly * **3:14** Or Beginning or Ruler

your shameful nakedness not exposed, and salve to anoint your eyes
so that you may see.
19 Those I love, I rebuke and discipline. Therefore be earnest and
repent.

20 Behold, I stand at the door and knock. If anyone hears My
voice and opens the door, I will come in and dine with him, and he
with Me.
21 To the one who overcomes, I will grant the right to sit with Me
on My throne, just as I overcame and sat down with My Father on
His throne.

22 He who has an ear, let him hear what the Spirit says to the
churches."

4

The Throne in Heaven
1 After this I looked and saw a door standing open in heaven. And the
voice I had previously heard speak to me like a trumpet was saying,
"Come up here, and I will show you what must happen after these
things."

2 At once I was in the Spirit, and I saw a throne standing in heaven,
with someone seated on it.
3 The One seated there looked like jasper and carnelian, and a
rainbow that gleamed like an emerald encircled the throne.
4 Surrounding the throne were twenty-four other thrones, and on
these thrones sat twenty-four elders dressed in white, with golden
crowns on their heads.

Worship of the Creator

5 From the throne came flashes of lightning, and rumblings, and peals
of thunder. Before the throne burned seven torches of fire. These are
the seven Spirits * of God.
6 And before the throne was something like a sea of glass, as clear as
crystal. In the center, around the throne, were four living creatures,
covered with eyes in front and back.
7 The first living creature was like a lion, the second like a calf, the
third had a face like a man, and the fourth was like an eagle in flight.
8 And each of the four living creatures had six wings and was
covered with eyes all around and within. Day and night they never
stop saying:

"Holy, Holy, Holy,
is the Lord God Almighty,
who was and is and is to come!"

9 And whenever the living creatures give glory, honor, and thanks to
the One seated on the throne who lives forever and ever,

* **4:5** Or This is the sevenfold Spirit

10 the twenty-four elders fall down before the One seated on the
throne, and they worship Him who lives forever and ever. They cast
their crowns before the throne, saying:

11 "Worthy are You, our Lord and God,
to receive glory and honor and power,
for You created all things;
by Your will they exist and came to be."

5

The Lamb Takes the Scroll
1 Then I saw a scroll in the right hand of the One seated on the
throne. It had writing on both sides and was sealed with seven seals.
2 And I saw a mighty angel proclaiming in a loud voice, "Who is
worthy to break the seals and open the scroll?"

3 But no one in heaven or on earth or under the earth was able to
open the scroll or look inside it.
4 And I began to weep bitterly, because no one was found worthy to
open the scroll or look inside it.

5 Then one of the elders said to me, "Do not weep! Behold, the Lion
of the tribe of Judah, the Root of David, has triumphed to open the
scroll and its seven seals."

6 Then I saw a Lamb who appeared to have been slain, standing in
the center of the throne, encircled by the four living creatures and
the elders. The Lamb had seven horns and seven eyes, which
represent the seven Spirits * of God sent out into all the earth.
7 And He came and took the scroll from the right hand of the One
seated on the throne.

8 When He had taken the scroll, the four living creatures and the
twenty-four elders fell down before the Lamb. Each one had a harp,
and they were holding golden bowls full of incense, which are the
prayers of the saints.
9 And they sang a new song:

"Worthy are You to take the scroll and open its seals,
because You were slain,
and by Your blood You purchased for God
those from every tribe and tongue and people and nation.
10 You have made them to be a kingdom
and priests to serve our God,
and they will reign upon † the earth."

The Lamb Exalted

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* **5:6** Or the sevenfold Spirit † **5:10** Or they will reign over; WH they reign upon

11 Then I looked, and I heard the voices of many angels and living
creatures and elders encircling the throne, and their number was
myriads of myriads and thousands of thousands.
12 In a loud voice they were saying:

"Worthy is the Lamb, who was slain,
to receive power and riches
and wisdom and strength
and honor and glory and blessing!"

13 And I heard every creature in heaven and on earth and under the
earth and in the sea, and all that is in them, saying:

"To Him who sits on the throne
and to the Lamb
be praise and honor and glory and power
forever and ever!"

14 And the four living creatures said, "Amen," and the elders fell
down and worshiped.‡

6

The First Seal: The White Horse
1 Then I watched as the Lamb opened one of the seven seals, and I
heard one of the four living creatures say in a thunderous voice,
"Come!"

2 So I looked and saw a white horse, and its rider held a bow. And he
was given a crown, and he rode out to overcome and conquer.

The Second Seal: War

3 And when the Lamb opened the second seal, I heard the second
living creature say, "Come!"

4 Then another horse went forth. It was bright red, and its rider was
granted permission to take away peace from the earth and to make
men slay one another. And he was given a great sword.

The Third Seal: Famine

5 And when the Lamb opened the third seal, I heard the third living
creature say, "Come!"

Then I looked and saw a black horse, and its rider held in his hand a
pair of scales.
6 And I heard what sounded like a voice from among the four living
creatures, saying, "A quart of wheat for a denarius,* and three quarts
of barley for a denarius, and do not harm the oil and wine."

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‡ **5:14** TR includes Him who lives for ever and ever. * **6:6** Greek A choenix of wheat for a denarius. A choenix was a Greek dry measure equivalent to 1.92 pints or 0.91 liters. A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

The Fourth Seal: Death

7 And when the Lamb opened the fourth seal, I heard the voice of the
fourth living creature say, "Come!"

8 Then I looked and saw a pale green horse. Its rider's name was
Death, and Hades followed close behind. And they were given
authority over a fourth of the earth, to kill by sword, by famine, by
plague, and by the beasts of the earth.

The Fifth Seal: The Martyrs

9 And when the Lamb opened the fifth seal, I saw under the altar the
souls of those who had been slain for the word of God and for the
testimony they had upheld.
10 And they cried out in a loud voice, "How long, O Lord, holy and
true, until You avenge our blood and judge those who dwell upon the
earth?"

11 Then each of them was given a white robe and told to rest a little
while longer, until the full number of their fellow servants, their
brothers, were killed, just as they had been killed.

The Sixth Seal: Terror

12 And when I saw the Lamb open the sixth seal, there was a great
earthquake, and the sun became black like sackcloth of goat hair, and
the whole moon turned blood red,
13 and the stars of the sky fell to the earth like unripe figs dropping
from a tree shaken by a great wind.
14 The sky receded like a scroll being rolled up, and every mountain
and island was moved from its place.

15 Then the kings of the earth, the nobles, the commanders, the rich,
the mighty, and every slave and free man hid in the caves and among
the rocks of the mountains.
16 And they said to the mountains and the rocks, "Fall on us and hide
us † from the face of the One seated on the throne, and from the
wrath of the Lamb.
17 For the great day of Their ‡ wrath has come, and who is able to
withstand it?"

7

144,000 Sealed
1 After this I saw four angels standing at the four corners of the earth,
holding back its four winds so that no wind would blow on land or
sea or on any tree.
2 And I saw another angel ascending from the east, with the seal of
the living God. And he called out in a loud voice to the four angels
who had been given power to harm the land and the sea:
3 "Do not harm the land or sea or trees until we have sealed the
foreheads of the servants of our God."

† **6:16** See Hosea 10:8. ‡ **6:17** BYZ and TR His

4 And I heard the number of those who were sealed, 144,000 from all
the tribes of Israel:

5 From the tribe of Judah 12,000 were sealed,
from the tribe of Reuben 12,000,
from the tribe of Gad 12,000,

6 from the tribe of Asher 12,000,
from the tribe of Naphtali 12,000,
from the tribe of Manasseh 12,000,

7 from the tribe of Simeon 12,000,
from the tribe of Levi 12,000,
from the tribe of Issachar 12,000,

8 from the tribe of Zebulun 12,000,
from the tribe of Joseph 12,000,
and from the tribe of Benjamin 12,000.

Praise from the Great Multitude

9 After this I looked and saw a multitude too large to count, from
every nation and tribe and people and tongue, standing before the
throne and before the Lamb. They were wearing white robes and
holding palm branches in their hands.
10 And they cried out in a loud voice:

“Salvation to our God,
who sits on the throne,
and to the Lamb!”

11 And all the angels stood around the throne and around the elders
and the four living creatures. And they fell facedown before the
throne and worshiped God,
12 saying, “Amen! Blessing and glory and wisdom and thanks and
honor and power and strength be to our God forever and ever!
Amen.”

13 Then one of the elders addressed me: “These in white robes,” he
asked, “who are they, and where have they come from?”

14 “Sir,” I answered, “you know.”

So he replied, “These are the ones who have come out of the great
tribulation; they have washed their robes and made them white in
the blood of the Lamb.
15 For this reason,

they are before the throne of God
and serve Him day and night in His temple;
and the One seated on the throne
will spread His tabernacle over them.
16 ‘Never again will they hunger,

and never will they thirst;
nor will the sun beat down upon them,
nor any scorching heat.'*
17 For the Lamb in the center of the throne
will be their shepherd.†
'He will lead them to springs of living water,'‡
and 'God will wipe away every tear from their eyes.'§"

8

The Seventh Seal

1 When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.
2 And I saw the seven angels who stand before God, and they were given seven trumpets.

3 Then another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, along with the prayers of all the saints, on the golden altar before the throne.
4 And the smoke of the incense, together with the prayers of the saints, rose up before God from the hand of the angel.

5 Then the angel took the censer, filled it with fire from the altar, and hurled it to the earth; and there were peals of thunder, and rumblings, and flashes of lightning, and an earthquake.

The First Four Trumpets

6 And the seven angels with the seven trumpets prepared to sound them.

7 Then the first angel sounded his trumpet, and hail and fire mixed with blood were hurled down upon the earth. A third of the earth was burned up, along with a third of the trees and all the green grass.

8 Then the second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea turned to blood,
9 a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 Then the third angel sounded his trumpet, and a great star burning like a torch fell from heaven and landed on a third of the rivers and on the springs of water.
11 The name of the star is Wormwood. A third of the waters turned bitter like wormwood oil,* and many people died from the bitter waters.

12 Then the fourth angel sounded his trumpet, and a third of the sun and moon and stars were struck. A third of the stars were darkened, a third of the day was without light, and a third of the night as well.

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* **7:16** Isaiah 49:10 † **7:17** See Psalms 23:1. ‡ **7:17** Isaiah 49:10 § **7:17** Isaiah 25:8 * **8:11** Literally became wormwood

13 And as I observed, I heard an eagle flying overhead, calling in a
loud voice, “Woe! Woe! Woe to those who dwell on the earth,
because of the trumpet blasts about to be sounded by the remaining
three angels!”

9

The Fifth Trumpet

1 Then the fifth angel sounded his trumpet, and I saw a star that had
fallen from heaven to earth, and it was given the key to the pit of the
Abyss.
2 The star opened the pit of the Abyss, and smoke rose out of it like
the smoke of a great furnace, and the sun and the air were darkened
by the smoke from the pit.

3 And out of the smoke, locusts descended on the earth, and they
were given power like that of the scorpions of the earth.
4 They were told not to harm the grass of the earth or any plant or
tree, but only those who did not have the seal of God on their
foreheads.
5 The locusts were not given power to kill them, but only to torment
them for five months, and their torment was like the stinging of a
scorpion.
6 In those days men will seek death and will not find it; they will long
to die, but death will escape them.

7 And the locusts looked like horses prepared for battle, with
something like crowns of gold on their heads, and faces like the faces
of men.
8 They had hair like that of women, and teeth like those of lions.
9 They also had thoraxes like breastplates of iron, and the sound of
their wings was like the roar of many horses and chariots rushing
into battle.
10 They had tails with stingers like scorpions, which had the power to
injure people for five months.
11 They were ruled by a king, the angel of the Abyss. His name in
Hebrew is Abaddon,* and in Greek it is Apollyon.†

12 The first woe has passed. Behold, two woes are still to follow.

The Sixth Trumpet

13 Then the sixth angel sounded his trumpet, and I heard a voice
from the four horns of the golden altar before God
14 saying to the sixth angel with the trumpet, “Release the four angels
who are bound at the great river Euphrates.”

15 So the four angels who had been prepared for this hour and day
and month and year were released to kill a third of mankind.
16 And the number of mounted troops was two hundred million; I
heard their number.

* **9:11** Abaddon means Destruction. † **9:11** Apollyon means Destroyer.

17 Now the horses and riders in my vision looked like this: The riders
had breastplates the colors of fire, sapphire, and sulfur. The heads of
the horses were like the heads of lions, and out of their mouths
proceeded fire, smoke, and sulfur.
18 A third of mankind was killed by the three plagues of fire, smoke,
and sulfur that proceeded from their mouths.
19 For the power of the horses was in their mouths and in their tails;
indeed, their tails were like snakes, having heads with which to
inflict harm.

20 Now the rest of mankind who were not killed by these plagues still
did not repent of the works of their hands. They did not stop
worshiping demons and idols of gold, silver, bronze, stone, and wood,
which cannot see or hear or walk.
21 Furthermore, they did not repent of their murder, sorcery, sexual
immorality, and theft.

10

The Angel and the Small Scroll
(Ezekiel 3:1–15)
1 Then I saw another mighty angel coming down from heaven,
wrapped in a cloud, with a rainbow above his head. His face was like
the sun, and his legs were like pillars of fire.
2 He held in his hand a small scroll, which lay open. He placed his
right foot on the sea and his left foot on the land.
3 Then he cried out in a loud voice like the roar of a lion. And when
he cried out, the seven thunders sounded their voices.

4 When the seven thunders had spoken, I was about to put it in
writing. But I heard a voice from heaven saying, "Seal up what the
seven thunders have said, and do not write it down."

5 Then the angel I had seen standing on the sea and on the land lifted
up his right hand to heaven.
6 And he swore by Him who lives forever and ever, who created
heaven and everything in it, the earth and everything in it, and the
sea and everything in it: "There will be no more delay!
7 But in the days of the voice of the seventh angel, when he is about
to sound his trumpet, the mystery of God will be fulfilled, just as He
proclaimed to His servants the prophets."

8 Then the voice that I had heard from heaven spoke to me again,
saying, "Go, take the small scroll that lies open in the hand of the
angel standing on the sea and on the land."

9 And I went to the angel and said, "Give me the small scroll."

"Take it and eat it," he said. "It will make your stomach bitter, but in
your mouth it will be as sweet as honey."*

* **10:9** See Numbers 5:24 and Ezekiel 3:3.

10 So I took the small scroll from the angel's hand and ate it; and it
was as sweet as honey in my mouth, but when I had eaten it, my
stomach turned bitter.

11 And they told me, "You must prophesy again about many peoples
and nations and tongues and kings."

11

The Two Witnesses
1 Then I was given a measuring rod like a staff and was told, "Go and
measure the temple of God and the altar, and count the number of
worshipers there.
2 But exclude the courtyard outside the temple. Do not measure it,
because it has been given over to the nations, and they will trample
the holy city for 42 months.
3 And I will empower my two witnesses, and they will prophesy for
1,260 days, clothed in sackcloth."

4 These witnesses are the two olive trees and the two lampstands that
stand before the Lord of the earth.*
5 If anyone wants to harm them, fire proceeds from their mouths and
devours their enemies. In this way, anyone who wants to harm them
must be killed.
6 These witnesses have power to shut the sky so that no rain will fall
during the days of their prophecy, and power to turn the waters into
blood and to strike the earth with every kind of plague as often as
they wish.

The Witnesses Killed and Raised

7 When the two witnesses have finished their testimony, the beast
that comes up from the Abyss will wage war with them, and will
overpower and kill them.
8 Their bodies will lie in the street of the great city—figuratively
called Sodom and Egypt—where their Lord was also crucified.
9 For three and a half days all peoples and tribes and tongues and
nations will view their bodies and will not permit them to be laid in a
tomb.
10 And those who dwell on the earth will gloat over them, and will
celebrate and send one another gifts, because these two prophets had
tormented them.

11 But after the three and a half days, the breath of life from God
entered the two witnesses, and they stood on their feet, and great
fear fell upon those who saw them.
12 And the witnesses heard a loud voice from heaven saying, "Come
up here." And they went up to heaven in a cloud as their enemies
watched them.

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* **11:4** See Zechariah 4:14.

13 And in that hour there was a great earthquake, and a tenth of the
city collapsed. Seven thousand were killed in the quake, and the rest
were terrified and gave glory to the God of heaven.

14 The second woe has passed. Behold, the third woe is coming
shortly.

The Seventh Trumpet

15 Then the seventh angel sounded his trumpet, and loud voices
called out in heaven:

"The kingdom of the world
    has become the kingdom of our Lord
and of His Christ,
    and He will reign forever and ever."

16 And the twenty-four elders who sit on their thrones before God fell
on their faces and worshiped God,
17 saying:

"We give thanks to You, O Lord God Almighty,
    the One who is and who was,†
because You have taken Your great power
    and have begun to reign.
18 The nations were enraged,‡
    and Your wrath has come.
The time has come to judge the dead §
    and to reward Your servants the prophets,
as well as the saints and those who fear Your name,
    both small and great—
    and to destroy those who destroy the earth."

19 Then the temple of God in heaven was opened, and the ark of His
covenant appeared in His temple. And there were flashes of
lightning, and rumblings, and peals of thunder, and an earthquake,
and a great hailstorm.

12

The Woman and the Dragon
1 And a great sign appeared in heaven: a woman clothed in the sun,
with the moon under her feet and a crown of twelve stars on her
head.
2 She was pregnant and crying out in the pain and agony of giving
birth.

3 Then another sign appeared in heaven: a huge red dragon with
seven heads, ten horns, and seven royal crowns on his heads.

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† **11:17** TR includes and who is to come. ‡ **11:18** See Psalms 2:1. § **11:18** See Daniel 12:2.

4 His tail swept a third of the stars from the sky, tossing them to the
earth. And the dragon stood before the woman who was about to
give birth, ready to devour her child as soon as she gave birth.

5 And she gave birth to a son, a male child, who will rule all the
nations with an iron scepter.* And her child was caught up to God
and to His throne.
6 And the woman fled into the wilderness, where God had prepared a
place for her to be nourished for 1,260 days.

The War in Heaven

7 Then a war broke out in heaven: Michael and his angels fought
against the dragon, and the dragon and his angels fought back.
8 But the dragon was not strong enough, and no longer was any place
found in heaven for him and his angels.
9 And the great dragon was hurled down—that ancient serpent called
the devil and Satan, the deceiver of the whole world. He was hurled
to the earth, and his angels with him.

10 And I heard a loud voice in heaven saying:

"Now have come the salvation and the power
and the kingdom of our God,
and the authority of His Christ.
For the accuser of our brothers has been thrown down—
he who accuses them day and night before our God.
11 They have conquered him by the blood of the Lamb
and by the word of their testimony.
And they did not love their lives
so as to shy away from death.
12 Therefore rejoice, O heavens,
and you who dwell in them!
But woe to the earth and the sea;
with great fury the devil has come down to you,
knowing he has only a short time."

The Woman Persecuted

13 And when the dragon saw that he had been thrown to the earth, he
pursued the woman who had given birth to the male child.
14 But the woman was given two wings of a great eagle to fly from the
presence of the serpent to her place in the wilderness, where she was
nourished for a time, and times, and half a time.

15 Then from the mouth of the serpent spewed water like a river to
overtake the woman and sweep her away in the torrent.
16 But the earth helped the woman and opened its mouth to swallow
up the river that had poured from the dragon's mouth.

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* **12:5** See Psalms 2:9 (see also LXX).

17 And the dragon was enraged at the woman, and went to make war
with the rest of her children, who keep the commandments of God
and hold to the testimony of Jesus.

And the dragon stood on the shore of the sea.†

13

The Beast from the Sea
(Daniel 7:1–8)
1 Then I saw a beast with ten horns and seven heads rising out of the
sea. There were ten royal crowns on its horns and blasphemous
names on its heads.
2 The beast I saw was like a leopard, with the feet of a bear and the
mouth of a lion. And the dragon gave the beast his power and his
throne and great authority.

3 One of the heads of the beast appeared to be mortally wounded. But
the mortal wound was healed, and the whole world marveled and
followed the beast.
4 They worshiped the dragon who had given authority to the beast,
and they worshiped the beast, saying, "Who is like the beast, and
who can wage war against it?"

5 The beast was given a mouth to speak arrogant and blasphemous
words, and authority to act for 42 months.
6 And the beast opened its mouth to speak blasphemies against God
and to slander His name and His tabernacle—those who dwell in
heaven.

7 Then the beast was permitted to wage war against the saints and to
conquer them, and it was given authority over every tribe and people
and tongue and nation.
8 And all who dwell on the earth will worship the beast—all whose
names have not been written from the foundation of the world in the
Book of Life belonging to the Lamb who was slain.*

9 He who has an ear, let him hear:

10 "If anyone is destined for captivity,
into captivity he will go;
if anyone is to die † by the sword,
by the sword he must be killed."‡

Here is a call for the perseverance and faith of the saints.

The Beast from the Earth

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† **12:17** Literally And he stood on the sand of the sea. BYZ and TR And I stood on the sand of the sea. Some texts number this sentence as verse 18; others include it with Revelation 13:1. * **13:8** Or written in the Book of Life belonging to the Lamb who was slain from the foundation of the world. † **13:10** NE, WH, and BYZ if anyone kills ‡ **13:10** See Jeremiah 15:2.

11 Then I saw another beast rising out of the earth. This beast had
two horns like a lamb, but spoke like a dragon.
12 And this beast exercised all the authority of the first beast and
caused the earth and those who dwell in it to worship the first beast,
whose mortal wound had been healed.

13 And the second beast performed great signs to cause even fire from
heaven to come down to earth in the presence of the people.
14 Because of the signs it was given to perform on behalf of the first
beast, it deceived those who dwell on the earth, telling them to make
an image to the beast that had been wounded by the sword and yet
had lived.
15 The second beast was permitted to give breath to the image of the
first beast, so that the image could speak and cause all who refused
to worship it to be killed.

The Mark of the Beast

16 And the second beast required all people small and great, rich and
poor, free and slave, to receive a mark on their right hand or on their
forehead,
17 so that no one could buy or sell unless he had the mark—the name
of the beast or the number of its name.

18 Here is a call for wisdom: Let the one who has insight calculate the
number of the beast, for it is the number of a man, and that number
is 666.§

14

The Lamb and the 144,000
1 Then I looked and saw the Lamb standing on Mount Zion, and with
Him 144,000 who had His name and His Father's name written on
their foreheads.
2 And I heard a sound from heaven like the roar of many waters and
the loud rumbling of thunder. And the sound I heard was like
harpists strumming their harps.

3 And they sang a new song before the throne and before the four
living creatures and the elders. And no one could learn the song
except the 144,000 who had been redeemed from the earth.
4 These are the ones who have not been defiled with women, for they
are virgins. They follow the Lamb wherever He goes. They have been
redeemed from among men as firstfruits to God and to the Lamb.
5 And no lie was found in their mouths; they are blameless.*

The Three Angels and Babylon's Fall

6 Then I saw another angel flying overhead, with the eternal gospel to
proclaim to those who dwell on the earth—to every nation and tribe
and tongue and people.

§ **13:18** Some manuscripts 616 * **14:5** BYZ and TR include before the throne of God.

7 And he said in a loud voice, “Fear God and give Him glory, because
the hour of His judgment has come. Worship the One who made the
heavens and the earth and the sea and the springs of waters.”

8 Then a second angel followed, saying, “Fallen, fallen is Babylon the
great,† who has made all the nations drink the wine of the passion of
her immorality.”

9 And a third angel followed them, calling out in a loud voice, “If
anyone worships the beast and its image, and receives its mark on
his forehead or on his hand,
10 he too will drink the wine of God’s anger, poured undiluted into
the cup of His wrath. And he will be tormented in fire and sulfur in
the presence of the holy angels and of the Lamb.
11 And the smoke of their torment rises forever and ever. Day and
night there is no rest for those who worship the beast and its image,
or for anyone who receives the mark of its name.”

12 Here is a call for the perseverance of the saints who keep the
commandments of God and the faith of Jesus.

13 And I heard a voice from heaven telling me to write, “Blessed are
the dead—those who die in the Lord from this moment on.”

“Yes,” says the Spirit, “they will rest from their labors, for their deeds
will follow them.”

The Harvest of the Earth

14 And I looked and saw a white cloud, and seated on the cloud was
One like the Son of Man,‡ with a golden crown on His head and a
sharp sickle in His hand.

15 Then another angel came out of the temple, crying out in a loud
voice to the One seated on the cloud, “Swing Your sickle and reap,
because the time has come to harvest; for the crop of the earth is
ripe.”
16 So the One seated on the cloud swung His sickle over the earth,
and the earth was harvested.

17 Then another angel came out of the temple in heaven, and he too
had a sharp sickle.
18 Still another angel, with authority over the fire, came from the
altar and called out in a loud voice to the angel with the sharp sickle,
“Swing your sharp sickle and gather the clusters of grapes from the
vine of the earth, because its grapes are ripe.”

19 So the angel swung his sickle over the earth and gathered the
grapes of the earth, and he threw them into the great winepress of
God’s wrath.

† **14:8** See Isaiah 21:9 and Revelation 18:2. ‡ **14:14** Or one like a son of man; see Daniel 7:13.

20 And the winepress was trodden outside the city, and the blood that
flowed from it rose as high as the bridles of the horses for a distance
of 1,600 stadia.§

15

The Song of Moses and the Lamb
(Deuteronomy 32:1–47)
1 Then I saw another great and marvelous sign in heaven: seven
angels with the seven final plagues, with which the wrath of God is
completed.

2 And I saw something like a sea of glass mixed with fire, beside
which stood those who had conquered the beast and its image and
the number of its name. They were holding harps from God,
3 and they sang the song of God's servant Moses and of the Lamb:

"Great and wonderful are Your works,
O Lord God Almighty!
Just and true are Your ways,
O King of the nations!*
4 Who will not fear You, O Lord,
and glorify Your name?
For You alone are holy.
All nations will come and worship before You,
for Your righteous acts have been revealed."

Preparation for Judgment

5 After this I looked, and the temple—the tabernacle of the
Testimony—was opened in heaven.
6 And out of the temple came the seven angels with the seven
plagues, dressed in clean and bright linen and girded with golden
sashes around their chests.

7 Then one of the four living creatures gave the seven angels seven
golden bowls full of the wrath of God, who lives forever and ever.
8 And the temple was filled with smoke from the glory of God and
from His power; and no one could enter the temple until the seven
plagues of the seven angels were completed.

16

The First Six Bowls of Wrath
1 Then I heard a loud voice from the temple saying to the seven
angels, "Go, pour out on the earth the seven bowls of God's wrath."

2 So the first angel went and poured out his bowl on the earth, and
loathsome, malignant sores broke out on those who had the mark of
the beast and worshiped its image.

§ **14:20** 1,600 stadia is approximately 184 miles or 296 kilometers. * **15:3** SBL and WH King of the ages; TR King of the saints

3 And the second angel poured out his bowl into the sea, and it turned
to blood like that of the dead, and every living thing in the sea died.

4 And the third angel poured out his bowl into the rivers and springs
of water, and they turned to blood.
5 And I heard the angel of the waters say:

"Righteous are You, O Holy One,
who is and was,
because You have brought these judgments.
6 For they have spilled the blood of saints and prophets,
and You have given them blood to drink,
as they deserve."

7 And I heard the altar reply:

"Yes, Lord God Almighty,
true and just are Your judgments."

8 Then the fourth angel poured out his bowl on the sun, and it was
given power to scorch the people with fire.
9 And the people were scorched by intense heat, and they cursed the
name of God, who had authority over these plagues; yet they did not
repent and give Him glory.

10 And the fifth angel poured out his bowl on the throne of the beast,
and its kingdom was plunged into darkness, and men began to gnaw
their tongues in anguish
11 and curse the God of heaven for their pains and sores; yet they did
not repent of their deeds.

12 And the sixth angel poured out his bowl on the great river
Euphrates, and its water was dried up to prepare the way for the
kings of the East.

13 And I saw three unclean spirits that looked like frogs coming out of
the mouths of the dragon, the beast, and the false prophet.
14 These are demonic spirits that perform signs and go out to all the
kings of the earth, to assemble them for battle on the great day of
God the Almighty.

15 "Behold, I am coming like a thief. Blessed is the one who remains
awake and clothed, so that he will not go naked and let his shame be
exposed."

16 And they assembled the kings in the place that in Hebrew is called
Armageddon.

The Seventh Bowl of Wrath

17 Then the seventh angel poured out his bowl into the air, and a loud
voice came from the throne in the temple, saying, “It is done!”

18 And there were flashes of lightning, and rumblings, and peals of
thunder, and a great earthquake the likes of which had not occurred
since men were upon the earth—so mighty was the great quake.
19 The great city was split into three parts, and the cities of the
nations collapsed. And God remembered Babylon the great and gave
her the cup of the wine of the fury of His wrath.

20 Then every island fled, and no mountain could be found.
21 And great hailstones weighing almost a hundred pounds each *
rained down on them from above. And men cursed God for the
plague of hail, because it was so horrendous.

17

The Woman on the Beast
1 Then one of the seven angels with the seven bowls came and said to
me, “Come, I will show you the punishment of the great prostitute,
who sits on many waters.
2 The kings of the earth were immoral with her, and those who dwell
on the earth were intoxicated with the wine of her immorality.”

3 And the angel carried me away in the Spirit into a wilderness,
where I saw a woman sitting on a scarlet beast that was covered with
blasphemous names and had seven heads and ten horns.
4 The woman was dressed in purple and scarlet, and adorned with
gold and precious stones and pearls. She held in her hand a golden
cup full of abominations and the impurities of her sexual immorality.
5 And on her forehead a mysterious name was written:

BABYLON THE GREAT,
THE MOTHER OF PROSTITUTES
AND OF THE ABOMINATIONS OF THE EARTH.

The Mystery Explained

6 I could see that the woman was drunk with the blood of the saints
and witnesses for Jesus. And I was utterly amazed at the sight of her.

7 “Why are you so amazed?” said the angel. “I will tell you the
mystery of the woman and of the beast that carries her, which has
the seven heads and ten horns.

8 The beast that you saw—it was, and now is no more, but is about to
come up out of the Abyss and go to its destruction. And those who
dwell on the earth whose names were not written in the Book of Life
from the foundation of the world will marvel when they see the
beast that was, and is not, and yet will be.

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* **16:21** Greek great hail as of a talent; that is, hailstones weighing approximately 75.4 pounds or 34.2 kilograms each

9 This calls for a mind with wisdom. The seven heads are seven
mountains on which the woman sits.
10 There are also seven kings. Five have fallen, one is, and the other
has not yet come; but when he does come, he must remain for only a
little while.

11 The beast that was, and now is not, is an eighth king, who belongs
to the other seven and is going into destruction.
12 The ten horns you saw are ten kings who have not yet received a
kingdom, but will receive one hour of authority as kings, along with
the beast.
13 These kings have one purpose: to yield their power and authority
to the beast.

The Victory of the Lamb

14 They will make war against the Lamb, and the Lamb will triumph
over them, because He is Lord of lords and King of kings; and He will
be accompanied by His called and chosen and faithful ones."

15 Then the angel said to me, "The waters you saw, where the
prostitute was seated, are peoples and multitudes and nations and
tongues.
16 And the ten horns and the beast that you saw will hate the
prostitute. They will leave her desolate and naked, and will eat her
flesh and burn her with fire.
17 For God has put it into their hearts to carry out His purpose by
uniting to give their kingdom to the beast, until the words of God are
fulfilled.
18 And the woman you saw is the great city that rules over the kings
of the earth."

18

Babylon Is Fallen
(Isaiah 21:1–10)
1 After this I saw another angel descending from heaven with great
authority, and the earth was illuminated by his glory.
2 And he cried out in a mighty voice:

"Fallen, fallen is Babylon the great!*
She has become a lair for demons
and a haunt for every unclean spirit,
every unclean bird,
and every detestable beast.†
3 All the nations have drunk ‡ the wine
of the passion of her immorality.
The kings of the earth were immoral with her,
and the merchants of the earth have grown wealthy
from the extravagance of her luxury."

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* **18:2** See Isaiah 21:9 and Revelation 14:8. † **18:2** NE, WH, BYZ, and TR a haunt for every unclean spirit and every unclean and detestable bird. ‡ **18:3** SBL and WH have fallen by

4 Then I heard another voice from heaven say:

"Come out of her, My people,§
so that you will not share in her sins
or contract any of her plagues.
5 For her sins are piled up to heaven,
and God has remembered her iniquities.
6 Give back to her as she has done to others;
pay her back double for what she has done;
mix her a double portion in her own cup.
7 As much as she has glorified herself and lived in luxury,
give her the same measure of torment and grief.
In her heart she says, 'I sit as queen;
I am not a widow and will never see grief.'
8 Therefore her plagues will come in one day—
death and grief and famine—
and she will be consumed by fire,
for mighty is the Lord God who judges her."

Lament over Babylon

9 Then the kings of the earth who committed sexual immorality and lived in luxury with her will weep and wail at the sight of the smoke rising from the fire that consumes her.*
10 In fear of her torment, they will stand at a distance and cry out:

"Woe, woe to the great city,
the mighty city of Babylon!
For in a single hour
your judgment has come."

11 And the merchants of the earth will weep and mourn over her, because there is no one left to buy their cargo—
12 cargo of gold, silver, precious stones, and pearls; of fine linen, purple, silk, and scarlet; of all kinds of citron wood and every article of ivory, precious wood, bronze, iron, and marble;
13 of cinnamon, spice, incense, myrrh, and frankincense; of wine, olive oil, fine flour, and wheat; of cattle, sheep, horses, and chariots; of slaves and souls of men.
14 And they will say:†

"The fruit of your soul's desire
has departed from you;
all your luxury and splendor have vanished,
never to be seen again."

15 The merchants who sold these things and grew their wealth from her will stand at a distance, in fear of her torment. They will weep and mourn,

§ **18:4** See Jeremiah 51:45. * **18:9** Literally when they see the smoke of her burning; also in verse 18 † **18:14** Literally And:

16 saying:

"Woe, woe to the great city,
clothed in fine linen and purple and scarlet,
adorned with gold and precious stones and pearls!
17 For in a single hour
such fabulous wealth has been destroyed!"

