COMPLETE READING VOLUME

THE NEW TESTAMENT

TRANSLATED FROM THE GREEK TEXT

Four Gospels · Acts · Letters · Revelation

CONTINUOUS READING TEXT

BOOK 17 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

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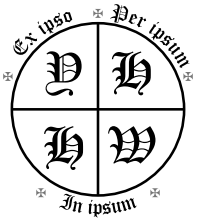
FOUR GOSPELS · ACTS · LETTERS · REVELATION

Twenty-seven canonical books · continuous English translation · verse numbering · section headings

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 17 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text (this volume) — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

The Twelve Apostles. A Brief Reader's Guide

Jesus called twelve disciples and gave them a particular apostolic commission. The number twelve connects them with the twelve tribes of Israel: they are not simply a group of close listeners, but a sign of the gathering of God's people. The New Testament nevertheless tells us uneven amounts about the members of the Twelve: much about Peter, James and John, and almost nothing beyond their names in the lists about some of the others.

This guide distinguishes three kinds of information. 'The New Testament text' means what the canonical books state directly. 'Narrative role' means an inference from a person's actions in the narrative. 'Church tradition' means a later identification or tradition; it matters for the history of interpretation, but should not be presented as a direct statement of the text.

The Four New Testament Lists

Matthew 10:2–4. Simon, called Peter; Andrew; James son of Zebedee; John; Philip; Bartholomew; Thomas; Matthew the tax collector; James son of Alphaeus; Thaddaeus; Simon the Cananaean; Judas Iscariot.

Mark 3:16–19. Simon, whom Jesus named Peter; James son of Zebedee and John, whom he named Boanerges; Andrew; Philip; Bartholomew; Matthew; Thomas; James son of Alphaeus; Thaddaeus; Simon the Cananaean; Judas Iscariot.

Luke 6:14–16. Simon, called Peter; Andrew; James; John; Philip; Bartholomew; Matthew; Thomas; James son of Alphaeus; Simon, called the Zealot; Judas son of James; Judas Iscariot.

Acts 1:13. After the ascension, eleven are named: Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot and Judas son of James. Judas Iscariot is no longer in this list; Matthias is subsequently chosen to take the place he left vacant.

The order of the names varies, but the core of the list remains stable. The principal difference is Thaddaeus in Matthew and Mark and Judas son of James in Luke and Acts. Traditionally these names are understood to designate the same person; the text itself does not explain their relationship in detail.

Names and Forms of Names

Personal name	Byname / patronymic	Meaning	Forms in the NT	Traditional identification	Confidence
Simon	Peter; Cephas; son of John	rock	Simon, Peter, Cephas	one of the Twelve	high
Andrew	brother of Simon Peter	courageous	Andrew	one of the Twelve	high
James	son of Zebedee; Boanerges	Hebrew name Jacob	James	James the Greater	high
John	son of Zebedee; Boanerges	The Lord is gracious	John	disciple associated with the Johannine tradition	tradition
Philip	from Bethsaida	lover of horses	Philip	not Philip the evangelist	high
Bartholomew	bar-Talmai	son of Talmai	Bartholomew	often identified with Nathanael	tradition
Thomas	Didymus	twin	Thomas, Didymus	Judas Thomas in the Syriac tradition	tradition
Matthew	tax collector	gift of the Lord	Matthew	often associated with Levi	tradition
James	son of Alphaeus	Hebrew name Jacob	James son of Alphaeus	sometimes called James the Less	not entirely clear
Thaddaeus	Judas son of James	unclear	Thaddaeus; Judas son of James	one of the Twelve	probable
Simon	the Cananaean; the Zealot	zealous one	Simon the Cananaean / Zealot	one of the Twelve	high
Judas	Iscariot	byname unclear	Judas Iscariot	the one who betrayed Jesus	high

Note on the table. The meanings of names are given briefly and do not always cover every possible etymology. The ‘Confidence’ column concerns the identification of name forms, not the historicity of the person.

Simon Peter

His personal name is Simon; the form Simeon also occurs in some passages. Jesus calls him Cephas, an Aramaic word corresponding to the Greek Petros, ‘rock’. Simon, Cephas and Peter are therefore not three different people, but different forms of the name and byname of one apostle.

Peter is Andrew’s brother, a Galilean fisherman and one of the most prominent disciples. He confesses Jesus as Messiah, promises faithfulness, denies him during the Passion and receives a renewed pastoral commission after the resurrection. In Acts he is the principal witness in the opening chapters of the Church’s history.

Andrew

Andrew is Simon Peter’s brother and, like him, a fisherman. In the Synoptic Gospels the brothers are called together. In John’s Gospel, Andrew first follows Jesus after John the Baptist’s testimony and then brings Simon to him.

His narrative role involves bringing others: he points out the boy with the loaves and fish and, together with Philip, conveys the Greeks’ request to see Jesus. Later accounts of his mission and death belong to church tradition, rather than to the New Testament’s direct narrative.

James, Son of Zebedee

James and his brother John are the sons of Zebedee, fishermen called after Peter and Andrew. Jesus gives them the name Boanerges, explained as ‘sons of thunder’. Together with Peter they form the inner circle present at the raising of Jairus’s daughter, the transfiguration and the prayer in Gethsemane.

This James must be distinguished from James son of Alphaeus and from James the Lord’s brother. Acts explicitly reports that King Herod killed James with the sword. This is one of the few instances in which the New Testament recounts the death of a member of the Twelve.

John, Son of Zebedee

John is James’s brother and one of the three disciples of the inner circle. In the Gospels he acts alongside Peter; in the early chapters of Acts, Peter and John bear witness, heal and appear before the religious authorities together.

Ancient church tradition connects John son of Zebedee with the fourth Gospel, the letters of John and Revelation, as well as with the ‘disciple whom Jesus loved’. These connections are of great importance for church history, but the canonical text itself provides no simple formula identifying all these authorial designations with one person.

Philip

Philip comes from Bethsaida, the town of Andrew and Peter. In John’s Gospel Jesus calls him directly; Philip then finds Nathanael. He takes part in the feeding of the multitude, helps the Greeks approach Jesus and asks, ‘Show us the Father.’

Philip the apostle should not automatically be confused with Philip the evangelist in Acts. The latter belongs to the Seven, preaches in Samaria, encounters the Ethiopian eunuch and is later called an evangelist. The narrative distinguishes these roles.

Bartholomew

Bartholomew is named in every list of the Twelve, but scarcely appears separately in the Gospel narratives. The form bar-Talmai means ‘son of Talmai’ and resembles a patronymic rather than a personal name.

Because Bartholomew stands beside Philip in the Synoptic lists, while Philip brings Nathanael in John’s Gospel, church tradition often identifies Bartholomew with Nathanael. This is a possible and ancient explanation, but the canonical text does not explicitly confirm it.

Thomas

The name Thomas is related to the Semitic word for ‘twin’; John’s Gospel explains it with the Greek form Didymus, which also means ‘twin’. Thomas is prepared to accompany Jesus into danger, asks about the way and, after the resurrection, moves from doubt to the confession, ‘My Lord and my God.’

In Syriac church tradition he is called Judas Thomas, that is, Judas the Twin. Taking this tradition into account, one may speak of three bearers of the name Judas among those around Jesus. The canonical New Testament, however, explicitly names only Judas Iscariot and Judas son of James as Judas in its lists of the Twelve.

Matthew

Matthew is named among the Twelve; Matthew's Gospel identifies him as a tax collector. Mark and Luke call the man summoned at the tax booth Levi. Traditional interpretation connects these narratives with the same person, although the names in the narratives themselves differ.

Church tradition connects Matthew the apostle with the first canonical Gospel. Thus the title 'The Gospel according to Matthew' became established in manuscript transmission and church usage. Biographical information about his subsequent mission comes chiefly from later tradition.

James, Son of Alphaeus

James son of Alphaeus appears in every list of the Twelve, but the canonical narrative says almost nothing about him individually. The patronymic 'son of Alphaeus' is the principal means of distinguishing him from James son of Zebedee.

He is sometimes identified with James the Younger or the Less, and with other men named James. These identifications are not equally secure. In particular, one should not state without qualification that James son of Alphaeus is James the Lord's brother, the leader of the Jerusalem community.

Thaddaeus, or Judas Son of James

Matthew and Mark name Thaddaeus, whereas Luke and Acts place Judas son of James in the corresponding position. The Greek form literally indicates a relationship to James and is usually understood as a patronymic, without providing a separate biography.

Traditionally Thaddaeus and Judas son of James are regarded as the same member of the Twelve. He must be distinguished from Judas Iscariot: John's Gospel expressly introduces a remark by 'Judas—not Iscariot'. This Judas's connection with the author of the Letter of Jude should likewise not be asserted without qualification.

Simon the Cananaean, or the Zealot

Matthew and Mark call him Simon the Cananaean, while Luke and Acts call him Simon the Zealot. These are two linguistic forms of a byname meaning 'zealous one'. Here 'Cananaean' does not mean that Simon came from Cana or belonged to the ancient Canaanites.

The byname distinguishes him from Simon Peter. It expresses zeal, but does not by itself establish Simon's affiliation with the movement later known as the Zealots. The New Testament gives no separate account of his ministry beyond the lists of the Twelve.

Judas Iscariot

Judas Iscariot belonged to the original circle of the Twelve chosen by Jesus. The Gospels identify him as the one who betrayed Jesus, and this defines his narrative role. His betrayal does not alter the fact that the Gospel lists name him among the twelve who were called.

After his death, in the first chapter of Acts, the community chooses between Joseph Barsabbas and Matthias; the lot falls to Matthias, and he is counted with the eleven apostles. Matthias succeeds Judas in apostolic ministry, but is not part of the original list during Jesus's earthly ministry.

People Often Confused with the Twelve

Matthias. Chosen in Acts to replace Judas Iscariot; he was not in the original Gospel list.

Paul. The New Testament calls him an apostle, but he does not belong to the original Twelve.

Mark and Luke. Evangelists and coworkers of the apostolic circle; they do not appear in the lists of the Twelve.

Philip the evangelist. One of the Seven in Acts; most probably not Philip the apostle.

James, the Lord's brother. Leader of the Jerusalem community; he should not be identified with James son of Alphaeus without evidence.

Nathanael. A disciple in John's Gospel; traditionally identified with Bartholomew, although the text does not explicitly say so.

Levi. The tax collector in Mark and Luke; the traditional identification with Matthew should be described precisely as an identification.

Three men named Judas. The canonical lists name Judas Iscariot and Judas son of James; a third appears only when the Syriac name Judas Thomas is taken into account.

This guide does not replace reading the narratives themselves. Its purpose is to provide a reliable guide to the names, so that readers do not merge different people and can recognize the same person behind different linguistic forms of a name. Where the canonical text remains silent, this guide likewise preserves the distinction between the testimony of the text and the Church's memory.

Reading this volume

A continuous reading text

This volume brings together all twenty-seven books of the New Testament in fluent English, translated from the Greek. Verse numbers and section headings support reading and navigation. Greek lines, interlinear glosses, close English and comparative apparatus belong to the research volumes.

Words attributed to Jesus

Burgundy marks words attributed to Jesus. Some are reported quotations; Hebrews also places scriptural words on Christ’s lips. Narration and other speakers remain black. Uncertain attributions and speaker boundaries are explained in the notes for the relevant book.

Textual signs and qualifications

A dagger (†) identifies a separately qualified traditional reading. Notices also identify the longer ending of Mark and John 7:53–8:11. These passages are retained with their stated textual status. Brackets and other signs preserve the established English wording.

Numbering

Verse numbers follow the source reading edition. A few boundaries and the placement of the doxology in Romans differ from the reference numbering of the English research corpus. All corresponding text is included once; the book notes explain these differences.

Finding a passage

The contents link to each book and its notes. The chapter finder links to every chapter; the PDF shows page numbers for this edition. The document outline also reaches each reading section. The editable ODT has its own pagination and linked chapter finder.

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Matthew

Matthew 1

The genealogy of Jesus the Messiah

1 The genealogy of Jesus the Messiah, 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 Aram. 4 Aram 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, and Obed
the father of Jesse. 6 Jesse was the father of King David. David was the father of
Solomon by Uriah’s wife. 7 Solomon was the father of Rehoboam, Rehoboam the
father of Abijah, and Abijah the father of Asaph. 8 Asaph 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 Amos,
and Amos the father of Josiah. 11 Josiah was the father of Jeconiah and his brothers at
the time of the deportation to Babylon. 12 After the deportation to Babylon, Jeconiah
was the father of Shealtiel, and Shealtiel the father of Zerubbabel. 13 Zerubbabel was
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, and Matthan
the father of Jacob. 16 Jacob was the father of Joseph, Mary’s husband. Mary was the
mother of Jesus, who is called the Messiah. 17 So there were fourteen generations
from Abraham to David, fourteen from David to the deportation to Babylon, and
fourteen from the deportation to Babylon to the Messiah.

The birth of Jesus the Messiah

18 This is how Jesus the Messiah was born. His mother Mary was betrothed to Joseph,
but before they came together, she was found to be pregnant through the Holy Spirit.
19 Joseph, her husband, was a righteous man. Unwilling to expose her to public
disgrace, he decided to divorce her quietly. 20 After he had considered this, an angel
of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be
afraid to take Mary home as your wife. The child conceived in her is from the Holy
Spirit. 21 She will give birth to a son, and you are to name him Jesus, because he will
save his people from their sins.” 22 All this happened to fulfill what the Lord had
spoken through the prophet: 23 “Look, the virgin will conceive and give birth to a son,
and they will name him Emmanuel”—which means “God is with us.” 24 When Joseph
woke up, he did what the angel of the Lord had commanded and took his wife home.
25 He did not have sexual relations with her before she gave birth to a son, and he
named him Jesus.