Every shipmaster, passenger, and sailor, and all who make their living from the sea, will stand at a distance
18 and cry out at the sight of the smoke rising from the fire that consumes her. "What city was ever like this great city?" they will exclaim.

19 Then they will throw dust on their heads as they weep and mourn and cry out:

"Woe, woe to the great city,
where all who had ships on the sea
were enriched by her wealth!
For in a single hour
she has been destroyed."

20 Rejoice over her, O heaven,
O saints and apostles and prophets,
because God has pronounced for you
His judgment against her.

The Doom of Babylon

21 Then a mighty angel picked up a stone the size of a great millstone and cast it into the sea, saying:

"With such violence
the great city of Babylon will be cast down,
never to be seen again.
22 And the sound of harpists and musicians,
of flute players and trumpeters,
will never ring out in you again.
Nor will any craftsmen of any trade
be found in you again,
nor the sound of a millstone
be heard in you again.
23 The light of a lamp
will never shine in you again,
and the voices of a bride and bridegroom
will never call out in you again.
For your merchants were the great ones of the earth,
because all the nations were deceived by your sorcery."

24 And there was found in her the blood of prophets and saints, and of all who had been slain on the earth.

19

Rejoicing in Heaven

1 After this I heard a sound like the roar of a great multitude in
heaven, shouting:

"Hallelujah!*

Salvation and glory and power belong to our God!
2 For His judgments are true and just.
He has judged the great prostitute
who corrupted the earth with her immorality.
He has avenged the blood of His servants
that was poured out by her hand."

3 And a second time they called out:

"Hallelujah!

Her smoke rises forever and ever."

4 And the twenty-four elders and the four living creatures fell down
and worshiped God who sits on the throne, saying:

"Amen, Hallelujah!"

5 Then a voice came from the throne, saying:

"Praise our God,
all you who serve Him,
and those who fear Him,
small and great alike!"

The Marriage of the Lamb

6 And I heard a sound like the roar of a great multitude, like the
rushing of many waters, and like a mighty rumbling of thunder,
crying out:

"Hallelujah!

For the Lord our God † the Almighty reigns.
7 Let us rejoice and be glad
and give Him the glory.
For the marriage of the Lamb has come,
and His bride has made herself ready.
8 She was given clothing of fine linen,
bright and pure."

For the fine linen she wears is the righteous acts of the saints.

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* **19:1** Hallelujah is a transliteration of the Hebrew Hallelu YAH, meaning Praise the LORD; also in verses 3, 4, and 6. † **19:6** SBL, BYZ, and TR the Lord God

9 Then the angel told me to write, “Blessed are those who are invited
to the marriage supper of the Lamb.” And he said to me, “These are
the true words of God.”

10 So I fell at his feet to worship him. But he told me, “Do not do that!
I am a fellow servant with you and your brothers who rely on the
testimony of Jesus. Worship God! For the testimony of Jesus is the
spirit of prophecy.”

The Rider on the White Horse

11 Then I saw heaven standing open, and there before me was a
white horse. And its rider is called Faithful and True. With
righteousness He judges and wages war.
12 He has eyes like blazing fire, and many royal crowns on His head.
He has a name written on Him that only He Himself knows.
13 He is dressed in a robe dipped in blood,‡ and His name is The
Word of God.

14 The armies of heaven, dressed in fine linen, white and pure, follow
Him on white horses.
15 And from His mouth proceeds a sharp sword with which to strike
down the nations, and He will rule them with an iron scepter.§ He
treads the winepress of the fury of the wrath of God the Almighty.
16 And He has a name written on His robe and on His thigh:

KING OF KINGS AND LORD OF LORDS.

Defeat of the Beast and False Prophet

17 Then I saw an angel standing in the sun, and he cried out in a loud
voice to all the birds flying overhead, “Come, gather together for the
great supper of God,
18 so that you may eat the flesh of kings and commanders and mighty
men, of horses and riders, of everyone slave and free, small and
great.”

19 Then I saw the beast and the kings of the earth with their armies
assembled to wage war against the One seated on the horse, and
against His army.
20 But the beast was captured along with the false prophet, who on its
behalf had performed signs deceiving those who had the mark of the
beast and worshiped its image. Both the beast and the false prophet
were thrown alive into the fiery lake of burning sulfur.
21 And the rest were killed with the sword that proceeded from the
mouth of the One seated on the horse.

And all the birds gorged themselves on their flesh.

20

Satan Bound

‡ **19:13** WH sprinkled with blood § **19:15** See Psalms 2:9 (see also LXX).

1 Then I saw an angel coming down from heaven with the key to the
Abyss, holding in his hand a great chain.
2 He seized the dragon, that ancient serpent who is the devil and
Satan, and bound him for a thousand years.
3 And he threw him into the Abyss, shut it, and sealed it over him, so
that he could not deceive the nations until the thousand years were
complete. After that, he must be released for a brief period of time.

4 Then I saw the thrones, and those seated on them had been given
authority to judge. And I saw the souls of those who had been
beheaded for their testimony of Jesus and for the word of God, and
those who had not worshiped the beast or its image, and had not
received its mark on their foreheads or hands. And they came to life
and reigned with Christ for a thousand years.

5 The rest of the dead did not come back to life until the thousand
years were complete. This is the first resurrection.
6 Blessed and holy are those who share in the first resurrection! The
second death has no power over them, but they will be priests of God
and of Christ, and will reign with Him for a thousand years.

Satan Cast into the Lake of Fire

7 When the thousand years are complete, Satan will be released from
his prison,
8 and will go out to deceive the nations in the four corners of the
earth—Gog and Magog—to assemble them for battle. Their number is
like the sand of the seashore.

9 And they marched across the broad expanse of the earth and
surrounded the camp of the saints and the beloved city. But fire came
down from heaven * and consumed them.
10 And the devil who had deceived them was thrown into the lake of
fire and sulfur, into which the beast and the false prophet had
already been thrown. There they will be tormented day and night
forever and ever.

Judgment before the Great White Throne

11 Then I saw a great white throne and the One seated on it. Earth
and heaven fled from His presence, and no place was found for them.
12 And I saw the dead, great and small, standing before the throne.

And there were open books, and one of them was the Book of Life.
And the dead were judged according to their deeds, as recorded in
the books.
13 The sea gave up its dead, and Death and Hades gave up their dead,
and each one was judged according to his deeds.

14 Then Death and Hades were thrown into the lake of fire. This is
the second death—the lake of fire.

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* **20:9** BYZ and TR came down from God out of heaven

15 And if anyone was found whose name was not written in the Book
of Life, he was thrown into the lake of fire.

21

A New Heaven and a New Earth
(Isaiah 65:17–25)

1 Then I saw a new heaven and a new earth,* for the first heaven and
earth had passed away, and the sea was no more.
2 I saw the holy city, the new Jerusalem, coming down out of heaven
from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice from the throne saying:

"Behold, the dwelling place of God is with man,
and He will dwell with them.
They will be His people,
and God Himself will be with them as their God.†
4 'He will wipe away every tear from their eyes,'‡
and there will be no more death
or mourning or crying or pain,
for the former things have passed away."

5 And the One seated on the throne said, "Behold, I make all things
new." Then He said, "Write this down, for these words are faithful
and true."
6 And He told me, "It is done! I am the Alpha and the Omega, the
Beginning and the End. To the thirsty I will give freely from the
spring of the water of life.
7 The one who overcomes will inherit all things, and I will be his God,
and he will be My son.

8 But to the cowardly and unbelieving and abominable and
murderers and sexually immoral and sorcerers and idolaters and all
liars, their place will be in the lake that burns with fire and sulfur.
This is the second death."

The New Jerusalem

9 Then one of the seven angels with the seven bowls full of the seven
final plagues came and said to me, "Come, I will show you the bride,
the wife of the Lamb."

10 And he carried me away in the Spirit to a mountain great and high,
and showed me the holy city of Jerusalem coming down out of
heaven from God,
11 shining with the glory of God. Its radiance was like a most precious
jewel, like a jasper, as clear as crystal.
12 The city had a great and high wall with twelve gates inscribed with
the names of the twelve tribes of Israel, and twelve angels at the
gates.

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* **21:1** See Isaiah 65:17 and Isaiah 66:22 (see also LXX). † **21:3** SBL, NE, WH, and BYZ God Himself will be with them. ‡ **21:4** Isaiah 25:8.

13 There were three gates on the east, three on the north, three on the
south, and three on the west.
14 The wall of the city had twelve foundations bearing the names of
the twelve apostles of the Lamb.

15 The angel who spoke with me had a golden measuring rod to
measure the city and its gates and walls.
16 The city lies foursquare, with its width the same as its length. And
he measured the city with the rod, and all its dimensions were
equal—12,000 stadia § in length and width and height.
17 And he measured its wall to be 144 cubits,* by the human measure
the angel was using.

18 The wall was made of jasper, and the city itself of pure gold, as
pure as glass.
19 The foundations of the city walls were adorned with every kind of
precious stone:

The first foundation was jasper,

the second sapphire,

the third chalcedony,

the fourth emerald,

20 the fifth sardonyx,

the sixth carnelian,

the seventh chrysolite,

the eighth beryl,

the ninth topaz,

the tenth chrysoprase,

the eleventh jacinth,

and the twelfth amethyst.

21 And the twelve gates were twelve pearls, with each gate consisting
of a single pearl. The main street of the city was pure gold, as clear
as glass.

22 But I saw no temple in the city, because the Lord God Almighty and
the Lamb are its temple.

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§ **21:16** 12,000 stadia is approximately 1,380 miles or 2,220 kilometers. * **21:17** 144 cubits is approximately 216 feet or 65.8 meters. The measure could indicate either height or thickness.

23 And the city has no need of sun or moon to shine on it, because the glory of God illuminates the city, and the Lamb is its lamp.
24 By its light the nations will walk, and into it the kings of the earth will bring their glory.†
25 Its gates will never be shut at the end of the day, because there will be no night there.

26 And into the city will be brought the glory and honor of the nations.
27 But nothing unclean will ever enter it, nor anyone who practices an abomination or a lie, but only those whose names are written in the Lamb's Book of Life.

22

The River of Life
1 Then the angel showed me a river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb
2 down the middle of the main street of the city. On either side of the river stood a tree of life, bearing twelve kinds of fruit and yielding a fresh crop for each month. And the leaves of the tree are for the healing of the nations.

3 No longer will there be any curse. The throne of God and of the Lamb will be within the city, and His servants will worship Him.
4 They will see His face, and His name will be on their foreheads.
5 There will be no more night in the city, and they will have no need for the light of a lamp or of the sun. For the Lord God will shine on them, and they will reign forever and ever.

Jesus Is Coming

6 Then the angel said to me, "These words are faithful and true. The Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon * take place."

7 "Behold, I am coming soon. Blessed is the one who keeps the words of prophecy in this book.†"

8 And I am John, who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had shown me these things.
9 But he said to me, "Do not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God!"

10 Then he told me, "Do not seal up the words of prophecy in this book, because the time is near.

† **21:24** BYZ and TR include and honor. * **22:6** Or suddenly or quickly; similarly in verses 7, 12, and 20 † **22:7** Or scroll; also in verses 9, 10, 18, 19

11 Let the unrighteous continue to be unrighteous, and the vile
continue to be vile; let the righteous continue to practice
righteousness, and the holy continue to be holy."

12 "Behold, I am coming soon, and My reward is with Me, to give to
each one according to what he has done.
13 I am the Alpha and the Omega, the First and the Last, the
Beginning and the End."

14 Blessed are those who wash their robes,‡ so that they may have the
right to the tree of life and may enter the city by its gates.
15 But outside are the dogs, the sorcerers, the sexually immoral, the
murderers, the idolaters, and everyone who loves and practices
falsehood.

16 "I, Jesus, have sent My angel to give you this testimony for the
churches. I am the Root and the Offspring of David, the bright
Morning Star."

17 The Spirit and the bride say, "Come!" Let the one who hears say,
"Come!" And let the one who is thirsty come, and the one who
desires the water of life drink freely.

Nothing May Be Added or Removed

18 I testify to everyone who hears the words of prophecy in this book:
If anyone adds to them, God will add to him the plagues described in
this book.
19 And if anyone takes away from the words of this book of prophecy,
God will take away his share in the tree of life and the holy city,
which are described in this book.

20 He who testifies to these things says, "Yes, I am coming soon."
Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus § be with all the saints.*

Amen.†

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‡ **22:14** BYZ and TR Blessed are those who do His commandments § **22:21** WH and BYZ the Lord Jesus Christ; TR our Lord Jesus Christ * **22:21** SBL, WH, NE, and TR do not include the saints. † **22:21** SBL, WH, NE, and NA do not include Amen.

Psalms
BOOK I

1

Psalms 1—41

The Two Paths
(Matthew 5:3–12; Luke 6:20–23)

1 Blessed is the man
who does not walk in the counsel of the wicked,
or set foot on the path of sinners,
or sit in the seat of mockers.
2 But his delight is in the Law of the LORD,
and on His law he meditates day and night.
3 He is like a tree planted by streams of water,
yielding its fruit in season,
whose leaf does not wither,
and who prospers in all he does.

4 Not so the wicked!
For they are like chaff driven off by the wind.
5 Therefore the wicked will not stand in the judgment,
nor sinners in the assembly of the righteous.

6 For the LORD guards the path of the righteous,
but the way of the wicked will perish.

2

The Triumphant Messiah
(Acts 4:23–31)
1 Why do the nations rage *
and the peoples plot in vain?
2 The kings of the earth take their stand
and the rulers gather together,
against the LORD
and against His Anointed One:†
3 “Let us break Their chains
and cast away Their cords.”

4 The One enthroned in heaven laughs;
the Lord taunts them.
5 Then He rebukes them in His anger,
and terrifies them in His fury:
6 “I have installed My King on Zion,
upon My holy mountain.”

7 I will proclaim the decree
spoken to Me by the LORD:

* **2:1** Or noisily assemble; see Revelation 11:18. † **2:2** Cited in Acts 4:25–26

"You are My Son;
today I have become Your Father.‡
8 Ask Me, and I will make the nations Your inheritance,
the ends of the earth Your possession.
9 You will break them § with an iron scepter;
You will shatter them like pottery.*"

10 Therefore be wise, O kings;
be admonished, O judges of the earth.
11 Serve the LORD with fear,
and rejoice with trembling.
12 Kiss the Son, lest He be angry
and you perish in your rebellion,
when His wrath ignites in an instant.

Blessed are all who take refuge in Him.

3

Deliver Me, O LORD!
(2 Samuel 15:13–29)
A Psalms of David, when he fled from his son Absalom.

1 O LORD, how my foes have increased!
How many rise up against me!
2 Many say of me,
"God will not deliver him."
Selah *
3 But You, O LORD, are a shield around me,
my glory, and the One who lifts my head.
4 To the LORD I cry aloud,
and He answers me from His holy mountain.
Selah
5 I lie down and sleep;
I wake again, for the LORD sustains me.
6 I will not fear the myriads
set against me on every side.

7 Arise, O LORD!
Save me, O my God!
Strike all my enemies on the jaw;
break the teeth of the wicked.
8 Salvation belongs to the LORD;
may Your blessing be on Your people.
Selah

‡ **2:7** Literally today I have begotten You; cited in Acts 13:33, Hebrews 1:5, and Hebrews 5:5
§ **2:9** LXX You will rule them or You will shepherd them * **2:9** Cited in Revelation 2:27; see also Revelation 12:5 and Revelation 19:15. * **3:2** Selah or Interlude is probably a musical or literary term; here and throughout the Psalms.

4

Answer Me When I Call!
For the choirmaster. With stringed instruments. A Psalm of David.

1 Answer me when I call,
O God of my righteousness!
You have relieved my distress;
show me grace and hear my prayer.

2 How long, O men, will my honor be maligned?
How long will you love vanity and seek after lies *?
Selah
3 Know that the LORD has set apart the godly for Himself;
the LORD hears when I call to Him.

4 Be angry, yet do not sin;†
on your bed, search your heart and be still.
Selah
5 Offer the sacrifices of the righteous
and trust in the LORD.

6 Many ask, "Who can show us the good?"
Shine the light of Your face upon us, O LORD.
7 You have filled my heart with more joy
than when grain and new wine abound.
8 I will lie down and sleep in peace,
for You alone, O LORD, make me dwell in safety.

5

Give Ear to My Words
For the choirmaster, to be accompanied by flutes. A Psalm of David.

1 Give ear to my words, O LORD;
consider my groaning.
2 Attend to the sound of my cry,
my King and my God,
for to You I pray.

3 In the morning, O LORD, You hear my voice;
at daybreak I lay my plea before You
and wait in expectation.

4 For You are not a God who delights in wickedness;
no evil can dwell with You.
5 The boastful cannot stand in Your presence;
You hate all workers of iniquity.
6 You destroy those who tell lies;
the LORD abhors the man of bloodshed and deceit.

* **4:2** Or false gods † **4:4** Or In your anger do not sin or Tremble and do not sin; cited in Ephesians 4:26

7 But I will enter Your house
by the abundance of Your loving devotion;*
in reverence I will bow down
toward Your holy temple.

8 Lead me, O LORD, in Your righteousness
because of my enemies;
make straight Your way before me.
9 For not a word they speak can be trusted;
destruction lies within them.
Their throats are open graves;
their tongues practice deceit.†

10 Declare them guilty, O God;
let them fall by their own devices.
Drive them out for their many transgressions,
for they have rebelled against You.

11 But let all who take refuge in You rejoice;
let them ever shout for joy.
May You shelter them,
that those who love Your name may rejoice in You.
12 For surely You, O LORD, bless the righteous;
You surround them with the shield of Your favor.

6

Do Not Rebuke Me in Your Anger
(Psalms 38:1–22)
For the choirmaster. With stringed instruments, according to Sheminith.* A Psalm of David.

1 O LORD, do not rebuke me in Your anger
or discipline me in Your wrath.
2 Be merciful to me, O LORD, for I am frail;
heal me, O LORD, for my bones are in agony.
3 My soul is deeply distressed.
How long, O LORD, how long?

4 Turn, O LORD, and deliver my soul;
save me because of Your loving devotion.
5 For there is no mention of You in death;
who can praise You from Sheol?

6 I am weary from groaning;
all night I flood my bed with weeping
and drench my couch with tears.
7 My eyes fail from grief;

* **5:7** Forms of the Hebrew chesed are translated here and in most cases throughout the Scriptures as loving devotion; the range of meaning includes love, goodness, kindness, faithfulness, and mercy, as well as loyalty to a covenant. † **5:9** Or flattery; cited in Romans 3:13 * **6:** Sheminith is probably a musical term; here and in 1 Chronicles 15:21 and Psalms 12:1.

they grow dim because of all my foes.

8 Depart from me, all you workers of iniquity,
for the LORD has heard my weeping.
9 The LORD has heard my cry for mercy;
the LORD accepts my prayer.
10 All my enemies will be ashamed and dismayed;
they will turn back in sudden disgrace.

7

I Take Refuge in You

A Shiggaion * of David, which he sang to the LORD concerning the words of Cush, a Benjamite.

1 O LORD my God, I take refuge in You;
save me and deliver me from all my pursuers,
2 or they will shred my soul like a lion
and tear me to pieces with no one to rescue me.

3 O LORD my God, if I have done this,
if injustice is on my hands,
4 if I have rewarded my ally † with evil,
if I have plundered my foe without cause,
5 then may my enemy pursue me and overtake me;
may he trample me to the ground
and leave my honor in the dust.

Selah

6 Arise, O LORD, in Your anger;
rise up against the fury of my enemies.
Awake, my God, and ordain judgment.
7 Let the assembled peoples gather around You;
take Your seat over them on high.
8 The LORD judges the peoples;
vindicate me, O LORD,
according to my righteousness and integrity.
9 Put an end to the evil of the wicked,
but establish the righteous,
O righteous God who searches hearts and minds.‡

10 My shield is with God,
who saves the upright in heart.
11 God is a righteous judge
and a God who feels indignation each day.
12 If one does not repent,
God will sharpen His sword;
He has bent and strung His bow.
13 He has prepared His deadly weapons;
He ordains His arrows with fire.

* **7:** Shiggaion is probably a musical or liturgical term. † **7:4** Hebrew the one at peace with me ‡ **7:9** Hebrew hearts and kidneys

14 Behold, the wicked man travails with evil;
he conceives trouble and births falsehood.
15 He has dug a hole and hollowed it out;
he has fallen into a pit of his own making.
16 His trouble recoils on himself,
and his violence falls on his own head.

17 I will thank the LORD for His righteousness
and sing praise to the name of the LORD Most High.

8

How Majestic Is Your Name!

For the choirmaster. According to Gittith.* A Psalm of David.

1 O LORD, our Lord,
how majestic is Your name in all the earth!

You have set Your glory
above the heavens.
2 From the mouths of children and infants
You have ordained praise †
on account of Your adversaries,
to silence the enemy and avenger.

3 When I behold Your heavens,
the work of Your fingers,
the moon and the stars,
which You have set in place—

4 what is man that You are mindful of him,
or the son of man that You care for him?
5 You made him a little lower than the angels;‡
You crowned him with glory and honor.
6 You made him ruler of the works of Your hands;
You have placed everything under his feet:§
7 all sheep and oxen,
and even the beasts of the field,
8 the birds of the air and the fish of the sea,
all that swim the paths of the seas.

9 O LORD, our Lord,
how majestic is Your name in all the earth!

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* **8:** Gittith is probably a musical or liturgical term; here and in Psalms 81 and 84. † **8:2** Literally You have ordained strength; LXX You have prepared praise; cited in Matthew 21:16 ‡ **8:5** Or than God or than the heavenly beings; see also LXX. § **8:6** Cited in 1 Corinthians 15:27 and Hebrews 2:6–8

9

I Will Give Thanks to the LORD
For the choirmaster. To the tune of "The Death of the Son." A Psalm of David.*

1 I will give thanks to the LORD with all my heart;
I will recount all Your wonders.
2 I will be glad and rejoice in You;
I will sing praise to Your name, O Most High.

3 When my enemies retreat,
they stumble and perish before You.
4 For You have upheld my just cause;
You sit on Your throne judging righteously.
5 You have rebuked the nations;
You have destroyed the wicked;
You have erased their name forever and ever.
6 The enemy has come to eternal ruin,
and You have uprooted their cities;
the very memory of them has vanished.

7 But the LORD abides forever;
He has established His throne for judgment.
8 He judges the world with justice;
He governs the people with equity.
9 The LORD is a refuge for the oppressed,
a stronghold in times of trouble.
10 Those who know Your name trust in You,
for You, O LORD, have not forsaken those who seek You.

11 Sing praises to the LORD, who dwells in Zion;
proclaim His deeds among the nations.
12 For the Avenger of bloodshed remembers;
He does not ignore the cry of the afflicted.

13 Be merciful to me, O LORD;
see how my enemies afflict me!
Lift me up from the gates of death,
14 that I may declare all Your praises—
that within the gates of Daughter Zion
I may rejoice in Your salvation.

15 The nations have fallen into a pit of their making;
their feet are caught in the net they have hidden.
16 The LORD is known by the justice He brings;
the wicked are ensnared by the work of their hands.
Higgaion Selah †
17 The wicked will return to Sheol—

* **9:** Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the LXX they form one psalm. † **9:16** Higgaion Selah or quiet interlude is probably a musical or liturgical term.

all the nations who forget God.
18 For the needy will not always be forgotten;
nor the hope of the oppressed forever dashed.

19 Rise up, O LORD, do not let man prevail;
let the nations be judged in Your presence.
20 Lay terror upon them, O LORD;
let the nations know they are but men.

Selah

10

The Perils of the Pilgrim
1 Why, O LORD, do You stand far off?
Why do You hide in times of trouble?
2 In pride the wicked pursue the needy;
let them be caught in the schemes they devise.

3 For the wicked man boasts in the cravings of his heart;
he blesses the greedy and reviles the LORD.
4 In his pride the wicked man does not seek Him;
in all his schemes there is no God.
5 He is secure in his ways at all times;
Your lofty judgments are far from him;
he sneers at all his foes.
6 He says to himself, "I will not be moved;
from age to age I am free of distress."

7 His mouth is full of cursing, deceit,* and violence;
trouble and malice are under his tongue.
8 He lies in wait near the villages;
in ambush he slays the innocent;
his eyes watch in stealth for the helpless.
9 He lies in wait like a lion in a thicket;
he lurks to seize the oppressed;
he catches the lowly in his net.
10 They are crushed and beaten down;†
the hapless fall prey to his strength.
11 He says to himself, "God has forgotten;
He hides His face and never sees."

12 Arise, O LORD! Lift up Your hand, O God!
Do not forget the helpless.
13 Why has the wicked man renounced God?
He says to himself, "You will never call me to account."
14 But You have regarded trouble and grief;
You see to repay it by Your hand.
The victim entrusts himself to You;
You are the helper of the fatherless.
15 Break the arm of the wicked and evildoer;

* **10:7** LXX bitterness; cited in Romans 3:14 † **10:10** Or He crouches and lies low

call him to account for his wickedness
until none is left to be found.

16 The LORD is King forever and ever;
the nations perish from His land.
17 You have heard, O LORD, the desire of the humble;
You will strengthen their hearts.
You will incline Your ear,
18 to vindicate the fatherless and oppressed,
that the men of the earth
may strike terror no more.

11

In the LORD I Take Refuge
(Habakkuk 1:12–17)
For the choirmaster. Of David.

1 In the LORD I take refuge.
How then can you say to me:

"Flee like a bird to your mountain!
2 For behold, the wicked bend their bows.
They set their arrow on the string
to shoot from the shadows at the upright in heart.
3 If the foundations are destroyed,
what can the righteous do?"

4 The LORD is in His holy temple;
the LORD is on His heavenly throne.
His eyes are watching closely;
they examine the sons of men.
5 The LORD tests the righteous and the wicked;
His soul hates the lover of violence.
6 On the wicked He will rain down fiery coals and sulfur;
a scorching wind will be their portion.

7 For the LORD is righteous; He loves justice.
The upright will see His face.

12

The Godly Are No More
For the choirmaster. According to Sheminith.* A Psalm of David.

1 Help, O LORD, for the godly are no more;
the faithful have vanished from among men.
2 They lie to one another;
they speak with flattering lips and a double heart.
3 May the LORD cut off all flattering lips
and every boastful tongue.

* **12:** Sheminith is probably a musical term; here and in 1 Chronicles 15:21 and Psalms 6:1.

4 They say, “With our tongues we will prevail.
We own our lips—who can be our master?”

5 “For the cause of the oppressed
and for the groaning of the needy,
I will now arise,” says the LORD.
“I will bring safety to him who yearns.”

6 The words of the LORD are flawless,
like silver refined in a furnace,
like gold purified sevenfold.†
7 You, O LORD, will keep us;
You will forever guard us from this generation.
8 The wicked wander freely,
and vileness is exalted among men.

13

How Long, O LORD?
For the choirmaster. A Psalm of David.

1 How long, O LORD?
Will You forget me forever?
How long will You hide Your face from me?
2 How long must I wrestle in my soul,
with sorrow in my heart each day?
How long will my enemy dominate me?

3 Consider me and respond, O LORD my God.
Give light to my eyes, lest I sleep in death,
4 lest my enemy say, “I have overcome him,”
and my foes rejoice when I fall.

5 But I have trusted in Your loving devotion;
my heart will rejoice in Your salvation.
6 I will sing to the LORD,
for He has been good to me.

14

The Fool Says There Is No God
(Psalms 53:1–6; Isaiah 59:1–17; Romans 3:9–20)
For the choirmaster. Of David.

1 The fool * says in his heart,
“There is no God.”

They are corrupt; their acts are vile.
There is no one who does good.

† **12:6** Probable reading; MT like silver refined in a furnace of clay, purified sevenfold * **14:1** The Hebrew words rendered fool throughout the Psalms denote one who is morally deficient.

2 The LORD looks down from heaven
upon the sons of men
to see if any understand,
if any seek God.
3 All have turned away,
they have together become corrupt;†
there is no one who does good,
not even one.‡

4 Will the workers of iniquity never learn?

They devour my people like bread;
they refuse to call upon the LORD.
5 There they are, overwhelmed with dread,
for God is in the company of the righteous.
6 You sinners frustrate the plans of the oppressed,
yet the LORD is their shelter.

7 Oh, that the salvation of Israel would come from Zion!

When the LORD restores His captive people,
let Jacob rejoice, let Israel be glad!

15

Who May Dwell on Your Holy Mountain?
A Psalm of David.

1 O LORD, who may abide in Your tent?
Who may dwell on Your holy mountain?

2 He who walks with integrity
and practices righteousness,
who speaks the truth from his heart,
3 who has no slander on his tongue,
who does no harm to his neighbor,
who casts no scorn on his friend,
4 who despises the vile
but honors those who fear the LORD,
who does not revise a costly oath,
5 who lends his money without interest
and refuses a bribe against the innocent.

He who does these things
will never be shaken.

16

The Presence of the LORD
(Acts 2:14–36)
A Miktam * of David.

† **14:3** LXX worthless ‡ **14:3** Cited in Romans 3:10–12 * **16:** Miktam is probably a musical or liturgical term; used for Psalms 16 and Psalms 56–60.

1 Preserve me, O God,
for in You I take refuge.

2 I said to the LORD, “You are my Lord;
apart from You I have no good thing.”
3 As for the saints in the land,
they are the excellence
in whom all my delight resides.
4 Sorrows will multiply
to those who chase other gods.
I will not pour out their libations of blood,
or speak their names with my lips.

5 The LORD is my chosen portion and my cup;
You have made my lot secure.
6 The lines of my boundary have fallen in pleasant places;
surely my inheritance is delightful.
7 I will bless the LORD who counsels me;
even at night my conscience instructs me.†

8 I have set ‡ the LORD always before me.
Because He is at my right hand, I will not be shaken.
9 Therefore my heart is glad and my tongue rejoices;
my body also will dwell securely.§
10 For You will not abandon my soul to Sheol,
nor will You let Your Holy One see decay.*
11 You have made known to me the path of life;
You will fill me with joy in Your presence,†
with eternal pleasures at Your right hand.

17

Hear My Righteous Plea
A prayer of David.

1 Hear, O LORD, my righteous plea;
listen to my cry.
Give ear to my prayer—
it comes from lips free of deceit.
2 May my vindication come from Your presence;
may Your eyes see what is right.

3 You have tried my heart;
You have visited me in the night.
You have tested me and found no evil;
I have resolved not to sin with my mouth.
4 As for the deeds of men—
by the word of Your lips
I have avoided the ways of the violent.

† **16:7** Or my heart instructs me; Hebrew my kidneys instruct me ‡ **16:8** LXX I foresaw
§ **16:9** LXX will dwell in hope * **16:10** Cited in Acts 13:35 † **16:11** Cited in Acts 2:25–28

5 My steps have held to Your paths;
my feet have not slipped.

6 I call on You, O God,
for You will answer me.
Incline Your ear to me;
hear my words.
7 Show the wonders of Your loving devotion,
You who save by Your right hand
those who seek refuge from their foes.
8 Keep me as the apple of * Your eye;
hide me in the shadow of Your wings
9 from the wicked who assail me,
from my mortal enemies who surround me.

10 They have closed their callous hearts;
their mouths speak with arrogance.
11 They have tracked us down, and now surround us;
their eyes are set to cast us to the ground,
12 like a lion greedy for prey,
like a young lion lurking in ambush.

13 Arise, O LORD, confront them!
Bring them to their knees;
deliver me from the wicked by Your sword,
14 from such men, O LORD, by Your hand—
from men of the world
whose portion is in this life.
May You fill the bellies of Your treasured ones † and satisfy their sons,
so they leave their abundance to their children.

15 As for me, I will behold Your face in righteousness;
when I awake, I will be satisfied in Your presence.

18

The LORD Is My Rock
(2 Samuel 22:1–51)
For the choirmaster. Of David the servant of the LORD, who sang this song to the LORD on the day the LORD had delivered him from the hand of all his enemies and from the hand of Saul. He said:

1 I love You, O LORD, my strength.

2 The LORD is my rock, my fortress, and my deliverer.
My God is my rock, in whom I take refuge,
my shield, and the horn of my salvation,
my stronghold.
3 I will call upon the LORD, who is worthy to be praised;
so shall I be saved from my enemies.

* **17:8** Literally as the pupil, the daughter of † **17:14** Or May what You have stored up for the wicked fill their bellies

4 The cords of death encompassed me;
the torrents of chaos overwhelmed me.
5 The cords of Sheol entangled me;
the snares of death confronted me.
6 In my distress I called upon the LORD;
I cried to my God for help.
From His temple He heard my voice,
and my cry for His help reached His ears.

7 Then the earth shook and quaked,
and the foundations of the mountains trembled;
they were shaken because He burned with anger.
8 Smoke rose from His nostrils,
and consuming fire came from His mouth;
glowing coals blazed forth.
9 He parted the heavens and came down
with dark clouds beneath His feet.
10 He mounted a cherub and flew;
He soared on the wings of the wind.
11 He made darkness His hiding place,
and storm clouds a canopy around Him.
12 From the brightness of His presence
His clouds advanced—
hailstones and coals of fire.*

13 The LORD thundered from heaven;
the voice of the Most High resounded—
hailstones and coals of fire.†
14 He shot His arrows and scattered the foes;
He hurled lightning and routed them.
15 The channels of the sea appeared,
and the foundations of the world were exposed,
at Your rebuke, O LORD,
at the blast of the breath of Your nostrils.

16 He reached down from on high and took hold of me;
He drew me out of deep waters.
17 He rescued me from my powerful enemy,
from foes too mighty for me.
18 They confronted me in my day of calamity,
but the LORD was my support.
19 He brought me out into the open;
He rescued me because He delighted in me.

20 The LORD has rewarded me according to my righteousness;
He has repaid me according to the cleanness of my hands.
21 For I have kept the ways of the LORD
and have not wickedly departed from my God.
22 For all His ordinances are before me;

* **18:12** Or bolts of lightning; also in verse 13 † **18:13** Most Hebrew manuscripts; some Hebrew manuscripts and LXX do not include—hailstones and coals of fire; see 2 Samuel 22:14.