Matthew 2

The visitors from the east

1 After Jesus was born in Bethlehem in Judea, during King Herod’s reign, magi from
the east arrived in Jerusalem. 2 They asked, “Where is the child born king of the
Jews? We saw his star when it rose and have come to pay him homage.” 3 When King
Herod heard this, he was troubled, and so was all Jerusalem. 4 He gathered all the
people’s chief priests and scribes and asked them where the Messiah was to be born.
5 They answered, “In Bethlehem in Judea. This is what was written through the
prophet: 6 ‘And you, Bethlehem in the land of Judah, are by no means the least
among Judah’s rulers. From you will come a ruler who will shepherd my people
Israel.’” 7 Then Herod summoned the magi secretly and found out from them exactly
when the star had appeared. 8 He sent them to Bethlehem, saying, “Go and make
careful inquiries about the child. When you find him, let me know, so that I can come
and pay him homage too.” 9 After listening to the king, they set out. The star they had
seen when it rose went ahead of them until it stopped over the place where the child
was. 10 When they saw the star, they were overwhelmed with joy. 11 They entered the
house and saw the child with his mother Mary. They fell down before him and paid
him homage. Then they opened their treasure chests and offered him gifts of gold,
frankincense, and myrrh. 12 After being warned in a dream not to return to Herod,
they went back to their own country by another route.

The flight to Egypt

13 After they had left, an angel of the Lord appeared to Joseph in a dream and said,
“Get up, take the child and his mother, and escape to Egypt. Stay there until I tell
you, because Herod is going to search for the child to kill him.” 14 Joseph got up, took
the child and his mother during the night, and left for Egypt. 15 He stayed there until
Herod died. This fulfilled what the Lord had spoken through the prophet: “I called my
son out of Egypt.”

The killing of the children

16 When Herod realized that the magi had outwitted him, he was furious. He sent
men to kill every boy in Bethlehem and the surrounding area who was two years old
or younger, based on the time he had learned from the magi. 17 Then the words
spoken through the prophet Jeremiah were fulfilled: 18 “A voice was heard in
Ramah—weeping and bitter mourning. Rachel was weeping for her children, refusing
to be comforted because they were no more.”

The return to Nazareth

19 After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. 20
He said, “Get up, take the child and his mother, and go to the land of Israel. Those
who wanted to kill the child are dead.” 21 Joseph got up, took the child and his
mother, and went into the land of Israel. 22 But when he heard that Archelaus was
ruling Judea in place of his father Herod, he was afraid to go there. After being
warned in a dream, he went to the region of Galilee. 23 He settled in a town called
Nazareth. This fulfilled what was spoken through the prophets: “He will be called a
Nazorean.”

Matthew 3

John the Baptist proclaims his message

1 In those days John the Baptist came, preaching in the wilderness of Judea. 2 He
said, “Repent, for the kingdom of heaven has drawn near.” 3 John was the one spoken
of through the prophet Isaiah: “A voice calls in the wilderness: Prepare the Lord’s
way; make his paths straight.” 4 John wore clothing made from camel’s hair, with a
leather belt around his waist. His food was locusts and wild honey. 5 People from
Jerusalem, all Judea, and the whole region around the Jordan went out to him. 6 They
were baptized by him in the Jordan River as they confessed their sins. 7 When he saw
many Pharisees and Sadducees coming to his baptism, he said, “You brood of vipers!
Who warned you to flee from the coming wrath? 8 Produce fruit that shows your
repentance. 9 Do not think you can say to yourselves, ‘Abraham is our father.’ I tell
you, God can raise up children for Abraham from these stones. 10 The axe is already
at the root of the trees. So every tree that does not bear good fruit is cut down and
thrown into the fire. 11 I baptize you in water for repentance. But the one who comes
after me is more powerful than I am. I am not worthy to carry his sandals. He will
baptize you in the Holy Spirit and fire. 12 His winnowing fork is in his hand. He will
clear his threshing floor completely and gather his wheat into the storehouse, but he
will burn up the chaff with fire that cannot be put out.”

The baptism of Jesus

13 Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14 But
John tried to stop him. “I need to be baptized by you,” he said, “and you are coming
to me?” 15 Jesus answered him, “Let it be so for now. This is the fitting way for us to
fulfill all righteousness.” Then John agreed. 16 After being baptized, Jesus
immediately came up out of the water. Suddenly the heavens opened, and he saw
God’s Spirit descending like a dove and coming upon him. 17 And a voice from heaven
said, “This is my beloved Son, in whom I take delight.”

Matthew 4

Temptation in the wilderness

1 Then the Spirit led Jesus into the wilderness to be tempted by the devil. 2 He fasted
for forty days and forty nights, and afterward he was hungry. 3 The tempter came up
and said to him, “If you are God’s Son, tell these stones to become loaves of bread.” 4
He answered, “It is written: ‘People do not live on bread alone, but on every word
that comes from God’s mouth.’” 5 Then the devil took him into the holy city and
placed him on the pinnacle of the temple. 6 He said to him, “If you are God’s Son,
throw yourself down. For it is written, ‘He will give his angels orders concerning
you,’ and ‘They will lift you up in their hands, so that you will not strike your foot
against a stone.’” 7 Jesus told him, “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 splendor. 9 He said to him, “I will give you all
this if you fall down and worship me.” 10 Then Jesus said to him, “Go away, Satan!
For it is written: ‘Worship the Lord your God, and serve him alone.’” 11 Then the devil
left him, and angels came and attended to him.

The ministry begins in Galilee

12 When Jesus heard that John had been arrested, he withdrew to Galilee. 13 He left
Nazareth and settled in Capernaum beside the sea, in the territory of Zebulun and
Naphtali. 14 This fulfilled what was spoken through the prophet Isaiah: 15 “Land of
Zebulun and land of Naphtali, along the road by the sea, beyond the Jordan, Galilee
of the nations: 16 The people sitting in darkness saw a great light, and light dawned
on those sitting in the land and shadow of death.” 17 From that time on, Jesus began
proclaiming, “Repent, for the kingdom of heaven has drawn near.”

The first disciples are called

18 As he walked beside the Sea of Galilee, he saw two brothers, Simon, called Peter,
and his brother Andrew, casting a net into the sea, for they were fishermen. 19 He
said to them, “Follow me, and I will make you fishers of people.” 20 They immediately
left their nets and followed him. 21 Farther on, he saw two more brothers, James son
of Zebedee and his brother John. They were in the boat with their father Zebedee,
mending their nets. Jesus called them, 22 and they immediately left the boat and their
father and followed him.

Teaching and healing

23 He traveled throughout Galilee, teaching in their synagogues, proclaiming the
good news of the kingdom, and healing every kind of disease and illness among the
people. 24 News about him spread throughout Syria. People brought him everyone
who was ill and suffering from various diseases and severe pain, including people
afflicted by demons, people with seizures, and people who were paralyzed. He healed
them. 25 Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea,
and the region beyond the Jordan.

Matthew 5

The Beatitudes

1 When Jesus saw the crowds, he went up the mountain and sat down. His disciples
came to him. 2 He began to speak and teach them: 3 Blessed are the poor in spirit, for
the kingdom of heaven is theirs. 4 Blessed are those who mourn, for they will be
comforted. 5 Blessed are the gentle, for they will inherit the earth. 6 Blessed are
those who hunger and thirst for 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 children of God.
10 Blessed are those persecuted for righteousness, for the kingdom of heaven is
theirs. 11 Blessed are you when people insult you, persecute you, and falsely say all
kinds of evil things about you because of me. 12 Rejoice and be glad: your reward in
heaven is great. That is how they persecuted the prophets who came before you.

Salt and light

13 You are the salt of the earth. But if salt loses its taste, how can it be made salty
again? It is no longer good for anything except to be thrown out and trampled
underfoot. 14 You are the light of the world. A city on a hill cannot be hidden. 15
People do not light a lamp and put it under a measuring basket. They put it on a
lampstand, where it gives light to everyone in the house. 16 Let your light shine
before others in the same way, so that they may see the good you do and give glory to
your Father in heaven.

The Law and the Prophets

17 Do not think I came to abolish the Law or the Prophets. I came to fulfill them, not
to abolish them. 18 For I tell you truly: until heaven and earth pass away, not even
one iota or a single stroke will pass from the Law until everything has taken place. 19
So whoever sets aside even one of the least of these commandments and teaches
others to do the same 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: unless your righteousness goes beyond that of the scribes and Pharisees, you
will never enter the kingdom of heaven.

Anger and reconciliation

21 “You have heard that it was said to those of long ago, ‘Do not murder,’ and
‘Whoever murders will be answerable to the court.’” 22 But I tell you: everyone who
is angry with his brother will face judgment. Anyone who calls his brother “Raka” will
answer to the council, and anyone who says “You fool!” will be liable to fiery
Gehenna. 23 So if you bring your gift to the altar and remember there that your
brother has something against you, 24 leave your gift there in front of the altar. First
go and make peace with your brother; then come back and offer your gift. 25 Come to
terms with your legal opponent quickly, while you are still on the way with him.
Otherwise, he may hand you over to the judge, the judge may hand you over to the
officer, and you may be thrown into prison. 26 I tell you truly: you will not get out
until you have paid every last quadrans.

Adultery and divorce

27 You have heard that it was said, “Do not commit adultery.” 28 But I tell you: anyone
who looks at a woman in order to lust after her has already committed adultery with
her in his heart. 29 If your right eye causes you to sin, tear it out and throw it away. It
is better to lose one part of your body than to have your whole body thrown into
Gehenna. 30 And if your right hand causes you to sin, cut it off and throw it away. It is
better to lose one part of your body than for your whole body to go into Gehenna. 31
It was also said, “Whoever divorces his wife must give her a divorce certificate.” 32
But I tell you: anyone who divorces his wife, except on grounds of sexual immorality,
makes her a party to adultery. And anyone who marries a divorced woman commits
adultery.

Oaths

33 Again, you have heard that it was said to those of long ago, “Do not swear falsely;
fulfill the oaths you have made to the Lord.” 34 But I tell you: do not swear any oath
at all. Do not swear by heaven, because it is God’s throne; 35 or by the earth, because
it is his footstool; or by Jerusalem, because it is the city of the great King. 36 Do not
swear by your head either, because you cannot make even one hair white or black. 37
Let your “yes” be yes and your “no” be no. Anything beyond that comes from evil.

Responding to wrongdoing

38 You have heard that it was said, “An eye for an eye and a tooth for a tooth.” 39 But
I tell you: do not resist an evildoer. If someone slaps you on the right cheek, turn the
other cheek to him as well. 40 If someone wants to sue you for your tunic, let him
have your cloak as well. 41 If anyone compels you to go one mile, go with him for two.
42 Give to anyone who asks you, and do not turn away someone who wants to borrow
from you.

Love for enemies

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 so that you
may become children of your Father in heaven. He makes his sun rise on the evil and
the good, and sends rain on the righteous and the unrighteous. 46 If you love only
those who love you, what reward is there for you? Even tax collectors do the same,
don’t they? 47 And if you greet only your brothers, what are you doing beyond the
ordinary? Even Gentiles do the same, don’t they? 48 So be perfect, as your heavenly
Father is perfect.

Matthew 6

Giving to those in need

1 Be careful not to practice your righteousness in front of people for them to see.
Otherwise, you have no reward from your Father in heaven. 2 So when you give to
the poor, do not sound a trumpet ahead of you, as the hypocrites do in synagogues
and streets to win people's praise. I tell you the truth: they already have their full
reward. 3 When you give to the poor, do not let your left hand know what your right
hand is doing, 4 so that your giving remains secret. Your Father, who sees in secret,
will reward you.

Prayer

5 When you pray, do not be like the hypocrites. They love to stand and pray in
synagogues and on street corners for people to see them. I tell you the truth: they
already have their full reward. 6 But when you pray, go into your inner room and
close the door. Pray to your Father, who is there in secret. Your Father, who sees in
secret, will reward you. 7 When you pray, do not babble on like the Gentiles. They
think they will be heard if they use enough words. 8 Do not be like them. Your Father
knows what you need before you ask him. 9 Pray like this: Our Father in heaven, may
your name be honored as holy. 10 May your kingdom come. May your will be done on
earth as it is in heaven. 11 Give us today the bread we need. 12 And forgive us our
debts, as we too have forgiven those who owe us. 13 And do not bring us into a time
of trial, but rescue us from evil. 14 For if you forgive people for their offenses, your
heavenly Father will forgive you too. 15 But if you do not forgive people, your Father
will not forgive your offenses either.

Fasting

16 When you fast, do not look gloomy like the hypocrites. They make their faces look
haggard so that people will notice they are fasting. I tell you the truth: they already
have their full reward. 17 But when you fast, put oil on your head and wash your face,
18 so that your fasting is seen by your Father, who is there in secret, rather than by
people. Your Father, who sees in secret, will reward you.

Treasure and allegiance to God

19 Do not pile up treasures for yourselves on earth, where moths and decay destroy
them and thieves break in and steal. 20 Instead, store up treasures for yourselves in
heaven, where neither moths nor decay destroy them and thieves do not break in and
steal. 21 For where your treasure is, your heart will be there too. 22 The eye is the
body's lamp. If your eye is sound, your whole body will be filled with light. 23 But if
your eye is bad, your whole body will be dark. If even the light within you is
darkness, how great that darkness is! 24 No one can serve two masters. He will either
hate one and love the other, or be devoted to one and despise the other. You cannot
serve both God and wealth.

Do not worry about tomorrow

25 That is why I tell you: do not worry about your life, what you will eat, or about your
body, what you will wear. Isn't life more than food, and the body more than clothes?
26 Look at the birds in the sky. They do not sow, reap, or gather food into barns, yet
your heavenly Father feeds them. Aren't you worth more than they are? 27 Can any of
you, by worrying, lengthen his life even a little? 28 And why worry about clothes?
Look closely at how the lilies of the field grow. They do not labor or spin thread. 29
Yet I tell you, not even Solomon in all his splendor was dressed like one of these
flowers. 30 If God clothes the grass of the field like this, though it is here today and
thrown into an oven tomorrow, how much more will he clothe you! You have so little
faith. 31 So do not worry and ask, "What will we eat?" or "What will we drink?" or
"What will we wear?" 32 The nations pursue all these things, and your heavenly
Father knows that you need every one of them. 33 But put the kingdom and his
righteousness first, and all these things will be provided for you as well. 34 So do not
worry about tomorrow. Tomorrow will have its own worries; each day has enough
trouble of its own.