I have not disregarded His statutes.
23 And I have been blameless before Him
and kept myself from iniquity.
24 So the LORD has repaid me according to my righteousness,
according to the cleanness of my hands in His sight.

25 To the faithful You show Yourself faithful,
to the blameless You show Yourself blameless;
26 to the pure You show Yourself pure,
but to the crooked You show Yourself shrewd.
27 For You save an afflicted people,
but You humble those with haughty eyes.

28 For You, O LORD, light my lamp;
my God lights up my darkness.
29 For in You I can charge an army,
and with my God I can scale a wall.
30 As for God, His way is perfect;
the word of the LORD is flawless.
He is a shield to all who take refuge in Him.

31 For who is God besides the LORD?
And who is the Rock except our God?
32 It is God who arms me with strength
and makes my way clear.
33 He makes my feet like those of a deer
and stations me upon the heights.
34 He trains my hands for battle;
my arms can bend a bow of bronze.

35 You have given me Your shield of salvation;
Your right hand upholds me,
and Your gentleness exalts me.‡
36 You broaden the path beneath me
so that my ankles do not give way.
37 I pursued my enemies and overtook them;
I did not turn back until they were consumed.
38 I crushed them so they could not rise;
they have fallen under my feet.

39 You have armed me with strength for battle;
You have subdued my foes beneath me.
40 You have made my enemies retreat before me;
I put an end to those who hated me.
41 They cried for help, but there was no one to save them—
to the LORD, but He did not answer.
42 I ground them as dust in the face of the wind;
I trampled them § like mud in the streets.

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‡ **18:35** Or and Your help exalts me or and You stoop down to make me great § **18:42** Some Hebrew manuscripts, LXX, and Syriac (see also 2 Samuel 22:43); MT I poured them out

43 You have delivered me from the strife of the people;
You have made me the head of nations;
a people I had not known shall serve me.
44 When they hear me, they obey me;
foreigners cower before me.
45 Foreigners lose heart
and come trembling from their strongholds.

46 The LORD lives, and blessed be my Rock!
And may the God of my salvation be exalted—
47 the God who avenges me
and subdues nations beneath me,
48 who delivers me from my enemies.
You exalt me above my foes;
You rescue me from violent men.
49 Therefore I will praise You, O LORD, among the nations;
I will sing praises to Your name.*

50 Great salvation He brings to His king.
He shows loving devotion to His anointed,
to David and his descendants forever.

19

The Heavens Declare the Glory of God
For the choirmaster. A Psalm of David.

1 The heavens declare the glory of God;
the skies proclaim the work of His hands.
2 Day after day they pour forth speech;
night after night they reveal knowledge.
3 Without speech or language,
without a sound to be heard,*
4 their voice † has gone out into all the earth,
their words to the ends of the world.‡

In the heavens He has pitched
a tent for the sun.
5 Like a bridegroom emerging from his chamber,
like a champion rejoicing to run his course,
6 it rises at one end of the heavens
and runs its circuit to the other;
nothing is deprived of its warmth.

7 The Law of the LORD is perfect,
reviving the soul;
the testimony of the LORD is trustworthy,
making wise the simple.
8 The precepts of the LORD are right,

* **18:49** Cited in Romans 15:9 * **19:3** Or There is no speech or language where their voice is not heard † **19:4** LXX, Syriac, and Vulgate; Hebrew their measuring line ‡ **19:4** Cited in Romans 10:18

bringing joy to the heart;
the commandments of the LORD are radiant,
giving light to the eyes.
9 The fear of the LORD is pure,
enduring forever;
the judgments of the LORD are true,
being altogether righteous.
10 They are more precious than gold,
than much pure gold;
they are sweeter than honey,
than honey from the comb.
11 By them indeed Your servant is warned;
in keeping them is great reward.

12 Who can discern his own errors?
Cleanse me from my hidden faults.
13 Keep Your servant also from willful sins;
may they not rule over me.
Then I will be blameless
and cleansed of great transgression.
14 May the words of my mouth
and the meditation of my heart
be pleasing in Your sight,
O LORD, my Rock and my Redeemer.

20

The Day of Trouble
For the choirmaster. A Psalm of David.

1 May the LORD answer you in the day of trouble;
may the name of the God of Jacob protect you.
2 May He send you help from the sanctuary
and sustain you from Zion.
3 May He remember all your gifts
and look favorably on your burnt offerings.
Selah
4 May He give you the desires of your heart
and make all your plans succeed.
5 May we shout for joy at your victory
and raise a banner in the name of our God.
May the LORD grant all your petitions.

6 Now I know that the LORD saves His anointed;
He answers him from His holy heaven
with the saving power of His right hand.
7 Some trust in chariots and others in horses,
but we trust in the name of the LORD our God.
8 They collapse and fall,
but we rise up and stand firm.
9 O LORD, save * the king.

* **20:9** Or give victory to

Answer us on the day we call.

21

After the Battle
(Proverbs 21:1–31)
For the choirmaster. A Psalm of David.

1 O LORD, the king rejoices in Your strength.
How greatly he exults in Your salvation!
2 You have granted his heart's desire
and have not withheld the request of his lips.
Selah
3 For You welcomed him with rich blessings;
You placed on his head a crown of pure gold.
4 He asked You for life, and You granted it—
length of days, forever and ever.

5 Great is his glory in Your salvation;
You bestow on him splendor and majesty.
6 For You grant him blessings forever;
You cheer him with joy in Your presence.
7 For the king trusts in the LORD;
through the loving devotion of the Most High,
he will not be shaken.

8 Your hand will apprehend all Your enemies;
Your right hand will seize those who hate You.
9 You will place them in a fiery furnace
at the time of Your appearing.

In His wrath the LORD will engulf them,
and the fire will consume them.
10 You will wipe their descendants from the earth,
and their offspring from the sons of men.

11 Though they intend You harm,
the schemes they devise will not prevail.
12 For You will put them to flight
when Your bow is trained upon them.

13 Be exalted, O LORD, in Your strength;
we will sing and praise Your power.

22

The Psalm of the Cross
(Matthew 27:32–56; Mark 15:21–41; Luke 23:26–43; John 19:16–30)
For the choirmaster. To the tune of "The Doe of the Dawn." A Psalm of David.

1 My God, my God,

why have You forsaken me?*
Why are You so far from saving me,
so far from my words of groaning?
2 I cry out by day, O my God,
but You do not answer,
and by night,
but I have no rest.

3 Yet You are holy,
enthroned on the praises of Israel.
4 In You our fathers trusted;
they trusted and You delivered them.
5 They cried out to You and were set free;
they trusted in You and were not disappointed.

6 But I am a worm and not a man,
scorned by men and despised by the people.
7 All who see me mock me;
they sneer and shake their heads:
8 "He trusts in the LORD,
let the LORD deliver him;
let the LORD rescue him,
since He delights in him."†

9 Yet You brought me forth from the womb;
You made me secure at my mother's breast.
10 From birth I was cast upon You;
from my mother's womb You have been my God.
11 Be not far from me,
for trouble is near
and there is no one to help.

12 Many bulls surround me;
strong bulls of Bashan encircle me.
13 They open their jaws against me
like lions that roar and maul.
14 I am poured out like water,
and all my bones are disjointed.
My heart is like wax;
it melts away within me.
15 My strength ‡ is dried up like a potsherd,
and my tongue sticks to the roof of my mouth.
You lay me in the dust of death.

16 For dogs surround me;
a band of evil men encircles me;
they have pierced my hands and feet.§
17 I can count all my bones;

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* **22:1** Cited in Matthew 27:46 and Mark 15:34 † **22:8** Cited in Matthew 27:43 ‡ **22:15** MT; or My mouth, a possible reading of the original Hebrew text § **22:16** DSS, LXX, Vulgate, and Syriac; most MT like a lion at my hands and feet

they stare and gloat over me.
18 They divide my garments among them
and cast lots for my clothing.*

19 But You, O LORD, be not far off;
O my Strength, come quickly to help me.
20 Deliver my soul from the sword,
my precious life from the power of wild dogs.
21 Save me from the mouth of the lion;
at the horns of the wild oxen You have answered me!

22 I will proclaim Your name to my brothers;
I will praise You in the assembly.†
23 You who fear the LORD, praise Him!
All descendants of Jacob, honor Him!
All offspring of Israel, revere Him!
24 For He has not despised or detested
the torment of the afflicted.
He has not hidden His face from him,
but has attended to his cry for help.

25 My praise for You resounds in the great assembly;
I will fulfill my vows before those who fear You.
26 The poor will eat and be satisfied;
those who seek the LORD will praise Him.
May your hearts live forever!

27 All the ends of the earth
will remember and turn to the LORD.
All the families of the nations
will bow down before Him.
28 For dominion belongs to the LORD
and He rules over the nations.
29 All the rich of the earth will feast and worship;
all who go down to the dust will kneel before Him—
even those unable to preserve their lives.
30 Posterity will serve Him;
they will declare the Lord to a new generation.
31 They will come and proclaim His righteousness
to a people yet unborn—
all that He has done.

23

The LORD Is My Shepherd
(Ezekiel 34:11–24; John 10:1–21)
A Psalm of David.
1 The LORD is my shepherd;*
I shall not want.
2 He makes me lie down in green pastures;

* **22:18** Cited in John 19:24; see also Matthew 27:35, Mark 15:24, and Luke 23:34 † **22:22** LXX I will sing Your praises in the assembly; cited in Hebrews 2:12. * **23:1** See Revelation 7:17.

He leads me beside quiet waters.
3 He restores my soul;
He guides me in the paths of righteousness
for the sake of His name.
4 Even though I walk through the valley of the shadow of death,†
I will fear no evil,
for You are with me;
Your rod and Your staff, they comfort me.

5 You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.
6 Surely goodness and mercy will follow me
all the days of my life,
and I will dwell in the house of the LORD
forever.

24

The Earth Is the LORD's
A Psalm of David.

1 The earth is the LORD's, and the fullness thereof,*
the world and all who dwell therein.
2 For He has founded it upon the seas
and established it upon the waters.

3 Who may ascend the hill of the LORD?
Who may stand in His holy place?
4 He who has clean hands and a pure heart,
who does not lift up his soul to an idol †
or swear deceitfully.
5 He will receive blessing from the LORD
and vindication from the God of his salvation.
6 Such is the generation of those who seek Him,
who seek Your face, O God of Jacob.‡

Selah

7 Lift up your heads, O gates!
Be lifted up, O ancient doors,
that the King of Glory may enter!
8 Who is this King of Glory?
The LORD strong and mighty,
the LORD mighty in battle.
9 Lift up your heads, O gates!
Be lifted up, O ancient doors,
that the King of Glory may enter!
10 Who is He, this King of Glory?
The LORD of Hosts—
He is the King of Glory.

† **23:4** Or the valley of deep darkness * **24:1** Cited in 1 Corinthians 10:26 † **24:4** Or to falsehood or to vanity ‡ **24:6** LXX, Syriac, and two Hebrew manuscripts; MT who seek your face, O Jacob

Selah

25

To You I Lift Up My Soul
Of David.*

1 To You, O LORD, I lift up my soul;
2 in You, my God, I trust.
Do not let me be put to shame;
do not let my enemies exult over me.
3 Surely none who wait for You will be put to shame;
but those who are faithless without cause will be disgraced.

4 Show me Your ways, O LORD;
teach me Your paths.
5 Guide me in Your truth and teach me,
for You are the God of my salvation;
all day long I wait for You.
6 Remember, O LORD, Your compassion and loving devotion,
for they are from age to age.
7 Remember not the sins of my youth,
nor my rebellious acts;
remember me according to Your loving devotion,
because of Your goodness, O LORD.

8 Good and upright is the LORD;
therefore He shows sinners the way.
9 He guides the humble in what is right
and teaches them His way.
10 All the LORD's ways are loving and faithful
to those who keep His covenant and His decrees.
11 For the sake of Your name, O LORD,
forgive my iniquity, for it is great.

12 Who is the man who fears the LORD?
He will instruct him in the path chosen for him.
13 His soul will dwell in prosperity,
and his descendants will inherit the land.
14 The LORD confides in those who fear Him,
and reveals His covenant to them.
15 My eyes are always on the LORD,
for He will free my feet from the mesh.

16 Turn to me and be gracious,
for I am lonely and afflicted.
17 The troubles of my heart increase;
free me from my distress.
18 Consider my affliction and trouble,
and take away all my sins.

* **25:** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet.

19 Consider my enemies, for they are many,
and they hate me with vicious hatred.

20 Guard my soul and deliver me;
let me not be put to shame,
for I take refuge in You.
21 May integrity and uprightness preserve me,
because I wait for You.†

22 Redeem Israel, O God,
from all its distress.

26

Vindicate Me, O LORD
Of David.

1 Vindicate me, O LORD!

For I have walked with integrity;
I have trusted in the LORD without wavering.
2 Test me, O LORD, and try me;
examine my heart * and mind.
3 For Your loving devotion is before my eyes,
and I have walked in Your truth.

4 I do not sit with deceitful men,
nor keep company with hypocrites.
5 I hate the mob of evildoers,
and refuse to sit with the wicked.
6 I wash my hands in innocence
that I may go about Your altar, O LORD,
7 to raise my voice in thanksgiving
and declare all Your wonderful works.

8 O LORD, I love the house where You dwell,
the place where Your glory resides.
9 Do not take my soul away with sinners,
or my life with men of bloodshed,
10 in whose hands are wicked schemes,
whose right hands are full of bribes.

11 But I will walk with integrity;
redeem me and be merciful to me.
12 My feet stand on level ground;
in the congregations I will bless the LORD.

27

The LORD Is My Salvation
Of David.
1 The LORD is my light and my salvation—

† **25:21** Or because my hope is in You; LXX because I wait for You, O Lord * **26:2** Hebrew my kidneys

whom shall I fear?
The LORD is the stronghold of my life—
whom shall I dread?
2 When the wicked came upon me to devour my flesh,
my enemies and foes stumbled and fell.
3 Though an army encamps around me,
my heart will not fear;
though a war breaks out against me,
I will keep my trust.

4 One thing I have asked of the LORD;
this is what I desire:
to dwell in the house of the LORD
all the days of my life,
to gaze on the beauty of the LORD
and seek Him in His temple.
5 For in the day of trouble
He will hide me in His shelter;
He will conceal me under the cover of His tent;
He will set me high upon a rock.
6 Then my head will be held high
above my enemies around me.
At His tabernacle I will offer sacrifices with shouts of joy;
I will sing and make music to the LORD.

7 Hear, O LORD, my voice when I call;
be merciful and answer me.
8 My heart said, “Seek His face.”
Your face, O LORD, I will seek.
9 Hide not Your face from me,
nor turn away Your servant in anger.
You have been my helper;
do not leave me or forsake me,
O God of my salvation.

10 Though my father and mother forsake me,
the LORD will receive me.
11 Teach me Your way, O LORD,
and lead me on a level path,
because of my oppressors.
12 Do not hand me over to the will of my foes,
for false witnesses rise up against me,
breathing out violence.

13 Still I am certain to see
the goodness of the LORD
in the land of the living.
14 Wait patiently for the LORD;
be strong and courageous.

Wait patiently for the LORD!

28

The LORD Is My Strength
Of David.
1 To You, O LORD, I call;
be not deaf to me, O my Rock.
For if You remain silent,
I will be like those descending to the Pit.
2 Hear my cry for mercy
when I call to You for help,
when I lift up my hands
toward Your holy sanctuary.*

3 Do not drag me away with the wicked,
and with the workers of iniquity,
who speak peace to their neighbors
while malice is in their hearts.
4 Repay them according to their deeds
and for their works of evil.
Repay them for what their hands have done;
bring back on them what they deserve.
5 Since they show no regard for the works of the LORD
or what His hands have done,
He will tear them down
and never rebuild them.

6 Blessed be the LORD,
for He has heard my cry for mercy.
7 The LORD is my strength and my shield;
my heart trusts in Him, and I am helped.
Therefore my heart rejoices,
and I give thanks to Him with my song.

8 The LORD is the strength of His people,
a stronghold of salvation for His anointed.
9 Save Your people and bless Your inheritance;
shepherd them and carry them forever.

29

Ascribe Glory to the LORD
A Psalm of David.

1 Ascribe to the LORD, O heavenly beings,*
ascribe to the LORD glory and strength.
2 Ascribe to the LORD the glory due His name;
worship the LORD in the splendor of His holiness.†

3 The voice of the LORD is over the waters;
the God of glory thunders;
the LORD is heard over many waters.

* **28:2** Or Your innermost sanctuary or Your Most Holy Place * **29:1** Or sons of God or sons of might † **29:2** Or in holy attire

4 The voice of the LORD is powerful;
the voice of the LORD is majestic.
5 The voice of the LORD breaks the cedars;
the LORD shatters the cedars of Lebanon.
6 He makes Lebanon skip like a calf,
and Sirion ‡ like a young wild ox.

7 The voice of the LORD
strikes with flames of fire.
8 The voice of the LORD shakes the wilderness;
the LORD shakes the Wilderness of Kadesh.
9 The voice of the LORD twists the oaks §
and strips the forests bare.
And in His temple all cry, "Glory!"

10 The LORD sits enthroned over the flood;
the LORD is enthroned as King forever.
11 The LORD gives His people strength;
the LORD blesses His people with peace.

30

You Turned My Mourning into Dancing
A Psalm. A song for the dedication of the temple. Of David.

1 I will exalt You, O LORD,
for You have lifted me up
and have not allowed my foes
to rejoice over me.
2 O LORD my God, I cried to You for help,
and You healed me.
3 O LORD, You pulled me up from Sheol;
You spared me from descending into the Pit.

4 Sing to the LORD, O you His saints,
and praise His holy name.*
5 For His anger is fleeting,
but His favor lasts a lifetime.
Weeping may stay the night,
but joy comes in the morning.

6 In prosperity I said,
"I will never be shaken."
7 O LORD, You favored me;
You made my mountain stand strong.

When You hid Your face,
I was dismayed.
8 To You, O LORD, I called,
and I begged my Lord for mercy:
9 "What gain is there in my bloodshed,†

‡ **29:6** That is, Mount Hermon § **29:9** Or LORD makes the deer to calve * **30:4** Or and praise the memorial of His holiness; see Exodus 3:15. † **30:9** Or in my destruction

in my descent to the Pit?‡
Will the dust praise You?
Will it proclaim Your faithfulness?
10 Hear me, O LORD, and have mercy;
O LORD, be my helper.”

11 You turned my mourning into dancing;
You peeled off my sackcloth and clothed me with joy,
12 that my heart may sing Your praises and not be silent.
O LORD my God, I will give thanks forever.

31

Into Your Hands I Commit My Spirit
(Luke 23:44–49)
For the choirmaster. A Psalm of David.

1 In You, O LORD, I have taken refuge;
let me never be put to shame;
save me by Your righteousness.
2 Incline Your ear to me;
come quickly to my rescue.
Be my rock of refuge,
the stronghold of my deliverance.

3 For You are my rock and my fortress;
lead me and guide me for the sake of Your name.
4 You free me from the net laid out for me,
for You are my refuge.
5 Into Your hands I commit my spirit;*
You have redeemed me, O LORD, God of truth.

6 I hate † those who cling to worthless idols,
but in the LORD I trust.
7 I will be glad and rejoice in Your loving devotion,
for You have seen my affliction;
You have known the anguish of my soul.
8 You have not delivered me to the enemy;
You have set my feet in the open.

9 Be merciful to me, O LORD,
for I am in distress;
my eyes fail from sorrow,
my soul and body as well.
10 For my life is consumed with grief
and my years with groaning;
my iniquity has drained my strength,
and my bones are wasting away.
11 Among all my enemies I am a disgrace,
and among my neighbors even more.

‡ **30:9** Or to corruption * **31:5** Cited in Luke 23:46 † **31:6** MT; one Hebrew manuscript, LXX, and Syriac You hate

I am dreaded by my friends—
they flee when they see me on the street.
12 I am forgotten like a dead man, out of mind.
I am like a broken vessel.
13 For I hear the slander of many;
there is terror on every side.
They conspire against me
and plot to take my life.

14 But I trust in You, O LORD;
I say, “You are my God.”
15 My times are in Your hands;
deliver me from my enemies
and from those who pursue me.
16 Make Your face shine on Your servant;
save me by Your loving devotion.

17 O LORD, let me not be ashamed,
for I have called on You.
Let the wicked be put to shame;
let them lie silent in Sheol.
18 May lying lips be silenced—
lips that speak with arrogance against the righteous,
full of pride and contempt.

19 How great is Your goodness
which You have laid up for those who fear You,
which You have bestowed before the sons of men
on those who take refuge in You!
20 You hide them in the secret place of Your presence
from the schemes of men.
You conceal them in Your shelter
from accusing tongues.

21 Blessed be the LORD,
for He has shown me His loving devotion
in a city under siege.
22 In my alarm I said,
“I am cut off from Your sight!”
But You heard my plea for mercy
when I called to You for help.

23 Love the LORD, all His saints.
The LORD preserves the faithful,
but fully repays the arrogant.
24 Be strong and courageous,
all you who hope in the LORD.

32

The Joy of Forgiveness
(Romans 4:1–12)
Of David. A Maskil.*

1 Blessed is he whose transgressions are forgiven,
whose sins are covered.†
2 Blessed is the man
whose iniquity the LORD does not count against him,‡
in whose spirit there is no deceit.

3 When I kept silent, my bones became brittle
from my groaning all day long.
4 For day and night
Your hand was heavy upon me;
my strength was drained §
as in the summer heat.
Selah
5 Then I acknowledged my sin to You
and did not hide my iniquity.
I said, "I will confess my transgressions to the LORD,"
and You forgave the guilt of my sin.
Selah
6 Therefore let all the godly pray to You
while You may be found.
Surely when great waters rise,
they will not come near.
7 You are my hiding place.
You protect me from trouble;
You surround me with songs of deliverance.
Selah
8 I will instruct you and teach you the way you should go;
I will give you counsel and watch over you.
9 Do not be like the horse or mule,
which have no understanding;
they must be controlled with bit and bridle
to make them come to you.
10 Many are the sorrows of the wicked,
but loving devotion surrounds him who trusts in the LORD.

11 Be glad in the LORD and rejoice, O righteous ones;
shout for joy, all you upright in heart.

33

Praise to the Creator
(Psalms 148:1–14)
1 Rejoice in the LORD, O righteous ones;

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* **32:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **32:1** LXX Blessed is he whose lawless acts are forgiven, whose sins are covered; cited in Romans 4:7 ‡ **32:2** LXX Blessed is the man whose sin the LORD does not count against him; cited in Romans 4:8 § **32:4** Or my vitality was turned

it is fitting for the upright to praise Him.
2 Praise the LORD with the harp;
make music to Him with ten strings.
3 Sing to Him a new song;
play skillfully with a shout of joy.

4 For the word of the LORD is upright,
and all His work is trustworthy.
5 The LORD loves righteousness and justice;
the earth is full of His loving devotion.

6 By the word of the LORD the heavens were made,
and all the stars by the breath of His mouth.
7 He piles up the waters of the sea;
He puts the depths into storehouses.
8 Let all the earth fear the LORD;
let all the people of the world revere Him.
9 For He spoke, and it came to be;
He commanded, and it stood firm.

10 The LORD frustrates the plans of the nations;
He thwarts the devices of the peoples.
11 The counsel of the LORD stands forever,
the purposes of His heart to all generations.
12 Blessed is the nation whose God is the LORD,
the people He has chosen as His inheritance!

13 The LORD looks down from heaven;
He sees all the sons of men.
14 From His dwelling place He gazes
on all who inhabit the earth.
15 He shapes the hearts of each;
He considers all their works.
16 No king is saved by his vast army;
no warrior is delivered by his great strength.
17 A horse is a vain hope for salvation;
even its great strength cannot save.

18 Surely the eyes of the LORD are on those who fear Him,
on those whose hope is in His loving devotion
19 to deliver them from death
and keep them alive in famine.

20 Our soul waits for the LORD;
He is our help and our shield.
21 For our hearts rejoice in Him,
since we trust in His holy name.
22 May Your loving devotion rest on us, O LORD,
as we put our hope in You.

34

Taste and See That the LORD Is Good
(1 Samuel 21:8–15)

Of David, when he pretended to be insane before Abimelech,* so that the king drove him away.†

1 I will bless the LORD at all times;
His praise will always be on my lips.
2 My soul boasts in the LORD;
let the oppressed hear and rejoice.
3 Magnify the LORD with me;
let us exalt His name together.

4 I sought the LORD, and He answered me;
He delivered me from all my fears.
5 Those who look to Him are radiant with joy;
their faces shall never be ashamed.
6 This poor man called out, and the LORD heard him;
He saved him from all his troubles.
7 The angel of the LORD encamps around those who fear Him,
and he delivers them.

8 Taste and see that the LORD is good;
blessed is the man who takes refuge in Him!
9 Fear the LORD, you His saints,
for those who fear Him lack nothing.
10 Young lions go lacking and hungry,
but those who seek the LORD lack no good thing.
11 Come, children, listen to me;
I will teach you the fear of the LORD.

12 Who is the man who delights in life,
who desires to see good days?
13 Keep your tongue from evil
and your lips from deceitful speech.
14 Turn away from evil and do good;
seek peace and pursue it.
15 The eyes of the LORD are on the righteous,
and His ears are inclined to their cry.‡
16 But the face of the LORD is against those who do evil,§
to wipe out all memory of them from the earth.

17 The righteous cry out, and the LORD hears;
He delivers them from all their troubles.
18 The LORD is near to the brokenhearted;
He saves the contrite in spirit.

19 Many are the afflictions of the righteous,

* **34:** Abimelech is another name for Achish; see 1 Samuel 21–29 and 1 Kings 2:39. † **34:** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet. ‡ **34:15** LXX to their prayer § **34:16** Cited in 1 Peter 3:10–12

but the LORD delivers him from them all.
20 He protects all his bones;
not one of them will be broken.*

21 Evil will slay the wicked,
and the haters of the righteous will be condemned.
22 The LORD redeems His servants,
and none who take refuge in Him will be condemned.

35

Contend with My Opponents, O LORD
Of David.

1 Contend with my opponents, O LORD;
fight against those who fight against me.
2 Take up Your shield and buckler;
arise and come to my aid.
3 Draw the spear and javelin * against my pursuers;
say to my soul: "I am your salvation."

4 May those who seek my life
be disgraced and put to shame;
may those who plan to harm me
be driven back and confounded.
5 May they be like chaff in the wind,
as the angel of the LORD drives them away.
6 May their path be dark and slick,
as the angel of the LORD pursues.
7 For without cause they laid their net for me;
without reason they dug a pit for my soul.
8 May ruin befall them by surprise;
may the net they hid ensnare them;
may they fall into the hazard they created.

9 Then my soul will rejoice in the LORD
and exult in His salvation.
10 All my bones will exclaim,
"Who is like You, O LORD,
who delivers the afflicted from the aggressor,
the poor and needy from the robber?"

11 Hostile witnesses come forward;
they make charges I know nothing about.
12 They repay me evil for good,
to the bereavement of my soul.
13 Yet when they were ill,
I put on sackcloth;
I humbled myself with fasting,
but my prayers returned unanswered.†

* **34:20** Cited in John 19:36 * **35:3** Or and close the way † **35:13** Literally returned to my bosom

14 I paced about
as for my friend or brother;
I was bowed down with grief,
like one mourning for his mother.
15 But when I stumbled, they assembled in glee;
they gathered together against me.
Assailants I did not know
slandered me without ceasing.
16 Like godless jesters at a feast,‡
they gnashed their teeth at me.

17 How long, O Lord, will You look on?
Rescue my soul from their ravages,
my precious life from these lions.
18 Then I will give You thanks in the great assembly;
I will praise You among many people.
19 Let not my enemies gloat over me without cause,
nor those who hate me without reason wink in malice.§
20 For they do not speak peace,
but they devise deceitful schemes
against those who live quietly in the land.
21 They gape at me and say,
“Aha, aha! Our eyes have seen!”

22 O LORD, You have seen it; be not silent.
O Lord, be not far from me.
23 Awake and rise to my defense,
to my cause, my God and my Lord!
24 Vindicate me by Your righteousness, O LORD my God,
and do not let them gloat over me.
25 Let them not say in their hearts,
“Aha, just what we wanted!”
Let them not say,
“We have swallowed him up!”

26 May those who gloat in my distress
be ashamed and confounded;
may those who exalt themselves over me
be clothed in shame and reproach.
27 May those who favor my vindication
shout for joy and gladness;
may they always say, “Exalted be the LORD
who delights in His servant’s well-being.”

28 Then my tongue will proclaim Your righteousness
and Your praises all day long.

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‡ **35:16** Or Like a godless circle of mockers, § **35:19** See John 15:25.

36

The Transgression of the Wicked
For the choirmaster. A Psalm of David, the servant of the LORD.

1 An oracle is in my heart
regarding the transgression of the wicked man:
There is no fear of God
before his eyes.*
2 For his eyes are too full of conceit
to detect or hate his own sin.
3 The words of his mouth are wicked and deceitful;
he has ceased to be wise and well-doing.
4 Even on his bed he plots wickedness;
he sets himself on a path that is not good;
he fails to reject evil.

5 Your loving devotion, O LORD, reaches to the heavens,
Your faithfulness to the clouds.
6 Your righteousness is like the highest mountains;
Your judgments are like the deepest sea.
O LORD, You preserve man and beast.
7 How precious is Your loving devotion, O God,
that the children of men take refuge
in the shadow of Your wings!
8 They feast on the abundance of Your house,
and You give them drink from Your river of delights.
9 For with You is the fountain of life;
in Your light we see light.

10 Extend Your loving devotion to those who know You,
and Your righteousness to the upright in heart.
11 Let not the foot of the proud come against me,
nor the hand of the wicked drive me away.
12 There the evildoers lie fallen,
thrown down and unable to rise.

37

Delight Yourself in the LORD
(1 Kings 2:1–9)
Of David.*
1 Do not fret over those who do evil;
do not envy those who do wrong.
2 For they wither quickly like grass
and wilt like tender plants.

3 Trust in the LORD and do good;
dwell in the land and cultivate faithfulness.
4 Delight yourself in the LORD,
and He will give you the desires of your heart.

* **36:1** Cited in Romans 3:18 * **37:** This psalm is an acrostic poem, each stanza beginning with the successive letters of the Hebrew alphabet.

5 Commit your way to the LORD;
trust in Him, and He will do it.
6 He will bring forth your righteousness like the dawn,
your justice like the noonday sun.

7 Be still before the LORD
and wait patiently for Him;
do not fret when men prosper in their ways,
when they carry out wicked schemes.

8 Refrain from anger and abandon wrath;
do not fret—it can only bring harm.
9 For the evildoers will be cut off,
but those who hope in the LORD will inherit the land.

10 Yet a little while, and the wicked will be no more;
though you look for them, they will not be found.
11 But the meek will inherit the land †
and delight in abundant prosperity.

12 The wicked scheme against the righteous
and gnash their teeth at them,
13 but the Lord laughs,
seeing that their day is coming.

14 The wicked have drawn the sword
and bent the bow
to bring down the poor and needy,
to slay those whose ways are upright.
15 But their swords will pierce their own hearts,
and their bows will be broken.

16 Better is the little of the righteous
than the abundance of many who are wicked.
17 For the arms of the wicked will be broken,
but the LORD upholds the righteous.

18 The LORD knows the days of the blameless,
and their inheritance will last forever.
19 In the time of evil they will not be ashamed,
and in the days of famine they will be satisfied.

20 But the wicked and enemies of the LORD
will perish like the glory of the fields.
They will vanish;
like smoke they will fade away.

21 The wicked borrow and do not repay,
but the righteous are gracious and giving.
22 Surely those He blesses will inherit the land,
but the cursed will be destroyed.

† **37:11** Or the earth; see Matthew 5:5.

23 The steps of a man are ordered by the LORD
who takes delight in his journey.
24 Though he falls, he will not be overwhelmed,
for the LORD is holding his hand.‡

25 I once was young and now am old,
yet never have I seen the righteous abandoned
or their children begging for bread.
26 They are ever generous and quick to lend,
and their children are a blessing.

27 Turn away from evil and do good,
so that you will abide forever.
28 For the LORD loves justice
and will not forsake His saints.
They are preserved forever,
but the offspring of the wicked will be cut off.
29 The righteous will inherit the land
and dwell in it forever.

30 The mouth of the righteous man utters wisdom,
and his tongue speaks justice.
31 The law of his God is in his heart;
his steps do not falter.

32 Though the wicked lie in wait for the righteous,
and seek to slay them,
33 the LORD will not leave them in their power
or let them be condemned under judgment.

34 Wait for the LORD and keep His way,
and He will raise you up to inherit the land.
When the wicked are cut off,
you will see it.

35 I have seen a wicked, ruthless man
flourishing like a well-rooted native tree,
36 yet he passed away and was no more;
though I searched, he could not be found.

37 Consider the blameless and observe the upright,
for posterity awaits the man of peace.§
38 But the transgressors will all be destroyed;
the future of the wicked will be cut off.

39 The salvation of the righteous is from the LORD;
He is their stronghold in time of trouble.
40 The LORD helps and delivers them;
He rescues and saves them from the wicked,

‡ **37:24** Or upholds him with His hand § **37:37** Or for there is a future for the man of peace

because they take refuge in Him.

38

Do Not Rebuke Me in Your Anger
(Psalms 6:1–10)
A Psalm of David, for remembrance.

1 O LORD, do not rebuke me in Your anger
or discipline me in Your wrath.
2 For Your arrows have pierced me deeply,
and Your hand has pressed down on me.

3 There is no soundness in my body
because of Your anger;
there is no rest in my bones
because of my sin.
4 For my iniquities have overwhelmed me;
they are a burden too heavy to bear.
5 My wounds are foul and festering
because of my sinful folly.
6 I am bent and brought low;
all day long I go about mourning.
7 For my loins are full of burning pain,
and no soundness remains in my body.
8 I am numb and badly crushed;
I groan in anguish of heart.