Matthew 7

Judging others

1 Do not judge, so that you will not be judged. 2 For you will be judged by the
judgment you pass, and measured by the measure you use. 3 Why do you notice the
speck in your brother's eye but pay no attention to the beam in your own? 4 How can
you say to your brother, "Let me remove the speck from your eye," when there is a
beam in your own? 5 You hypocrite! First remove the beam from your own eye. Then
you will see clearly enough to remove the speck from your brother's eye. 6 Do not
give what is sacred to dogs or throw your pearls in front of pigs. They may trample
them underfoot, then turn on you and tear you apart.

Ask, seek, knock

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, everyone who seeks finds, and for
the one who knocks, the door will be opened. 9 If your son asks you for bread, would
any of you hand him a stone? 10 Or if your son asks for a fish, would you hand him a
snake? 11 If you, even though you 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 So in everything, treat people as you want them to treat you. This is the
Law and the Prophets.

The narrow gate

13 Enter through the narrow gate. For the gate is wide and the road to destruction is
broad, and many go in through it. 14 For the gate is narrow, and so is the road that
leads to life, and few find it.

False prophets and their fruit

15 Watch out for false prophets. They come to you dressed as sheep, but inside they
are ravenous wolves. 16 You will recognize them by their fruit. People do not pick
grapes from thornbushes or figs from thistles, do they? 17 Every healthy tree bears
good fruit, but a bad tree bears bad fruit. 18 A healthy 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 you will recognize them by their fruit. 21 Not
everyone who calls me “Lord, Lord” will enter the kingdom of heaven. It is the one
who does the will of my Father in heaven who will enter. 22 Many will say to me on
that day, “Lord, Lord, didn’t we prophesy in your name, drive out demons in your
name, and perform many miracles in your name?” 23 Then I will tell them plainly, “I
never knew you. Leave me, you evildoers!”

The house on the rock

24 So everyone who hears these words of mine and puts them into practice will be
like a wise man who built his house on rock. 25 The rain poured down, the
floodwaters came, and the winds blew and battered that house. It did not fall,
because it had its foundation on rock. 26 But everyone who hears these words of mine
and does not put them into practice will be like a foolish man who built his house on
sand. 27 The rain poured down, the floodwaters came, and the winds blew and struck
that house. It collapsed with a great crash. 28 When Jesus had finished saying these
things, the crowds were astonished at his teaching. 29 He taught them as someone
with authority, unlike their scribes.

Matthew 8

A man with leprosy is cleansed

1 When Jesus came down the mountain, large crowds followed him. 2 A man with
leprosy came up, bowed before him, and said, “Lord, if you are willing, you can make
me clean.” 3 He reached out and touched the man. “I am willing,” he said. “Be clean.”
At once the man was cleansed of his leprosy. 4 Jesus told him, “Make sure you tell no
one. Go and show yourself to the priest, and bring the offering Moses commanded, as
a testimony to them.”

The centurion’s faith

5 When Jesus entered Capernaum, a centurion approached him and pleaded for help.
6 He said, “Lord, my servant is lying paralyzed at home, suffering terribly.” 7 Jesus
replied, “I will come and heal him.” 8 The centurion answered, “Lord, I am not worthy
to have you come under my roof. Just speak the word, and my servant will be healed.
9 For I too am a man under authority, with soldiers under me. I tell one, ‘Go,’ and he
goes; another, ‘Come,’ and he comes; and my slave, ‘Do this,’ and he does it.” 10
When Jesus heard this, he was amazed. He told those following him, “I tell you the
truth: I have found no one in Israel with faith this great. 11 I tell you, many will come
from east and west to dine with Abraham, Isaac, and Jacob in the kingdom of heaven.
12 But the children of the kingdom will be thrown into the darkness outside, where
there will be weeping and gnashing of teeth.” 13 Jesus told the centurion, “Go. Let it
happen for you as you have believed.” The servant was healed at that very hour.

Healing in Peter’s house

14 Jesus went into Peter’s house and saw Peter’s mother-in-law lying sick with a
fever. 15 He touched her hand, and her fever went away. She got up and began to
wait on him. 16 That evening, people brought him many who were possessed by
demons. With a word he drove out the spirits, and he healed everyone who was sick.
17 This fulfilled what was spoken through the prophet Isaiah: “He took our
weaknesses and carried our diseases.”

The cost of discipleship

18 When Jesus saw the large crowds around him, he gave orders to cross to the other
side. 19 A scribe came up to him and said, “Teacher, I will follow you wherever you
go.” 20 Jesus told him, “Foxes have dens, and birds have nests, but the Son of Man
has nowhere to lay his head.” 21 Another of the disciples said to him, “Lord, let me
first go and bury my father.” 22 Jesus told him, “Follow me, and let the dead bury
their own dead.”

The storm is calmed

23 When he got into a boat, his disciples followed him. 24 A violent storm broke over
the sea, and waves were swamping the boat. Jesus was asleep. 25 They came and
woke him. “Lord, save us!” they said. “We are perishing!” 26 He said to them, “Why
are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea,
and a deep calm settled over the water. 27 The men were amazed. “What kind of man
is this,” they said, “that even the winds and the sea obey him?”

The demon-possessed men in the Gadarenes’ region

28 When he reached the other side, in the region of the Gadarenes, two men
possessed by demons came out of the tombs to meet him. They were so violent that
no one could use that road. 29 They shouted, “What do you want with us, Son of God?
Have you come here to torment us before the appointed time?” 30 A large herd of
pigs was grazing a long way from them. 31 The demons begged him, “If you drive us
out, send us into the herd of pigs.” 32 He said to them, “Go.” The demons came out
and entered the pigs. Suddenly the whole herd rushed down the steep bank into the
sea and drowned. 33 The herdsmen ran away. They went into the town and reported
everything, including what had happened to the men possessed by demons. 34
Everyone in the town came out to meet Jesus. When they saw him, they urged him to
leave their region.

Matthew 9

A paralyzed man is healed

1 He got into a boat, crossed over, and came to his own town. 2 Some people brought
him a paralyzed man lying on a bed. When Jesus saw their faith, he said to the man,
"Take heart, my child. Your sins are forgiven." 3 Some of the scribes said to
themselves, "This man is blaspheming." 4 Jesus knew what they were thinking and
said, "Why do you harbor evil thoughts in your hearts? 5 Which is easier to say: 'Your
sins are forgiven,' or 'Get up and walk'?" 6 "But so that you may know that the Son of
Man has authority on earth to forgive sins"—he then said to the paralyzed man, "Get
up, pick up your bed, and go home." 7 The man got up and went home. 8 When the
crowds saw this, they were afraid and glorified God, who had given such authority to
human beings.

The call of Matthew

9 As Jesus went on from there, he saw a man named Matthew sitting at the tax booth.
"Follow me," he said. Matthew got up and followed him. 10 As Jesus reclined at a
meal in the house, many tax collectors and sinners came and joined him and his
disciples at the table. 11 The Pharisees saw this and asked his disciples, "Why does
your teacher eat with tax collectors and sinners?" 12 Jesus heard this and said,
"Healthy people do not need a doctor; sick people do. 13 Go and learn what this
means: 'I want mercy, not sacrifice.' For I came to call sinners, not the righteous."

A question about fasting

14 Then John's disciples came to him and asked, "Why do we and the Pharisees fast
often, while your disciples do not fast?" 15 Jesus said to them, "Wedding guests
cannot mourn while the bridegroom is with them, can they? But the days will come
when the bridegroom is taken away from them. Then they will fast. 16 No one patches
an old garment with unshrunk cloth. The patch pulls away from the garment and
makes the tear worse. 17 Nor do people put new wine into old wineskins. If they do,
the skins burst, the wine spills, and the skins are ruined. They put new wine into
fresh skins, and both are preserved."

The ruler’s daughter and the woman in the crowd

18 While he was saying these things to them, a ruler came and bowed before him.
“My daughter has just died,” he said. “But come and lay your hand on her, and she
will live.” 19 Jesus got up and followed him, along with his disciples. 20 A woman who
had been bleeding for twelve years came up behind him and touched the fringe of his
cloak. 21 For she had said to herself, “If I only touch his garment, I will be made
well.” 22 Jesus turned and saw her. “Take heart, daughter,” he said. “Your faith has
made you well.” From that moment the woman was healed. 23 Jesus entered the
ruler’s house and saw the flute players and the noisy crowd. 24 He said, “Leave. The
girl is not dead; she is asleep.” They laughed at him. 25 After the crowd had been put
outside, he went in and took her by the hand, and the girl got up. 26 News of this
spread throughout the whole region.

Two blind men are healed

27 As Jesus went on from there, two blind men followed him, crying out, “Have mercy
on us, Son of David!” 28 When he entered the house, the blind men approached him.
Jesus asked them, “Do you believe I can do this?” “Yes, Lord,” they answered. 29
Then he touched their eyes and said, “Let it happen for you according to your faith.”
30 Their eyes were opened. Jesus warned them sternly, “Make sure no one finds out.”
31 But they went out and spread the news about him throughout that whole region.

A man unable to speak is healed

32 As they were leaving, people brought Jesus a man who could not speak and was
possessed by a demon. 33 When the demon was driven out, the man began to speak.
The crowds were astonished. “Nothing like this has ever been seen in Israel,” they
said. 34 But the Pharisees said, “He drives out demons by the power of their ruler.”

A plentiful harvest, but few workers

35 Jesus traveled through all the towns and villages, teaching in their synagogues,
proclaiming the good news of the kingdom, and healing every kind of disease and
illness. 36 When he saw the crowds, he felt compassion for them, because they were
harassed and helpless, like sheep with no shepherd. 37 Then he told his disciples,
“There is a plentiful harvest, but few workers. 38 So ask the Lord of the harvest to
send workers out into his harvest.”

Matthew 10

The twelve apostles

1 Jesus called his twelve disciples to him and gave them authority to drive out
unclean spirits and to heal every kind of disease and illness. 2 These are the names of
the twelve apostles: first, Simon, who is 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 also betrayed him.

The twelve are sent out

5 Jesus sent these twelve out with these instructions: “Do not set out among the
Gentiles or enter a Samaritan town. 6 Go instead to the lost sheep of the house of
Israel. 7 As you go, announce, ‘The kingdom of heaven has come near.’ 8 Heal the
sick, raise the dead, cleanse those with leprosy, and drive out demons. You received
without payment; give without payment. 9 Do not get gold, silver, or copper coins for
your money belts, 10 or a travel bag, two tunics, sandals, or a walking stick. For a
worker deserves his food. 11 In whatever town or village you enter, find someone
worthy there and stay with that person until you leave. 12 When you enter the house,
greet the people there. 13 If the household is worthy, let your peace rest on it. If it is
not, let your peace return to you. 14 If anyone will neither welcome you nor listen to
your words, shake the dust off your feet as you leave that house or town. 15 I tell you
the truth: on judgment day it will be more bearable for the land of Sodom and
Gomorrah than for that town.

Persecution and witness

16 Look, I am sending you out like sheep among wolves. So be shrewd as snakes and
innocent as doves. 17 Be on your guard against people: they will hand you over to
councils and flog you in their synagogues. 18 You will also be brought before
governors and kings because of me, to bear witness to them and to the Gentiles. 19
When they hand you over, do not worry about how to speak or what to say. You will
be given what to say at that very hour. 20 For it is not you speaking; it is your
Father’s Spirit speaking through you. 21 Brother will betray brother to death, and a
father his child. Children will turn against their parents and have them put to death.
22 Everyone will hate you because of my name. But whoever endures to the end will
be saved. 23 When they persecute you in one town, flee to another. For I tell you the
truth: you certainly will not have finished going through the towns of Israel before
the Son of Man comes.

Do not be afraid

24 A disciple is not above his teacher, nor a slave above his master. 25 It is enough for
a disciple to become like his teacher, and a slave like his master. If they have called
the head of the house Beelzebul, how much more will they say about the people of his
household! 26 So do not be afraid of them. Everything covered will be uncovered, and
everything hidden will become known. 27 Speak in the light what I tell you in the
dark, and proclaim from the rooftops what is whispered in your ear. 28 Do not fear
those who kill the body but cannot kill the soul. Fear instead the one who can destroy
both soul and body in Gehenna. 29 Are not two sparrows sold for a small copper coin?
Yet not one of them will fall to the ground apart from your Father. 30 Even the hairs
on your head have all been counted. 31 So do not be afraid. You are worth more than
many sparrows. 32 Everyone who acknowledges me before others, I will also
acknowledge before my Father in heaven. 33 But whoever denies me before others, I
will also deny before my Father in heaven.

The sword and the cost of following

34 Do not suppose that I came to bring peace on earth. I came to bring a sword, not
peace. 35 For I came to set a man against his father, a daughter against her mother,
and a daughter-in-law against her mother-in-law. 36 The members of a person’s own
household will be his enemies. 37 Whoever loves father or mother more than me is
not worthy of me. Whoever loves son or daughter more than me is not worthy of me.
38 Whoever 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.

Whoever welcomes you

40 Whoever welcomes you welcomes me, and whoever welcomes me welcomes the
one who sent me. 41 Whoever welcomes a prophet as a prophet will receive a
prophet’s reward. Whoever welcomes a righteous person as a righteous person will
receive a righteous person’s reward. 42 Whoever gives even a cup of cold water to
one of these little ones because that person is a disciple, I tell you the truth, will
certainly not lose his reward.”