9 O Lord, my every desire is before You;
my groaning is not hidden from You.
10 My heart pounds, my strength fails,
and even the light of my eyes has faded.
11 My beloved and friends shun my disease,
and my kinsmen stand at a distance.
12 Those who seek my life lay snares;
those who wish me harm speak destruction,
plotting deceit all day long.

13 But like a deaf man, I do not hear;
and like a mute man, I do not open my mouth.
14 I am like a man who cannot hear,
whose mouth offers no reply.
15 I wait for You, O LORD;
You will answer, O Lord my God.
16 For I said, “Let them not gloat over me—
those who taunt me when my foot slips.”

17 For I am ready to fall,
and my pain is ever with me.
18 Yes, I confess my iniquity;
I am troubled by my sin.

19 Many are my enemies without cause,*
and many hate me without reason.†
20 Those who repay my good with evil
attack me for pursuing the good.

21 Do not forsake me, O LORD;
be not far from me, O my God.
22 Come quickly to help me,
O Lord my Savior.

39

I Will Watch My Ways
For the choirmaster. For Jeduthun. A Psalm of David.

1 I said, "I will watch my ways
so that I will not sin with my tongue;
I will guard my mouth with a muzzle
as long as the wicked are present."
2 I was speechless and still;
I remained silent, even from speaking good,
and my sorrow was stirred.
3 My heart grew hot within me;
as I mused, the fire burned.

Then I spoke with my tongue:

4 "Show me, O LORD, my end
and the measure of my days.
Let me know how fleeting my life is.
5 You, indeed, have made my days as handbreadths,
and my lifetime as nothing before You.
Truly each man at his best
exists as but a breath.
Selah
6 Surely every man goes about like a phantom;
surely he bustles in vain;
he heaps up riches
not knowing who will haul them away.

7 And now, O Lord, for what do I wait?
My hope is in You.
8 Deliver me from all my transgressions;
do not make me the reproach of fools.
9 I have become mute;
I do not open my mouth
because of what You have done.
10 Remove Your scourge from me;
I am perishing by the force of Your hand.
11 You discipline and correct a man for his iniquity,

* **38:19** One DSS manuscript; MT My enemies are vigorous and strong † **38:19** See John 15:25

consuming like a moth what he holds dear;
surely each man is but a vapor.

Selah

12 Hear my prayer, O LORD,
and give ear to my cry for help;
do not be deaf to my weeping.
For I am a foreigner dwelling with You,
a stranger like all my fathers.
13 Turn Your gaze away from me,
that I may again be cheered
before I depart and am no more."

40

I Waited Patiently for the LORD
(Psalms 70:1–5; Hebrews 10:1–18)
For the choirmaster. A Psalm of David.

1 I waited patiently for the LORD;
He inclined to me and heard my cry.
2 He lifted me up from the pit of despair,
out of the miry clay;
He set my feet upon a rock,
and made my footsteps firm.
3 He put a new song in my mouth,
a hymn of praise to our God.
Many will see and fear
and put their trust in the LORD.

4 Blessed is the man
who has made the LORD his trust,
who has not turned to the proud,
nor to those who lapse into falsehood.*
5 Many, O LORD my God,
are the wonders You have done,
and the plans You have for us—
none can compare to You—
if I proclaim and declare them,
they are more than I can count.

6 Sacrifice and offering You did not desire,
but my ears You have opened.†
Burnt offerings and sin offerings
You did not require.
7 Then I said, "Here I am, I have come—
it is written about me in the scroll:
8 I delight to do Your will, O my God;‡
Your law is within my heart."

9 I proclaim righteousness in the great assembly;

* **40:4** Or who turn aside to false gods or who run after lies † **40:6** Hebrew; some LXX manuscripts but a body You prepared for me ‡ **40:8** Cited in Hebrews 10:5–7

behold, I do not seal my lips,
as You, O LORD, do know.
10 I have not covered up Your righteousness in my heart;
I have declared Your faithfulness and salvation;
I have not concealed Your loving devotion and faithfulness
from the great assembly.

11 O LORD, do not withhold Your mercy from me;
Your loving devotion and faithfulness will always guard me.
12 For evils without number surround me;
my sins have overtaken me, so that I cannot see.
They are more than the hairs of my head,
and my heart has failed within me.
13 Be pleased, O LORD, to deliver me;
hurry, O LORD, to help me.

14 May those who seek my life
be ashamed and confounded;
may those who wish me harm
be repelled and humiliated.
15 May those who say to me, “Aha, aha!”
be appalled at their own shame.
16 May all who seek You
rejoice and be glad in You;
may those who love Your salvation
always say, “The LORD be magnified!”

17 But I am poor and needy;
may the Lord think of me.
You are my helper and deliverer;
O my God, do not delay.

41

Victory over Betrayal
(John 13:18–30)
For the choirmaster. A Psalm of David.

1 Blessed is the one who cares for the poor;
the LORD will deliver him in the day of trouble.
2 The LORD will protect and preserve him;
He will bless him in the land
and refuse to surrender him
to the will of his foes.
3 The LORD will sustain him on his bed of illness
and restore him from his bed of sickness.

4 I said, “O LORD, be gracious to me;
heal me, for I have sinned against You.”
5 My enemies say with malice:
“When will he die and be forgotten?”
6 My visitor speaks falsehood;

he gathers slander in his heart;
he goes out and spreads it abroad.
7 All who hate me whisper against me;
they imagine the worst for me:
8 "A vile disease has been poured into him;
he will never get up from where he lies!"
9 Even my close friend whom I trusted,
the one who shared my bread,
has lifted up his heel against me.*

10 But You, O LORD, be gracious to me and raise me up,
that I may repay them.
11 By this I know that You delight in me,
for my enemy does not triumph over me.
12 In my integrity You uphold me
and set me in Your presence forever.

13 Blessed be the LORD, the God of Israel,
from everlasting to everlasting.

Amen and Amen.

BOOK II

42

Psalms 42—72

As the Deer Pants for the Water

For the choirmaster. A Maskil of the sons of Korah.*

1 As the deer pants for streams of water,
so my soul longs after You, O God.
2 My soul thirsts for God, the living God.
When shall I come and appear in God's presence?†
3 My tears have been my food
both day and night,
while men ask me all day long,
"Where is your God?"
4 These things come to mind as I pour out my soul:
how I walked with the multitude,
leading the procession to the house of God
with shouts of joy and praise.

5 Why are you downcast, O my soul?
Why the unease within me?
Put your hope in God, for I will yet praise Him
for the salvation of His presence.

* **41:9** Cited in John 13:18 * **42:** In many Hebrew manuscripts Psalms 42 and 43 constitute one psalm. Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **42:2** Or and see the face of God?

6 O my God, my soul despairs within me.
Therefore I remember You
from the land of Jordan and the peaks of Hermon—
even from Mount Mizar.
7 Deep calls to deep
in the roar of Your waterfalls;
all Your breakers and waves
have rolled over me.
8 The LORD decrees His loving devotion by day,
and at night His song is with me
as a prayer to the God of my life.

9 I say to God my Rock,
"Why have You forgotten me?
Why must I walk in sorrow
because of the enemy's oppression?"
10 Like the crushing of my bones,
my enemies taunt me,
while they say to me all day long,
"Where is your God?"

11 Why are you downcast, O my soul?
Why the unease within me?
Put your hope in God, for I will yet praise Him,
my Savior and my God.

43

Send Out Your Light
1 Vindicate me, O God, and plead my case
against an ungodly nation;
deliver me from deceitful and unjust men.
2 For You are the God of my refuge.
Why have You rejected me?
Why must I walk in sorrow
because of the enemy's oppression?

3 Send out Your light and Your truth;
let them lead me.
Let them bring me to Your holy mountain,
and to the place where You dwell.
4 Then I will go to the altar of God,
to God, my greatest joy.
I will praise You with the harp,
O God, my God.

5 Why are you downcast, O my soul?
Why the unease within me?
Put your hope in God, for I will yet praise Him,
my Savior and my God.

44

Redeem Us, O God
(Romans 8:35–39)
For the choirmaster. A Maskil * of the sons of Korah.

1 We have heard with our ears, O God;
our fathers have told us
the work You did in their days,
in the days of old.
2 With Your hand You drove out the nations
and planted our fathers there;
You crushed the peoples
and cast them out.
3 For it was not by their sword that they took the land;
their arm did not bring them victory.
It was by Your right hand,
Your arm, and the light of Your face,
because You favored them.

4 You are my King, O God,
who ordains victories for Jacob.
5 Through You we repel our foes;
through Your name we trample our enemies.
6 For I do not trust in my bow,
nor does my sword save me.†
7 For You save us from our enemies;
You put those who hate us to shame.
8 In God we have boasted all day long,
and Your name we will praise forever.

Selah

9 But You have rejected and humbled us;
You no longer go forth with our armies.
10 You have made us retreat from the foe,
and those who hate us have plundered us.
11 You have given us up as sheep to be devoured;
You have scattered us among the nations.
12 You sell Your people for nothing;
no profit do You gain from their sale.

13 You have made us a reproach to our neighbors,
a mockery and derision to those around us.
14 You have made us a byword among the nations,
a laughingstock ‡ among the peoples.
15 All day long my disgrace is before me,
and shame has covered my face,
16 at the voice of the scorner and reviler,
because of the enemy, bent on revenge.

17 All this has come upon us,

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* **44:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **44:6** Or give me victory; similarly in verse 7 ‡ **44:14** Literally a shaking of the head

though we have not forgotten You
or betrayed Your covenant.
18 Our hearts have not turned back;
our steps have not strayed from Your path.
19 But You have crushed us in the lair of jackals;§
You have covered us with deepest darkness.

20 If we had forgotten the name of our God
or spread out our hands to a foreign god,
21 would not God have discovered,
since He knows the secrets of the heart?
22 Yet for Your sake we face death all day long;
we are considered as sheep to be slaughtered.*

23 Wake up, O Lord! Why are You sleeping?
Arise! Do not reject us forever.
24 Why do You hide Your face
and forget our affliction and oppression?
25 For our soul has sunk to the dust;
our bodies cling to the earth.
26 Rise up; be our help!
Redeem us on account of Your loving devotion.

45

My Heart Is Stirred by a Noble Theme
(1 Kings 3:1–15; 2 Chronicles 1:1–13; Psalms 72:1–20)

For the choirmaster. To the tune of "The Lilies." A Maskil * of the sons of Korah. A love song.

1 My heart is stirred by a noble theme
as I recite my verses to the king;†
my tongue is the pen of a skillful writer.
2 You are the most handsome of men;
grace has anointed your lips,
since God has blessed you forever.
3 Strap your sword at your side, O mighty warrior;
appear in your majesty and splendor.
4 In your splendor ride forth in victory
on behalf of truth and humility and justice;
may your right hand show your awesome deeds.
5 Your arrows pierce the hearts of the king's foes;
the nations fall beneath your feet.

6 Your throne, O God, endures forever and ever,
and justice is the scepter of Your kingdom.
7 You have loved righteousness
and hated wickedness;

§ **44:19** Or serpents or dragons * **44:22** Cited in Romans 8:36 * **45:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **45:1** Or King; here and throughout Psalm 45

therefore God, your God, has anointed you
above your companions with the oil of joy.‡

8 All your garments are fragrant
with myrrh and aloes and cassia;
from palaces of ivory the harps make you glad.
9 The daughters of kings are among your honored women;
the queen stands at your right hand,
adorned with the gold of Ophir.

10 Listen, O daughter! Consider and incline your ear:
Forget your people and your father's house,
11 and the king will desire your beauty;
bow to him, for he is your lord.
12 The Daughter of Tyre will come with a gift;
men of wealth will seek your favor.

13 All glorious is the princess in her chamber;
her gown is embroidered with gold.
14 In colorful garments she is led to the king;
her virgin companions are brought before you.
15 They are led in with joy and gladness;
they enter the palace of the king.

16 Your sons will succeed your fathers;
you will make them princes throughout the land.
17 I will commemorate your name through all generations;
therefore the nations will praise you forever and ever.

46

God Is Our Refuge and Strength
(2 Kings 18:13–16; 2 Chronicles 32:1–8)

For the choirmaster. Of the sons of Korah. According to Alamoth.* A song.

1 God is our refuge and strength,
an ever-present help in times of trouble.
2 Therefore we will not fear,
though the earth is transformed
and the mountains are toppled
into the depths of the seas,
3 though their waters roar and foam
and the mountains quake in the surge.
Selah
4 There is a river whose streams delight the city of God,
the holy place where the Most High dwells.
5 God is within her; she will not be moved.
God will help her when morning dawns.

‡ **45:7** Cited in Hebrews 1:8–9 * **46:** Alamoth is probably a musical or liturgical term; here and in 1 Chronicles 15:20.

6 Nations rage, kingdoms crumble;
the earth melts when He lifts His voice.
7 The LORD of Hosts is with us;
the God of Jacob is our fortress.

Selah

8 Come, see the works of the LORD,
who brings devastation upon the earth.
9 He makes wars to cease throughout the earth;
He breaks the bow and shatters the spear;
He burns the shields † in the fire.

10 "Be still and know that I am God;
I will be exalted among the nations,
I will be exalted over the earth."

11 The LORD of Hosts is with us;
the God of Jacob is our fortress.

Selah

47

Clap Your Hands, All You Peoples
For the choirmaster. A Psalm of the sons of Korah.

1 Clap your hands, all you peoples;
shout unto God with a voice of triumph.

2 How awesome is the LORD Most High,
the great King over all the earth!
3 He subdues nations beneath us,
and peoples under our feet.
4 He chooses our inheritance for us,
the pride of Jacob, whom He loves.

Selah

5 God has ascended amid shouts of joy,
the LORD with the sound of the horn.
6 Sing praises to God, sing praises;
sing praises to our King, sing praises!
7 For God is King of all the earth;
sing profound praises to Him.*

8 God reigns over the nations;
God is seated on His holy throne.
9 The nobles of the nations have assembled
as the people of the God of Abraham;
for the shields of the earth belong to God;
He is highly exalted.

48

Broken Bondage
A song. A Psalm of the sons of Korah.

† **46:9** Or chariots * **47:7** Or sing a Maskil of praise or sing praises with understanding

1 Great is the LORD,
and greatly to be praised
in the city of our God,
His holy mountain.
2 Beautiful in loftiness,
the joy of all the earth,
like the peaks of Zaphon * is Mount Zion,
the city of the great King.
3 God is in her citadels;
He has shown Himself to be a fortress.

4 For behold, the kings assembled;
they all advanced together.
5 They saw and were astounded;
they fled in terror.
6 Trembling seized them there,
anguish like a woman in labor.
7 With a wind from the east
You wrecked the ships of Tarshish.†

8 As we have heard, so we have seen
in the city of the LORD of Hosts,
in the city of our God:
God will establish her forever.
Selah

9 Within Your temple, O God,
we contemplate Your loving devotion.
10 Your name, O God, like Your praise,
reaches to the ends of the earth;
Your right hand is full of righteousness.
11 Mount Zion is glad,
the daughters ‡ of Judah rejoice,
on account of Your judgments.

12 March around Zion, encircle her,
count her towers,
13 consider her ramparts, tour her citadels,
that you may tell the next generation.
14 For this God is our God forever and ever;
He will be our guide even till death.§

49

The Evanescence of Wealth
(Ecclesiastes 5:8–20)
For the choirmaster. A Psalm of the sons of Korah.

1 Hear this, all you peoples;
listen, all inhabitants of the world,
2 both low and high,

* **48:2** Or in the far north; the most sacred mountain of the Canaanites was Zaphon † **48:7** Or a fleet of trading ships ‡ **48:11** Or the villages § **48:14** Or He will guide us beyond death

rich and poor alike.
3 My mouth will impart wisdom,
and the meditation of my heart will bring understanding.
4 I will incline my ear to a proverb;
I will express my riddle with the harp:

5 Why should I fear in times of trouble,
when wicked usurpers surround me?
6 They trust in their wealth
and boast in their great riches.
7 No man can possibly redeem his brother *
or pay his ransom to God.
8 For the redemption of his soul is costly,
and never can payment suffice,
9 that he should live on forever
and not see decay.

10 For it is clear that wise men die,
and the foolish and the senseless both perish
and leave their wealth to others.
11 Their graves † are their eternal homes—
their dwellings for endless generations—
even though their lands were their namesakes.
12 But a man, despite his wealth, cannot endure;
he is like the beasts that perish.

13 This is the fate of the self-confident ‡
and their followers who endorse their sayings.
Selah
14 Like sheep they are destined for Sheol.
Death will be their shepherd.
The upright will rule them in the morning,
and their form will decay in Sheol,
far from their lofty abode.
15 But God will redeem my life from Sheol,
for He will surely take me to Himself.
Selah
16 Do not be amazed when a man grows rich,
when the splendor of his house increases.
17 For when he dies, he will carry nothing away;
his abundance will not follow him down.
18 Though in his lifetime he blesses his soul—
and men praise you when you prosper—
19 he will join the generation of his fathers,
who will never see the light of day.
20 A man who has riches without understanding
is like the beasts that perish.

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* **49:7** Or redeem another † **49:11** LXX, Syriac, and Aramaic Targum; Hebrew Their inward thoughts ‡ **49:13** Or the way of the foolish

50

The Mighty One Calls
A Psalm of Asaph.

1 The Mighty One, God the LORD,
speaks and summons the earth
from where the sun rises to where it sets.
2 From Zion, perfect in beauty,
God shines forth.
3 Our God approaches and will not be silent!
Consuming fire precedes Him,
and a tempest rages around Him.
4 He summons the heavens above,
and the earth, that He may judge His people:
5 "Gather to Me My saints,
who made a covenant with Me by sacrifice."
6 And the heavens proclaim His righteousness,
for God Himself is Judge.*

Selah

7 "Hear, O My people, and I will speak,
O Israel, and I will testify against you:
I am God, your God.
8 I do not rebuke you for your sacrifices,
and your burnt offerings are ever before Me.
9 I have no need for a bull from your stall
or goats from your pens,
10 for every beast of the forest is Mine—
the cattle on a thousand hills.
11 I know every bird in the mountains,
and the creatures of the field are Mine.
12 If I were hungry, I would not tell you,
for the world is Mine, and the fullness thereof.
13 Do I eat the flesh of bulls,
or drink the blood of goats?
14 Sacrifice a thank offering to God,
and fulfill your vows to the Most High.
15 Call upon Me in the day of trouble;
I will deliver you, and you will honor Me."

16 To the wicked, however, God says,
"What right have you to recite My statutes
and to bear My covenant on your lips?
17 For you hate My instruction
and cast My words behind you.
18 When you see a thief, you befriend him,
and throw in your lot with adulterers.
19 You unleash your mouth for evil
and unharness your tongue for deceit.
20 You sit and malign your brother;
you slander your own mother's son.

* **50:6** Or He is a God of justice

21 You have done these things, and I kept silent;
you thought I was † just like you.
But now I rebuke you
and accuse you to your face.‡

22 Now consider this, you who forget God,
lest I tear you to pieces,
with no one to rescue you:
23 He who sacrifices a thank offering honors Me,
and to him who rights his way,
I will show the salvation of God."

51

Create in Me a Clean Heart, O God
(2 Samuel 12:1–12)
For the choirmaster. A Psalm of David. When Nathan the prophet came to him after his adultery with Bathsheba.

1 Have mercy on me,* O God,
according to Your loving devotion;
according to Your great compassion,
blot out my transgressions.
2 Wash me clean of my iniquity
and cleanse me from my sin.
3 For I know my transgressions,
and my sin is always before me.
4 Against You, You only, have I sinned
and done what is evil in Your sight,
so that You may be proved right when You speak
and blameless when You judge.†
5 Surely I was brought forth in iniquity;
I was sinful when my mother conceived me.

6 Surely You desire truth in the inmost being;
You teach me wisdom in the inmost place.
7 Purify me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
8 Let me hear joy and gladness;
let the bones You have crushed rejoice.
9 Hide Your face from my sins
and blot out all my iniquities.

10 Create in me a clean heart, O God,
and renew a right spirit within me.
11 Cast me not away from Your presence;
take not Your Holy Spirit from me.
12 Restore to me the joy of Your salvation,
and sustain me with a willing spirit.

† **50:21** Or you thought the 'I AM' was ‡ **50:21** Literally and I set it in order before your eyes
* **51:1** Or Be gracious to me † **51:4** LXX and victorious when You judge; cited in Romans 3:4

13 Then I will teach transgressors Your ways,
and sinners will return to You.

14 Deliver me from bloodguilt, O God,
the God of my salvation,
and my tongue will sing of Your righteousness.
15 O Lord, open my lips,
and my mouth will declare Your praise.
16 For You do not delight in sacrifice, or I would bring it;
You take no pleasure in burnt offerings.
17 The sacrifices of God are a broken spirit;
a broken and a contrite heart,
O God, You will not despise.

18 In Your good pleasure, cause Zion to prosper;
build up the walls of Jerusalem.
19 Then You will delight in righteous sacrifices,
in whole burnt offerings;
then bulls will be offered on Your altar.

52

Why Do You Boast of Evil?
(1 Samuel 22:6–23)
For the choirmaster. A Maskil * of David. After Doeg the Edomite went to Saul and told him, "David has gone to the house of Ahimelech."

1 Why do you boast of evil, O mighty man?
The loving devotion of God endures all day long.
2 Your tongue devises destruction
like a sharpened razor,
O worker of deceit.
3 You love evil more than good,
falsehood more than speaking truth.
Selah
4 You love every word that devours,
O deceitful tongue.
5 Surely God will bring you down to everlasting ruin;
He will snatch you up and tear you away from your tent;
He will uproot you from the land of the living.
Selah
6 The righteous will see and fear;
they will mock the evildoer, saying,
7 "Look at the man
who did not make God his refuge,
but trusted in the abundance of his wealth
and strengthened himself by destruction."

8 But I am like an olive tree
flourishing in the house of God;

* **52:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.

I trust in the loving devotion of God
forever and ever.
9 I will praise You forever,
because You have done it.
I will wait on Your name—
for it is good—
in the presence of Your saints.

53

The Fool Says There Is No God
(Psalms 14:1–7; Isaiah 59:1–17; Romans 3:9–20)
For the choirmaster. According to Mahalath.* A Maskil † of David.

1 The fool says in his heart,
"There is no God."

They are corrupt; their ways are vile.
There is no one who does good.

2 God looks down from heaven
upon the sons of men
to see if any understand,
if any seek God.
3 All have turned away,
they have together become corrupt;‡
there is no one who does good,
not even one.§

4 Will the workers of iniquity never learn?

They devour my people like bread;
they refuse to call upon God.
5 There they are, overwhelmed with dread,
where there was nothing to fear.
For God has scattered the bones
of those who besieged you.
You put them to shame,
for God has despised them.

6 Oh, that the salvation of Israel would come from Zion!

When God restores His captive people,*
let Jacob rejoice, let Israel be glad!

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* **53:** Mahalath is probably a musical or liturgical term; see also Psalms 88:1. † **53:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. ‡ **53:3** LXX worthless § **53:3** Cited in Romans 3:10–12 * **53:6** Or the fortunes of His people

54

Save Me by Your Name
(1 Samuel 23:7–29)
For the choirmaster. With stringed instruments. A Maskil * of David. When the Ziphites went to Saul and said, “Is David not hiding among us?”

1 Save me, O God, by Your name,
and vindicate me by Your might!
2 Hear my prayer, O God;
listen to the words of my mouth.
3 For strangers rise up against me,
and ruthless men seek my life—
men with no regard for God.

Selah

4 Surely God is my helper;
the Lord is the sustainer of my soul.
5 He will reward my enemies with evil.
In Your faithfulness, destroy them.
6 Freely I will sacrifice to You;
I will praise Your name, O LORD, for it is good.
7 For He has delivered me from every trouble,
and my eyes have stared down my foes.

55

Cast Your Burden upon the LORD
(2 Samuel 17:15–29)
For the choirmaster. With stringed instruments. A Maskil * of David.

1 Listen to my prayer, O God,
and do not ignore my plea.
2 Attend to me and answer me.
I am restless in my complaint,
and distraught
3 at the voice of the enemy,
at the pressure of the wicked.
For they release disaster upon me
and revile me in their anger.

4 My heart murmurs within me,
and the terrors of death assail me.
5 Fear and trembling grip me,
and horror has overwhelmed me.
6 I said, “Oh, that I had wings like a dove!
I would fly away and find rest.
7 How far away I would flee!
In the wilderness I would remain.

Selah

* **54:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. * **55:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.

8 I would hurry to my shelter,
far from this raging tempest.”

9 O Lord, confuse and confound their speech,
for I see violence and strife in the city.
10 Day and night they encircle the walls,
while malice and trouble lie within.
11 Destruction is within;
oppression and deceit never leave the streets.

12 For it is not an enemy who insults me;
that I could endure.
It is not a foe who rises against me;
from him I could hide.
13 But it is you, a man like myself,
my companion and close friend.
14 We shared sweet fellowship together;
we walked with the crowd into the house of God.

15 Let death seize them by surprise;
let them go down to Sheol alive,
for evil is with them in their homes.
16 But I call to God,
and the LORD saves me.
17 Morning, noon, and night, I cry out in distress,
and He hears my voice.
18 He redeems my soul in peace
from the battle waged against me,
even though many oppose me.
19 God will hear and humiliate them—
the One enthroned for the ages—

Selah

because they do not change
and they have no fear of God.

20 My companion attacks his friends;
he violates his covenant.
21 His speech is smooth as butter,
but war is in his heart.
His words are softer than oil,
yet they are swords unsheathed.

22 Cast your burden upon the LORD
and He will sustain you;
He will never let the righteous be shaken.
23 But You, O God, will bring them down
to the Pit of destruction;
men of bloodshed and deceit
will not live out half their days.

But I will trust in You.

56

Be Merciful to Me, O God
(1 Samuel 21:8–15)
For the choirmaster. To the tune of "A Dove on Distant Oaks." A Miktam * of David, when the Philistines seized him in Gath.

1 Be merciful to me, O God,
for men are hounding me;
all day they press their attack.
2 My enemies pursue me all day long,
for many proudly assail me.

3 When I am afraid,
I put my trust in You.
4 In God, whose word I praise—
in God I trust.
I will not be afraid.
What can man do to me?

5 All day long they twist my words;
all their thoughts are on my demise.
6 They conspire, they lurk,
they watch my steps
while they wait to take my life.
7 In spite of such sin, will they escape?†
In Your anger, O God, cast down the nations.

8 You have taken account of my wanderings.‡
Put my tears in Your bottle—
are they not in Your book?
9 Then my enemies will retreat
on the day I cry for help.
By this I will know that God is on my side.

10 In God, whose word I praise,
in the LORD, whose word I praise,
11 in God I trust; I will not be afraid.
What can man do to me?

12 Your vows are upon me, O God;
I will render thank offerings to You.
13 For You have delivered my soul from death,
and my feet from stumbling,
that I may walk before God
in the light of life.

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* **56:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56–60. † **56:7** Or do not let them escape; MT does not include do not. ‡ **56:8** Or sorrows

57

In You My Soul Takes Refuge
(1 Samuel 22:1–5; Psalms 108:1–13; Psalms 142:1–7)
For the choirmaster. To the tune of "Do Not Destroy." A Miktam * of David, when he fled from Saul into the cave.

1 Have mercy on me, O God, have mercy,
for in You my soul takes refuge.
In the shadow of Your wings I will take shelter
until the danger has passed.
2 I cry out to God Most High,†
to God who fulfills His purpose for me.
3 He reaches down from heaven and saves me;
He rebukes those who trample me.
Selah
God sends forth
His loving devotion and His truth.
4 My soul is among the lions;
I lie down with ravenous beasts—
with men whose teeth are spears and arrows,
whose tongues are sharp swords.

5 Be exalted, O God, above the heavens;
may Your glory cover all the earth.

6 They spread a net for my feet;
my soul was despondent.
They dug a pit before me,
but they themselves have fallen into it!
Selah
7 My heart is steadfast, O God, my heart is steadfast.
I will sing and make music.
8 Awake, my glory!‡
Awake, O harp and lyre!
I will awaken the dawn.

9 I will praise You, O Lord, among the nations;
I will sing Your praises among the peoples.
10 For Your loving devotion reaches to the heavens,
and Your faithfulness to the clouds.
11 Be exalted, O God, above the heavens;
may Your glory cover all the earth.

58

God Judges the Earth
For the choirmaster. To the tune of "Do Not Destroy." A Miktam * of David.

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* **57:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56–60. † **57:2** Hebrew Elohim-Elyon ‡ **57:8** Or Awake, my soul! * **58:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56–60.

1 Do you indeed speak justly, O rulers?
Do you judge uprightly, O sons of men?
2 No, in your hearts you devise injustice;
with your hands you mete out violence on the earth.

3 The wicked are estranged from the womb;
the liars go astray from birth.
4 Their venom is like the venom of a snake,
like a cobra that shuts its ears,
5 refusing to hear the tune of the charmer
who skillfully weaves his spell.

6 O God, shatter their teeth in their mouths;
O LORD, tear out the fangs of the lions.
7 May they vanish
like water that runs off;
when they draw the bow,
may their arrows be blunted.†
8 Like a slug that dissolves in its slime,
like a woman's stillborn child,
may they never see the sun.

9 Before your pots can feel the burning thorns—
whether green or dry—
He will sweep them away.
10 The righteous will rejoice
when they see they are avenged;
they will wash their feet
in the blood of the wicked.
11 Then men will say,
"There is surely a reward for the righteous!
There is surely a God who judges the earth!"

59

Deliver Me from My Enemies
(1 Samuel 19:1–24)
For the choirmaster. To the tune of "Do Not Destroy." A Miktam * of David, when Saul sent men to watch David's house in order to kill him.

1 Deliver me from my enemies, O my God;
protect me from those who rise against me.
2 Deliver me from workers of iniquity,
and save me from men of bloodshed.
3 See how they lie in wait for me.
Fierce men conspire against me
for no transgression or sin of my own, O LORD.
4 For no fault of my own,
they move swiftly to attack me.

† **58:7** Or when they are trodden down, may they wither like grass * **59:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56–60.

Arise to help me, and take notice.

5 O LORD God of Hosts, the God of Israel,
rouse Yourself to punish all the nations;
show no mercy to the wicked traitors.

Selah

6 They return in the evening, snarling like dogs
and prowling around the city.

7 See what they spew from their mouths—
sharp words from their lips:
"For who can hear us?"

8 But You, O LORD, laugh at them;
You scoff at all the nations.

9 I will keep watch for You, O my strength,
because You, O God, are my fortress.

10 My God of loving devotion will come to meet me;
God will let me stare down my foes.

11 Do not kill them,
or my people will forget.

Scatter them by Your power,
and bring them down,
O Lord, our shield.

12 By the sins of their mouths
and the words of their lips,

let them be trapped in their pride,
in the curses and lies they utter.

13 Consume them in wrath;
consume them till they are no more,

so it may be known to the ends of the earth
that God rules over Jacob.

Selah

14 They return in the evening,
snarling like dogs
and prowling around the city.

15 They scavenge for food,
and growl if they are not satisfied.

16 But I will sing of Your strength
and proclaim Your loving devotion in the morning.

For You are my fortress,
my refuge in times of trouble.

17 To You, O my strength, I sing praises,
for You, O God, are my fortress,
my God of loving devotion.

60

Victory with God
(2 Samuel 8:1–14; 1 Chronicles 18:1–13; Psalms 108:1–13)
For the choirmaster. To the tune of "The Lily of the Covenant." A Miktam * of David for instruction. When he fought Aram-naharaim † and Aram-zobah,‡ and Joab returned and struck down 12,000 Edomites in the Valley of Salt.

1 You have rejected us, O God;
You have broken us;
You have been angry;
restore us!
2 You have shaken the land
and torn it open.
Heal its fractures,
for it is quaking.
3 You have shown Your people hardship;
we are staggered from the wine You made us drink.

4 You have raised a banner for those who fear You,
that they may flee the bow.§
Selah
5 Respond and save us with Your right hand,
that Your beloved may be delivered.

6 God has spoken from His sanctuary:*
"I will triumph!
I will parcel out Shechem
and apportion the Valley of Succoth.
7 Gilead is Mine, and Manasseh is Mine;
Ephraim is My helmet, Judah is My scepter.
8 Moab is My washbasin;
upon Edom I toss My sandal;
over Philistia I shout in triumph."

9 Who will bring me to the fortified city?
Who will lead me to Edom?
10 Have You not rejected us, O God?
Will You no longer march out, O God, with our armies?
11 Give us aid against the enemy,
for the help of man is worthless.
12 With God we will perform with valor,
and He will trample our enemies.

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* **60:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56–60. † **60:** That is, Mesopotamia; Aram-naharaim means Aram of the two rivers, likely the region between the Euphrates and Balih Rivers in northwestern Mesopotamia. ‡ **60:** That is, the land northeast of Damascus § **60:4** Or that it may be displayed because of truth * **60:6** Or in His holiness

61

You Have Heard My Vows
For the choirmaster. With stringed instruments. Of David.

1 Hear my cry, O God;
attend to my prayer.
2 From the ends of the earth I call out to You
whenever my heart is faint.
Lead me to the rock
that is higher than I.
3 For You have been my refuge,
a tower of strength against the enemy.
4 Let me dwell in Your tent forever
and take refuge in the shelter of Your wings.
Selah
5 For You have heard my vows, O God;
You have given me the inheritance
reserved for those who fear Your name.

6 Increase the days of the king's life;
may his years span many generations.
7 May he sit enthroned in God's presence forever;
appoint Your loving devotion
and Your faithfulness to guard him.
8 Then I will ever sing praise to Your name
and fulfill my vows day by day.

62

Waiting on God
For the choirmaster. According to Jeduthun. A Psalm of David.

1 In God alone my soul finds rest;
my salvation comes from Him.
2 He alone is my rock and my salvation.
He is my fortress;
I will never be shaken.

3 How long will you threaten a man?
Will all of you throw him down
like a leaning wall
or a tottering fence?
4 They fully intend to cast him down from his lofty perch;
they delight in lies;
with their mouths they bless,
but inwardly they curse.
Selah
5 Rest in God alone, O my soul,
for my hope comes from Him.
6 He alone is my rock and my salvation;
He is my fortress; I will not be shaken.
7 My salvation and my honor rest on God, my strong rock;

my refuge is in God.
8 Trust in Him at all times, O people;
pour out your hearts before Him.
God is our refuge.
Selah

9 Lowborn men are but a vapor,
the exalted but a lie.
Weighed on the scale, they go up;
together they are but a vapor.
10 Place no trust in extortion,
or false hope in stolen goods.
If your riches increase,
do not set your heart upon them.