Matthew 11

John the Baptist's messengers

1 When Jesus had finished instructing his twelve disciples, he went on from there to
teach and preach in their towns. 2 After hearing in prison about the Messiah's deeds,
John sent word through his disciples; 3 he asked him, "Are you the one who is to
come, or should we expect someone else?" 4 Jesus answered them, "Go and tell John
what you hear and see: 5 the blind receive their sight, the lame walk, those with
leprosy are cleansed, the deaf hear, the dead are raised, and the poor hear good
news. 6 Blessed is anyone who does not take offense at me."

Jesus speaks about John

7 As they were leaving, Jesus began speaking to the crowds about John: "What did
you go out into the wilderness to see? A reed swaying in the wind? 8 Then what did
you go out to see? A man dressed in fine clothes? People who wear fine clothes live in
kings' palaces. 9 Then why did you go out? To see a prophet? Yes, I tell you, someone
greater than a prophet. 10 This is the one the written passage speaks of: 'Look, I am
sending my messenger ahead of you; he will prepare your way before you.' 11 I tell
you the truth: among those born of women, no one greater than John the Baptist has
appeared. Yet the least in the kingdom of heaven is greater than John. 12 From the
time John the Baptist began his work until now, the kingdom of heaven has been
subjected to violence, and violent people seize it. 13 For the prophets and the Law all
prophesied until John. 14 If you are willing to accept it, John is Elijah, the one who is
to come. 15 Anyone who has ears should listen. 16 What can I compare this generation
to? It is like children sitting in marketplaces, calling to the other children 17 and
saying, 'We played the pipe for you, but you would not dance; we sang a funeral
song, but you would not mourn.' 18 John came neither eating nor drinking, and
people say, 'He has a demon.' 19 The Son of Man came eating and drinking, and
people say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and
sinners.' Yet wisdom is proved right by what she does."

Woe to the unrepentant towns

20 Then he began to rebuke the towns where most of his miracles had taken place,
because they had not repented: 21 “Woe to you, Chorazin! Woe to you, Bethsaida! If
the miracles done among you had been done in Tyre and Sidon, they would have
repented long ago in sackcloth and ashes. 22 But I tell you, on judgment day it will be
more bearable for Tyre and Sidon than for you. 23 And you, Capernaum, you won’t be
lifted up to heaven, will you? You will go down to the realm of the dead. If the
miracles done in you had been done in Sodom, it would still be standing today. 24 But
I tell you, on judgment day it will be more bearable for the land of Sodom than for
you.”

Come to me

25 At that time Jesus said, “Father, Lord of heaven and earth, I praise you: you have
hidden these things from the wise and discerning and revealed them to little
children. 26 Yes, Father, this is what you were pleased to do. 27 My Father has
entrusted all things to me. No one knows the Son except the Father, and no one
knows the Father except the Son and anyone to whom the Son chooses to reveal him.
28 Come to me, all of you who are worn out and weighed down, and I will give you
rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble at
heart. You will find rest. 30 For my yoke is easy to bear, and my load is light.”

Matthew 12

Picking grain on the Sabbath

1 At that time Jesus was walking through the grainfields on the Sabbath. His disciples
were hungry and began picking heads of grain and eating them. 2 When the
Pharisees saw this, they said to him, “Look! Your disciples are doing what is
forbidden on the Sabbath.” 3 He replied, “Haven’t you read what David did when he
and his companions were hungry? 4 He went into God’s house, and they ate the
sacred bread set out before God. Only the priests were allowed to eat it, not David or
his companions. 5 Or haven’t you read in the Law that the priests in the temple break
the Sabbath and yet bear no guilt? 6 I tell you, something greater than the temple is
here. 7 If you had understood these words, ‘I want mercy, not sacrifice,’ you would
not have condemned people who bear no guilt. 8 For the Son of Man has authority
over the Sabbath.”

A withered hand is healed

9 Jesus went on from there and entered their synagogue. 10 A man with a withered
hand was there. They asked Jesus, “Is healing permitted on the Sabbath?” They
wanted grounds to accuse him. 11 He replied, “If one of you has a single sheep and it
falls into a pit on the Sabbath, wouldn’t you take hold of it and pull it out? 12 A person
is worth so much more than a sheep! So doing good on the Sabbath is permitted.” 13
Then Jesus told the man, “Hold out your hand.” He held it out, and it became as
healthy as his other hand. 14 The Pharisees went out and plotted against him,
discussing how to kill him.

The chosen servant

15 When Jesus learned of this, he withdrew from there. Many people followed him,
and he healed them all. 16 He warned them not to make him known. 17 This fulfilled
what was spoken through the prophet Isaiah: 18 “Here is my servant, whom I chose,
the one I love and in whom I delight. I will put my Spirit upon him, and he will
proclaim justice to the nations. 19 He will neither quarrel nor shout, and no one will
hear his voice in the streets. 20 He will not break a bruised reed or put out a
smoldering wick, until he brings justice to victory. 21 The nations will place their
hope in his name.”

Jesus and Beelzebul

22 Then a man who was blind, unable to speak, and possessed by a demon was
brought to Jesus. He healed the man, so that he could speak and see. 23 All the
crowds were astonished and asked, “Could this be the Son of David?” 24 When the
Pharisees heard this, they said, “This man drives out demons only by the power of
Beelzebul, the ruler of demons.” 25 Knowing what they were thinking, Jesus said,
“Any kingdom that turns against itself is ruined. A city or household divided against
itself cannot survive. 26 If Satan drives out Satan, he has turned against himself. How
can his kingdom survive? 27 And if I drive out demons by Beelzebul’s power, whose
power do your own followers use? They themselves will be your judges. 28 But if it is
by God’s Spirit that I drive out demons, then God’s kingdom has reached you. 29 Or
how can anyone enter a strong man’s house and steal his possessions without first
tying him up? Only then can he plunder the house. 30 Anyone who is not with me is
against me, and anyone who does not help me gather scatters. 31 That is why I tell
you: people will be forgiven every sin and every blasphemy, but blasphemy against
the Spirit will not be forgiven. 32 Anyone who speaks against the Son of Man will be
forgiven. But anyone who speaks against the Holy Spirit will not be forgiven, either
in this age or in the age to come.

A tree is known by its fruit

33 Either consider the tree good and its fruit good, or consider the tree bad and its
fruit bad. You recognize a tree by its fruit. 34 You brood of vipers! How can you say
anything good when you are evil? What fills the heart spills out in speech. 35 A good
person draws good things from the good stored within, and an evil person draws evil
things from the evil stored within. 36 But I tell you, on judgment day people will have
to answer for every careless word they have spoken. 37 For your words will be the
basis of your acquittal, and your words will be the basis of your condemnation.”

The sign of Jonah

38 Then some of the scribes and Pharisees said to him, “Teacher, we want to see a
sign from you.” 39 He answered, “An evil generation, unfaithful to God, demands a
sign. It will be given no sign except that of the prophet Jonah. 40 Just as Jonah spent
three days and three nights inside the great sea creature, the Son of Man will spend
three days and three nights in the depths of the earth. 41 The people of Nineveh will
stand up at the judgment alongside this generation and condemn it: they repented
when Jonah preached to them, and something greater than Jonah is here. 42 The
queen of the South will stand up at the judgment alongside this generation and
condemn it: she came from the farthest reaches of the earth to hear Solomon’s
wisdom, and something greater than Solomon is here.

The unclean spirit returns

43 When an unclean spirit leaves a person, it roams through dry places looking for
rest but finds none. 44 Then it says, ‘I’ll go back to the house I left.’ It returns and
finds the house empty, swept clean, and in order. 45 Then it goes and brings seven
other spirits, more evil than itself. They move in and live there, leaving the person
worse off than before. That is how it will be with this evil generation.”

Jesus’ true family

46 While he was still speaking to the crowds, his mother and brothers were standing
outside, wanting to speak to him. 47 Someone told him, “Your mother and brothers
are standing outside. They want to speak to you.” 48 He answered the messenger,
“Who is my mother? Who are my brothers?” 49 He gestured toward his disciples and
said, “Here are my mother and my brothers! 50 Whoever does what my Father in
heaven wants is my brother, my sister, and my mother.”

Matthew 13

The parable of the sower

1 That day Jesus went out of the house and sat by the sea. 2 Large crowds gathered
around him, so he got into a boat and sat down, while the whole crowd stood on the
shore. 3 He told them many things through parables: “Listen to this: a sower went
out to scatter seed. 4 As he scattered the seed, some fell along the path. Birds came
and ate it. 5 Some fell on rocky ground with little soil. It sprouted at once because the
soil was shallow, 6 but the rising sun scorched the plants. With no root, they
withered. 7 Some fell among thorns, which grew up and choked the plants. 8 Some
fell on good soil and produced a crop: a hundred, sixty, or thirty times what was
sown. 9 Anyone who has ears should listen.”

Why speak in parables?

10 The disciples came to him and asked, “Why do you speak to them in parables?” 11
He answered, “You have been given knowledge of the secrets of the kingdom of
heaven; they have not. 12 Anyone who has will receive more and have plenty. Anyone
who does not have will lose even what they have. 13 That is why I speak to them in
parables: they look without seeing, and listen without hearing or understanding. 14 In
them Isaiah’s prophecy comes true: ‘You will listen and listen, yet never understand;
you will look and look, yet never see. 15 For these people have grown dull at heart.
Their ears hardly hear, and they have shut their eyes. Otherwise they might see with
their eyes, hear with their ears, understand with their hearts, and turn back, and I
would heal them.’ 16 But your eyes are blessed because they see, and your ears
because they hear. 17 I tell you truly: many prophets and righteous people longed to
see what you see, but never saw it, and to hear what you hear, but never heard it. 18
Listen, then, to what the parable of the sower means. 19 When someone hears the
message about the kingdom without understanding it, the evil one comes and
snatches away what was sown in their heart. This is the person represented by the
seed along the path. 20 The seed on rocky ground represents someone who hears the
message and welcomes it with joy at once, 21 but has no root within and lasts only a
short time. As soon as the message brings trouble or persecution, that person falls
away. 22 The seed among thorns represents someone who hears the message, but the
worries of this age and wealth’s false promises choke it, and that person bears no
fruit. 23 The seed on good soil represents someone who hears the message and
understands it. That person bears fruit, yielding a hundred, sixty, or thirty times
what was sown.”

The parable of the weeds

24 He offered them another parable: “The kingdom of heaven is like a man who
sowed good seed in his field. 25 While people slept, his enemy came, scattered weed
seeds among the wheat, and left. 26 When the crop grew and formed grain, the weeds
became visible too. 27 The owner’s slaves came to him. ‘Master,’ they asked, ‘didn’t
you sow good seed in your field? Where have the weeds come from?’ 28 ‘An enemy
did this,’ he replied. The slaves asked, ‘Then do you want us to go and pull them up?’
29 ‘No,’ he replied. ‘As you pull up the weeds, you might uproot the wheat as well. 30
Let both grow together until harvest. Then I will tell the harvesters, “First gather the
weeds and tie them in bundles to be burned. Bring the wheat into my barn.”’”

The mustard seed and the leaven

31 He offered them another parable: “The kingdom of heaven is like a mustard seed
that a man took and planted in his field. 32 It is the smallest of all seeds, yet it grows
larger than the garden plants and becomes a tree, where birds come and settle
among its branches.” 33 He told them another parable: “The kingdom of heaven is
like leaven that a woman worked into three measures of flour until all the dough had
risen.” 34 Jesus told the crowds all these things in parables; he said nothing to them
without a parable. 35 This fulfilled what was spoken through the prophet: “I will
speak in parables and tell things hidden since the beginning.”

The parable of the weeds explained

36 Then he 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 answered, “The
sower of the good seed is the Son of Man. 38 The field is the world. The good seed
represents the children of the kingdom; the weeds represent the children of the evil
one. 39 The enemy who sowed the weeds is the devil. The harvest is the end of the
age, and the harvesters are angels. 40 As the weeds are gathered and burned, so it
will be at the end of the age. 41 The Son of Man will send his angels to remove from
his kingdom everything that causes people to stumble and everyone who does evil. 42
They will throw them into the blazing furnace, where there will be weeping and
gnashing of teeth. 43 Then the righteous will shine like the sun in their Father’s
kingdom. Anyone who has ears should listen.

The treasure and the pearl

44 The kingdom of heaven is like treasure hidden in a field. A man finds it and hides it
again. Filled with joy, he sells everything he owns and buys the field. 45 Again, the
kingdom of heaven is like a merchant searching for fine pearls. 46 When he finds one
pearl of exceptional value, he goes away, sells everything he owns, and buys it.

The parable of the net

47 Again, the kingdom of heaven is like a fishing net cast into the sea, gathering
every kind of fish. 48 When the net is full, the fishermen pull it ashore and sit down to
sort the catch. They put the good fish in containers and throw the bad ones away. 49
So it will be at the end of the age. The angels will come out and separate the wicked
from the righteous. 50 They will throw them into the blazing furnace, where there will
be weeping and gnashing of teeth.

New and old

51 Have you understood all this?” he asked. “Yes,” they replied. 52 He told them, “So
every teacher of the Scriptures who has become a disciple of the kingdom of heaven
is like the head of a household, bringing both new things and old out of his
storeroom.”

Jesus in Nazareth

53 When Jesus had finished these parables, he left that place. 54 When he came to his
hometown, he taught the people in their synagogue. They were astonished and said,
“Where did this man get this wisdom and these miracles? 55 Isn’t this the carpenter’s
son? Isn’t his mother named Mary, and aren’t his brothers James, Joseph, Simon, and
Judas?” 56 “And aren’t all his sisters here with us? Where, then, did he get all this?”
57 They took offense at him. Jesus told them, “A prophet receives honor everywhere
except in his hometown and his own household.” 58 He did not perform many
miracles there because of their unbelief.