11 God has spoken once;
I have heard this twice:
that power belongs to God,
12 and loving devotion to You, O Lord.
For You will repay each man
according to his deeds.*

63

Thirsting for God
(2 Samuel 15:30–37)
A Psalm of David, when he was in the Wilderness of Judah.

1 O God, You are my God.
Earnestly I seek You;
my soul thirsts for You.
My body yearns for You
in a dry and weary land without water.

2 So I have seen You in the sanctuary
and beheld Your power and glory.
3 Because Your loving devotion is better than life,
my lips will glorify You.
4 So I will bless You as long as I live;
in Your name I will lift my hands.

5 My soul is satisfied as with the richest of foods;
with joyful lips my mouth will praise You.
6 When I remember You on my bed,
I think of You through the watches of the night.
7 For You are my help;
I will sing for joy in the shadow of Your wings.
8 My soul clings to You;
Your right hand upholds me.

9 But those who seek my life to destroy it

* **62:12** Cited in Romans 2:6

will go into the depths of the earth.
10 They will fall to the power of the sword;
they will become a portion for foxes.
11 But the king will rejoice in God;
all who swear by Him will exult,
for the mouths of liars will be shut.

64

The Hurtful Tongue
(James 3:1–12)
For the choirmaster. A Psalm of David.

1 Hear, O God, my voice of complaint;
preserve my life from dread of the enemy.
2 Hide me from the scheming of the wicked,
from the mob of workers of iniquity,
3 who sharpen their tongues like swords
and aim their bitter words like arrows,
4 ambushing the innocent in seclusion,
shooting suddenly, without fear.

5 They hold fast to their evil purpose;
they speak of hiding their snares.
"Who will see them?" they say.
6 They devise injustice and say,
"We have perfected a secret plan."
For the inner man and the heart are mysterious.

7 But God will shoot them with arrows;
suddenly they will be wounded.
8 They will be made to stumble,
their own tongues turned against them.
All who see will shake their heads.
9 Then all mankind will fear
and proclaim the work of God;
so they will ponder what He has done.

10 Let the righteous rejoice in the LORD
and take refuge in Him;
let all the upright in heart exult.

65

Praise Awaits God in Zion
For the choirmaster. A Psalm of David. A song.

1 Praise awaits You, O God, in Zion;
to You our vows will be fulfilled.
2 O You who listen to prayer,
all people will come to You.
3 When iniquities prevail against me,
You atone for our transgressions.

4 Blessed is the one You choose
and bring near to dwell in Your courts!
We are filled with the goodness of Your house,
the holiness of Your temple.

5 With awesome deeds of righteousness You answer us,
O God of our salvation,
the hope of all the ends of the earth
and of the farthest seas.
6 You formed the mountains by Your power,
having girded Yourself with might.
7 You stilled the roaring of the seas,
the pounding of their waves,
and the tumult of the nations.
8 Those who live far away fear Your wonders;
You make the dawn and sunset shout for joy.*

9 You attend to the earth and water it;†
with abundance You enrich it.
The streams of God are full of water,
for You prepare our grain
by providing for the earth.‡
10 You soak its furrows and level its ridges;
You soften it with showers and bless its growth.
11 You crown the year with Your bounty,
and Your paths overflow with plenty.
12 The pastures of the wilderness overflow;
the hills are robed with joy.
13 The pastures are clothed with flocks,
and the valleys are decked with grain.
They shout in triumph;
indeed, they sing.

66

Make a Joyful Noise
(Psalms 100:1–5)
For the choirmaster. A song. A Psalm.

1 Make a joyful noise to God,
all the earth!
2 Sing the glory of His name;
make His praise glorious.
3 Say to God, “How awesome are Your deeds!
So great is Your power
that Your enemies cower before You.
4 All the earth bows down to You;
they sing praise to You;
they sing praise to Your name.”

Selah

* **65:8** Or where morning dawns and evening fades You call forth songs of joy. † **65:9** Or and make it overflow ‡ **65:9** Or to provide the people with grain, for so You have ordained it

5 Come and see the works of God;
how awesome are His deeds toward mankind.
6 He turned the sea into dry land;
they passed through the waters on foot;
there we rejoiced in Him.
7 He rules forever by His power;
His eyes watch the nations.
Do not let the rebellious exalt themselves.
Selah
8 Bless our God, O peoples;
let the sound of His praise be heard.
9 He preserves our lives
and keeps our feet from slipping.

10 For You, O God, have tested us;
You have refined us like silver.
11 You led us into the net;
You laid burdens on our backs.
12 You let men ride over our heads;
we went through fire and water,
but You brought us into abundance.

13 I will enter Your house with burnt offerings;
I will fulfill my vows to You—
14 the vows that my lips promised
and my mouth spoke in my distress.
15 I will offer You fatlings as burnt offerings,
with the fragrant smoke of rams;
I will offer bulls and goats.
Selah
16 Come and listen, all you who fear God,
and I will declare what He has done for me.
17 I cried out to Him with my mouth
and praised Him with my tongue.*
18 If I had cherished iniquity in my heart,
the Lord would not have listened.
19 But God has surely heard;
He has attended to the sound of my prayer.

20 Blessed be God, who has not rejected my prayer
or withheld from me His loving devotion!

67

May God Cause His Face to Shine upon Us
For the choirmaster. With stringed instruments. A Psalm. A song.

1 May God be gracious to us and bless us,
and cause His face to shine upon us,
Selah
2 that Your ways may be known on earth,
Your salvation among all nations.

* **66:17** Or and His praise was on my tongue

3 Let the peoples praise You, O God;
let all the peoples praise You.
4 Let the nations be glad and sing for joy,
for You judge the peoples justly
and lead the nations of the earth.
Selah
5 Let the peoples praise You, O God;
let all the peoples praise You.

6 The earth has yielded its harvest;
God, our God, blesses us.
7 God blesses us,
that all the ends of the earth shall fear Him.

68

God's Enemies Are Scattered
For the choirmaster. A Psalm of David. A song.

1 God arises. His enemies are scattered,
and those who hate Him flee His presence.
2 As smoke is blown away,
You will drive them out;
as wax melts before the fire,
the wicked will perish in the presence of God.
3 But the righteous will be glad
and rejoice before God;
they will celebrate with joy.

4 Sing to God!
Sing praises to His name.
Exalt Him who rides on the clouds *—
His name is the LORD—
and rejoice before Him.
5 A father of the fatherless,
and a defender of the widows,
is God in His holy habitation.
6 God settles the lonely in families;
He leads the prisoners out to prosperity,
but the rebellious dwell in a sun-scorched land.

7 O God, when You went out before Your people,
when You marched through the wasteland,
Selah
8 the earth shook and the heavens poured down rain
before God, the One on Sinai,
before God, the God of Israel.
9 You sent abundant rain, O God;
You refreshed Your weary inheritance.
10 Your flock settled therein;
O God, from Your bounty You provided for the poor.

* **68:4** Or rides through the deserts

11 The Lord gives the command;
a great company of women proclaim it:
12 "Kings and their armies flee in haste;
she who waits at home divides the plunder.
13 Though you lie down among the sheepfolds,
the wings of the dove are covered with silver,
and her feathers with shimmering gold."
14 When the Almighty † scattered the kings in the land,
it was like the snow falling on Zalmon.

15 A mountain of God is Mount Bashan;
a mountain of many peaks is Mount Bashan.
16 Why do you gaze in envy, O mountains of many peaks?
This is the mountain God chose for His dwelling,
where the LORD will surely dwell forever.

17 The chariots of God are tens of thousands—
thousands of thousands are they;
the Lord is in His sanctuary
as He was at Sinai.‡
18 You have ascended on high;
You have led captives away.
You have received gifts from men,§
even from the rebellious,
that the LORD God may dwell there.
19 Blessed be the Lord,
who daily bears our burden,
the God of our salvation.
Selah
20 Our God is a God of deliverance;
the Lord GOD is our rescuer from death.
21 Surely God will crush the heads of His enemies,
the hairy crowns of those who persist in guilty ways.
22 The Lord said, "I will retrieve them from Bashan,
I will bring them up from the depths of the sea,
23 that your foot may be dipped
in the blood of your foes—
the tongues of your dogs in the same."

24 They have seen Your procession, O God—
the march of my God and King into the sanctuary.
25 The singers lead the way,
the musicians follow after,
among the maidens playing tambourines.
26 Bless God in the great congregation;
bless the LORD from the fountain of Israel.
27 There is Benjamin, the youngest, ruling them,
the princes of Judah in their company,
the princes of Zebulun and of Naphtali.

† **68:14** Hebrew Shaddai ‡ **68:17** Or the Lord has come from Sinai in His holiness § **68:18** Cited in Ephesians 4:8

28 Summon Your power, O God;*
show Your strength, O God,
which You have exerted on our behalf.
29 Because of Your temple at Jerusalem
kings will bring You gifts.
30 Rebuke the beast in the reeds,
the herd of bulls among the calves of the nations,
until it submits, bringing bars of silver.
Scatter the nations who delight in war.
31 Envoys will arrive from Egypt;
Cush † will stretch out her hands to God.

32 Sing to God, O kingdoms of the earth;
sing praises to the Lord—

Selah

33 to Him who rides upon the highest heavens of old;
behold, His mighty voice resounds.
34 Ascribe the power to God,
whose majesty is over Israel,
whose strength is in the skies.
35 O God, You are awesome in Your sanctuary;
the God of Israel Himself
gives strength and power to His people.

Blessed be God!

69

The Waters Are up to My Neck
For the choirmaster. To the tune of "Lilies." Of David.

1 Save me, O God,
for the waters are up to my neck.
2 I have sunk into the miry depths,
where there is no footing;
I have drifted into deep waters,
where the flood engulfs me.
3 I am weary from my crying;
my throat is parched.
My eyes fail,
looking for my God.
4 Those who hate me without cause
outnumber the hairs of my head;
many are those who would destroy me—
my enemies for no reason.*
Though I did not steal,
I must repay.

5 You know my folly, O God,
and my guilt is not hidden from You.

* **68:28** LXX and Syriac; most Hebrew manuscripts Your God has summoned your power
† **68:31** That is, the upper Nile region * **69:4** See John 15:25

6 May those who hope in You not be ashamed through me,
O Lord GOD of Hosts;
may those who seek You not be dishonored through me,
O God of Israel.
7 For I have endured scorn for Your sake,
and shame has covered my face.
8 I have become a stranger to my brothers
and a foreigner to my mother's sons,
9 because zeal for Your house has consumed me,†
and the insults of those who insult You have fallen on me.‡
10 I wept and fasted,
but it brought me reproach.
11 I made sackcloth my clothing,
and I was sport to them.
12 Those who sit at the gate mock me,
and I am the song of drunkards.

13 But my prayer to You, O LORD,
is for a time of favor.
In Your abundant loving devotion, O God,
answer me with Your sure salvation.
14 Rescue me from the mire
and do not let me sink;
deliver me from my foes
and out of the deep waters.
15 Do not let the floods engulf me
or the depths swallow me up;
let not the Pit close its mouth over me.
16 Answer me, O LORD,
for Your loving devotion is good;
turn to me in keeping with Your great compassion.
17 Hide not Your face from Your servant,
for I am in distress.
Answer me quickly!
18 Draw near to my soul and redeem me;
ransom me because of my foes.

19 You know my reproach, my shame and disgrace.
All my adversaries are before You.
20 Insults have broken my heart,
and I am in despair.
I looked for sympathy, but there was none,
for comforters, but I found no one.
21 They poisoned my food with gall
and gave me vinegar to quench my thirst.

22 May their table become a snare;
may it be a retribution and a trap.§
23 May their eyes be darkened so they cannot see,

† **69:9** Cited in John 2:17 ‡ **69:9** Cited in Romans 15:3 § **69:22** A slight revocalization of the Hebrew (see also LXX, Syriac, and Vulgate); literally may their prosperity be a trap; cited in Romans 11:9

and their backs be bent forever.*
24 Pour out Your wrath upon them,
and let Your burning anger overtake them.
25 May their place be deserted;
let there be no one to dwell in their tents.†
26 For they persecute the one You struck
and recount the pain of those You wounded.
27 Add iniquity to their iniquity;
let them not share in Your righteousness.
28 May they be blotted out of the Book of Life
and not listed with the righteous.

29 But I am in pain and distress;
let Your salvation protect me, O God.
30 I will praise God's name in song
and exalt Him with thanksgiving.
31 And this will please the LORD more than an ox,
more than a bull with horns and hooves.
32 The humble will see and rejoice.
You who seek God, let your hearts be revived!
33 For the LORD listens to the needy
and does not despise His captive people.

34 Let heaven and earth praise Him,
the seas and everything that moves in them.
35 For God will save Zion
and rebuild the cities of Judah,
that they may dwell there and possess it.
36 The descendants of His servants will inherit it,
and those who love His name will settle in it.

70

Hurry, O LORD, to Help Me!
(Psalms 40:1–17; Psalms 141:1–10)
For the choirmaster. Of David. To bring remembrance.
1 Make haste, O God, to deliver me!
Hurry, O LORD, to help me!

2 May those who seek my life
be ashamed and confounded;
may those who wish me harm
be repelled and humiliated.
3 May those who say, "Aha, aha!"
retreat because of their shame.

4 May all who seek You
rejoice and be glad in You;
may those who love Your salvation always say,
"Let God be magnified!"
5 But I am poor and needy;

* **69:23** LXX; Hebrew and may their loins tremble continually; cited in Romans 11:10 † **69:25** Cited in Acts 1:20

hurry to me, O God.
You are my help and my deliverer;
O LORD, do not delay.

71

Be My Rock of Refuge

1 In You, O LORD, I have taken refuge;
let me never be put to shame.
2 In Your justice, rescue and deliver me;
incline Your ear and save me.
3 Be my rock of refuge,
where I can always go.
Give the command to save me,
for You are my rock and my fortress.
4 Deliver me, O my God, from the hand of the wicked,
from the grasp of the unjust and ruthless.

5 For You are my hope, O Lord GOD,
my confidence from my youth.
6 I have leaned on You since birth;
You pulled me from my mother's womb.
My praise is always for You.
7 I have become a portent to many,
but You are my strong refuge.
8 My mouth is filled with Your praise
and with Your splendor all day long.

9 Do not discard me in my old age;
do not forsake me when my strength fails.
10 For my enemies speak against me,
and those who lie in wait for my life conspire,
11 saying, "God has forsaken him;
pursue him and seize him,
for there is no one to rescue him."

12 Be not far from me, O God.
Hurry, O my God, to help me.
13 May the accusers of my soul
be ashamed and consumed;
may those who seek my harm
be covered with scorn and disgrace.

14 But I will always hope
and will praise You more and more.
15 My mouth will declare Your righteousness
and Your salvation all day long,
though I cannot know their full measure.
16 I will enter in the strength of the Lord GOD;
I will proclaim Your righteousness—Yours alone.

17 O God, You have taught me from my youth,

and to this day I proclaim Your marvelous deeds.
18 Even when I am old and gray,
do not forsake me, O God,
until I proclaim Your power to the next generation,
Your might to all who are to come.
19 Your righteousness reaches to the heavens, O God,
You who have done great things.
Who, O God, is like You?

20 Though You have shown me many troubles and misfortunes,
You will revive me once again.
Even from the depths of the earth
You will bring me back up.
21 You will increase my honor
and comfort me once again.

22 So I will praise You with the harp
for Your faithfulness, O my God;
I will sing praise to You with the lyre,
O Holy One of Israel.
23 When I sing praise to You
my lips will shout for joy,
along with my soul,
which You have redeemed.
24 My tongue will indeed proclaim
Your righteousness all day long,
for those who seek my harm
are disgraced and confounded.

72

Endow the King with Your Justice
(1 Kings 3:1–15; 2 Chronicles 1:1–13; Psalms 45:1–17)
Of Solomon.

1 Endow the king with Your justice, O God,
and the son of the king with Your righteousness.
2 May he judge Your people with righteousness
and Your afflicted with justice.

3 May the mountains bring peace to the people,
and the hills bring righteousness.
4 May he vindicate the afflicted among the people;
may he save the children of the needy
and crush the oppressor.
5 May they fear him * as long as the sun shines,
as long as the moon remains,
through all generations.
6 May he be like rain that falls on freshly cut grass,
like spring showers that water the earth.

* **72:5** LXX He shall endure

7 May the righteous flourish in his days
and prosperity abound,
until the moon is no more.

8 May he rule from sea to sea,
and from the Euphrates † to the ends of the earth.
9 May the nomads bow before him,
and his enemies lick the dust.
10 May the kings of Tarshish and distant shores bring tribute;
may the kings of Sheba and Seba offer gifts.
11 May all kings bow down to him
and all nations serve him.

12 For he will deliver the needy who cry out
and the afflicted who have no helper.
13 He will take pity on the poor and needy
and save the lives of the oppressed.
14 He will redeem them from oppression and violence,
for their blood is precious in his sight.

15 Long may he live!
May gold from Sheba be given him.
May people ever pray for him;
may they bless him all day long.
16 May there be an abundance of grain in the land;
may it sway atop the hills.
May its fruit trees flourish like the forests of Lebanon,
and its people like the grass of the field.
17 May his name endure forever;
may his name continue‡ as long as the sun shines.
In him may all nations be blessed;
may they call him blessed.

18 Blessed be the LORD God, the God of Israel,
who alone does marvelous deeds.
19 And blessed be His glorious name forever;
may all the earth be filled with His glory.

Amen and amen.

20 Thus conclude the prayers of David son of Jesse.

BOOK III

73

Psalms 73—89

Surely God Is Good to Israel

A Psalm of Asaph.

1 Surely God is good to Israel,

† **72:8** Hebrew the River ‡ **72:17** Or increase

to those who are pure in heart.
2 But as for me, my feet had almost stumbled;
my steps had nearly slipped.
3 For I envied the arrogant
when I saw the prosperity of the wicked.

4 They have no struggle in their death;
their bodies are well-fed.
5 They are free of the burdens others carry;
they are not afflicted like other men.
6 Therefore pride is their necklace;
a garment of violence covers them.
7 From their prosperity proceeds iniquity;*
the imaginations of their hearts run wild.
8 They mock and speak with malice;
with arrogance they threaten oppression.
9 They set their mouths against the heavens,
and their tongues strut across the earth.

10 So their people † return to this place
and drink up waters in abundance.
11 The wicked say, “How can God know?
Does the Most High have knowledge?”
12 Behold, these are the wicked—
always carefree as they increase their wealth.

13 Surely in vain I have kept my heart pure;
in innocence I have washed my hands.
14 For I am afflicted all day long
and punished every morning.
15 If I had said, “I will speak this way,”
then I would have betrayed Your children.
16 When I tried to understand all this,
it was troublesome in my sight
17 until I entered God’s sanctuary;
then I discerned their end.

18 Surely You set them on slick ground;
You cast them down into ruin.
19 How suddenly they are laid waste,
completely swept away by terrors!
20 Like one waking from a dream,
so You, O Lord, awaken and despise their form.

21 When my heart was grieved
and I was pierced within,
22 I was senseless and ignorant;
I was a brute beast before You.

* **73:7** Literally Their eye bulges with fatness; Syriac From their callous heart proceeds iniquity † **73:10** Or His people

23 Yet I am always with You;
You hold my right hand.
24 You guide me with Your counsel,
and later receive me in glory.
25 Whom have I in heaven but You?
And on earth I desire no one besides You.
26 My flesh and my heart may fail,
but God is the strength ‡ of my heart
and my portion forever.

27 Those far from You will surely perish;
You destroy all who are unfaithful to You.
28 But as for me, it is good to draw near to God.
I have made the Lord GOD my refuge,
that I may proclaim all Your works.

74

Why Have You Rejected Us Forever?
(Psalms 79:1–13; Jeremiah 52:1–11)
A Maskil * of Asaph.

1 Why have You rejected us forever, O God?
Why does Your anger smolder
against the sheep of Your pasture?
2 Remember Your congregation,
which You purchased long ago
and redeemed as the tribe of Your inheritance—
Mount Zion where You dwell.
3 Turn Your steps to the everlasting ruins,
to everything in the sanctuary the enemy has destroyed.

4 Your foes have roared within Your meeting place;
they have unfurled their banners as signs,
5 like men wielding axes in a thicket of trees
6 and smashing all the carvings with hatchets and picks.
7 They have burned Your sanctuary to the ground;
they have defiled the dwelling place of Your Name.

8 They said in their hearts,
"We will crush them completely."
They burned down every place
where God met us in the land.
9 There are no signs for us to see.
There is no longer any prophet.
And none of us knows how long this will last.
10 How long, O God, will the enemy taunt You?
Will the foe revile Your name forever?
11 Why do You withdraw Your strong right hand?

‡ **73:26** Hebrew rock * **74:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.

Stretch it out to destroy them![†]

12 Yet God is my King from ancient times,
working salvation on the earth.
13 You divided the sea by Your strength;
You smashed the heads of the dragons of the sea;
14 You crushed the heads of Leviathan;
You fed him to the creatures of the desert.
15 You broke open the fountain and the flood;
You dried up the ever-flowing rivers.
16 The day is Yours, and also the night;
You established the moon [‡] and the sun.
17 You set all the boundaries of the earth;
You made the summer and winter.

18 Remember how the enemy has mocked You, O LORD,
how a foolish people has spurned Your name.
19 Do not deliver the soul of Your dove to beasts;
do not forget the lives of Your afflicted forever.
20 Consider Your covenant,
for haunts of violence fill the dark places of the land.
21 Do not let the oppressed retreat in shame;
may the poor and needy praise Your name.

22 Rise up, O God; defend Your cause!
Remember how the fool mocks You all day long.
23 Do not disregard the clamor of Your adversaries,
the uproar of Your enemies that ascends continually.

75

God's Righteous Judgment
(Romans 2:1–16)
For the choirmaster: To the tune of "Do Not Destroy." A Psalm of Asaph. A song.

1 We give thanks to You, O God;
we give thanks, for Your Name is near.
The people declare Your wondrous works.

2 "When I choose a time,
I will judge fairly.
3 When the earth and all its dwellers quake,
it is I who bear up its pillars.
Selah
4 I say to the proud, 'Do not boast,'
and to the wicked, 'Do not lift up your horn.
5 Do not lift up your horn against heaven
or speak with an outstretched neck.' "

[†] **74:11** Literally From the midst of Your bosom destroy them! or From the midst of Your bosom remove it! [‡] **74:16** Literally the light

6 For exaltation comes neither from east nor west,
nor out of the desert,
7 but it is God who judges;
He brings down one and exalts another.
8 For a cup is in the hand of the LORD,
full of foaming wine mixed with spices.
He pours from His cup,
and all the wicked of the earth
drink it down to the dregs.

9 But I will proclaim Him * forever;
I will sing praise to the God of Jacob.

10 "All the horns of the wicked I will cut off,
but the horns of the righteous will be exalted."

76

God's Name Is Great in Israel
For the choirmaster. With stringed instruments. A Psalm of Asaph. A song.

1 God is known in Judah;
His name is great in Israel.
2 His tent is in Salem,*
His dwelling place in Zion.
3 There He shattered the flaming arrows,
the shield and sword and weapons of war.
Selah
4 You are resplendent with light,
more majestic than mountains filled with game.
5 The valiant lie plundered; they sleep their last sleep.
No men of might could lift a hand.
6 At Your rebuke, O God of Jacob,
both horse and rider lie stunned.

7 You alone are to be feared.
When You are angry, who can stand before You?
8 From heaven You pronounced judgment,
and the earth feared and was still
9 when God rose up to judge,
to save all the lowly of the earth.
Selah
10 Even the wrath of man shall praise You;
with the survivors of wrath You will clothe Yourself.†

11 Make and fulfill your vows to the LORD your God;
let all the neighboring lands bring tribute
to Him who is to be feared.
12 He breaks the spirits of princes;
He is feared by the kings of the earth.

* **75:9** Or proclaim it * **76:2** That is, Jerusalem † **76:10** Or Surely Your wrath against men brings You praise, and the survivors of Your wrath will be restrained.

77

In the Day of Trouble I Sought the LORD
For the choirmaster. According to Jeduthun. A Psalm of Asaph.

1 I cried out to God;
I cried aloud to God to hear me.
2 In the day of trouble I sought the Lord;
through the night my outstretched hands did not grow weary;
my soul refused to be comforted.
3 I remembered You, O God, and I groaned;
I mused and my spirit grew faint.
Selah
4 You have kept my eyes from closing;
I am too troubled to speak.
5 I considered the days of old,
the years long in the past.
6 At night I remembered my song;
in my heart I mused, and my spirit pondered:

7 "Will the Lord spurn us forever
and never show His favor again?
8 Is His loving devotion gone forever?
Has His promise failed for all time?
9 Has God forgotten to be gracious?
Has His anger shut off His compassion?"
Selah
10 So I said, "I am grieved
that the right hand of the Most High has changed."*

11 I will remember the works of the LORD;
yes, I will remember Your wonders of old.
12 I will reflect on all You have done
and ponder Your mighty deeds.
13 Your way, O God, is holy.
What god is so great as our God?
14 You are the God who works wonders;
You display Your strength among the peoples.
15 With power You redeemed Your people,
the sons of Jacob and Joseph.
Selah
16 The waters saw You, O God;
the waters saw You and swirled;
even the depths were shaken.
17 The clouds poured down water;
the skies resounded with thunder;
Your arrows flashed back and forth.
18 Your thunder resounded in the whirlwind;
the lightning lit up the world;
the earth trembled and quaked.

* **77:10** Or "To this I will appeal: to the years of the right hand of the Most High."

19 Your path led through the sea,
Your way through the mighty waters,
but Your footprints were not to be found.†
20 You led Your people like a flock
by the hand of Moses and Aaron.

78

I Will Open My Mouth in Parables
(Matthew 13:34–35)
A Maskil * of Asaph.

1 Give ear, O my people, to my instruction;
listen to the words of my mouth.

2 I will open my mouth in parables;
I will utter things hidden from the beginning,†
3 that we have heard and known
and our fathers have relayed to us.
4 We will not hide them from their children,
but will declare to the next generation
the praises of the LORD and His might,
and the wonders He has performed.

5 For He established a testimony in Jacob
and appointed a law in Israel,
which He commanded our fathers
to teach to their children,
6 that the coming generation would know them—
even children yet to be born—
to arise and tell their own children
7 that they should put their confidence in God,
not forgetting His works,
but keeping His commandments.
8 Then they will not be like their fathers,
a stubborn and rebellious generation,
whose heart was not loyal,
whose spirit was not faithful to God.

9 The archers of Ephraim
turned back on the day of battle.
10 They failed to keep God's covenant
and refused to live by His law.
11 They forgot what He had done,
the wonders He had shown them.
12 He worked wonders before their fathers
in the land of Egypt, in the region of Zoan.
13 He split the sea and brought them through;
He set the waters upright like a wall.

† **77:19** Or were unknown * **78:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **78:2** Or from ancient times; see also LXX; cited in Matthew 13:35

14 He led them with a cloud by day
and with a light of fire all night.
15 He split the rocks in the wilderness
and gave them drink as abundant as the seas.
16 He brought streams from the stone
and made water flow down like rivers.

17 But they continued to sin against Him,
rebelling in the desert against the Most High.
18 They willfully tested God
by demanding the food they craved.
19 They spoke against God, saying,
"Can God really prepare a table in the wilderness?
20 When He struck the rock, water gushed out
and torrents raged.
But can He also give bread
or supply His people with meat?"

21 Therefore the LORD heard
and was filled with wrath;
so a fire was kindled against Jacob,
and His anger flared against Israel,
22 because they did not believe God
or rely on His salvation.

23 Yet He commanded the clouds above
and opened the doors of the heavens.
24 He rained down manna for them to eat;
He gave them grain from heaven.‡
25 Man ate the bread of angels;
He sent them food in abundance.
26 He stirred the east wind from the heavens
and drove the south wind by His might.
27 He rained meat on them like dust,
and winged birds like the sand of the sea.
28 He felled them in the midst of their camp,
all around their dwellings.
29 So they ate and were well filled,
for He gave them what they craved.

30 Yet before they had filled their desire,
with the food still in their mouths,
31 God's anger flared against them,
and He put to death their strongest
and subdued the young men of Israel.

32 In spite of all this, they kept on sinning;
despite His wonderful works, they did not believe.
33 So He ended their days in futility,§
and their years in sudden terror.

‡ **78:24** Cited in John 6:31 § **78:33** Or in vapor

34 When He slew them, they would seek Him;
they repented and searched for God.
35 And they remembered that God was their Rock,
that God Most High * was their Redeemer.

36 But they deceived Him with their mouths,
and lied to Him with their tongues.
37 Their hearts were disloyal to Him,
and they were unfaithful to His covenant.

38 And yet He was compassionate;
He forgave their iniquity and did not destroy them.
He often restrained His anger
and did not unleash His full wrath.
39 He remembered that they were but flesh,
a passing breeze that does not return.

40 How often they disobeyed Him in the wilderness
and grieved Him in the desert!
41 Again and again they tested God
and provoked the Holy One of Israel.
42 They did not remember His power †—
the day He redeemed them from the adversary,
43 when He performed His signs in Egypt
and His wonders in the fields of Zoan.

44 He turned their rivers to blood,
and from their streams they could not drink.
45 He sent swarms of flies that devoured them,
and frogs that devastated them.
46 He gave their crops to the grasshopper,
the fruit of their labor to the locust.
47 He killed their vines with hailstones
and their sycamore-figs with sleet.‡
48 He abandoned their cattle to the hail
and their livestock to bolts of lightning.

49 He unleashed His fury against them,
wrath, indignation, and calamity—
a band of destroying angels.
50 He cleared a path for His anger;
He did not spare them from death
but delivered their lives to the plague.
51 He struck all the firstborn of Egypt,
the virility in the tents of Ham.

52 He led out His people like sheep
and guided them like a flock in the wilderness.
53 He led them safely, so they did not fear,
but the sea engulfed their enemies.

* **78:35** Hebrew El-Elyon † **78:42** Or His hand ‡ **78:47** Or frost or driving rain

54 He brought them to His holy land,
to the mountain His right hand had acquired.
55 He drove out nations before them
and apportioned their inheritance;
He settled the tribes of Israel in their tents.

56 But they tested and disobeyed God Most High,
for they did not keep His decrees.
57 They turned back and were faithless like their fathers,
twisted like a faulty bow.
58 They enraged Him with their high places
and provoked His jealousy with their idols.

59 On hearing it, God was furious
and rejected Israel completely.
60 He abandoned the tabernacle of Shiloh,
the tent He had pitched among men.
61 He delivered His strength to captivity,
and His splendor to the hand of the adversary.
62 He surrendered His people to the sword
because He was enraged by His heritage.
63 Fire consumed His young men,
and their maidens were left without wedding songs.
64 His priests fell by the sword,
but their widows could not lament.

65 Then the Lord awoke as from sleep,
like a mighty warrior overcome by wine.
66 He beat back His foes;
He put them to everlasting shame.
67 He rejected the tent of Joseph
and refused the tribe of Ephraim.
68 But He chose the tribe of Judah,
Mount Zion, which He loved.
69 He built His sanctuary like the heights,
like the earth He has established forever.

70 He chose David His servant
and took him from the sheepfolds;
71 from tending the ewes He brought him
to be shepherd of His people Jacob,
of Israel His inheritance.
72 So David shepherded them with integrity of heart
and guided them with skillful hands.

79

A Prayer for Deliverance
(Psalms 74:1–23; Jeremiah 52:1–11)
A Psalm of Asaph.

1 The nations, O God, have invaded Your inheritance;

they have defiled Your holy temple
and reduced Jerusalem to rubble.
2 They have given the corpses of Your servants
as food to the birds of the air,
the flesh of Your saints to the beasts of the earth.
3 They have poured out their blood like water
all around Jerusalem,
and there is no one to bury the dead.
4 We have become a reproach to our neighbors,
a scorn and derision to those around us.

5 How long, O LORD?
Will You be angry forever?
Will Your jealousy burn like fire?
6 Pour out Your wrath on the nations
that do not acknowledge You,
on the kingdoms
that refuse to call on Your name,
7 for they have devoured Jacob
and devastated his homeland.

8 Do not hold past sins against us;
let Your compassion come quickly,
for we are brought low.
9 Help us, O God of our salvation,
for the glory of Your name;
deliver us and atone for our sins,
for the sake of Your name.
10 Why should the nations ask,
"Where is their God?"
Before our eyes, make known among the nations
Your vengeance for the bloodshed of Your servants.

11 May the groans of the captives reach You;
by the strength of Your arm preserve those condemned to death.
12 Pay back into the laps of our neighbors
sevenfold the reproach they hurled at You, O Lord.
13 Then we Your people, the sheep of Your pasture,
will thank You forever;
from generation to generation
we will declare Your praise.

80

Hear Us, O Shepherd of Israel
For the choirmaster. To the tune of "The Lilies of the Covenant." A Psalm of Asaph.

1 Hear us, O Shepherd of Israel,
who leads Joseph like a flock;
You who sit enthroned between the cherubim,
shine forth
2 before Ephraim, Benjamin, and Manasseh.

Rally Your mighty power
and come to save us.
3 Restore us, O God,
and cause Your face to shine upon us,
that we may be saved.

4 O LORD God of Hosts,
how long will Your anger smolder
against the prayers of Your people?
5 You fed them with the bread of tears
and made them drink the full measure of their tears.
6 You make us contend with our neighbors;
our enemies mock us.
7 Restore us, O God of Hosts,
and cause Your face to shine upon us,
that we may be saved.

8 You uprooted a vine from Egypt;
You drove out the nations and transplanted it.
9 You cleared the ground for it,
and it took root and filled the land.
10 The mountains were covered by its shade,
and the mighty cedars with its branches.
11 It sent out its branches to the Sea,*
and its shoots toward the River.†

12 Why have You broken down its walls,
so that all who pass by pick its fruit?
13 The boar from the forest ravages it,
and the creatures of the field feed upon it.
14 Return, O God of Hosts, we pray!
Look down from heaven and see!
Attend to this vine—
15 the root Your right hand has planted,
the son You have raised up for Yourself.