Matthew 14

The death of John the Baptist

1 At that time Herod the tetrarch heard the news about Jesus. 2 He told his servants,
“This is John the Baptist. He has been raised from the dead, and that is why
miraculous powers are at work in him.” 3 Herod had arrested John, bound him, and
put him in prison because of Herodias, his brother Philip’s wife. 4 John had been
telling him, “It is not lawful for you to have her as your wife.” 5 Herod wanted to kill
John, but he was afraid of the crowd, because they regarded John as a prophet. 6 At
Herod’s birthday celebration, Herodias’s daughter danced before the guests and
pleased Herod. 7 So he promised under oath to give her whatever she asked for. 8
Prompted by her mother, she said, “Give me John the Baptist’s head here on a
platter.” 9 The king was distressed, but because of his oaths and his dinner guests, he
ordered that she be given what she asked for. 10 He sent orders and had John
beheaded in prison. 11 His head was brought on a platter and given to the girl, who
took it to her mother. 12 John’s disciples came and took away his body and buried
him. Then they went and told Jesus.

Feeding the five thousand

13 When Jesus heard the news, he withdrew by boat to a deserted place to be alone.
The crowds heard of it and followed him on foot from the towns. 14 When he came
ashore, he saw a large crowd. He felt compassion for them and healed those who
were sick. 15 When evening came, the disciples approached him. “This is a deserted
place, and it is already late,” they said. “Send the crowds away so they can go to the
villages and buy food for themselves.” 16 Jesus told them, “They don’t need to leave.
You are to give them something to eat.” 17 They answered him, “All we have here is
five loaves and two fish.” 18 “Bring them here to me,” he said. 19 He told the crowds
to recline on the grass. Taking the five loaves and the two fish, he looked up to
heaven and spoke a blessing. Then he broke the loaves and gave them to the
disciples, and the disciples gave them to the crowds. 20 Everyone ate and had
enough. They collected twelve full baskets of leftover pieces. 21 About five thousand
men ate, besides women and children.

Jesus walks on the water

22 Immediately he made the disciples get into a boat and go ahead of him to the other
side while he sent the crowds away. 23 After sending the crowds away, he went up
the mountain by himself to pray. When evening came, he was there alone. 24 The
boat was already far from land, battered by the waves because the wind was against
it. 25 In the last watch of the night, Jesus came 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 Jesus spoke to them at once: “Take heart! It’s me. Don’t
be afraid.” 28 Peter answered him, “Lord, if it is you, command me to come to you on
the water.” 29 “Come,” he said. Peter climbed out of the boat, walked on the water,
and came toward Jesus. 30 But when he saw the strong wind, he became afraid. As he
began to sink, he cried out, “Lord, save me!” 31 Jesus immediately reached out and
caught him. “You have so little faith,” he said. “Why did you doubt?” 32 When they
had climbed into the boat, the wind died down. 33 Those in the boat worshiped him
and said, “You truly are the Son of God.”

Healing in Gennesaret

34 They crossed over and landed at Gennesaret. 35 When the men there recognized
him, they sent word throughout the surrounding region and brought him everyone
who was ill. 36 They begged him to let them touch just the fringe of his cloak, and
everyone who touched it was healed.

Matthew 15

The elders' tradition and purity of heart

1 Then Pharisees and scribes from Jerusalem came to Jesus and asked, 2 "Why do
your disciples break the tradition of the elders? They don't wash their hands before
eating." 3 He answered them, "And why do you break God's commandment for the
sake of your tradition? 4 God said, 'Honor your father and mother,' and, 'Anyone who
curses father or mother must be put to death.' 5 But you teach that anyone who tells
his father or mother, 'What I could give you for support is an offering to God,' 6 is no
longer obliged to honor his father. In this way you have set aside God's word for the
sake of your tradition. 7 You hypocrites! Isaiah's prophecy describes you well: 8
'These people honor me with their lips, but their hearts are far from me. 9 Their
worship of me is empty, because the doctrines they teach are human commands.'" 10
He called the crowd over and said, "Listen and understand this: 11 What goes into
your mouth does not defile you. What comes out of your mouth is what defiles you."
12 Then the disciples came to him and said, "Do you know that the Pharisees took
offense when they heard what you said?" 13 He answered, "Every plant my heavenly
Father has not planted will be pulled up by the roots. 14 Leave them alone. They are
blind guides leading the blind. If one blind person leads another, both will fall into a
pit." 15 Peter said to him, "Explain this parable to us." 16 He said, "Do even you still
fail to understand? 17 Don't you understand that whatever enters the mouth goes into
the stomach and then passes out into the latrine? 18 But what comes out of the mouth
comes from the heart. That is what defiles a person. 19 For from the heart come evil
thoughts, murder, adultery, sexual immorality, theft, false testimony, and slander. 20
These are what defile a person. Eating with unwashed hands does not."

The Canaanite woman's faith

21 Jesus left that place and withdrew to the region of Tyre and Sidon. 22 A Canaanite
woman from that region came and kept calling out, "Have mercy on me, Lord, Son of
David! My daughter is suffering terribly from a demon." 23 He did not answer her a
word. His disciples came to him and kept asking, "Send her away! She keeps
shouting after us." 24 He answered, "I was sent only to the lost sheep of the house of
Israel." 25 She came and knelt before him, saying, "Lord, help me." 26 He answered,
"It isn't right to take the children's bread and throw it to the little dogs." 27 She
answered, "Yes, Lord. Even the little dogs eat the crumbs that fall from their
masters' table." 28 Then Jesus answered, "Woman, your faith is great! Let it happen
for you as you wish." From that moment her daughter was healed.

Healing by the Sea of Galilee

29 Jesus left there and went along the Sea of Galilee. He climbed the mountain and
sat down there. 30 Large crowds came to him, bringing people who could not speak,
people who were blind or lame, people with damaged limbs, and many others. They
laid them at his feet, and he healed them. 31 The crowd was amazed to see people
who had been unable to speak now speaking, people with damaged limbs restored,
the lame walking, and the blind seeing. They praised the God of Israel.

Feeding the four thousand

32 Jesus called his disciples over. “I feel compassion for this crowd,” he said. “They
have stayed with me for three days now and have nothing to eat. I don’t want to send
them away without food; they might collapse on the way.” 33 The disciples said to
him, “Where could we get enough bread in this deserted place to feed such a
crowd?” 34 Jesus asked them, “How many loaves do you have?” “Seven,” they
answered, “and a few small fish.” 35 After telling the crowd to recline on the ground,
… 36 he took the seven loaves and the fish, gave thanks, broke them, and handed
them to the disciples. The disciples then gave them to the crowds. 37 Everyone ate
and had enough. They collected seven large baskets full of leftover pieces. 38 Four
thousand men ate, besides women and children. 39 After sending the crowds away,
he got into the boat and went to the region of Magadan.

Matthew 16

A demand for a sign

1 The Pharisees and Sadducees came to test him, asking him to show them a sign
from heaven. 2 He answered them, “In the evening you say, ‘The sky is red, so the
weather will be fair.’ 3 In the morning you say, ‘The sky is red and dark, so there will
be a storm today.’ You can read the sky, but you cannot read the signs of the times. 4
An evil generation, unfaithful to God, demands a sign. It will be given no sign except
that of Jonah.” Then he left them and went away.

The leaven of the Pharisees

5 When the disciples went to the other side, they forgot to bring bread. 6 Jesus told
them, “Watch out! Beware of the leaven of the Pharisees and Sadducees.” 7 They
discussed it among themselves, saying, “We didn’t bring any bread.” 8 Jesus knew
what they were discussing. “You have so little faith,” he said. “Why are you
discussing the fact that you brought no bread? 9 Do you still not understand? Don’t
you remember the five loaves for the five thousand, and how many baskets you
collected? 10 And the seven loaves for the four thousand—how many large baskets
did you collect? 11 How can you fail to understand that I wasn’t talking about bread?
Beware of the leaven of the Pharisees and Sadducees.” 12 Then they understood that
he had warned them about the teaching of the Pharisees and Sadducees, not about
the leaven in bread.

Peter’s confession

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who
do people say the Son of Man is?” 14 They answered, “Some say John the Baptist;
others, Elijah; still others, Jeremiah or one of the prophets.” 15 He asked them, “And
you—who do you say I am?” 16 Simon Peter answered, “You are the Messiah, the Son
of the living God.” 17 Jesus answered him, “Blessed are you, Simon son of Jonah. This
was revealed to you by my Father in heaven, not by a human being. 18 And I tell you:
you are Peter, and on this rock I will build my community. The gates of the realm of
the dead will not overpower it. 19 I will give you the keys to the kingdom of heaven.
Whatever you bind on earth will be bound in heaven, and whatever you release on
earth will be released in heaven.” 20 Then he strictly instructed the disciples to tell
no one that he was the Messiah.

The first prediction of suffering

21 From then on, Jesus began explaining to his disciples that he must go to Jerusalem,
suffer greatly at the hands of the elders, chief priests, and scribes, be killed, and be
raised on the third day. 22 Peter took him aside and began to rebuke him. “May God
spare you, Lord!” he said. “This must never happen to you!” 23 He turned to Peter
and said, “Get behind me, Satan! You are putting an obstacle in my way. Your
thinking is shaped by human concerns, not by God’s.”

Take up the cross and follow

24 Then Jesus told his disciples, “Anyone who wants to follow me must deny himself,
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 good will it do someone to gain
the whole world and lose their life? What could they give in exchange for their life? 27
For the Son of Man will come in his Father’s glory with his angels. Then he will repay
each person according to what they have done. 28 I tell you the truth: some who are
standing here will not die before they see the Son of Man coming in his kingdom.”

Matthew 17

The transfiguration

1 Six days later, Jesus took Peter, James, and James's brother John with him and led
them up a high mountain to be alone. 2 He was transformed before them. His face
shone like the sun, and his clothes became white as light. 3 Moses and Elijah
appeared to them, talking with Jesus. 4 Peter said to Jesus, "Lord, it is good for us to
be here. If you wish, I will make three shelters here: one for you, one for Moses, and
one for Elijah." 5 While Peter was still speaking, a bright cloud overshadowed them.
A voice from the cloud said, "This is my beloved Son, in whom I take delight. Listen
to him." 6 When the disciples heard this, they fell facedown and were terrified. 7
Jesus came over and touched them. "Get up," he said. "Don't be afraid." 8 When they
looked up, they saw no one except Jesus himself. 9 As they came down the mountain,
Jesus instructed them, "Tell no one what you have seen until the Son of Man has
been raised from the dead." 10 The disciples asked him, "Why, then, do the teachers
of the Scriptures say that Elijah must come first?" 11 He answered, "Elijah is indeed
coming and will restore everything. 12 But I tell you, Elijah has already come. They
failed to recognize him and treated him however they wanted. 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.

A demon-possessed boy is healed

14 When they came to the crowd, a man approached Jesus and knelt before him. 15
"Lord, have mercy on my son," he said. "He has seizures and suffers terribly. He
often falls into fire or water." 16 "I brought him to your disciples, but they could not
heal him." 17 Jesus answered, "You faithless, wayward generation! How much longer
must I stay with you? How much longer must I put up with you? Bring him here to
me." 18 Jesus rebuked the demon, and it came out of the boy. From that moment the
boy was healed. 19 Then the disciples came to Jesus privately and asked, "Why
couldn't we drive it out?" 20 He answered, "Because you have so little faith. I tell you
the truth: if you have faith like a mustard seed, you can tell this mountain, 'Move
from here to there,' and it will move. Nothing will be impossible for you." 21† But this
kind comes out only through prayer and fasting.

The second prediction of suffering

22 As they gathered in Galilee, Jesus told them, "The Son of Man will be handed over
to human hands. 23 They will kill him, and on the third day he will be raised." The
disciples were deeply saddened.

The temple tax

24 When they came to Capernaum, the collectors of the two-drachma tax approached
Peter. “Doesn’t your teacher pay the two-drachma tax?” they asked. 25 “Yes, he
does,” Peter answered. When he entered the house, Jesus spoke first. “What do you
think, Simon? From whom do earthly kings collect duties or taxes—from their own
children or from others?” 26 “From others,” Peter answered. Jesus told him, “Then
the children are exempt. 27 But to avoid giving them cause to stumble, go to the lake
and cast a fishing line. Take the first fish you catch and open its mouth. You will find
a silver coin. Take it and pay them for both me and you.”

Matthew 18

Who is greatest in the kingdom?

1 At that time the disciples came to Jesus and asked, “Who, then, is greatest in the
kingdom of heaven?” 2 Jesus called a child over and had the child stand among them.
3 He said, “I tell you the truth: unless you change and become like children, you will
never enter the kingdom of heaven. 4 Whoever humbles himself like this child is the
greatest in the kingdom of heaven. 5 Anyone who welcomes one child like this in my
name welcomes me.

Causes of stumbling

6 If anyone causes one of these little ones who believe in me to sin, it would be better
for that person to have a huge millstone hung around their neck and be drowned in
the deep sea. 7 Woe to the world because of what causes people to sin! Such things
are bound to come, but woe to the person who brings them about. 8 If your hand or
foot causes you to sin, cut it off and throw it away. It is better to enter life maimed or
lame than to have both hands or both feet and be thrown into the eternal fire. 9 If
your eye causes you to sin, tear it out and throw it away. It is better to enter life with
one eye than to have two eyes and be thrown into fiery Gehenna.

The parable of the lost sheep

10 See that you do not look down on even one of these little ones. I tell you that their
angels in heaven always see my heavenly Father’s face. 11† For the Son of Man came
to save the lost. 12 What do you think? If a man has a hundred sheep and one
wanders away, won’t he leave the ninety-nine on the mountains and go looking for
the one that strayed? 13 If he finds it, I tell you the truth, that sheep brings him more
joy than the ninety-nine that never strayed. 14 In the same way, your Father in
heaven does not want even one of these little ones to perish.

Correcting a brother

15 If your brother sins against you, go and point out the wrong privately, just between
the two of you. If he listens, you have won your brother back. 16 If he won't listen,
take one or two others along, so that every matter can be established by the
testimony of two or three witnesses. 17 If he refuses to hear them, tell the
community. If he refuses to hear even the community, treat him as you would a
Gentile or a tax collector. 18 I tell you the truth: whatever you bind on earth will be
bound in heaven, and whatever you release on earth will be released in heaven. 19
Again I tell you the truth: if two of you on earth agree about anything they ask for, my
Father in heaven will do it for them. 20 For wherever two or three gather in my name,
I am there among them."

Forgiveness and the unforgiving debtor

21 Then Peter came to him and asked, "Lord, how many times must I forgive my
brother when he sins against me? As many as seven times?" 22 Jesus answered, "I tell
you, not seven times, but seventy-seven times. 23 That is why the kingdom of heaven
is like a king who wanted to settle accounts with his slaves. 24 As he began, a man
who owed him ten thousand talents was brought before him. 25 Since he could not
pay, his master ordered him sold, along with his wife, his children, and everything he
owned, to repay the debt. 26 The slave fell down before him and pleaded, 'Be patient
with me, and I will pay you back everything.' 27 Moved with compassion, the slave's
master released him and canceled his debt. 28 But when that slave went out, he found
a fellow slave who owed him a hundred denarii. He grabbed him and began choking
him. 'Pay me what you owe!' he demanded. 29 His fellow slave fell down and begged
him, 'Be patient with me, and I will pay you back.' 30 But he refused. He went and
had the man put in prison until he paid back the debt. 31 When his fellow slaves saw
what had happened, they were deeply distressed. They went to their master and told
him the whole story. 32 Then his master summoned him. 'You wicked slave!' he said.
'I canceled that entire debt for you because you begged me. 33 Shouldn't you have
shown your fellow slave the same mercy I showed you?' 34 In anger, his master
handed him over to the torturers until he paid back everything he owed. 35 My
heavenly Father will do the same to you unless each of you forgives your brother
from the heart."

Matthew 19

Marriage and divorce

1 When Jesus finished saying these things, he left Galilee and went to the region of
Judea beyond the Jordan. 2 Large crowds followed him, and he healed them there. 3
Some Pharisees came to test him. “Is a man allowed to divorce his wife for any
reason?” they asked. 4 He answered, “Haven’t you read that the Creator made them
male and female from the beginning, 5 and said, ‘This is why a man will leave his
father and mother and be joined to his wife, and the two will become one flesh’? 6 So
they are no longer two, but one flesh. What God has joined together, no one should
separate.” 7 They asked him, “Why, then, did Moses command a man to give his wife
a certificate of divorce and send her away?” 8 He told them, “Moses allowed you to
divorce your wives because your hearts were hard. But it was not that way from the
beginning. 9 I tell you: anyone who divorces his wife, except on grounds of sexual
immorality, and marries another woman commits adultery. And anyone who marries
a divorced woman commits adultery.” 10 The disciples said to him, “If that is how
things stand between a man and his wife, it is better not to marry.” 11 He told them,
“Not everyone can accept this teaching—only those to whom it has been given. 12
Some are eunuchs from birth, some have been made eunuchs by other people, and
some have chosen to live without marriage for the kingdom of heaven. Anyone who
can accept this should accept it.”

Jesus blesses the children

13 Then children were brought to Jesus so that he could lay his hands on them and
pray. But the disciples rebuked the people who brought them. 14 Jesus said, “Let the
children come to me. Don’t stand in their way, because the kingdom of heaven
belongs to people like these.” 15 After laying his hands on them, he went on from
there.

The rich young man

16 A man came to him and asked, “Teacher, what good thing must I do to obtain
eternal life?” 17 He answered, “Why do you ask me about what is good? Only one is
good. If you want to enter life, keep the commandments.” 18 “Which ones?” the man
asked. Jesus said, “Do not murder. Do not commit adultery. Do not steal. Do not give
false testimony. 19 Honor your father and mother. And love your neighbor as
yourself.” 20 The young man told him, “I have kept all these. What am I still missing?”
21 Jesus told him, “If you want to be perfect, go and sell what you own. Give to the
poor, and you will have treasure in heaven. Then come and follow me.” 22 When the
young man heard this, he went away grieving, because he owned a great deal of
property. 23 Jesus told his disciples, “I tell you the truth: it is hard for a rich person to
enter the kingdom of heaven. 24 I tell you again: it is easier for a camel to pass
through the eye of a needle than for a rich person to enter the kingdom of God.” 25
When the disciples heard this, they were astonished. “Who, then, can be saved?” they
asked. 26 Jesus looked directly at them and said, “For people this is impossible, but
for God everything is possible.” 27 Then Peter said to him, “Look, we have left
everything and followed you. What will there be for us?” 28 Jesus told them, “I tell
you the truth: in the coming renewal, 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 Everyone who has left houses, brothers, sisters, father, mother,
wife, children, or fields for my sake will receive a hundred times as much and will
inherit eternal life. 30 But many who are first will be last, and many who are last will
be first.”

Matthew 20

The workers in the vineyard

1 “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 At about nine in the morning, he went out and saw
others standing in the marketplace without work. 4 He told them, ‘You can go and
work in the vineyard too, and I will pay you whatever is fair.’ 5 So they went. He went
out again around noon and around three in the afternoon and did the same thing. 6 At
about five in the afternoon, he went out and found still others standing there. ‘Why
have you been here all day without work?’ he asked. 7 ‘Because no one has hired us,’
they replied. He told them, ‘You can go and work in the vineyard too.’ 8 That evening,
the vineyard owner told his manager, ‘Call the workers and pay them. Start with the
last ones hired and finish with the first.’ 9 The workers hired at about five in the
afternoon came, and each received a denarius. 10 When the first workers came, they
expected more. But they too received a denarius each. 11 After receiving their pay,
they grumbled at the landowner. 12 ‘These last workers put in just one hour,’ they
said. ‘You have treated them the same as us, after we bore the day’s burden and the
scorching heat.’ 13 He answered one of them, ‘Friend, I have not cheated you. Didn’t
you agree to work for a denarius? 14 Take your pay and go. I want to give this last
worker just as much as I gave you. 15 Am I not free to do what I want with what
belongs to me? Or are you envious because I am generous?’ 16 So the last will be
first, and the first will be last.”

The third prediction of suffering

17 As Jesus was going up to Jerusalem, he took the twelve disciples aside. On the way,
he told them: 18 “Listen, we are going up to Jerusalem. The Son of Man will be
handed over to the chief priests and teachers of the Scriptures. They will condemn
him to death 19 and hand him over to the Gentiles to be mocked, flogged, and
crucified. On the third day he will be raised.”

The request concerning Zebedee’s sons

20 Then the mother of Zebedee’s sons came to him with her sons. She knelt before
him and asked him for something. 21 “What do you want?” he asked her. She said,
“Grant that these two sons of mine may sit beside you in your kingdom, one on your
right and one on your left.” 22 Jesus answered, “You don’t know what you are asking.
Can you drink the cup I am about to drink?” “We can,” they replied. 23 He told them,
“You will drink my cup. But the places at my right and left are not mine to give. They
belong to those for whom my Father has prepared them.” 24 When the other ten
heard this, they were indignant with the two brothers. 25 Jesus called them over and
said, “You know how the rulers of the nations lord it over their people, and how their
powerful leaders impose their authority. 26 It must not be that way among you.
Anyone who wants to become great among you must be your servant. 27 Anyone who
wants to be first among you must be your slave. 28 In the same way, the Son of Man
came to serve, not to be served, and to give his life as a ransom for many.”

Two blind men near Jericho

29 As they were leaving Jericho, a large crowd followed him. 30 Two blind men were
sitting beside the road. When they heard that Jesus was passing by, they shouted,
“Lord, have mercy on us, Son of David!” 31 The crowd rebuked them and told them to
be quiet. But they shouted even louder, “Lord, have mercy on us, Son of David!” 32
Jesus stopped and called them over. “What do you want me to do for you?” he asked.
33 They told him, “Lord, we want to see.” 34 Moved with compassion, Jesus touched
their eyes. Immediately they could see, and they followed him.

Matthew 21

The entry into Jerusalem

1 As they approached Jerusalem and came to Bethphage at the Mount of Olives, Jesus
sent two disciples ahead. 2 He told them, “Go to the village ahead of you. Right away
you will find a donkey tied there, with her colt. Untie them and bring them to me. 3 If
anyone objects, tell that person, ‘The Lord needs them,’ and they will let the animals
go right away.” 4 This happened to fulfill what was spoken through the prophet: 5
“Tell Daughter Zion, ‘Look, your king is coming to you, gentle and riding on a
donkey, on a colt, the foal of a beast of burden.’” 6 The disciples went and did as
Jesus had instructed them. 7 They brought the donkey and the colt and put their
cloaks on the animals. Jesus sat on the cloaks. 8 Most of the crowd spread their
cloaks on the road. Others cut branches from the trees and spread them on the road.
9 The crowds ahead of him and those following shouted, “Hosanna to the Son of
David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest
heaven!” 10 When he entered Jerusalem, the whole city was stirred up. People asked,
“Who is this?” 11 The crowds replied, “This is the prophet Jesus from Nazareth in
Galilee.”

The temple is cleansed

12 Jesus entered the temple and drove out everyone buying and selling there. He
overturned the money changers’ tables and the seats of those selling doves. 13 He
told them, “The Scriptures say, ‘My house will be called a house of prayer,’ but you
are turning it into a robbers’ den.” 14 Blind and lame people came to him in the
temple, and he healed them. 15 When the chief priests and teachers of the Scriptures
saw the wonderful things he did and heard the children shouting in the temple,
“Hosanna to the Son of David,” they became indignant. 16 “Do you hear what these
children are saying?” they asked him. “Yes,” Jesus replied. “Haven’t you read, ‘From
the mouths of infants and nursing babies you have brought forth praise’?” 17 He left
them, went out of the city to Bethany, and spent the night there.

The fruitless fig tree

18 Early in the morning, as he was returning to the city, he became hungry. 19 He saw
a fig tree beside the road and went over to it, but found nothing on it except leaves.
"May you never bear fruit again," he said to it. The fig tree withered at once. 20 The
disciples were amazed when they saw it. "How did the fig tree wither so quickly?"
they asked. 21 Jesus answered, "I tell you the truth: if you have faith and do not
doubt, you can do what was done to the fig tree. You can even tell this mountain, 'Be
lifted up and thrown into the sea,' and it will happen. 22 Whatever you ask for in
prayer, with faith, you will receive."

Jesus' authority is questioned

23 When he entered the temple, the chief priests and the elders of the people came to
him as he was teaching. "By what authority are you doing these things?" they asked.
"Who gave you this authority?" 24 Jesus answered, "I have a question for you too. If
you answer me, I will tell you by what authority I am doing these things. 25 Where did
John's baptism come from—from heaven or from people?" They discussed it among
themselves. "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him?'
26 "But if we say, 'From people,' we are afraid of the crowd, because everyone
regards John as a prophet." 27 So they answered Jesus, "We don't know." He replied,
"Then I won't tell you by what authority I am doing these things."

The parable of the two sons

28 "What do you think? A man had two sons. He went to the first and said, 'Son, go
and work in the vineyard today.' 29 'I don't want to,' he answered. But later he
changed his mind and went. 30 The father went to the second son and said the same
thing. 'I will, sir,' he answered, but he did not go. 31 Which of the two did what his
father wanted?" "The first," they answered. Jesus told them, "I tell you the truth: tax
collectors and prostitutes are entering the kingdom of God ahead of you. 32 John
came to you in the way of righteousness, and you did not believe him. But the tax
collectors and prostitutes did. Even after you saw this, you still did not change your
minds and believe him."

The parable of the wicked tenants

33 “Listen to another parable. A landowner planted a vineyard, fenced it in, dug a
winepress, and built a watchtower. He rented it to tenant farmers and went away. 34
As harvest time approached, he sent his slaves to the tenant farmers to collect his
share of the crop. 35 The tenants seized his slaves. They beat one, killed another, and
stoned another. 36 He sent another group of slaves, larger than the first, but the
tenants treated them the same way. 37 Finally he sent them his son, thinking, ‘They
will respect my son.’ 38 When the tenants saw the son, they said to one another, ‘This
is the heir. Let’s kill him and take his inheritance.’ 39 They seized him, threw him out
of the vineyard, and killed him. 40 When the vineyard owner comes, what will he do
to those tenants?” 41 They told him, “He will bring those wretches to a wretched end
and rent the vineyard to other tenants who will give him his share of the crop at
harvest time.” 42 Jesus said to them, “Haven’t you read in the Scriptures, ‘The stone
the builders rejected has become the cornerstone. The Lord has done this, and it is
wonderful in our eyes’? 43 That is why I tell you: the kingdom of God will be taken
away from you and given to a people who produce its fruit. 44 Anyone who falls on
this stone will be shattered, and anyone it falls on will be crushed.” 45 When the chief
priests and Pharisees heard his parables, they realized he was speaking about them.
46 They wanted to arrest him, but they were afraid of the crowds, who regarded him
as a prophet.

Matthew 22

The parable of the wedding feast

1 Jesus spoke to them again in parables: 2 “The kingdom of heaven is like a king who
arranged a wedding feast for his son. 3 He sent his slaves to summon the invited
guests, but they refused to come. 4 He sent more slaves with this message: ‘Tell the
guests that my banquet is ready. My bulls and fattened livestock have been
slaughtered, and everything is prepared. Come to the wedding feast.’ 5 But they paid
no attention. One went off to his farm, another to his business. 6 The others seized
his slaves, abused them, and killed them. 7 The king was furious. He sent his troops,
who destroyed the murderers and burned their city. 8 Then he told his slaves, ‘The
wedding feast is ready, but the invited guests were not worthy. 9 Go out to the
crossroads and invite everyone you find to the wedding feast.’ 10 The slaves went out
along the roads and gathered everyone they found, bad and good alike. The wedding
feast was filled with guests. 11 When the king came in to see the guests, he noticed a
man who was not dressed for the wedding. 12 ‘Friend,’ he asked, ‘how did you get in
here without wedding clothes?’ The man had no answer. 13 Then the king told the
attendants, ‘Tie his hands and feet and throw him into the darkness outside, where
there will be weeping and gnashing of teeth.’ 14 Many are invited, but few are
chosen.”