16 Your vine has been cut down and burned;
they perish at the rebuke of Your countenance.
17 Let Your hand be upon the man at Your right hand,
on the son of man You have raised up for Yourself.
18 Then we will not turn away from You;
revive us, and we will call on Your name.
19 Restore us, O LORD God of Hosts;
cause Your face to shine upon us,
that we may be saved.

81

Sing for Joy to God Our Strength

For the choirmaster. According to Gittith.* Of Asaph.

* **80:11** That is, the Mediterranean Sea, also called the Great Sea † **80:11** That is, the Euphrates * **81:** Gittith is probably a musical or liturgical term; here and in Psalms 8 and 84.

1 Sing for joy to God our strength;
make a joyful noise to the God of Jacob.
2 Lift up a song, strike the tambourine,
play the sweet-sounding harp and lyre.
3 Sound the ram's horn at the New Moon,
and at the full moon on the day of our Feast.
4 For this is a statute for Israel,
an ordinance of the God of Jacob.
5 He ordained it as a testimony for Joseph †
when he went out over the land of Egypt,
where I heard an unfamiliar language:

6 "I relieved his shoulder of the burden;
his hands were freed from the basket.
7 You called out in distress, and I rescued you;
I answered you from the cloud of thunder;
I tested you at the waters of Meribah.‡
Selah
8 Hear, O My people, and I will warn you:
O Israel, if only you would listen to Me!
9 There must be no strange god among you,
nor shall you bow to a foreign god.
10 I am the LORD your God,
who brought you up out of Egypt.
Open wide your mouth,
and I will fill it.

11 But My people would not listen to Me,
and Israel would not obey Me.
12 So I gave them up to their stubborn hearts
to follow their own devices.
13 If only My people would listen to Me,
if Israel would follow My ways,
14 how soon I would subdue their enemies
and turn My hand against their foes!
15 Those who hate the LORD would feign obedience,
and their doom would last forever.
16 But I would feed you the finest wheat;
with honey from the rock I would satisfy you."

82

God Presides in the Divine Assembly
A Psalm of Asaph.

1 God presides in the divine assembly;
He renders judgment among the gods:

2 "How long will you judge unjustly *
and show partiality to the wicked?

† **81:5** Or in Joseph ‡ **81:7** Meribah means quarreling; see Exodus 17:7. * **82:2** Or How long will you defend the unjust

Selah

3 Defend the cause of the weak and fatherless;
uphold the rights of the afflicted and oppressed.
4 Rescue the weak and needy;
save them from the hand of the wicked.
5 They do not know or understand;
they wander in the darkness;
all the foundations of the earth are shaken.
6 I have said, 'You are gods;
you are all sons of the Most High.'†
7 But like mortals you will die,
and like rulers you will fall."

8 Arise, O God, judge the earth,
for all the nations are Your inheritance.

83

O God, Be Not Silent
A song. A Psalm of Asaph.

1 O God, be not silent; be not speechless;*
be not still, O God.
2 See how Your enemies rage,
how Your foes have reared their heads.
3 With cunning they scheme against Your people
and conspire against those You cherish,
4 saying, "Come, let us erase them as a nation;
may the name of Israel be remembered no more."

5 For with one mind they plot together,
they form an alliance against You—
6 the tents of Edom and the Ishmaelites,
of Moab and the Hagrites,
7 of Gebal, Ammon, and Amalek,
of Philistia with the people of Tyre.
8 Even Assyria has joined them,
lending strength to the sons of Lot.

Selah

9 Do to them as You did to Midian,
as to Sisera and Jabin at the River Kishon,
10 who perished at Endor
and became like dung on the ground.
11 Make their nobles like Oreb and Zeeb,
and all their princes like Zebah and Zalmunna,
12 who said, "Let us possess for ourselves
the pastures of God."

13 Make them like tumbleweed, O my God,
like chaff before the wind.
14 As fire consumes a forest,

† **82:6** Cited in John 10:34 * **83:1** Or deaf

as a flame sets the mountains ablaze,
15 so pursue them with Your tempest,
and terrify them with Your storm.
16 Cover their faces with shame,
that they may seek Your name, O LORD.

17 May they be ever ashamed and terrified;
may they perish in disgrace.
18 May they know that You alone,
whose name is the LORD,
are Most High over all the earth.

84

Better Is One Day in Your Courts
(John 1:14–18)

For the choirmaster. According to Gittith.* A Psalm of the sons of Korah.

1 How lovely is Your dwelling place,
O LORD of Hosts!
2 My soul longs, even faints,
for the courts of the LORD;
my heart and my flesh cry out
for the living God.

3 Even the sparrow has found a home,
and the swallow a nest for herself,
where she places her young near Your altars,
O LORD of Hosts, my King and my God.
4 How blessed are those who dwell in Your house!
They are ever praising You.

Selah

5 Blessed are those whose strength is in You,
whose hearts are set on pilgrimage.
6 As they pass through the Valley of Baca,†
they make it a place of springs;
even the autumn rain covers it with pools.‡
7 They go from strength to strength,
until each appears before God in Zion.

8 O LORD God of Hosts, hear my prayer;
give ear, O God of Jacob.

Selah

9 Take notice of our shield, O God,
and look with favor on the face of Your anointed.
10 For better is one day in Your courts
than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God
than dwell in the tents of the wicked.
11 For the LORD God is a sun and a shield;

* **84:** Gittith is probably a musical or liturgical term; here and in Psalms 8 and 81. † **84:6** Or Valley of Poplars ‡ **84:6** Or with blessings

the LORD gives grace and glory;
He withholds no good thing
from those who walk with integrity.

12 O LORD of Hosts,
how blessed is the man who trusts in You!

85

You Showed Favor to Your Land
For the choirmaster. A Psalm of the sons of Korah.

1 You showed favor to Your land, O LORD;
You restored Jacob from captivity.*
2 You forgave the iniquity of Your people;
You covered all their sin.
Selah
3 You withheld all Your fury;
You turned from Your burning anger.

4 Restore us, O God of our salvation,
and put away Your displeasure toward us.
5 Will You be angry with us forever?
Will You draw out Your anger to all generations?
6 Will You not revive us again,
that Your people may rejoice in You?
7 Show us Your loving devotion, O LORD,
and grant us Your salvation.

8 I will listen to what God the LORD will say;
for He will surely speak peace to His people and His saints;
He will not let them return to folly.
9 Surely His salvation is near to those who fear Him,
that His glory may dwell in our land.

10 Loving devotion and faithfulness have joined together;
righteousness and peace have kissed.
11 Faithfulness sprouts from the earth,
and righteousness looks down from heaven.
12 The LORD will indeed provide what is good,
and our land will yield its increase.
13 Righteousness will go before Him
to prepare the way for His steps.

86

Tried but Trusting
A prayer of David.

1 Incline Your ear, O LORD, and answer me,
for I am poor and needy.
2 Preserve my soul, for I am godly.

* **85:1** Or restored the fortunes of Jacob

You are my God; save Your servant who trusts in You.
3 Be merciful to me, O Lord,
for I call to You all day long.
4 Bring joy to Your servant,
for to You, O Lord, I lift up my soul.

5 For You, O Lord, are kind and forgiving,
rich in loving devotion to all who call on You.
6 Hear my prayer, O LORD,
and attend to my plea for mercy.
7 In the day of my distress I call on You,
because You answer me.

8 O Lord, there is none like You among the gods,
nor any works like Yours.
9 All the nations You have made
will come and bow before You, O Lord,
and they will glorify Your name.
10 For You are great and perform wonders;
You alone are God.

11 Teach me Your way, O LORD,
that I may walk in Your truth.
Give me an undivided heart,
that I may fear Your name.
12 I will praise You, O Lord my God, with all my heart;
I will glorify Your name forever.
13 For great is Your loving devotion to me;
You have delivered me from the depths of Sheol.

14 The arrogant rise against me, O God;
a band of ruthless men seeks my life,
with no regard for You.
15 But You, O Lord, are a compassionate and gracious God,
slow to anger, abounding in loving devotion and faithfulness.

16 Turn to me and have mercy;
grant Your strength to Your servant;
save the son of Your maidservant.
17 Show me a sign of Your goodness,
that my enemies may see and be ashamed;
for You, O LORD, have helped me and comforted me.

87

The LORD Loves the Gates of Zion
A Psalm of the sons of Korah. A song.

1 He has founded His city
on the holy mountains.*

* **87:1** Literally His foundation is on the holy mountains

2 The LORD loves the gates of Zion
more than all the dwellings of Jacob.
3 Glorious things are ascribed to you,
O city of God.

Selah

4 "I will mention Rahab † and Babylon
among those who know Me—
along with Philistia, Tyre, and Cush ‡—
when I say, 'This one was born in Zion.' "

5 And it will be said of Zion:
"This one and that one were born in her,
and the Most High Himself will establish her."

6 The LORD will record in the register of the peoples:
"This one was born in Zion."

Selah

7 Singers and pipers will proclaim,
"All my springs of joy are in You."

88

I Cry Out before You
A song. A Psalm of the sons of Korah. For the choirmaster. According to Mahalath Leannoth.* A Maskil † of Heman the Ezrahite.

1 O LORD, the God of my salvation,
day and night I cry out before You.
2 May my prayer come before You;
incline Your ear to my cry.
3 For my soul is full of troubles,
and my life draws near to Sheol.
4 I am counted among those descending to the Pit.
I am like a man without strength.

5 I am forsaken among the dead,
like the slain who lie in the grave,
whom You remember no more,
who are cut off from Your care.

6 You have laid me in the lowest Pit,
in the darkest of the depths.
7 Your wrath weighs heavily upon me;
all Your waves have submerged me.

Selah

8 You have removed my friends from me;
You have made me repulsive to them;
I am confined and cannot escape.
9 My eyes grow dim with grief.

† **87:4** Rahab is a poetic name for Egypt. ‡ **87:4** That is, the upper Nile region * **88:** Mahalath Leannoth is probably a musical or liturgical term; see also Psalms 53:1. † **88:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.

I call to You daily, O LORD;
I spread out my hands to You.
10 Do You work wonders for the dead?
Do departed spirits rise up to praise You?

Selah

11 Can Your loving devotion be proclaimed in the grave,
Your faithfulness in Abaddon ‡?
12 Will Your wonders be known in the darkness,
or Your righteousness in the land of oblivion?

13 But to You, O LORD, I cry for help;
in the morning my prayer comes before You.
14 Why, O LORD, do You reject me?
Why do You hide Your face from me?

15 From my youth I was afflicted and near death.
I have borne Your terrors; I am in despair.
16 Your wrath has swept over me;
Your terrors have destroyed me.
17 All day long they engulf me like water;
they enclose me on every side.
18 You have removed my beloved and my friend;
darkness is my closest companion.

89

I Will Sing of His Love Forever
A Maskil * of Ethan the Ezrahite.

1 I will sing of the loving devotion of the LORD forever;
with my mouth I will proclaim Your faithfulness to all generations.
2 For I have said, "Loving devotion is built up forever;
in the heavens You establish Your faithfulness."

3 You said, "I have made a covenant with My chosen one,
I have sworn to David My servant:
4 'I will establish your offspring forever
and build up your throne for all generations.' "

Selah

5 The heavens praise Your wonders, O LORD—
Your faithfulness as well—
in the assembly of the holy ones.
6 For who in the skies can compare with the LORD?
Who among the heavenly beings † is like the LORD?
7 In the council of the holy ones, God is greatly feared,
and awesome above all who surround Him.

8 O LORD God of Hosts, who is like You?
O mighty LORD, Your faithfulness surrounds You.

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‡ **88:11** Abaddon means Destruction. * **89:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **89:6** Or the sons of God or the sons of might

9 You rule the raging sea;
when its waves mount up, You still them.
10 You crushed Rahab like a carcass;
You scattered Your enemies with Your mighty arm.
11 The heavens are Yours, and also the earth.
The earth and its fullness You founded.
12 North and south You created;
Tabor and Hermon shout for joy at Your name.

13 Mighty is Your arm; strong is Your hand.
Your right hand is exalted.
14 Righteousness and justice are the foundation of Your throne;
loving devotion and faithfulness go before You.

15 Blessed are those who know the joyful sound,
who walk, O LORD, in the light of Your presence.
16 They rejoice in Your name all day long,
and in Your righteousness they exult.
17 For You are the glory of their strength,
and by Your favor our horn is exalted.
18 Surely our shield belongs to the LORD,
and our king to the Holy One of Israel.

19 You once spoke in a vision;
to Your godly ones You said,
“I have bestowed help on a warrior;
I have exalted one chosen from the people.
20 I have found My servant David;
with My sacred oil I have anointed him.
21 My hand will sustain him;
surely My arm will strengthen him.

22 No enemy will exact tribute;
no wicked man will oppress him.
23 I will crush his foes before him
and strike down those who hate him.
24 My faithfulness and loving devotion will be with him,
and through My name his horn will be exalted.
25 I will set his hand over the sea,
and his right hand upon the rivers.
26 He will call to Me, ‘You are my Father,
my God, the Rock of my salvation.’

27 I will indeed appoint him as My firstborn,
the highest of the kings of the earth.
28 I will forever preserve My loving devotion for him,
and My covenant with him will stand fast.
29 I will establish his line forever,
his throne as long as the heavens endure.

30 If his sons forsake My law

and do not walk in My judgments,
31 if they violate My statutes
and fail to keep My commandments,
32 I will attend to their transgression with the rod,
and to their iniquity with stripes.

33 But I will not withdraw My loving devotion from him,
nor ever betray My faithfulness.
34 I will not violate My covenant
or alter the utterance of My lips.
35 Once and for all I have sworn by My holiness—
I will not lie to David—
36 his offspring shall endure forever,
and his throne before Me like the sun,
37 like the moon, established forever,
a faithful witness in the sky.”

Selah

38 Now, however, You have spurned and rejected him;
You are enraged by Your anointed one.
39 You have renounced the covenant with Your servant
and sullied his crown in the dust.
40 You have broken down all his walls;
You have reduced his strongholds to rubble.
41 All who pass by plunder him;
he has become a reproach to his neighbors.

42 You have exalted the right hand of his foes;
You have made all his enemies rejoice.
43 You have bent the edge of his sword
and have not sustained him in battle.
44 You have ended his splendor
and cast his throne to the ground.
45 You have cut short the days of his youth;
You have covered him with shame.

Selah

46 How long, O LORD?
Will You hide Yourself forever?
Will Your wrath keep burning like fire?
47 Remember the briefness of my lifespan!
For what futility You have created all men!
48 What man can live and never see death?
Can he deliver his soul from the power of Sheol?

Selah

49 Where, O Lord, is Your loving devotion of old,
which You faithfully swore to David?
50 Remember, O Lord, the reproach of Your servants,
which I bear in my heart from so many people—
51 how Your enemies have taunted, O LORD,
and have mocked every step of Your anointed one!

52 Blessed be the LORD forever!

Amen and amen.

BOOK IV

90

Psalms 90—106

From Everlasting to Everlasting

A prayer of Moses the man of God.

1 Lord, You have been our dwelling place
through all generations.
2 Before the mountains were born
or You brought forth the earth and the world,
from everlasting to everlasting
You are God.

3 You return man to dust,
saying, “Return, O sons of mortals.”
4 For in Your sight a thousand years
are but a day that passes,*
or a watch of the night.
5 You whisk them away in their sleep;
they are like the new grass of the morning—
6 in the morning it springs up new,
but by evening it fades and withers.

7 For we are consumed by Your anger
and terrified by Your wrath.
8 You have set our iniquities before You,
our secret sins in the light of Your presence.
9 For all our days decline in Your fury;
we finish our years with a sigh.
10 The length of our days is seventy years—
or eighty if we are strong—
yet their pride is but labor and sorrow,
for they quickly pass, and we fly away.

11 Who knows the power of Your anger?
Your wrath matches the fear You are due.
12 So teach us to number our days,
that we may present a heart of wisdom.

13 Return, O LORD! How long will it be?
Have compassion on Your servants.
14 Satisfy us in the morning with Your loving devotion,
that we may sing for joy and be glad all our days.
15 Make us glad for as many days as You have afflicted us,
for as many years as we have seen evil.

16 May Your work be shown to Your servants,
and Your splendor to their children.

* **90:4** See 2 Peter 3:8.

17 May the favor † of the Lord our God rest upon us;
establish for us the work of our hands—
yes, establish the work of our hands!

91

You Are My Refuge and My Fortress

1 He who dwells in the shelter of the Most High
will abide in the shadow of the Almighty.*
2 I will say to the LORD, "You are my refuge and my fortress,
my God, in whom I trust."

3 Surely He will deliver you
from the snare of the fowler,
and from the deadly plague.
4 He will cover you with His feathers;
under His wings you will find refuge;
His faithfulness is a shield and rampart.
5 You will not fear the terror of the night,
nor the arrow that flies by day,
6 nor the pestilence that stalks in the darkness,
nor the calamity that destroys at noon.
7 Though a thousand may fall at your side,
and ten thousand at your right hand,
no harm will come near you.
8 You will only see it with your eyes
and witness the punishment of the wicked.

9 Because you have made the LORD your dwelling—
my refuge, the Most High—
10 no evil will befall you,
no plague will approach your tent.
11 For He will command His angels concerning you
to guard you in all your ways.
12 They will lift you up in their hands,
so that you will not strike your foot against a stone.†
13 You will tread on the lion and cobra;
you will trample the young lion and serpent.

14 "Because he loves Me, I will deliver him;
because he knows My name, I will protect him.
15 When he calls out to Me,
I will answer him;
I will be with him in trouble.
I will deliver him and honor him.
16 With long life I will satisfy him
and show him My salvation."

† **90:17** Or beauty * **91:1** Hebrew Shaddai † **91:12** Cited in Matthew 4:6 and Luke 4:10–11

92

How Great Are Your Works!
A Psalm. A song for the Sabbath day.

1 It is good to praise the LORD,
and to sing praises to Your name, O Most High,
2 to proclaim Your loving devotion in the morning
and Your faithfulness at night
3 with the ten-stringed harp
and the melody of the lyre.

4 For You, O LORD, have made me glad by Your deeds;
I sing for joy at the works of Your hands.
5 How great are Your works, O LORD,
how deep are Your thoughts!
6 A senseless man does not know,
and a fool does not understand,
7 that though the wicked sprout like grass,
and all evildoers flourish,
they will be forever destroyed.

8 But You, O LORD, are exalted forever!

9 For surely Your enemies, O LORD,
surely Your enemies will perish;
all evildoers will be scattered.
10 But You have exalted my horn like that of a wild ox;
with fine oil I have been anointed.
11 My eyes see the downfall of my enemies;
my ears hear the wailing of my wicked foes.*

12 The righteous will flourish like a palm tree,
and grow like a cedar in Lebanon.
13 Planted in the house of the LORD,
they will flourish in the courts of our God.
14 In old age they will still bear fruit;
healthy and green they will remain,
15 to proclaim, "The LORD is upright; He is my Rock,
and in Him there is no unrighteousness."

93

The LORD Reigns!
(Psalms 99:1–9)
1 The LORD reigns! He is robed in majesty;
the LORD has clothed and armed Himself with strength.
The world indeed is firmly established;
it cannot be moved.
2 Your throne was established long ago;
You are from all eternity.

* **92:11** Or my ears hear evildoers when they rise against me

3 The floodwaters have risen, O LORD;
the rivers have raised their voice;
the seas lift up their pounding waves.
4 Above the roar of many waters—
the mighty breakers of the sea—
the LORD on high is majestic.

5 Your testimonies are fully confirmed;
holiness adorns Your house, O LORD,
for all the days to come.

94

The LORD Will Not Forget His People
1 O LORD, God of vengeance,
O God of vengeance, shine forth.
2 Rise up, O Judge of the earth;
render a reward to the proud.
3 How long will the wicked, O LORD,
how long will the wicked exult?

4 They pour out arrogant words;
all workers of iniquity boast.
5 They crush Your people, O LORD;
they oppress Your heritage.
6 They kill the widow and the foreigner;
they murder the fatherless.
7 They say, "The LORD does not see;
the God of Jacob pays no heed."

8 Take notice, O senseless among the people!
O fools, when will you be wise?
9 He who affixed the ear, can He not hear?
He who formed the eye, can He not see?
10 He who admonishes the nations, does He not discipline?
He who teaches man, does He lack knowledge?
11 The LORD knows the thoughts of man,
that they are futile.*

12 Blessed is the man You discipline, O LORD,
and teach from Your law,
13 to grant him relief from days of trouble,
until a pit is dug for the wicked.
14 For the LORD will not forsake His people;
He will never abandon His heritage.
15 Surely judgment will again be righteous,
and all the upright in heart will follow it.

16 Who will rise up for me against the wicked?
Who will stand for me against the workers of iniquity?

* **94:11** Cited in 1 Corinthians 3:20

17 Unless the LORD had been my helper,
I would soon have dwelt in the abode of silence.
18 If I say, “My foot is slipping,”
Your loving devotion, O LORD, supports me.
19 When anxiety overwhelms me,
Your consolation delights my soul.

20 Can a corrupt throne be Your ally—
one devising mischief by decree?
21 They band together against the righteous
and condemn the innocent to death.†
22 But the LORD has been my stronghold,
and my God is my rock of refuge.
23 He will bring upon them their own iniquity
and destroy them for their wickedness.
The LORD our God will destroy them.

95

Do Not Harden Your Hearts
(Hebrews 3:7–11)
1 Come, let us sing for joy to the LORD;
let us shout to the Rock of our salvation!
2 Let us enter His presence with thanksgiving;
let us make a joyful noise to Him in song.

3 For the LORD is a great God,
a great King above all gods.
4 In His hand are the depths of the earth,
and the mountain peaks belong to Him.
5 The sea is His, for He made it,
and His hands formed the dry land.

6 O come, let us worship and bow down;
let us kneel before the LORD our Maker.
7 For He is our God,
and we are the people of His pasture,
the sheep under His care.

Today, if you hear His voice,
8 do not harden your hearts
as you did at Meribah,*
in the day at Massah in the wilderness,†
9 where your fathers tested and tried Me,
though they had seen My work.
10 For forty years I was angry with that generation,
and I said, “They are a people whose hearts go astray,‡
and they have not known My ways.”

† **94:21** Or condemn innocent blood * **95:8** LXX as you did in the rebellion; Meribah means quarreling; see Exodus 17:7; cited in Hebrews 3:15 and Hebrews 4:7. † **95:8** LXX in the day of testing in the wilderness; Massah means testing; see Exodus 17:7. ‡ **95:10** LXX They always go astray in the heart

11 So I swore on oath in My anger,
"They shall never enter My rest."§

96

Sing to the LORD, All the Earth
(1 Chronicles 16:23–36)
1 Sing to the LORD a new song;
sing to the LORD, all the earth.
2 Sing to the LORD, bless His name;
proclaim His salvation day after day.
3 Declare His glory among the nations,
His wonderful deeds among all peoples.

4 For great is the LORD, and greatly to be praised;
He is to be feared above all gods.
5 For all the gods of the nations are idols,
but it is the LORD who made the heavens.
6 Splendor and majesty are before Him;
strength and beauty fill His sanctuary.

7 Ascribe to the LORD, O families of the nations,
ascribe to the LORD glory and strength.
8 Ascribe to the LORD the glory due His name;
bring an offering and enter His courts.
9 Worship the LORD in the splendor of His holiness;
tremble before Him, all the earth.

10 Declare among the nations: "The LORD reigns!"
The world is firmly established; it cannot be moved;
He will judge the peoples with equity.

11 Let the heavens be glad
and the earth rejoice;
let the sea resound,
and all that fills it.
12 Let the fields exult,
and all that is in them.
Then all the trees of the forest
will sing for joy
13 before the LORD,
for He is coming—
He is coming to judge the earth.
He will judge the world in righteousness
and the peoples in His faithfulness.

97

Let the Earth Rejoice
1 The LORD reigns, let the earth rejoice;
let the distant shores be glad.

§ **95:11** Cited in Hebrews 3:7–11, Hebrews 4:3, and Hebrews 4:5

2 Clouds and darkness surround Him;
righteousness and justice are His throne's foundation.
3 Fire goes before Him
and consumes His foes on every side.
4 His lightning illuminates the world;
the earth sees and trembles.
5 The mountains melt like wax
at the presence of the LORD,
before the Lord of all the earth.
6 The heavens proclaim His righteousness;
all the peoples see His glory.

7 All worshipers of images are put to shame—
those who boast in idols.
Worship Him, all you gods!
8 Zion hears and rejoices,
and the towns of Judah exult
because of Your judgments, O LORD.
9 For You, O LORD, are Most High over all the earth;
You are exalted far above all gods.

10 Hate evil, O you who love the LORD!
He preserves the souls of His saints;
He delivers them from the hand of the wicked.
11 Light shines * on the righteous,
gladness on the upright in heart.
12 Rejoice in the LORD, you righteous ones,
and praise His holy name.

98

Sing to the LORD a New Song
(Psalms 149:1–9; Isaiah 42:10–17)
A Psalm.

1 Sing to the LORD a new song,
for He has done wonders;
His right hand and holy arm
have gained Him the victory.
2 The LORD has proclaimed His salvation
and revealed His righteousness to the nations.
3 He has remembered His love and faithfulness
to the house of Israel;
all the ends of the earth
have seen the salvation of our God.

4 Make a joyful noise to the LORD, all the earth;
break forth—let your cry ring out, and sing praises!
5 Sing praises to the LORD with the lyre,
in melodious song with the harp.
6 With trumpets and the blast of the ram's horn

* **97:11** One Hebrew manuscript, LXX, Syriac, and Vulgate; most Hebrew manuscripts Light is sown

shout for joy before the LORD, the King.

7 Let the sea resound, and all that fills it,
the world, and all who dwell in it.
8 Let the rivers clap their hands,
let the mountains sing together for joy
9 before the LORD,
for He comes to judge the earth.
He will judge the world with righteousness
and the peoples with equity.

99

The LORD Reigns!
(Psalms 93:1–5)
1 The LORD reigns;
let the nations tremble!
He is enthroned above the cherubim;
let the earth quake!
2 Great is the LORD in Zion;
He is exalted above all the peoples.
3 Let them praise Your great and awesome name—
He is holy!*

4 The mighty King loves justice.†
You have established equity;
You have exercised justice
and righteousness in Jacob.
5 Exalt the LORD our God,
and worship at His footstool;
He is holy!

6 Moses and Aaron were among His priests;
Samuel was among those who called on His name.
They called to the LORD and He answered.
7 He spoke to them from the pillar of cloud;
they kept His decrees and the statutes He gave them.
8 O LORD our God, You answered them.
You were a forgiving God to them,
yet an avenger of their misdeeds.

9 Exalt the LORD our God
and worship at His holy mountain,
for the LORD our God is holy.

100

Make a Joyful Noise
(Psalms 66:1–20)
A Psalm of thanksgiving.

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* **99:3** Or it is holy! † **99:4** Or The might of the King loves justice.

1 Make a joyful noise to the LORD,
all the earth.

2 Serve the LORD with gladness;
come into His presence with joyful songs.
3 Know that the LORD is God.
It is He who made us, and we are His;*
we are His people, and the sheep of His pasture.
4 Enter His gates with thanksgiving
and His courts with praise;
give thanks to Him and bless His name.

5 For the LORD is good,
and His loving devotion endures forever;
His faithfulness continues to all generations.

101

I Will Set No Worthless Thing before My Eyes
A Psalm of David.
1 I will sing of Your loving devotion and justice;
to You, O LORD, I will sing praises.

2 I will ponder the way that is blameless—
when will You come to me?
I will walk in my house
with integrity of heart.
3 I will set no worthless thing
before my eyes.
I hate the work of those who fall away;
it shall not cling to me.
4 A perverse heart shall depart from me;
I will know nothing of evil.

5 Whoever slanders his neighbor in secret,
I will put to silence;
the one with haughty eyes and a proud heart,
I will not endure.
6 My eyes favor the faithful of the land,
that they may dwell with me;
he who walks in the way of integrity
shall minister to me.

7 No one who practices deceit
shall dwell in my house;
no one who tells lies
shall stand in my presence.
8 Every morning I will remove all the wicked of the land,
that I may cut off every evildoer from the city of the LORD.

* **100:3** Or and not we ourselves

102

The Prayer of the Afflicted
A prayer of one who is afflicted, when he grows faint and pours out his lament before the LORD.

1 Hear my prayer, O LORD;
let my cry for help come before You.
2 Do not hide Your face from me
in my day of distress.
Incline Your ear to me;
answer me quickly when I call.

3 For my days vanish like smoke,
and my bones burn like glowing embers.
4 My heart is afflicted, and withered like grass;
I even forget to eat my bread.
5 Through my loud groaning
my flesh clings to my bones.
6 I am like a desert owl,
like an owl among the ruins.
7 I lie awake;
I am like a lone bird on a housetop.

8 All day long my enemies taunt me;
they ridicule me and curse me.
9 For I have eaten ashes like bread
and mixed my drink with tears
10 because of Your indignation and wrath,
for You have picked me up and cast me aside.
11 My days are like lengthening shadows,
and I wither away like grass.

12 But You, O LORD, sit enthroned forever;
Your renown endures to all generations.
13 You will rise up and have compassion on Zion,
for it is time to show her favor—
the appointed time has come.
14 For Your servants delight in her stones
and take pity on her dust.

15 So the nations will fear the name of the LORD,
and all the kings of the earth will fear Your glory.
16 For the LORD will rebuild Zion;
He has appeared in His glory.
17 He will turn toward the prayer of the destitute;
He will not despise their prayer.

18 Let this be written for the generation to come,
so that a people not yet created may praise the LORD.
19 For He looked down from the heights of His sanctuary;
the LORD gazed out from heaven to earth

20 to hear a prisoner's groaning,
to release those condemned to death,
21 that they may proclaim the name of the LORD in Zion
and praise Him in Jerusalem,
22 when peoples and kingdoms assemble
to serve the LORD.

23 He has broken my strength on the way;
He has cut short my days.
24 I say: "O my God, do not take me in the midst of my days!
Your years go on through all generations.
25 In the beginning You laid the foundations of the earth,
and the heavens are the work of Your hands.
26 They will perish, but You remain;
they will all wear out like a garment.
Like clothing You will change them,
and they will be passed on.
27 But You remain the same,
and Your years will never end.*
28 The children of Your servants will dwell securely,
and their descendants will be established before You."

103

Bless the LORD, O My Soul
Of David.

1 Bless the LORD, O my soul;
all that is within me, bless His holy name.
2 Bless the LORD, O my soul,
and do not forget all His kind deeds—
3 He who forgives all your iniquities
and heals all your diseases,
4 who redeems your life from the Pit
and crowns you with loving devotion and compassion,
5 who satisfies you with good things,
so that your youth is renewed like the eagle's.

6 The LORD executes righteousness
and justice for all the oppressed.
7 He made known His ways to Moses,
His deeds to the people of Israel.
8 The LORD is compassionate and gracious,
slow to anger, abounding in loving devotion.
9 He will not always accuse us,
nor harbor His anger forever.
10 He has not dealt with us according to our sins
or repaid us according to our iniquities.

11 For as high as the heavens are above the earth,
so great is His loving devotion for those who fear Him.

* **102:27** Cited in Hebrews 1:10–12

12 As far as the east is from the west,
so far has He removed our transgressions from us.
13 As a father has compassion on his children,
so the LORD has compassion on those who fear Him.
14 For He knows our frame;
He is mindful that we are dust.

15 As for man, his days are like grass—
he blooms like a flower of the field;
16 when the wind passes over, it vanishes,
and its place remembers it no more.
17 But from everlasting to everlasting
the loving devotion of the LORD
extends to those who fear Him,
and His righteousness to their children's children—
18 to those who keep His covenant
and remember to obey His precepts.
19 The LORD has established His throne in heaven,
and His kingdom rules over all.

20 Bless the LORD, all His angels mighty in strength
who carry out His word,
who hearken to the voice of His command.
21 Bless the LORD, all His hosts,
you servants who do His will.
22 Bless the LORD, all His works
in all places of His dominion.

Bless the LORD, O my soul!

104

How Many Are Your Works, O LORD!
1 Bless the LORD, O my soul!

O LORD my God, You are very great;
You are clothed with splendor and majesty.
2 He wraps Himself in light as with a garment;
He stretches out the heavens like a tent,
3 laying the beams of His chambers
in the waters above,
making the clouds His chariot,
walking on the wings of the wind.
4 He makes the winds His messengers,
flames of fire His servants.*

5 He set the earth on its foundations,
never to be moved.
6 You covered it with the deep like a garment;
the waters stood above the mountains.
7 At Your rebuke the waters fled;

* **104:4** LXX He makes His angels winds, His servants flames of fire. Cited in Hebrews 1:7

at the sound of Your thunder they hurried away—
8 the mountains rose and the valleys sank
to the place You assigned for them—
9 You set a boundary they cannot cross,
that they may never again cover the earth.

10 He sends forth springs in the valleys;
they flow between the mountains.
11 They give drink to every beast of the field;
the wild donkeys quench their thirst.
12 The birds of the air nest beside the springs;
they sing among the branches.
13 He waters the mountains from His chambers;
the earth is satisfied by the fruit of His works.

14 He makes the grass grow for the livestock
and provides crops for man to cultivate,
bringing forth food from the earth:
15 wine that gladdens the heart of man,
oil that makes his face to shine,
and bread that sustains his heart.
16 The trees of the LORD have their fill,
the cedars of Lebanon that He planted,
17 where the birds build their nests;
the stork makes her home in the cypresses.†
18 The high mountains are for the wild goats,
the cliffs a refuge for the rock badgers.‡

19 He made the moon to mark the seasons;
the sun knows when to set.
20 You bring darkness, and it becomes night,
when all the beasts of the forest prowl.
21 The young lions roar for their prey
and seek their food from God.
22 The sun rises, and they withdraw;
they lie down in their dens.
23 Man goes forth to his work
and to his labor until evening.

24 How many are Your works, O LORD!
In wisdom You have made them all;
the earth is full of Your creatures.
25 Here is the sea, vast and wide,
teeming with creatures beyond number,
living things both great and small.
26 There the ships pass,
and Leviathan, which You formed to frolic there.

27 All creatures look to You
to give them their food in due season.

† **104:17** Or pines or junipers or firs ‡ **104:18** Or the coneys or the hyraxes

28 When You give it to them,
they gather it up;
when You open Your hand,
they are satisfied with good things.
29 When You hide Your face,
they are terrified;
when You take away their breath,
they die and return to dust.
30 When You send Your Spirit,§
they are created,
and You renew
the face of the earth.

31 May the glory of the LORD endure forever;
may the LORD rejoice in His works.
32 He looks on the earth,
and it trembles;
He touches the mountains,
and they smolder.
33 I will sing to the LORD all my life;
I will sing praise to my God while I have my being.
34 May my meditation be pleasing to Him,
for I rejoice in the LORD.
35 May sinners vanish from the earth
and the wicked be no more.

Bless the LORD, O my soul.

Hallelujah!*

105

Tell of His Wonders
(1 Chronicles 16:7–22)
1 Give thanks to the LORD, call upon His name;
make known His deeds among the nations.
2 Sing to Him, sing praises to Him;
tell of all His wonders.
3 Glory in His holy name;
let the hearts of those who seek the LORD rejoice.
4 Seek out the LORD and His strength;
seek His face always.
5 Remember the wonders He has done,
His marvels, and the judgments He has pronounced,
6 O offspring of His servant Abraham,
O sons of Jacob, His chosen ones.

7 He is the LORD our God;
His judgments carry throughout the earth.
8 He remembers His covenant forever,
the word He ordained for a thousand generations—

§ **104:30** Or breath * **104:35** Or Hallelu YAH, meaning Praise the LORD

9 the covenant He made with Abraham,
and the oath He swore to Isaac.
10 He confirmed it to Jacob as a decree,
to Israel as an everlasting covenant:
11 “I will give you the land of Canaan
as the portion of your inheritance.”

12 When they were few in number,
few indeed, and strangers in the land,
13 they wandered from nation to nation,
from one kingdom to another.
14 He let no man oppress them;
He rebuked kings on their behalf:
15 “Do not touch My anointed ones!
Do no harm to My prophets!”

16 He called down famine on the land
and cut off all their supplies * of food.
17 He sent a man before them—
Joseph, sold as a slave.
18 They bruised his feet with shackles
and placed his neck in irons,
19 until his prediction came true
and the word of the LORD proved him right.
20 The king sent and released him;
the ruler of peoples set him free.
21 He made him master of his household,
ruler over all his substance,
22 to instruct † his princes as he pleased
and teach his elders wisdom.

23 Then Israel entered Egypt;
Jacob dwelt in the land of Ham.
24 And the LORD made His people very fruitful,
more numerous than their foes,
25 whose hearts He turned to hate His people,
to conspire against His servants.
26 He sent Moses His servant,
and Aaron, whom He had chosen.
27 They performed His miraculous signs among them,
and wonders in the land of Ham.
28 He sent darkness, and it became dark—
yet they defied His words.‡

29 He turned their waters to blood
and caused their fish to die.
30 Their land teemed with frogs,
even in their royal chambers.
31 He spoke, and insects swarmed—
gnats throughout their country.

* **105:16** Hebrew staff † **105:22** LXX and Syriac; MT to bind ‡ **105:28** LXX and Syriac; Hebrew for had they not defied His words?

32 He gave them hail for rain,
with lightning throughout their land.
33 He struck their vines and fig trees
and shattered the trees of their country.
34 He spoke, and the locusts came—
young locusts without number.
35 They devoured every plant in their land
and consumed the produce of their soil.
36 Then He struck all the firstborn in their land,
the firstfruits of all their vigor.

37 He brought Israel out with silver and gold,
and none among His tribes stumbled.
38 Egypt was glad when they departed,
for the dread of Israel had fallen on them.
39 He spread a cloud as a covering
and a fire to light up the night.
40 They asked, and He brought quail
and satisfied them with the bread of heaven.
41 He opened a rock, and water gushed out;
it flowed like a river in the desert.
42 For He remembered His holy promise
to Abraham His servant.
43 He brought forth His people with rejoicing,
His chosen with shouts of joy.
44 He gave them the lands of the nations,
that they might inherit the fruit of others' labor,
45 that they might keep His statutes
and obey His laws.

Hallelujah!§

106

Give Thanks to the LORD, for He Is Good

1 Hallelujah! *

Give thanks to the LORD, for He is good;
His loving devotion endures forever.
2 Who can describe the mighty acts of the LORD
or fully proclaim His praise?
3 Blessed are those who uphold justice,
who practice righteousness at all times.

4 Remember me, O LORD, in Your favor to Your people;
visit me with Your salvation,
5 that I may see the prosperity of Your chosen ones,
and rejoice in the gladness of Your nation,
and give glory with Your inheritance.

§ **105:45** Or Hallelu YAH, meaning Praise the LORD * **106:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 48

6 We have sinned like our fathers;
we have done wrong and acted wickedly.
7 Our fathers in Egypt did not grasp Your wonders
or remember Your abundant kindness;
but they rebelled by the sea,
there at the Red Sea.†
8 Yet He saved them for the sake of His name,
to make His power known.
9 He rebuked the Red Sea, and it dried up;
He led them through the depths as through a desert.
10 He saved them from the hand that hated them;
He redeemed them from the hand of the enemy.
11 The waters covered their foes;
not one of them remained.
12 Then they believed His promises
and sang His praise.

13 Yet they soon forgot His works
and failed to wait for His counsel.
14 They craved intensely in the wilderness
and tested God in the desert.
15 So He granted their request,
but sent a wasting disease upon them.

16 In the camp they envied Moses,
as well as Aaron, the holy one of the LORD.
17 The earth opened up and swallowed Dathan;
it covered the assembly of Abiram.
18 Then fire blazed through their company;
flames consumed the wicked.

19 At Horeb ‡ they made a calf
and worshiped a molten image.
20 They exchanged their Glory §
for the image of a grass-eating ox.
21 They forgot God their Savior,
who did great things in Egypt,
22 wondrous works in the land of Ham,
and awesome deeds by the Red Sea.
23 So He said He would destroy them—
had not Moses His chosen one
stood before Him in the breach
to divert His wrath from destroying them.

24 They despised the pleasant land;
they did not believe His promise.
25 They grumbled in their tents
and did not listen to the voice of the LORD.
26 So He raised His hand and swore
to cast them down in the wilderness,

† **106:7** Or the Sea of Reeds; also in verses 9 and 22 ‡ **106:19** That is, Mount Sinai, or possibly a mountain in the range containing Mount Sinai § **106:20** Or their glorious God

27 to disperse * their offspring among the nations
and scatter them throughout the lands.

28 They yoked themselves to Baal of Peor
and ate sacrifices offered to lifeless gods.
29 So they provoked the LORD to anger with their deeds,
and a plague broke out among them.
30 But Phinehas stood and intervened,
and the plague was restrained.
31 It was credited to him as righteousness
for endless generations to come.

32 At the waters of Meribah † they angered the LORD,
and trouble came to Moses because of them.
33 For they rebelled against His Spirit,‡
and Moses spoke rashly with his lips.

34 They did not destroy the peoples
as the LORD had commanded them,
35 but they mingled with the nations
and adopted their customs.
36 They worshiped their idols,
which became a snare to them.
37 They sacrificed their sons
and their daughters to demons.
38 They shed innocent blood—
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan,
and the land was polluted with blood.
39 They defiled themselves by their actions
and prostituted themselves by their deeds.

40 So the anger of the LORD burned against His people,
and He abhorred His own inheritance.
41 He delivered them into the hand of the nations,
and those who hated them ruled over them.
42 Their enemies oppressed them,
and subdued them under their hand.
43 Many times He rescued them,
but they were bent on rebellion
and sank down in their iniquity.

44 Nevertheless He heard their cry;
He took note of their distress.
45 And He remembered His covenant with them,
and relented by the abundance of His loving devotion.
46 He made them objects of compassion
to all who held them captive.

47 Save us, O LORD our God,

* **106:27** Or cast down or cause to fall † **106:32** Meribah means quarreling; see Exodus 17:7.
‡ **106:33** Or they provoked His Spirit

and gather us from the nations,
that we may give thanks to Your holy name,
that we may glory in Your praise.

48 Blessed be the LORD, the God of Israel,
from everlasting to everlasting.

Let all the people say, “Amen!”

Hallelujah!

BOOK V

107

Psalms 107—150

Thanksgiving for Deliverance
(Matthew 8:23–27; Mark 4:35–41; Luke 8:22–25)
1 Give thanks to the LORD, for He is good;
His loving devotion endures forever.
2 Let the redeemed of the LORD say so,
whom He has redeemed from the hand of the enemy
3 and gathered from the lands,
from east and west, from north and south.*

4 Some wandered in desert wastelands,
finding no path to a city in which to dwell.
5 They were hungry and thirsty;
their soul fainted within them.
6 Then they cried out to the LORD in their trouble,
and He delivered them from their distress.
7 He led them on a straight path
to reach a city where they could live.
8 Let them give thanks to the LORD for His loving devotion
and His wonders to the sons of men.
9 For He satisfies the thirsty
and fills the hungry with good things.

10 Some sat in darkness and in the shadow of death,
prisoners in affliction and chains,
11 because they rebelled against the words of God
and despised the counsel of the Most High.
12 He humbled their hearts with hard labor;
they stumbled, and there was no one to help.
13 Then they cried out to the LORD in their trouble,
and He saved them from their distress.
14 He brought them out of darkness and the shadow of death
and broke away their chains.
15 Let them give thanks to the LORD for His loving devotion
and His wonders to the sons of men.
16 For He has broken down the gates of bronze
and cut through the bars of iron.

* **107:3** Hebrew north and the sea

17 Fools, in their rebellious ways,
and through their iniquities, suffered affliction.
18 They loathed all food
and drew near to the gates of death.
19 Then they cried out to the LORD in their trouble,
and He saved them from their distress.
20 He sent forth His word and healed them;
He rescued them from the Pit.
21 Let them give thanks to the LORD for His loving devotion
and His wonders to the sons of men.
22 Let them offer sacrifices of thanksgiving
and declare His works with rejoicing.

23 Others went out to sea in ships,
conducting trade on the mighty waters.
24 They saw the works of the LORD,
and His wonders in the deep.
25 For He spoke and raised a tempest
that lifted the waves of the sea.
26 They mounted up to the heavens, then sunk to the depths;
their courage melted in their anguish.
27 They reeled and staggered like drunkards,
and all their skill was useless.†

28 Then they cried out to the LORD in their trouble,
and He brought them out of their distress.
29 He calmed the storm to a whisper,
and the waves of the sea ‡ were hushed.
30 They rejoiced in the silence,
and He guided them to the harbor they desired.
31 Let them give thanks to the LORD for His loving devotion
and His wonders to the sons of men.
32 Let them exalt Him in the assembly of the people
and praise Him in the council of the elders.

33 He turns rivers into deserts,
springs of water into thirsty ground,
34 and fruitful land into fields of salt,
because of the wickedness of its dwellers.
35 He turns a desert into pools of water
and a dry land into flowing springs.
36 He causes the hungry to settle there,
that they may establish a city in which to dwell.
37 They sow fields and plant vineyards
that yield a fruitful harvest.
38 He blesses them, and they multiply greatly;
He does not let their herds diminish.

39 When they are decreased and humbled
by oppression, evil, and sorrow,

† **107:27** Or and all their wisdom was swallowed up or and they were at their wits' end
‡ **107:29** DSS; MT their waves

40 He pours out contempt on the nobles
and makes them wander in a trackless wasteland.
41 But He lifts the needy from affliction
and increases their families like flocks.
42 The upright see and rejoice,
and all iniquity shuts its mouth.

43 Let him who is wise pay heed to these things
and consider the loving devotion of the LORD.

108

Israel's Kingdom Blessing
(Psalms 57:1–11; Psalms 60:1–12)
A song. A Psalm of David.

1 My heart is steadfast, O God;
I will sing and make music with all my being.*
2 Awake, O harp and lyre!
I will awaken the dawn.
3 I will praise You, O LORD, among the nations;
I will sing Your praises among the peoples.
4 For Your loving devotion extends beyond the heavens,
and Your faithfulness reaches to the clouds.
5 Be exalted, O God, above the heavens;
may Your glory cover all the earth.
6 Respond and save us with Your right hand,
that Your beloved may be delivered.

7 God has spoken from His sanctuary:†
"I will triumph!
I will parcel out Shechem
and apportion the Valley of Succoth.
8 Gilead is Mine, and Manasseh is Mine;
Ephraim is My helmet, Judah is My scepter.
9 Moab is My washbasin;
upon Edom I toss My sandal;
over Philistia I shout in triumph."

10 Who will bring me to the fortified city?
Who will lead me to Edom?
11 Have You not rejected us, O God?
Will You no longer march out, O God, with our armies?
12 Give us aid against the enemy,
for the help of man is worthless.
13 With God we will perform with valor,
and He will trample our enemies.

* **108:1** Or with my glory † **108:7** Or in His holiness

109

The Song of the Slandered
For the choirmaster. A Psalm of David.

1 O God of my praise,
be not silent.
2 For wicked and deceitful mouths open against me;
they speak against me with lying tongues.
3 They surround me with hateful words
and attack me without cause.
4 In return for my love they accuse me,
but I am a man of prayer.
5 They repay me evil for good,
and hatred for my love.

6 Set over him a wicked man;
let an accuser stand at his right hand.
7 When he is tried, let him be found guilty,
and may his prayer be regarded as sin.
8 May his days be few;
may another take his position.*
9 May his children be fatherless
and his wife a widow.
10 May his children wander as beggars,
seeking sustenance † far from their ruined homes.
11 May the creditor seize all he owns,
and strangers plunder the fruits of his labor.
12 May there be no one to extend kindness to him,
and no one to favor his fatherless children.
13 May his descendants be cut off;
may their name be blotted out from the next generation.
14 May the iniquity of his fathers be remembered before the LORD,
and the sin of his mother never be blotted out.
15 May their sins always remain before the LORD,
that He may cut off their memory from the earth.

16 For he never thought to show kindness,
but pursued the poor and needy and brokenhearted,
even to their death.
17 The cursing that he loved,
may it fall on him;
the blessing in which he refused to delight,
may it be far from him.
18 The cursing that he wore like a coat,
may it soak into his body like water,
and into his bones like oil.
19 May it be like a robe wrapped about him,
like a belt tied forever around him.
20 May this be the LORD's reward to my accusers,
to those who speak evil against me.

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* **109:8** Cited in Acts 1:20 † **109:10** Hebrew; LXX may they be driven

21 But You, O GOD, the Lord,
deal kindly with me for the sake of Your name;
deliver me by the goodness of Your loving devotion.
22 For I am poor and needy;
my heart is wounded within me.
23 I am fading away like a lengthening shadow;
I am shaken off like a locust.
24 My knees are weak from fasting,
and my body grows lean and gaunt.
25 I am an object of scorn to my accusers;
when they see me, they shake their heads.

26 Help me, O LORD my God;
save me according to Your loving devotion.
27 Let them know that this is Your hand,
that You, O LORD, have done it.
28 Though they curse, You will bless.
When they rise up, they will be put to shame,
but Your servant will rejoice.
29 May my accusers be clothed with disgrace;
may they wear their shame like a robe.
30 With my mouth I will thank the LORD profusely;
I will praise Him in the presence of many.
31 For He stands at the right hand of the needy one,
to save him from the condemners of his soul.

110

God's Faithful Messiah
(Genesis 14:17–24; Hebrews 5:1–10)
A Psalm of David.

1 The LORD said to my Lord:
"Sit at My right hand
until I make Your enemies
a footstool for Your feet."*

2 The LORD extends Your mighty scepter from Zion:
"Rule in the midst of Your enemies."
3 Your people shall be willing
on Your day of battle.
Arrayed in holy splendor, from the womb of the dawn,
to You belongs the dew of Your youth.

4 The LORD has sworn
and will not change His mind:
"You are a priest forever
in the order of Melchizedek."†

5 The Lord is at Your right hand;

* **110:1** Cited in Matthew 22:44, Mark 12:36; Luke 20:42–43, Acts 2:34–35, and Hebrews 1:13
† **110:4** Cited in Hebrews 5:6, Hebrews 7:17, and Hebrews 7:21

He will crush kings in the day of His wrath.
6 He will judge the nations, heaping up the dead;
He will crush the leaders far and wide.
7 He will drink from the brook by the road;
therefore He will lift up His head.

111

Majestic Is His Work

1 Hallelujah! *

I will give thanks to the LORD with all my heart
in the council of the upright and in the assembly.

2 Great are the works of the LORD;
they are pondered by all who delight in them.
3 Splendid and majestic is His work;
His righteousness endures forever.
4 He has caused His wonders to be remembered;
the LORD is gracious and compassionate.
5 He provides food for those who fear Him;
He remembers His covenant forever.

6 He has shown His people the power of His works
by giving them the inheritance of the nations.
7 The works of His hands are truth and justice;
all His precepts are trustworthy.
8 They are upheld forever and ever,
enacted in truth and uprightness.
9 He has sent redemption to His people;
He has ordained His covenant forever;
holy and awesome is His name.

10 The fear of the LORD is the beginning of wisdom;
all who follow His precepts gain rich understanding.

His praise endures forever!

112

The Blessed Fear of the LORD
(Psalms 128:1–6)

1 Hallelujah!*

Blessed is the man who fears the LORD,
who greatly delights in His commandments.
2 His descendants will be mighty in the land;
the generation of the upright will be blessed.
3 Wealth and riches are in his house,

* **111:1** Or Hallelu YAH, meaning Praise the LORD. This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet. * **112:1** Or Hallelu YAH, meaning Praise the LORD. This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet.

and his righteousness endures forever.
4 Light dawns in the darkness for the upright—
for the gracious, compassionate, and righteous.

5 It is well with the man who is generous and lends freely,
whose affairs are guided by justice.
6 Surely he will never be shaken;
the righteous man will be remembered forever.
7 He does not fear bad news;
his heart is steadfast, trusting in the LORD.
8 His heart is assured; he does not fear,
until he looks in triumph on his foes.
9 He has scattered abroad his gifts to the poor;
his righteousness endures forever;†
his horn will be lifted high in honor.

10 The wicked man will see and be grieved;
he will gnash his teeth and waste away;
the desires of the wicked will perish.

113

The LORD Exalts the Humble
(1 Samuel 1:1–8)
1 Hallelujah!*

Give praise, O servants of the LORD;
praise the name of the LORD.
2 Blessed be the name of the LORD
both now and forevermore.
3 From where the sun rises to where it sets,
the name of the LORD is praised.

4 The LORD is exalted over all the nations,
His glory above the heavens.
5 Who is like the LORD our God,
the One enthroned on high?
6 He humbles Himself to behold
the heavens and the earth.

7 He raises the poor from the dust
and lifts the needy from the dump
8 to seat them with nobles,
with the princes of His people.
9 He settles the barren woman in her home
as a joyful mother to her children.

Hallelujah!

114

A Psalm of Exodus

† **112:9** Cited in 2 Corinthians 9:9 * **113:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 9

1 When Israel departed from Egypt,
the house of Jacob from a people of foreign tongue,
2 Judah became God's sanctuary,
and Israel His dominion.

3 The sea observed and fled;
the Jordan turned back;
4 the mountains skipped like rams,
the hills like lambs.
5 Why was it, O sea, that you fled,
O Jordan, that you turned back,
6 O mountains, that you skipped like rams,
O hills, like lambs?

7 Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob,
8 who turned the rock into a pool,
the flint into a fountain of water!

115

To Your Name Be the Glory
(Psalms 135:1–21)
1 Not to us, O LORD, not to us,
but to Your name be the glory,
because of Your loving devotion,
because of Your faithfulness.

2 Why should the nations say,
"Where is their God?"

3 Our God is in heaven;
He does as He pleases.

4 Their idols are silver and gold,
made by the hands of men.
5 They have mouths, but cannot speak;
they have eyes, but cannot see;
6 they have ears, but cannot hear;
they have noses, but cannot smell;
7 they have hands, but cannot feel;
they have feet, but cannot walk;
they cannot even clear their throats.*
8 Those who make them become like them,
as do all who trust in them.

9 O Israel,† trust in the LORD!
He is their help and shield.
10 O house of Aaron, trust in the LORD!
He is their help and shield.
11 You who fear the LORD, trust in the LORD!

* **115:7** Literally they cannot utter with their throat † **115:9** MT; many Hebrew manuscripts, LXX, and Syriac O house of Israel

He is their help and shield.
12 The LORD is mindful of us;
He will bless us.
He will bless the house of Israel;
He will bless the house of Aaron;
13 He will bless those who fear the LORD—
small and great alike.

14 May the LORD give you increase,
both you and your children.
15 May you be blessed by the LORD,
the Maker of heaven and earth.

16 The highest heavens belong to the LORD,
but the earth He has given to mankind.
17 It is not the dead who praise the LORD,
nor any who descend into silence.
18 But it is we who will bless the LORD,
both now and forevermore.

Hallelujah![‡]

116

The LORD Has Heard My Voice

1 I love the LORD, for He has heard my voice—
my appeal for mercy.
2 Because He has inclined His ear to me,
I will call on Him as long as I live.

3 The ropes of death entangled me;
the anguish of Sheol overcame me;
I was confronted by trouble and sorrow.
4 Then I called on the name of the LORD:
"O LORD, deliver my soul!"

5 The LORD is gracious and righteous;
our God is full of compassion.
6 The LORD preserves the simplehearted;
I was helpless, and He saved me.
7 Return to your rest, O my soul,
for the LORD has been good to you.
8 For You have delivered my soul from death,
my eyes from tears, my feet from stumbling.

9 I will walk before the LORD
in the land of the living.
10 I believed, therefore I said,[*]
"I am greatly afflicted."
11 In my alarm I said,

[‡] **115:18** Or Hallelu YAH, meaning Praise the LORD [*] **116:10** LXX therefore I have spoken; cited in 2 Corinthians 4:13

"All men are liars!"

12 How can I repay the LORD
for all His goodness to me?
13 I will lift the cup of salvation
and call on the name of the LORD.
14 I will fulfill my vows to the LORD
in the presence of all His people.

15 Precious in the sight of the LORD
is the death of His saints.
16 Truly, O LORD, I am Your servant;
I am Your servant, the son of Your maidservant;
You have broken my bonds.

17 I will offer to You a sacrifice of thanksgiving
and call on the name of the LORD.
18 I will fulfill my vows to the LORD
in the presence of all His people,
19 in the courts of the LORD's house,
in your midst, O Jerusalem.

Hallelujah![†]

117

Extol Him, All You Peoples
1 Praise the LORD, all you nations!
Extol Him, all you peoples![*]
2 For great is His loving devotion toward us,
and the faithfulness of the LORD endures forever.

Hallelujah![†]

118

The LORD Is on My Side
1 Give thanks to the LORD, for He is good;
His loving devotion endures forever.
2 Let Israel [*] say,
"His loving devotion endures forever."
3 Let the house of Aaron say,
"His loving devotion endures forever."
4 Let those who fear the LORD say,
"His loving devotion endures forever."

5 In my distress I called to the LORD,
and He answered and set me free.
6 The LORD is on my side;[†] I will not be afraid.

[†] **116:19** Or Hallelu YAH, meaning Praise the LORD [*] **117:1** Cited in Romans 15:11 [†] **117:2** Or Hallelu YAH, meaning Praise the LORD [*] **118:2** LXX the house of Israel [†] **118:6** Or The LORD is with me; also in verse 7; LXX The Lord is my helper

What can man do to me?‡
7 The LORD is on my side; He is my helper.
Therefore I will look in triumph on those who hate me.
8 It is better to take refuge in the LORD
than to trust in man.
9 It is better to take refuge in the LORD
than to trust in princes.

10 All the nations surrounded me,
but in the name of the LORD I cut them off.
11 They surrounded me on every side,
but in the name of the LORD I cut them off.
12 They swarmed around me like bees,
but they were extinguished like burning thorns;
in the name of the LORD I cut them off.
13 I was pushed so hard I was falling,
but the LORD helped me.
14 The LORD is my strength and my song,
and He has become my salvation.

15 Shouts of joy and salvation resound in the tents of the righteous:
"The right hand of the LORD performs with valor!
16 The right hand of the LORD is exalted!
The right hand of the LORD performs with valor!"
17 I will not die, but I will live
and proclaim what the LORD has done.
18 The LORD disciplined me severely,
but He has not given me over to death.

19 Open to me the gates of righteousness,
that I may enter and give thanks to the LORD.
20 This is the gate of the LORD;
the righteous shall enter through it.
21 I will give You thanks, for You have answered me,
and You have become my salvation.
22 The stone the builders rejected
has become the cornerstone.§
23 This is from the LORD,
and it is marvelous in our eyes.*
24 This is the day that the LORD has made;
we will rejoice and be glad in it.

25 O LORD, save us, we pray.†
We beseech You, O LORD, cause us to prosper!

26 Blessed is he who comes in the name of the LORD.‡
From the house of the LORD we bless you.

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‡ **118:6** Cited in Hebrews 13:6 § **118:22** Hebrew the head of the corner; cited in Matthew 21:42, Mark 12:10, Luke 20:17, Acts 4:11, and 1 Peter 2:7 * **118:23** Cited in Matthew 21:42 and Mark 12:11 † **118:25** Hebrew hosia-na, meaning save, we pray or save now; see Matthew 21:9, Matthew 21:15, Mark 11:9, and John 12:13. ‡ **118:26** Cited in Matthew 21:9, Matthew 23:39, Mark 11:9, Luke 13:35, Luke 19:38, and John 12:13

27 The LORD is God;
He has made His light to shine upon us.
Bind the festal sacrifice with cords
to the horns of the altar.§
28 You are my God, and I will give You thanks.
You are my God, and I will exalt You.
29 Give thanks to the LORD, for He is good;
His loving devotion endures forever.

119

Your Word Is a Lamp to My Feet

ALEPH

1 Blessed * are those whose way is blameless,
who walk in the Law of the LORD.
2 Blessed are those who keep His testimonies
and seek Him with all their heart.
3 They do no iniquity;
they walk in His ways.
4 You have ordained Your precepts,
that we should keep them diligently.
5 Oh, that my ways were committed
to keeping Your statutes!
6 Then I would not be ashamed
when I consider all Your commandments.
7 I will praise You with an upright heart
when I learn Your righteous judgments.
8 I will keep Your statutes;
do not utterly forsake me.

BETH

9 How can a young man keep his way pure?
By guarding it according to Your word.
10 With all my heart I have sought You;
do not let me stray from Your commandments.
11 I have hidden Your word in my heart
that I might not sin against You.
12 Blessed are You, O LORD;
teach me Your statutes.
13 With my lips I proclaim
all the judgments of Your mouth.
14 I rejoice in the way of Your testimonies
as much as in all riches.
15 I will meditate on Your precepts
and regard Your ways.
16 I will delight in Your statutes;
I will not forget Your word.

GIMEL

§ **118:27** Or Join in the festal procession with boughs in hand, up to the horns of the altar.

* **119:1** This psalm is an acrostic poem of twenty-two stanzas, following the letters of the Hebrew alphabet; within a stanza, each verse begins with the same Hebrew letter.

17 Deal bountifully with Your servant,
that I may live and keep Your word.
18 Open my eyes that I may see
wondrous things from Your law.
19 I am a stranger on the earth;
do not hide Your commandments from me.
20 My soul is consumed with longing
for Your judgments at all times.
21 You rebuke the arrogant—
the cursed who stray from Your commandments.
22 Remove my scorn and contempt,
for I have kept Your testimonies.
23 Though rulers sit and slander me,
Your servant meditates on Your statutes.
24 Your testimonies are indeed my delight;
they are my counselors.

DALETH

25 My soul cleaves to the dust;
revive me according to Your word.
26 I recounted my ways, and You answered me;
teach me Your statutes.
27 Make clear to me the way of Your precepts;
then I will meditate on Your wonders.
28 My soul melts with sorrow;
strengthen me according to Your word.
29 Remove me from the path of deceit
and graciously grant me Your law.
30 I have chosen the way of truth;
I have set Your ordinances before me.
31 I cling to Your testimonies, O LORD;
let me not be put to shame.
32 I run in the path of Your commandments,
for You will enlarge my heart.

HE

33 Teach me, O LORD, the way of Your statutes,
and I will keep them to the end.†
34 Give me understanding that I may obey Your law,
and follow it with all my heart.
35 Direct me in the path of Your commandments,
for there I find delight.
36 Turn my heart to Your testimonies
and not to covetous gain.
37 Turn my eyes away from worthless things;
revive me with Your word.‡
38 Establish Your word to Your servant,
to produce reverence for You.

† **119:33** Or keep them as my reward ‡ **119:37** Two MT manuscripts and DSS; most MT manuscripts in Your way

39 Turn away the disgrace I dread,
for Your judgments are good.
40 How I long for Your precepts!
Revive me in Your righteousness.

WAW

41 May Your loving devotion come to me, O LORD,
Your salvation, according to Your promise.
42 Then I can answer him who taunts,
for I trust in Your word.
43 Never take Your word of truth from my mouth,
for I hope in Your judgments.
44 I will always obey Your law,
forever and ever.
45 And I will walk in freedom,
for I have sought Your precepts.
46 I will speak of Your testimonies before kings,
and I will not be ashamed.
47 I delight in Your commandments
because I love them.
48 I lift up my hands to Your commandments, which I love,
and I meditate on Your statutes.

ZAYIN

49 Remember Your word to Your servant,
upon which You have given me hope.
50 This is my comfort in affliction,
that Your promise has given me life.
51 The arrogant utterly deride me,
but I do not turn from Your law.
52 I remember Your judgments of old, O LORD,
and in them I find comfort.
53 Rage has taken hold of me
because of the wicked who reject Your law.
54 Your statutes are songs to me
in the house of my pilgrimage.
55 In the night, O LORD, I remember Your name,
that I may keep Your law.
56 This is my practice,
for I obey Your precepts.

HETH

57 The LORD is my portion;
I have promised to keep Your words.
58 I have sought Your face with all my heart;
be gracious to me according to Your promise.
59 I considered my ways
and turned my steps to Your testimonies.
60 I hurried without hesitating
to keep Your commandments.

61 Though the ropes of the wicked bind me,
I do not forget Your law.
62 At midnight I rise to give You thanks
for Your righteous judgments.
63 I am a friend to all who fear You,
and to those who keep Your precepts.
64 The earth is filled with Your loving devotion, O LORD;
teach me Your statutes.

TETH

65 You are good to Your servant, O LORD,
according to Your word.
66 Teach me good judgment and knowledge,
for I believe in Your commandments.
67 Before I was afflicted, I went astray;
but now I keep Your word.
68 You are good, and You do what is good;
teach me Your statutes.
69 Though the arrogant have smeared me with lies,
I keep Your precepts with all my heart.
70 Their hearts are hard § and callous,
but I delight in Your law.
71 It was good for me to be afflicted,
that I might learn Your statutes.
72 The law from Your mouth is more precious to me
than thousands of pieces of gold and silver.

YODH

73 Your hands have made me and fashioned me;
give me understanding to learn Your commandments.
74 May those who fear You see me and rejoice,
for I have hoped in Your word.
75 I know, O LORD, that Your judgments are righteous,
and that in faithfulness You have afflicted me.
76 May Your loving devotion comfort me, I pray,
according to Your promise to Your servant.
77 May Your compassion come to me, that I may live,
for Your law is my delight.
78 May the arrogant be put to shame for subverting me with a lie;
I will meditate on Your precepts.
79 May those who fear You turn to me,
those who know Your testimonies.
80 May my heart be blameless in Your statutes,
that I may not be put to shame.

KAPH

81 My soul faints for Your salvation;
I wait for Your word.

§ **119:70** Or fat

82 My eyes fail, looking for Your promise;
I ask, “When will You comfort me?”
83 Though I am like a wineskin dried up by smoke,
I do not forget Your statutes.
84 How many days must Your servant wait?*
When will You execute judgment on my persecutors?
85 The arrogant have dug pits for me
in violation of Your law.
86 All Your commandments are faithful;
I am persecuted without cause—help me!
87 They almost wiped me from the earth,
but I have not forsaken Your precepts.
88 Revive me according to Your loving devotion,
that I may obey the testimony of Your mouth.

LAMEDH

89 Your word, O LORD, is everlasting;
it is firmly fixed in the heavens.
90 Your faithfulness continues through all generations;
You established the earth, and it endures.
91 Your ordinances stand to this day,†
for all things are servants to You.
92 If Your law had not been my delight,
then I would have perished in my affliction.
93 I will never forget Your precepts,
for by them You have revived me.
94 I am Yours; save me,
for I have sought Your precepts.
95 The wicked wait to destroy me,
but I will ponder Your testimonies.
96 I have seen a limit to all perfection,
but Your commandment is without limit.

MEM

97 Oh, how I love Your law!
All day long it is my meditation.
98 Your commandments make me wiser than my enemies,
for they are always with me.
99 I have more insight than all my teachers,
for Your testimonies are my meditation.
100 I discern more than the elders,
for I obey Your precepts.
101 I have kept my feet from every evil path,
that I may keep Your word.
102 I have not departed from Your ordinances,
for You Yourself have taught me.
103 How sweet are Your words to my taste—

* **119:84** Or How many are the days of Your servant? † **119:91** Or They stand this day according to Your ordinances

sweeter than honey in my mouth!
104 I gain understanding from Your precepts;
therefore I hate every false way.

NUN

105 Your word is a lamp to my feet
and a light to my path.
106 I have sworn and confirmed
that I will keep Your righteous judgments.
107 I am severely afflicted, O LORD;
revive me through Your word.
108 Accept the freewill offerings of my mouth, O LORD,
and teach me Your judgments.
109 I constantly take my life in my hands,
yet I do not forget Your law.
110 The wicked have set a snare for me,
but I have not strayed from Your precepts.
111 Your testimonies are my heritage forever,
for they are the joy of my heart.
112 I have inclined my heart to perform Your statutes,
even to the very end.