Giving Caesar what belongs to Caesar

15 Then the Pharisees went away and planned how to trap him by what he said. 16
They sent their disciples to him with the Herodians. They said, “Teacher, we know
that you are truthful and teach God’s way honestly. You are not swayed by anyone,
because you do not judge people by their status.” 17 “Tell us, then, what you think. Is
it lawful to pay the tax to Caesar or not?” 18 Jesus saw their malice. “Why are you
trying to trap me, you hypocrites?” he asked. 19 “Show me the coin used to pay the
tax.” They brought him a denarius. 20 “Whose image and inscription are on it?” he
asked. 21 “Caesar’s,” they answered. He told them, “Then give Caesar what belongs
to Caesar, and God what belongs to God.” 22 When they heard this, they were
amazed. They left him and went away.

A question about the resurrection

23 That same day, Sadducees, who say there is no resurrection, came to him and
asked him a question: 24 “Teacher, Moses said, ‘If a man dies without children, his
brother must marry his widow and provide descendants for his brother.’” 25 “There
were seven brothers among us. The first married and died without descendants,
leaving his wife to his brother.” 26 “The same happened to the second and the third,
and on through all seven.” 27 “Last of all, the woman died.” 28 “In the resurrection,
then, which of the seven will have her as his wife? They were all married to her.” 29
Jesus answered, “You are mistaken because you understand neither the Scriptures
nor God’s power. 30 In the resurrection, people neither marry nor are given in
marriage. They are like God’s angels in heaven. 31 As for the resurrection of the
dead, haven’t you read what God said to you: 32 ‘I am the God of Abraham, the God of
Isaac, and the God of Jacob’? He is the God of the living, not the dead.” 33 When the
crowds heard this, they were astonished at his teaching.

The greatest commandment

34 When the Pharisees heard that he had silenced the Sadducees, they 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 He answered, “Love
the Lord your God with all your heart, all your soul, and all your mind. 38 This is the
greatest and first commandment. 39 A second is like it: Love your neighbor as
yourself. 40 The whole Law and the Prophets depend on these two commandments.”

The Messiah, David’s son

41 While the Pharisees were gathered together, Jesus asked them a question. 42 He
asked, “What do you think about the Messiah? Whose son is he?” “David’s,” they
answered. 43 He asked them, “Then how can David, speaking by the Spirit, call him
Lord? He says, 44 ‘The Lord said to my Lord, “Sit at my right until I put your enemies
beneath your feet.”’ 45 If David calls him Lord, how can he be David’s son?” 46 No one
could answer him a word. From that day on, no one dared to ask him any more
questions.

Matthew 23

A warning about the scribes and Pharisees

1 Then Jesus spoke to the crowds and to his disciples: 2 He said, “The scribes and
Pharisees occupy Moses’ seat. 3 So do everything they tell you and observe it. But do
not follow their example: they do not practice what they preach. 4 They tie up heavy
loads and put them on people’s shoulders, but will not lift a finger to move them. 5
Everything they do is for people to see. They make their Scripture boxes wider and
their tassels larger. 6 They love the place of honor at banquets and the best seats in
synagogues, 7 greetings in the marketplaces, and having people call them Rabbi. 8
But do not let people call you Rabbi. You have one teacher, and you are all brothers
and sisters. 9 Do not call anyone on earth your father. You have one Father, your
heavenly Father. 10 Do not let people call you instructors either. You have one
instructor, the Messiah. 11 The greatest among you must be your servant. 12 Anyone
who exalts themselves will be humbled, and anyone who humbles themselves will be
exalted.”

Woe to the scribes and Pharisees

13 “But woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of
heaven in people’s faces. You do not enter yourselves, and you do not let those who
are entering go in. 14† Woe to you, scribes and Pharisees, you hypocrites! You devour
widows’ houses and make a show of lengthy prayers. Because of this, you will face a
harsher judgment. 15 Woe to you, scribes and Pharisees, you hypocrites! You travel
across sea and land to gain one convert, and when you do, you make that person
twice as much a child of Gehenna as you are. 16 Woe to you, blind guides! You say,
‘An oath sworn by the sanctuary is not binding, but anyone who swears by its gold
must keep the oath.’ 17 You blind fools! Which is greater: the gold, or the sanctuary
that made the gold holy? 18 You also say, ‘An oath sworn by the altar is not binding,
but anyone who swears by the gift on it must keep the oath.’ 19 You are blind! Which
is greater: the gift, or the altar that makes the gift holy? 20 So an oath sworn by the
altar includes both the altar and everything on it. 21 An oath sworn by the sanctuary
includes both the sanctuary and the One who dwells in it. 22 And an oath sworn by
heaven includes God’s throne and the One seated on it.” 23 “Woe to you, scribes and
Pharisees, you hypocrites! You give a tenth of your mint, dill, and cumin, but neglect
the weightier matters of the Law: justice, mercy, and faithfulness. You should have
practiced these without neglecting the others. 24 You blind guides! You strain out a
gnat and swallow a camel! 25 Woe to you, scribes and Pharisees, you hypocrites! You
clean the outside of the cup and dish. Inside, though, you fill them through
exploitation and self-indulgence. 26 You blind Pharisee! Clean the inside of the cup
and dish first, so the outside will be clean as well. 27 Woe to you, scribes and
Pharisees, you hypocrites! You are like whitewashed tombs: beautiful on the outside,
but filled inside with the bones of the dead and all kinds of uncleanness. 28 In the
same way, you look righteous to people on the outside, but inside you are full of
hypocrisy and lawlessness.” 29 “Woe to you, scribes and Pharisees, you hypocrites!
You build tombs for the prophets and decorate the monuments of the righteous. 30
You say, ‘If we had lived in our ancestors’ time, we would never have joined them in
shedding the prophets’ blood.’ 31 So you testify against yourselves that you are
descendants of the people who murdered the prophets. 32 Go on, then, and fill up
your ancestors’ measure! 33 You snakes, you brood of vipers! How will you escape
being condemned to Gehenna? 34 That is why I am sending you prophets, wise
people, and scribes. Some you will kill and crucify; others you will flog in your
synagogues and hunt from one city to the next, 35 so that you will answer for all the
innocent blood shed on earth, from the blood of righteous Abel to the blood of
Zechariah son of Barachiah, whom you murdered between the sanctuary and the
altar. 36 I tell you the truth: all this will fall on this generation.

Lament over Jerusalem

37 Jerusalem, Jerusalem! You kill the prophets and stone those sent to you. How often
I wanted to gather your children as a hen gathers her chicks under her wings, but
you would not let me!” 38 “Look, your house is left to you deserted. 39 For I tell you,
you will not see me again until you say, ‘Blessed is the one who comes in the name of
the Lord.’”

Matthew 24

The destruction of the temple foretold

1 Jesus left the temple and was walking away when his disciples came to point out the
temple buildings to him. 2 He answered, “Do you see all these things? I tell you the
truth: not one stone here will be left standing on another. They will all be torn down.”

The beginning of birth pains

3 As he sat on the Mount of Olives, his disciples came to him privately and asked,
“Tell us, when will these things happen? And what will be the sign of your coming
and the end of the age?” 4 Jesus answered, “Take care that no one misleads you. 5
Many will come in my name and say, ‘I am the Messiah.’ They will mislead many
people. 6 You will hear about wars and rumors of wars. Do not be alarmed. These
things must happen, but the end has not yet come. 7 Nation will rise against nation,
and kingdom against kingdom. There will be famines and earthquakes in different
places. 8 All this is only the beginning of birth pains. 9 Then people will hand you over
to suffering and put you to death. All nations will hate you because of my name. 10
Then many will fall away. They will betray and hate one another. 11 Many false
prophets will arise and mislead many people. 12 As lawlessness spreads, the love of
many will grow cold. 13 But whoever endures to the end will be saved. 14 This good
news of the kingdom will be proclaimed throughout the world as a witness to all
nations. Then the end will come.

Great suffering

15 So when you see the desolating abomination that the prophet Daniel spoke of
standing in a holy place (let the reader understand), 16 those in Judea must flee to the
mountains. 17 Anyone on the roof must not go down to get things from the house. 18
Anyone in the field must not go back for their cloak. 19 How terrible those days will
be for women who are pregnant or nursing babies! 20 Pray that you will not have to
flee in winter or on a Sabbath. 21 For then there will be suffering greater than
anything since the world began, and nothing like it will ever happen again. 22 If that
time were not cut short, no one would survive. But for the sake of the chosen, those
days will be cut short. 23 If anyone then tells you, 'Look, the Messiah is here!' or,
'There he is!' do not believe it. 24 False messiahs and false prophets will arise and
perform great signs and wonders to mislead even the chosen, if possible. 25
Remember, I have warned you in advance. 26 So if they tell you, 'He is out in the
wilderness,' do not go there. If they say, 'He is in the inner rooms,' do not believe it."
27 For just as lightning flashes from east to west, so will the coming of the Son of
Man be. 28 Wherever the dead body lies, the vultures will gather.

The coming of the Son of Man

29 Immediately after the suffering of those days, the sun will grow dark, the moon
will give no light, the stars will fall from the sky, and the powers of heaven will be
shaken. 30 Then the sign of the Son of Man will appear in the sky. All the peoples of
the earth will mourn, and they will see the Son of Man coming on the clouds of
heaven with power and great glory. 31 He will send his angels with a loud trumpet,
and they will gather his chosen from the four winds, from one end of heaven to the
other. 32 Learn the lesson of the fig tree. When its branch grows tender and puts out
leaves, you know summer is near. 33 In the same way, when you see all these things,
know that it is near, right at the door. 34 I tell you the truth: this generation will not
pass away until all these things happen. 35 Heaven and earth will pass away, but my
words will never pass away.

The day and the hour

36 No one knows that day or hour, not even the angels in heaven or the Son. Only the
Father knows. 37 The coming of the Son of Man will be like the days of Noah. 38 In
the days before the flood, people were eating and drinking, marrying and arranging
marriages, right up to the day Noah entered the ark. 39 They knew nothing until the
flood came and swept them all away. That is how the coming of the Son of Man will
be. 40 Then two people 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 So
stay alert. You do not know which day your master is coming. 43 Understand this: if
the homeowner had known what time of night the thief was coming, he would have
stayed awake and prevented the break-in. 44 So you too must be ready. The Son of
Man is coming at an hour you do not expect.

The faithful and unfaithful slave

45 Who, then, is the faithful and wise slave the master put in charge of his household
to give them their food on time? 46 Blessed is the slave whose master returns to find
him doing that. 47 I tell you the truth: the master will put him in charge of everything
he owns. 48 But suppose that wicked slave says to himself, ‘My master is taking a
long time,’ 49 and begins beating his fellow slaves and eating and drinking with
drunkards. 50 That slave’s master will come on a day the slave does not expect, at an
hour he does not know. 51 He will cut him in two and give him a place with the
hypocrites, where there will be weeping and gnashing of teeth.

Matthew 25

The parable of the ten young women

1 Then the kingdom of heaven will be like ten young women who took their lamps and
went out to meet the bridegroom. 2 Five were foolish, and five were wise. 3 The
foolish ones took their lamps but brought no oil with them. 4 The wise ones brought
oil in containers along with their lamps. 5 The bridegroom took a long time, and they
all grew drowsy and fell asleep. 6 At midnight a cry rang out: ‘Here is the
bridegroom! Come out to meet him!’ 7 Then all the young women got up and readied
their lamps. 8 The foolish ones said to the wise ones, ‘Give us some of your oil. Our
lamps are going out.’ 9 The wise ones answered, ‘There may not be enough for all of
us. Go to the sellers and buy some for yourselves.’ 10 While they were away buying
oil, the bridegroom arrived. Those who were ready went in with him to the wedding
feast, and the door was shut. 11 Later the other young women came too. ‘Sir, sir,
open the door for us!’ they said. 12 He answered, ‘I tell you the truth: I do not know
you.’ 13 So stay alert. You know neither the day nor the hour.

The parable of the talents

14 It is like a man leaving on a journey. He called his slaves and entrusted his
possessions to them. 15 He gave one five talents, another two, and another one,
according to each slave's ability. Then he left. At once, 16 the slave who had received
five talents went and put them to work, earning five more. 17 In the same way, the
slave with two earned two more. 18 But the slave who had received one went away,
dug a hole in the ground, and hid his master's money. 19 After a long time, the slaves'
master returned and settled accounts with them. 20 The slave who had received five
talents came forward with five more. 'Master,' he said, 'you entrusted five talents to
me. Look, I have earned five more.' 21 His master said, 'Well done, good and faithful
slave. You have been faithful with a little; I will put you in charge of much. Come and
share your master's joy.' 22 The slave with two talents also came forward. 'Master,'
he said, 'you entrusted two talents to me. Look, I have earned two more.' 23 His
master said, 'Well done, good and faithful slave. You have been faithful with a little; I
will put you in charge of much. Come and share your master's joy.' 24 Then the slave
who had received one talent came forward. 'Master,' he said, 'I knew you were a
hard man. You harvest where you did not plant and gather where you did not scatter
seed. 25 I was afraid, so I went and hid your talent in the ground. Here, take what
belongs to you.' 26 His master answered, 'You wicked, lazy slave! So you knew that I
harvest where I did not plant and gather where I did not scatter seed? 27 Then you
should have deposited my money with the bankers. When I returned, I would have
received my money back with interest. 28 So take his talent and give it to the slave
who has ten talents. 29 Everyone who has will receive more and have plenty. Anyone
who does not have will lose even what they have. 30 Throw the useless slave into the
darkness outside, where there will be weeping and gnashing of teeth.'