SAMEKH

113 The double-minded I despise,
but Your law I love.
114 You are my hiding place and my shield;
I put my hope in Your word.
115 Depart from me, you evildoers,
that I may obey the commandments of my God.
116 Sustain me as You promised, that I may live;
let me not be ashamed of my hope.
117 Uphold me, and I will be saved,
that I may always regard Your statutes.
118 You reject all who stray from Your statutes,
for their deceitfulness is in vain.
119 All the wicked on earth You discard like dross;
therefore I love Your testimonies.
120 My flesh trembles in awe of You;
I stand in fear of Your judgments.

AYIN

121 I have done what is just and right;
do not leave me to my oppressors.
122 Ensure Your servant's well-being;
do not let the arrogant oppress me.
123 My eyes fail, looking for Your salvation,
and for Your righteous promise.
124 Deal with Your servant according to Your loving devotion,
and teach me Your statutes.

125 I am Your servant; give me understanding,
that I may know Your testimonies.
126 It is time for the LORD to act,
for they have broken Your law.
127 Therefore I love Your commandments more than gold,
even the purest gold.
128 Therefore I admire all Your precepts
and hate every false way.

PE

129 Wonderful are Your testimonies;
therefore I obey them.
130 The unfolding of Your words gives light;
it informs the simple.
131 I open my mouth and pant,
longing for Your commandments.
132 Turn to me and show me mercy,
as You do to those who love Your name.
133 Order my steps in Your word;
let no sin rule over me.
134 Redeem me from the oppression of man,
that I may keep Your precepts.
135 Make Your face shine upon Your servant,
and teach me Your statutes.
136 My eyes shed streams of tears
because Your law is not obeyed.

TZADE

137 Righteous are You, O LORD,
and upright are Your judgments.
138 The testimonies You have laid down are righteous
and altogether faithful.
139 My zeal has consumed me
because my foes forget Your words.
140 Your promise is completely pure;
therefore Your servant loves it.
141 I am lowly and despised,
but I do not forget Your precepts.
142 Your righteousness is everlasting
and Your law is true.
143 Trouble and distress have found me,
but Your commandments are my delight.
144 Your testimonies are righteous forever.
Give me understanding, that I may live.

KOPH

145 I call with all my heart; answer me, O LORD!
I will obey Your statutes.
146 I call to You; save me,

that I may keep Your testimonies.
147 I rise before dawn and cry for help;
in Your word I have put my hope.
148 My eyes anticipate the watches of night,
that I may meditate on Your word.
149 Hear my voice, O LORD, according to Your loving devotion;
give me life according to Your justice.
150 Those who follow after wickedness draw near;
they are far from Your law.
151 You are near, O LORD,
and all Your commandments are true.
152 Long ago I learned from Your testimonies
that You have established them forever.

RESH

153 Look upon my affliction and rescue me,
for I have not forgotten Your law.
154 Defend my cause and redeem me;
revive me according to Your word.
155 Salvation is far from the wicked
because they do not seek Your statutes.
156 Great are Your mercies, O LORD;
revive me according to Your ordinances.
157 Though my persecutors and foes are many,
I have not turned from Your testimonies.
158 I look on the faithless with loathing
because they do not keep Your word.
159 Consider how I love Your precepts, O LORD;
give me life according to Your loving devotion.
160 The entirety of Your word is truth,
and all Your righteous judgments endure forever.

SIN and SHIN

161 Rulers persecute me without cause,
but my heart fears only Your word.
162 I rejoice in Your promise
like one who finds great spoil.
163 I hate and abhor falsehood,
but Your law I love.
164 Seven times a day I praise You
for Your righteous judgments.
165 Abundant peace belongs to those who love Your instruction;
nothing can make them stumble.
166 I wait for Your salvation, O LORD,
and I carry out Your commandments.
167 I obey Your testimonies
and love them greatly.
168 I obey Your precepts and Your testimonies,
for all my ways are before You.

TAW

169 May my cry come before You, O LORD;
give me understanding according to Your word.
170 May my plea come before You;
rescue me according to Your promise.
171 My lips pour forth praise,
for You teach me Your statutes.
172 My tongue sings of Your word,
for all Your commandments are righteous.
173 May Your hand be ready to help me,
for I have chosen Your precepts.
174 I long for Your salvation, O LORD,
and Your law is my delight.
175 Let me live to praise You;
may Your judgments sustain me.
176 I have strayed like a lost sheep;
seek Your servant, for I have not forgotten Your commandments.

120

In My Distress I Cried to the LORD
A song of ascents.

1 In my distress I cried to the LORD,
and He answered me.
2 Deliver my soul, O LORD,
from lying lips and a deceitful tongue.

3 What will He do to you,
and what will be added to you,
O deceitful tongue?
4 Sharp arrows will come from the warrior,
with burning coals of the broom tree!

5 Woe to me that I dwell in Meshech,
that I live among the tents of Kedar!
6 Too long have I dwelt
among those who hate peace.
7 I am in favor of peace;
but when I speak, they want war.

121

I Lift Up My Eyes to the Hills
A song of ascents.

1 I lift up my eyes to the hills.
From where does my help come?
2 My help comes from the LORD,
the Maker of heaven and earth.

3 He will not allow your foot to slip;

your Protector will not slumber.
4 Behold, the Protector of Israel
will neither slumber nor sleep.

5 The LORD is your keeper;
the LORD is the shade on your right hand.
6 The sun will not strike you by day,
nor the moon by night.

7 The LORD will guard you from all evil;
He will preserve your soul.
8 The LORD will watch over your coming and going,
both now and forevermore.

122

Pray for the Peace of Jerusalem
A song of ascents. Of David.

1 I was glad when they said to me,
"Let us go to the house of the LORD."
2 Our feet are standing in your gates,
O Jerusalem.

3 Jerusalem is built up
as a city united together,
4 where the tribes go up,
the tribes of the LORD,
as a testimony for Israel,
to give thanks to the name of the LORD.
5 For there the thrones of judgment stand,
the thrones of the house of David.

6 Pray for the peace of Jerusalem:
"May those who love you prosper.*
7 May there be peace within your walls,
and prosperity † inside your fortresses."
8 For the sake of my brothers and friends,
I will say, "Peace be within you."
9 For the sake of the house of the LORD our God,
I will seek your prosperity.

123

I Lift Up My Eyes to You
A song of ascents.

1 I lift up my eyes to You,
the One enthroned in heaven.
2 As the eyes of servants
look to the hand of their master,

* **122:6** Or be secure † **122:7** Or security

as the eyes of a maidservant
look to the hand of her mistress,
so our eyes are on the LORD our God
until He shows us mercy.

3 Have mercy on us, O LORD, have mercy,
for we have endured much contempt.
4 We have endured much scorn from the arrogant,
much contempt from the proud.

124

Our Help Is in the Name of the LORD
A song of ascents. Of David.

1 If the LORD had not been on our side—
let Israel now declare—
2 if the LORD had not been on our side
when men attacked us,
3 when their anger flared against us,
then they would have swallowed us alive,
4 then the floods would have engulfed us,
then the torrent would have overwhelmed us,
5 then the raging waters
would have swept us away.

6 Blessed be the LORD,
who has not given us as prey to their teeth.
7 We have escaped like a bird from the snare of the fowler;
the net is torn, and we have slipped away.
8 Our help is in the name of the LORD,
the Maker of heaven and earth.

125

The LORD Surrounds His People
A song of ascents.

1 Those who trust in the LORD are like Mount Zion.
It cannot be moved; it abides forever.
2 As the mountains surround Jerusalem,
so the LORD surrounds His people,
both now and forevermore.

3 For the scepter of the wicked will not rest
upon the land allotted to the righteous,
so that the righteous will not put forth
their hands to injustice.

4 Do good, O LORD, to those who are good,
and to the upright in heart.
5 But those who turn to crooked ways
the LORD will banish with the evildoers.

Peace be upon Israel.

126

Zion's Captives Restored
A song of ascents.

1 When the LORD restored the captives of Zion,*
we were like dreamers.†
2 Then our mouths were filled with laughter,
our tongues with shouts of joy.
Then it was said among the nations,
"The LORD has done great things for them."
3 The LORD has done great things for us;
we are filled with joy.

4 Restore our captives,‡ O LORD,
like streams in the Negev.
5 Those who sow in tears
will reap with shouts of joy.
6 He who goes out weeping,
bearing a trail of seed,
will surely return with shouts of joy,
carrying sheaves of grain.

127

Children Are a Heritage from the LORD
A song of ascents. Of Solomon.

1 Unless the LORD builds the house,
its builders labor in vain;
unless the LORD protects the city,
its watchmen stand guard in vain.
2 In vain you rise early
and stay up late,
toiling for bread to eat—
for He gives sleep to His beloved.

3 Children are indeed a heritage from the LORD,
and the fruit of the womb is His reward.
4 Like arrows in the hand of a warrior,
so are children born in one's youth.
5 Blessed is the man
whose quiver is full of them.
He will not be put to shame
when he confronts the enemies at the gate.

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* **126:1** Or brought back the captives to Zion; or restored the fortunes of Zion † **126:1** Or like those restored to health ‡ **126:4** Or Restore our fortunes

128

The Blessed Fear of the LORD
(Psalms 112:1–10)
A song of ascents.

1 Blessed are all who fear the LORD,
who walk in His ways!
2 For when you eat the fruit of your labor,
blessings and prosperity will be yours.
3 Your wife will be like a fruitful vine
flourishing within your house,
your sons like olive shoots
sitting around your table.
4 In this way indeed shall blessing come
to the man who fears the LORD.

5 May the LORD bless you from Zion,
that you may see the prosperity of Jerusalem
all the days of your life,
6 that you may see
your children's children.

Peace be upon Israel!

129

The Cords of the Wicked
A song of ascents.

1 Many a time they have persecuted me from my youth—
let Israel now declare—
2 many a time they have persecuted me from my youth,
but they have not prevailed against me.
3 The plowmen plowed over my back;
they made their furrows long.
4 The LORD is righteous;
He has cut me from the cords of the wicked.

5 May all who hate Zion
be turned back in shame.
6 May they be like grass on the rooftops,
which withers before it can grow,
7 unable to fill the hands of the reaper,
or the arms of the binder of sheaves.
8 May none who pass by say to them,
"The blessing of the LORD be on you;
we bless you in the name of the LORD."

130

Out of the Depths
A song of ascents.

1 Out of the depths
I cry to You, O LORD!
2 O Lord, hear my voice;
let Your ears be attentive to my plea for mercy.

3 If You, O LORD, kept track of iniquities,
then who, O Lord, could stand?
4 But with You there is forgiveness,
so that You may be feared.

5 I wait for the LORD; my soul does wait,
and in His word I put my hope.
6 My soul waits for the Lord
more than watchmen wait for the morning—
more than watchmen wait for the morning.

7 O Israel, put your hope in the LORD,
for with the LORD is loving devotion,
and with Him is redemption in abundance.
8 And He will redeem Israel
from all iniquity.

131

I Have Stilled My Soul
A song of ascents. Of David.

1 My heart is not proud, O LORD,
my eyes are not haughty.
I do not aspire to great things
or matters too lofty for me.
2 Surely I have stilled and quieted my soul;
like a weaned child with his mother,
like a weaned child is my soul within me.

3 O Israel, put your hope in the LORD,
both now and forevermore.

132

The LORD Has Chosen Zion
A song of ascents.

1 O LORD, remember on behalf of David
all the hardships he endured,
2 how he swore an oath to the LORD,
and vowed to the Mighty One of Jacob:
3 “I will not enter my house
or get into my bed,
4 I will not give sleep to my eyes
or slumber to my eyelids,
5 until I find a place for the LORD,

a dwelling for the Mighty One of Jacob.*”

6 We heard that the ark was in Ephrathah;†
we found it in the fields of Jaar.
7 Let us go to His dwelling place;
let us worship at His footstool.
8 Arise, O LORD, to Your resting place,
You and the ark of Your strength.
9 May Your priests be clothed with righteousness,
and Your saints shout for joy.
10 For the sake of Your servant David,
do not reject Your anointed one.

11 The LORD swore an oath to David,
a promise He will not revoke:
“One of your descendants
I will place on your throne.‡
12 If your sons keep My covenant
and the testimony I will teach them,
then their sons will also sit on your throne
forever and ever.”

13 For the LORD has chosen Zion;
He has desired it for His home:
14 “This is My resting place forever and ever;
here I will dwell, for I have desired this home.
15 I will bless her with abundant provisions;
I will satisfy her poor with bread.
16 I will clothe her priests with salvation,
and her saints will sing out in joy.
17 There I will make a horn grow for David;
I have prepared a lamp for My anointed one.
18 I will clothe his enemies with shame,
but the crown upon him will gleam.”

133

How Pleasant to Live in Harmony!
(1 Corinthians 1:10–17; Ephesians 4:1–16)
A song of ascents. Of David.

1 Behold, how good and pleasant it is
when brothers live together in harmony!
2 It is like fine oil on the head,
running down on the beard,
running down Aaron’s beard
over the collar of his robes.
3 It is like the dew of Hermon
falling on the mountains of Zion.

* **132:5** LXX for the God of Jacob; see Acts 7:46. † **132:6** Literally Behold, we heard of it in Ephrathah ‡ **132:11** Literally “From the fruit of your body I will set (one) on your throne. Cited in Acts 2:30

For there the LORD has bestowed the blessing
of life forevermore.

134

Bless the LORD, All You Servants
A song of ascents.

1 Come, bless the LORD,
all you servants of the LORD
who serve by night
in the house of the LORD!
2 Lift up your hands to the sanctuary
and bless the LORD!

3 May the LORD, the Maker of heaven and earth,
bless you from Zion.

135

Give Praise, O Servants of the LORD
(Psalms 115:1–18)
1 Hallelujah!*

Praise the name of the LORD.
Give praise, O servants of the LORD,
2 who stand in the house of the LORD,
in the courts of the house of our God.
3 Hallelujah, for the LORD is good;
sing praises to His name, for it is lovely.
4 For the LORD has chosen Jacob as His own,
Israel as His treasured possession.

5 For I know that the LORD is great;
our Lord is above all gods.
6 The LORD does all that pleases Him
in the heavens and on the earth,
in the seas and in all their depths.
7 He causes the clouds to rise
from the ends of the earth.
He generates the lightning with the rain
and brings forth the wind from His storehouses.

8 He struck down the firstborn of Egypt,
of both man and beast.
9 He sent signs and wonders into your midst, O Egypt,
against Pharaoh and all his servants.
10 He struck down many nations
and slaughtered mighty kings:
11 Sihon king of the Amorites,
Og king of Bashan,
and all the kings of Canaan.

* **135:1** Or Hallelu YAH, meaning Praise the LORD; also in verses 3 and 21

12 He gave their land as an inheritance,
as a heritage to His people Israel.

13 Your name, O LORD, endures forever,
Your renown, O LORD, through all generations.
14 For the LORD will vindicate His people †
and will have compassion on His servants.

15 The idols of the nations are silver and gold,
made by the hands of men.
16 They have mouths, but cannot speak;
they have eyes, but cannot see;
17 they have ears, but cannot hear;
nor is there breath in their mouths.
18 Those who make them become like them,
as do all who trust in them.

19 O house of Israel, bless the LORD;
O house of Aaron, bless the LORD;
20 O house of Levi, bless the LORD;
you who fear the LORD, bless the LORD!
21 Blessed be the LORD from Zion—
He who dwells in Jerusalem.

Hallelujah!

136

His Loving Devotion Endures Forever
(2 Chronicles 7:1–3)
1 Give thanks to the LORD, for He is good.
His loving devotion endures forever.
2 Give thanks to the God of gods.
His loving devotion endures forever.
3 Give thanks to the Lord of lords.
His loving devotion endures forever.
4 He alone does great wonders.
His loving devotion endures forever.
5 By His insight He made the heavens.
His loving devotion endures forever.
6 He spread out the earth upon the waters.
His loving devotion endures forever.
7 He made the great lights—
His loving devotion endures forever.
8 the sun to rule the day,
His loving devotion endures forever.
9 the moon and stars to govern the night.
His loving devotion endures forever.
10 He struck down the firstborn of Egypt
His loving devotion endures forever.
11 and brought Israel out from among them

† **135:14** Or will judge His people; see also LXX; cited in Hebrews 10:30.

His loving devotion endures forever.
12 with a mighty hand and an outstretched arm.
His loving devotion endures forever.
13 He divided the Red Sea * in two
His loving devotion endures forever.
14 and led Israel through the midst,
His loving devotion endures forever.
15 but swept † Pharaoh and his army into the Red Sea.
His loving devotion endures forever.
16 He led His people through the wilderness.
His loving devotion endures forever.
17 He struck down great kings
His loving devotion endures forever.
18 and slaughtered mighty kings—
His loving devotion endures forever.
19 Sihon king of the Amorites
His loving devotion endures forever.
20 and Og king of Bashan—
His loving devotion endures forever.
21 and He gave their land as an inheritance,
His loving devotion endures forever.
22 a heritage to His servant Israel.
His loving devotion endures forever.
23 He remembered us in our low estate
His loving devotion endures forever.
24 and freed us from our enemies.
His loving devotion endures forever.
25 He gives food to every creature.
His loving devotion endures forever.
26 Give thanks to the God of heaven!
His loving devotion endures forever.

137

By the Rivers of Babylon
(Ezekiel 1:1–3)
1 By the rivers of Babylon we sat and wept
when we remembered Zion.
2 There on the willows *
we hung our harps,
3 for there our captors requested a song;
our tormentors demanded songs of joy:

"Sing us a song of Zion."

4 How can we sing a song of the LORD
in a foreign land?
5 If I forget you, O Jerusalem,
may my right hand cease to function.
6 May my tongue cling to the roof of my mouth

* **136:13** Or the Sea of Reeds; also in verse 15 † **136:15** Hebrew shook off * **137:2** Or poplars

if I do not remember you,
if I do not exalt Jerusalem
as my greatest joy!

7 Remember, O LORD,
the sons of Edom on the day Jerusalem fell:
"Destroy it," they said,
"tear it down to its foundations!"

8 O Daughter of Babylon,
doomed to destruction,
blessed is he who repays you
as you have done to us.
9 Blessed is he who seizes your infants
and dashes them against the rocks.

138

A Thankful Heart
Of David.

1 I give You thanks with all my heart;
before the gods I sing Your praises.
2 I bow down toward Your holy temple
and give thanks to Your name
for Your loving devotion and Your faithfulness;
You have exalted Your name
and Your word above all else.
3 On the day I called, You answered me;
You emboldened me and strengthened my soul.*

4 All the kings of the earth will give You thanks, O LORD,
when they hear the words of Your mouth.
5 They will sing of the ways of the LORD,
for the glory of the LORD is great.
6 Though the LORD is on high,
He attends to the lowly;
but the proud He knows from afar.

7 If I walk in the midst of trouble,
You preserve me from the anger of my foes;
You extend Your hand,
and Your right hand saves me.
8 The LORD will fulfill
His purpose for me.

O LORD, Your loving devotion endures forever—
do not abandon the works of Your hands.

* **138:3** Or You emboldened me with strength in my soul

139

You Have Searched Me and Known Me
For the choirmaster. A Psalm of David.

1 O LORD, You have searched me
and known me.
2 You know when I sit and when I rise;
You understand my thoughts from afar.
3 You search out my path and my lying down;
You are aware of all my ways.
4 Even before a word is on my tongue,
You know all about it, O LORD.
5 You hem me in behind and before;
You have laid Your hand upon me.
6 Such knowledge is too wonderful for me,
too lofty for me to attain.

7 Where can I go to escape Your Spirit?
Where can I flee from Your presence?
8 If I ascend to the heavens, You are there;
if I make my bed in Sheol, You are there.
9 If I rise on the wings of the dawn,
if I settle by the farthest sea,
10 even there Your hand will guide me;
Your right hand will hold me fast.
11 If I say, “Surely the darkness will hide me,
and the light become night around me”—
12 even the darkness is not dark to You,
but the night shines like the day,
for darkness is as light to You.

13 For You formed my inmost being;*
You knit me together in my mother’s womb.
14 I praise You,
for I am fearfully and wonderfully made.
Marvelous are Your works,
and I know this very well.
15 My frame was not hidden from You
when I was made in secret,
when I was woven together
in the depths of the earth.
16 Your eyes saw my unformed body;
all my days were written in Your book
and ordained for me
before one of them came to be.

17 How precious to me are Your thoughts,† O God,
how vast is their sum!
18 If I were to count them,
they would outnumber the grains of sand;

* **139:13** Hebrew my kidneys † **139:17** Or How amazing are Your thoughts concerning me

and when I awake,
I am still with You.

19 O God, that You would slay the wicked—
away from me, you bloodthirsty men—
20 who speak of You deceitfully;
Your enemies take Your name in vain.‡
21 Do I not hate those who hate You, O LORD,
and detest those who rise against You?
22 I hate them with perfect hatred;
I count them as my enemies.

23 Search me, O God, and know my heart;
test me and know my concerns.
24 See if there is any offensive way in me;
lead me in the way everlasting.

140

Rescue Me from Evil Men
For the choirmaster. A Psalm of David.

1 Rescue me, O LORD, from evil men.
Protect me from men of violence,
2 who devise evil in their hearts
and stir up war all day long.
3 They sharpen their tongues like snakes;
the venom of vipers is on their lips.*
Selah
4 Guard me, O LORD,
from the hands of the wicked.
Keep me safe from men of violence
who scheme to make me stumble.
5 The proud hide a snare for me;
the cords of their net are spread along the path,
and lures are set out for me.
Selah
6 I say to the LORD, "You are my God."
Hear, O LORD, my cry for help.
7 O GOD the Lord, the strength of my salvation,
You shield my head in the day of battle.
8 Grant not, O LORD, the desires of the wicked;
do not promote their evil plans,
lest they be exalted.
Selah
9 May the heads of those who surround me
be covered in the trouble their lips have caused.
10 May burning coals fall on them;
may they be thrown into the fire,
into the miry pits, never to rise again.
11 May no slanderer be established in the land;

‡ **139:20** Hebrew Your enemies take in vain or Your enemies bear up in vain; LXX Your enemies take Your cities in vain * **140:3** Cited in Romans 3:13

may calamity hunt down the man of violence.

12 I know that the LORD upholds justice for the poor
and defends the cause of the needy.
13 Surely the righteous will praise Your name;
the upright will dwell in Your presence.

141

Come Quickly to Me
(Psalms 70:1–5)
A Psalm of David.

1 I call upon You, O LORD; come quickly to me.
Hear my voice when I call to You.
2 May my prayer be set before You like incense,
my uplifted hands like the evening offering.

3 Set a guard, O LORD, over my mouth;
keep watch at the door of my lips.
4 Do not let my heart be drawn to any evil thing
or take part in works of wickedness
with men who do iniquity;
let me not feast on their delicacies.

5 Let the righteous man strike me;
let his rebuke be an act of loving devotion.
It is oil for my head; let me not refuse it.
For my prayer is ever against the deeds of the wicked.
6 When their rulers are thrown down from the cliffs,
the people will listen to my words,
for they are pleasant.
7 As when one plows and breaks up the soil,
so our bones have been scattered at the mouth of Sheol.

8 But my eyes are fixed on You,
O GOD the Lord.
In You I seek refuge;
do not leave my soul defenseless.*
9 Keep me from the snares they have laid for me,
and from the lures of evildoers.
10 Let the wicked fall into their own nets,
while I pass by in safety.

142

I Lift My Voice to the LORD
(1 Samuel 22:1–5; Psalms 57:1–11)
A Maskil * of David, when he was in the cave. A prayer.

* **141:8** Or do not pour out my life or do not give me over to death * **142:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.

1 I cry aloud to the LORD;
I lift my voice to the LORD for mercy.
2 I pour out my complaint before Him;
I reveal my trouble to Him.

3 Although my spirit grows faint within me,
You know my way.
Along the path I travel
they have hidden a snare for me.
4 Look to my right and see;
no one attends to me.
There is no refuge for me;
no one cares for my soul.

5 I cry to You, O LORD: "You are my refuge,
my portion in the land of the living."

6 Listen to my cry,
for I am brought quite low.
Rescue me from my pursuers,
for they are too strong for me.
7 Free my soul from prison,
that I may praise Your name.
The righteous will gather around me
because of Your goodness to me.

143

I Stretch Out My Hands to You
A Psalm of David.

1 O LORD, hear my prayer.
In Your faithfulness, give ear to my plea;
in Your righteousness, answer me.
2 Do not bring Your servant into judgment,
for no one alive is righteous before You.

3 For the enemy has pursued my soul,
crushing my life to the ground,
making me dwell in darkness
like those long since dead.
4 My spirit grows faint within me;
my heart is dismayed inside me.

5 I remember the days of old;
I meditate on all Your works;
I consider the work of Your hands.
6 I stretch out my hands to You;
my soul thirsts for You like a parched land.
Selah
7 Answer me quickly, O LORD;
my spirit fails.

Do not hide Your face from me,
or I will be like those who descend to the Pit.
8 Let me hear Your loving devotion in the morning,
for I have put my trust in You.
Teach me the way I should walk,
for to You I lift up my soul.
9 Deliver me from my enemies, O LORD;
I flee to You for refuge.*
10 Teach me to do Your will,
for You are my God.
May Your good Spirit lead me
on level ground.

11 For the sake of Your name, O LORD,
revive me.
In Your righteousness,
bring my soul out of trouble.
12 And in Your loving devotion,
cut off my enemies.
Destroy all who afflict me,
for I am Your servant.

144

Blessed Be the LORD, My Rock
Of David.

1 Blessed be the LORD, my Rock,
who trains my hands for war,
my fingers for battle.
2 He is my steadfast love and my fortress,
my stronghold and my deliverer.
He is my shield, in whom I take refuge,
who subdues peoples * under me.

3 O LORD, what is man, that You regard him,
the son of man that You think of him?
4 Man is like a breath;
his days are like a passing shadow.

5 Part Your heavens, O LORD, and come down;
touch the mountains, that they may smoke.
6 Flash forth Your lightning and scatter them;
shoot Your arrows and rout them.
7 Reach down from on high;
set me free and rescue me
from the deep waters,
from the grasp of foreigners,
8 whose mouths speak falsehood,
whose right hands are deceitful.

* **143:9** LXX and one Hebrew manuscript; most Hebrew manuscripts in You I take cover
* **144:2** Many Hebrew manuscripts, DSS, Syriac; most Hebrew manuscripts subdues my people

9 I will sing to You a new song, O God;
on a harp of ten strings I will make music to You—
10 to Him who gives victory to kings,
who frees His servant David from the deadly sword.
11 Set me free and rescue me
from the grasp of foreigners,
whose mouths speak falsehood,
whose right hands are deceitful.

12 Then our sons will be like plants
nurtured in their youth,
our daughters like corner pillars
carved to adorn a palace.
13 Our storehouses will be full,
supplying all manner of produce;
our flocks will bring forth thousands,
tens of thousands in our fields.
14 Our oxen will bear great loads.†
There will be no breach in the walls,
no going into captivity,
and no cry of lament in our streets.

15 Blessed are the people of whom this is so;
blessed are the people whose God is the LORD.

145

I Will Exalt You, My God and King
A Psalm of praise. Of David.*

1 I will exalt You, my God and King;
I will bless Your name forever and ever.
2 Every day I will bless You,
and I will praise Your name forever and ever.

3 Great is the LORD and greatly to be praised;
His greatness is unsearchable.
4 One generation will commend Your works to the next,
and will proclaim Your mighty acts—
5 the glorious splendor of Your majesty.
And I will meditate on Your wondrous works.
6 They will proclaim the power of Your awesome deeds,
and I will declare Your greatness.
7 They will extol the fame of Your abundant goodness
and sing joyfully of Your righteousness.

8 The LORD is gracious and compassionate,
slow to anger and abounding in loving devotion.
9 The LORD is good to all;

† **144:14** Or Our chieftains will be firmly established * **145:** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet.

His compassion rests on all He has made.
10 All You have made will give You thanks, O LORD,
and Your saints will bless You.
11 They will tell of the glory of Your kingdom
and speak of Your might,
12 to make known to men Your mighty acts
and the glorious splendor of Your kingdom.
13 Your kingdom is an everlasting kingdom,
and Your dominion endures through all generations.
The LORD is faithful in all His words
and kind in all His actions.†

14 The LORD upholds all who fall
and lifts up all who are bowed down.
15 The eyes of all look to You,
and You give them their food in season.
16 You open Your hand
and satisfy the desire of every living thing.

17 The LORD is righteous in all His ways
and kind in all His deeds.
18 The LORD is near to all who call on Him,
to all who call out to Him in truth.
19 He fulfills the desires of those who fear Him;
He hears their cry and saves them.
20 The LORD preserves all who love Him,
but all the wicked He will destroy.
21 My mouth will declare the praise of the LORD;
let every creature bless His holy name
forever and ever.

146

Praise the LORD, O My Soul

1 Hallelujah! *

Praise the LORD, O my soul.

2 I will praise the LORD all my life;
I will sing praises to my God while I have my being.

3 Put not your trust in princes,
in mortal man, who cannot save.
4 When his spirit departs, he returns to the ground;
on that very day his plans perish.

5 Blessed is he whose help is the God of Jacob,
whose hope is in the LORD his God,
6 the Maker of heaven and earth,
the sea, and everything in them.

† **145:13** The final two lines are supplied by one MT manuscript, LXX, Syriac, and DSS.

* **146:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 10

He remains faithful forever.
7 He executes justice for the oppressed
and gives food to the hungry.
The LORD sets the prisoners free,
8 the LORD opens the eyes of the blind,
the LORD lifts those who are weighed down,
the LORD loves the righteous.
9 The LORD protects foreigners;
He sustains the fatherless and the widow,
but the ways of the wicked He frustrates.

10 The LORD reigns forever,
your God, O Zion, for all generations.

Hallelujah!

147

It Is Good to Sing Praises
1 Hallelujah! *

How good it is to sing praises to our God,
how pleasant and lovely to praise Him!

2 The LORD builds up Jerusalem;
He gathers the exiles of Israel.
3 He heals the brokenhearted
and binds up their wounds.
4 He determines the number of the stars;
He calls them each by name.
5 Great is our Lord, and mighty in power;
His understanding has no limit.
6 The LORD sustains the humble,
but casts the wicked to the ground.

7 Sing to the LORD with thanksgiving;
make music on the harp to our God,
8 who covers the sky with clouds,
who prepares rain for the earth,
who makes grass to grow on the hills.
9 He provides food for the animals,
and for the young ravens when they call.

10 He does not delight in the strength of the horse;
He takes no pleasure in the legpower of the man.
11 The LORD is pleased with those who fear Him,
who hope in His loving devotion.

12 Exalt the LORD, O Jerusalem;
praise your God, O Zion!

* **147:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 20

13 For He strengthens the bars of your gates
and blesses the children within you.
14 He makes peace at your borders;
He fills you with the finest wheat.

15 He sends forth His command to the earth;
His word runs swiftly.
16 He spreads the snow like wool;
He scatters the frost like ashes;
17 He casts forth His hail like pebbles.†
Who can withstand His icy blast?
18 He sends forth His word and melts them;
He unleashes His winds, and the waters flow.

19 He declares His word to Jacob,
His statutes and judgments to Israel.
20 He has done this for no other nation;
they do not know His judgments.‡

Hallelujah!

148

Praise the LORD from the Heavens
(Psalms 33:1–22)
1 Hallelujah!*

Praise the LORD from the heavens;
praise Him in the highest places.†
2 Praise Him, all His angels;
praise Him, all His heavenly hosts.
3 Praise Him, O sun and moon;
praise Him, all you shining stars.
4 Praise Him, O highest heavens,
and you waters above the skies.
5 Let them praise the name of the LORD,
for He gave the command and they were created.
6 He established them forever and ever;
He issued a decree that will never pass away.

7 Praise the LORD from the earth,
all great sea creatures and ocean depths,
8 lightning and hail, snow and clouds,
powerful wind fulfilling His word,
9 mountains and all hills,
fruit trees and all cedars,
10 wild animals and all cattle,
crawling creatures and flying birds,
11 kings of the earth and all peoples,

† **147:17** Or like crumbs or like morsels ‡ **147:20** MT; DSS and LXX He has not made known to them His judgments * **148:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 14
† **148:1** See Matthew 21:9, Mark 11:10, and Luke 19:38.

princes and all rulers of the earth,
12 young men and maidens,
old and young together.

13 Let them praise the name of the LORD,
for His name alone is exalted;
His splendor is above the earth and the heavens.
14 He has raised up a horn for His people,
the praise of all His saints,
of Israel, a people near to Him.

Hallelujah!

149

Sing to the LORD a New Song
(Psalms 98:1–9; Isaiah 42:10–17)
1 Hallelujah!*

Sing to the LORD a new song—
His praise in the assembly of the godly.
2 Let Israel rejoice in their Maker;
let the children of Zion rejoice in their King.
3 Let them praise His name with dancing,
and make music to Him with tambourine and harp.
4 For the LORD takes pleasure in His people;
He adorns the afflicted with salvation.
5 Let the saints exult in glory;
let them shout for joy upon their beds.

6 May the high praises of God be in their mouths,
and a double-edged sword in their hands,
7 to inflict vengeance on the nations
and punishment on the peoples,
8 to bind their kings with chains
and their nobles with shackles of iron,
9 to execute the judgment written against them.
This honor is for all His saints.

Hallelujah!

150

Let Everything That Has Breath Praise the LORD
1 Hallelujah!*

Praise God in His sanctuary.
Praise Him in His mighty heavens.†
2 Praise Him for His mighty acts;

* **149:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 9 * **150:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 6 † **150:1** Or in the expanse of his might or in the firmament of his might; see also Genesis 1:6–8.

praise Him for His excellent greatness.

3 Praise Him with the sound of the horn;
praise Him with the harp and lyre.
4 Praise Him with tambourine and dancing;
praise Him with strings and flute.
5 Praise Him with clashing cymbals;
praise Him with resounding cymbals.

6 Let everything that has breath praise the LORD!

Hallelujah!