The judgment of the nations

31 When the Son of Man comes in his glory with all the angels, he will sit on his
glorious throne. 32 All the nations will be gathered before him. He will separate
people from one another as a shepherd separates sheep from goats. 33 He will put
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 since the world was founded. 35 I was hungry, and you gave me food. I was
thirsty, and you gave me a drink. I was a stranger, and you welcomed me. 36 I had no
clothes, and you clothed me. I was sick, and you cared for me. I was in prison, and
you came to see me.’ 37 Then the righteous will answer him, ‘Lord, when did we see
you hungry and give you food, or thirsty and give you a drink? 38 When did we see
you as a stranger and welcome you, or without clothes and clothe you? 39 When did
we see you sick or in prison and come to see you?’ 40 The king will answer, ‘I tell you
the truth: whatever you did for one of the least of these brothers and sisters of mine,
you did for me.’ 41 Then he will say to those on his left, ‘Go away from me, you who
are cursed, into the eternal fire prepared for the devil and his angels. 42 I was
hungry, and you gave me no food. I was thirsty, and you gave me no drink. 43 I was a
stranger, and you did not welcome me. I had no clothes, and you did not clothe me. I
was sick and in prison, and you did not care for me.’ 44 Then they too will answer,
‘Lord, when did we see you hungry, thirsty, a stranger, without clothes, sick, or in
prison and fail to help you?’ 45 He will answer, ‘I tell you the truth: whatever you
failed to do for one of the least of these, you failed to do for me.’ 46 These will go
away to eternal punishment, but the righteous to eternal life.

Matthew 26

The plot against Jesus

1 When Jesus had finished all these sayings, he told his disciples: 2 You know that
Passover is two days away, and the Son of Man will be handed over to be crucified. 3
Then the chief priests and the elders of the people gathered in the courtyard of the
high priest, who was called Caiaphas. 4 They plotted to arrest Jesus by deception and
kill him. 5 But they said, “Not during the festival, or the people may riot.”

Anointing at Bethany

6 Jesus was in Bethany, at the home of Simon the leper. 7 A woman came to him with
an alabaster jar of very expensive perfume. She poured it over his head as he
reclined at the table. 8 When the disciples saw this, they were indignant. “Why this
waste?” they asked. 9 This could have been sold for a large sum and the money given
to the poor. 10 Jesus knew what they were saying and told them, ‘Why are you
troubling this woman? She has done a beautiful thing for me. 11 You will always have
the poor with you, but you will not always have me. 12 By pouring this perfume on my
body, she has prepared me for burial. 13 I tell you the truth: wherever this good news
is proclaimed throughout the world, people will also tell what she has done, in
memory of her.’

Judas agrees to betray Jesus

14 Then one of the Twelve, called Judas Iscariot, went to the chief priests. 15 He
asked, “What will you give me if I betray him to you?” They paid him thirty pieces of
silver. 16 From then on, he looked for an opportunity to betray him.

The Last Supper

17 On the first day of Unleavened Bread, the disciples came to Jesus and asked,
‘Where do you want us to prepare the Passover meal for you?’ 18 He said, ‘Go into the
city to a certain man and tell him, “The Teacher says: My time is near. I will celebrate
Passover at your house with my disciples.”’ 19 The disciples did as Jesus directed
them and prepared the Passover meal. 20 When evening came, he reclined at the
table with the twelve disciples. 21 While they were eating, he said, ‘I tell you the
truth: one of you will betray me.’ 22 Deeply distressed, each one began to ask him,
‘Surely you do not mean me, Lord?’ 23 He answered, ‘The one who dipped his hand
into the dish with me will betray me. 24 The Son of Man goes as Scripture says of
him. But woe to the man who betrays the Son of Man! It would have been better for
that man if he had never been born.’ 25 Judas, who was betraying him, asked, ‘Surely
you do not mean me, Rabbi?’ Jesus answered, ‘You have said so.’ 26 While they were
eating, Jesus took bread, said the blessing, broke it, and gave it to the disciples.
‘Take and eat,’ he said. ‘This is my body.’ 27 Then he took a cup, gave thanks, and
gave it to them. ‘Drink from it, all of you,’ he said. 28 ‘This is my blood of the
covenant, poured out for many for the forgiveness of sins. 29 I tell you, I will not drink
this fruit of the vine again until the day I drink it new with you in my Father’s
kingdom.’ 30 After singing a hymn, they went out to the Mount of Olives.

Peter’s denial foretold

31 Then Jesus told them, ‘You will all fall away because of me tonight. For Scripture
says, “I will strike the shepherd, and the sheep of the flock will scatter.” 32 But after I
am raised, I will go ahead of you to Galilee.’ 33 Peter answered him, ‘Even if everyone
else falls away because of you, I never will.’ 34 Jesus told him, ‘I tell you the truth:
tonight, before a rooster crows, you will deny me three times.’ 35 Peter said to him,
‘Even if I must die with you, I will never deny you.’ All the disciples said the same.

Gethsemane

36 Then Jesus came with them to a place called Gethsemane. He told the disciples,
‘Sit here while I go over there to pray.’ 37 He took Peter and the two sons of Zebedee
with him and began to feel sorrow and distress. 38 He told them, ‘I am overwhelmed
with sorrow, to the point of death. Stay here and keep watch with me.’ 39 He went a
little farther, fell facedown, and prayed, ‘My Father, if it is possible, let this cup pass
from me. Yet let it be as you want, not as I want.’ 40 He returned to the disciples and
found them asleep. He said to Peter, ‘Could none of you keep watch with me for one
hour? 41 Keep watch and pray so that you do not enter a time of trial. The spirit is
willing, but the flesh is weak.’ 42 He went away a second time and prayed, ‘My
Father, if this cannot pass unless I drink it, may your will be done.’ 43 He came back
and found them asleep again, for their eyes were heavy. 44 He left them, went away
again, and prayed a third time, saying the same words again. 45 Then he came back
to the disciples and said, ‘Go on sleeping and resting! Look, the hour is here. The Son
of Man is being handed over to sinners. 46 Get up. Let us go. Look, my betrayer is
here.’

The arrest of Jesus

47 While he was still speaking, Judas, one of the Twelve, arrived with a large crowd
carrying swords and clubs, sent by the chief priests and the elders of the people. 48
His betrayer had given them a signal: “The one I kiss is the man. Arrest him.” 49 He
went straight up to Jesus, said, ‘Greetings, Rabbi!’ and kissed him. 50 Jesus said to
him, ‘Friend, do what you came to do.’ Then they came forward, grabbed Jesus, and
arrested him. 51 One of those with Jesus reached for his sword, drew it, and struck
the high priest’s slave, cutting off his ear. 52 Then Jesus told him, ‘Put your sword
back where it belongs. Everyone who takes up the sword will die by the sword. 53 Do
you think I cannot appeal to my Father, who would send me more than twelve legions
of angels right now? 54 But how then would the Scriptures be fulfilled, which say it
must happen this way?’ 55 At that moment Jesus said to the crowds, ‘Have you come
to arrest me with swords and clubs as though I were a bandit? I sat teaching in the
temple every day, and you did not arrest me. 56 But all this has happened to fulfill the
writings of the prophets.’ Then all the disciples abandoned him and fled.

The hearing before Caiaphas

57 Those who had arrested Jesus took him to Caiaphas the high priest, where the
scribes and elders had gathered. 58 Peter followed him at a distance as far as the
high priest's courtyard. He went inside and sat with the guards to see how it would
end. 59 The chief priests and the whole council sought false testimony against Jesus
so they could put him to death. 60 But they found none, although many false
witnesses came forward. Finally two came forward 61 and said, "This man said, 'I can
destroy God's sanctuary and rebuild it in three days.'" 62 The high priest stood up
and asked him, "Have you no answer? What about this testimony against you?" 63
Jesus remained silent. The high priest said to him, 'I put you under oath by the living
God: tell us whether you are the Messiah, the Son of God.' 64 Jesus answered, 'You
have said so. But I tell all of you: from now on you will see the Son of Man seated at
the right hand of the Almighty and coming on the clouds of heaven.' 65 Then the high
priest tore his clothes and said, 'He has blasphemed! Why do we still need witnesses?
You have just heard the blasphemy! 66 What do you think?' They answered, "He
deserves death." 67 Then they spat in his face and punched him. Others slapped him
68 and said, "Prophesy for us, Messiah! Who hit you?"

Peter's denial

69 Peter was sitting outside in the courtyard. A servant girl came to him and said,
"You were with Jesus the Galilean too." 70 But he denied it in front of everyone. "I
don't know what you are talking about," he said. 71 When he went out to the gateway,
another servant girl saw him and told the people there, "This man was with Jesus of
Nazareth." 72 Again he denied it, swearing, "I don't know the man." 73 A little later
the bystanders came up to Peter and said, "You certainly are one of them. Your
accent gives you away." 74 Then he began invoking curses and swearing, 'I do not
know the man!' Immediately a rooster crowed. 75 Peter remembered what Jesus had
said: 'Before a rooster crows, you will deny me three times.' He went outside and
wept bitterly.

Matthew 27

Jesus before Pilate and the death of Judas

1 When morning came, all the chief priests and the elders of the people made plans to
put Jesus to death. 2 They bound him, led him away, and handed him over to Pilate
the governor. 3 When Judas, who had betrayed him, saw that Jesus had been
condemned, he felt remorse and returned the thirty pieces of silver to the chief
priests and elders. 4 “I have sinned by betraying innocent blood,” he said. They
replied, “What is that to us? That is your concern.” 5 He threw the silver into the
sanctuary and left. Then he went away and hanged himself. 6 The chief priests picked
up the silver and said, “It is not lawful to put this in the treasury, because it is blood
money.” 7 After consulting together, they used the money to buy the Potter’s Field as
a burial place for strangers. 8 That is why the field has been called the Field of Blood
to this day. 9 Then what was spoken through the prophet Jeremiah was fulfilled: They
took the thirty pieces of silver, the price some of the people of Israel had set on him.
10 And they gave them for the potter’s field, as the Lord directed me.

The trial before Pilate

11 Jesus stood before the governor, who asked him, ‘Are you the king of the Jews?’
Jesus answered, ‘You say so.’ 12 When the chief priests and elders accused him, he
gave no answer. 13 Pilate asked him, “Don’t you hear how much testimony they are
bringing against you?” 14 But Jesus gave him no answer, not even to a single charge,
and the governor was greatly amazed. 15 At the festival, the governor customarily
released one prisoner chosen by the crowd. 16 At that time they had a notorious
prisoner named Jesus Barabbas. 17 When they had gathered, Pilate asked them,
“Whom do you want me to release to you: Jesus Barabbas or Jesus who is called the
Messiah?” 18 He knew that they had handed Jesus over out of envy. 19 While Pilate
was sitting on the judgment seat, his wife sent him a message: “Have nothing to do
with that innocent man. I suffered terribly today in a dream because of him.” 20 The
chief priests and elders persuaded the crowds to ask for Barabbas and have Jesus
killed. 21 The governor asked them, “Which of the two do you want me to release to
you?” They answered, “Barabbas.” 22 Pilate asked them, “Then what should I do with
Jesus who is called the Messiah?” They all said, “Crucify him!” 23 “Why? What wrong
has he done?” he asked. But they shouted all the louder, “Crucify him!” 24 Pilate saw
that he was getting nowhere and that a riot was starting. He took water and washed
his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “That is
your responsibility.” 25 All the people answered, “His blood be on us and on our
children!” 26 Then he released Barabbas to them. He had Jesus flogged and handed
him over for crucifixion.

Jesus is mocked

27 The governor’s soldiers took Jesus into the governor’s headquarters and gathered
the whole company around him. 28 They stripped him and put a scarlet cloak on him.
29 They wove a crown of thorns, put it on his head, and placed a reed in his right
hand. Then they knelt before him and mocked him: “Hail, king of the Jews!” 30 They
spat on him, took the reed, and kept striking him on the head. 31 After mocking him,
they removed the cloak, put his own clothes back on him, and led him away to be
crucified.

The crucifixion

32 As they went out, they found a man from Cyrene named Simon and forced him to
carry Jesus' cross. 33 They came to a place called Golgotha, meaning Place of a Skull.
34 They gave him wine mixed with gall to drink. After tasting it, he refused to drink it.
35 After crucifying him, they divided his clothes by casting lots. 36 They sat there and
kept watch over him. 37 Above his head they placed the written charge: "This is
Jesus, the king of the Jews." 38 Two bandits were crucified with him, one on his right
and one on his left. 39 People passing by insulted him, shaking their heads 40 and
saying, "You who destroy the sanctuary and rebuild it in three days, save yourself! If
you are God's Son, come down from the cross!" 41 The chief priests, along with the
teachers of the Scriptures and elders, also mocked him: 42 "He saved others, but he
cannot save himself! He is the king of Israel. Let him come down from the cross now,
and we will believe in him. 43 He trusts in God. Let God rescue him now if he wants
him, because he said, 'I am God's Son.'" 44 The bandits crucified with him also
insulted him in the same way.

The death of Jesus

45 From noon until three in the afternoon, darkness came over the whole land. 46
About three in the afternoon, Jesus cried out loudly, 'Eli, Eli, lema sabachthani?' This
means, 'My God, my God, why have you abandoned me?' 47 Some of those standing
there heard this and said, 'He is calling Elijah.' 48 One of them immediately ran, took
a sponge, soaked it in sour wine, put it on a reed, and offered him a drink. 49 The
others said, "Wait. Let's see whether Elijah comes to save him." 50 Jesus cried out
again with a loud voice and gave up his spirit. 51 The sanctuary curtain was torn in
two from top to bottom. The earth shook, and the rocks split. 52 The tombs opened,
and the bodies of many holy people who had died were raised. 53 They came out of
the tombs after his resurrection, went into the holy city, and appeared to many
people. 54 When the centurion and those guarding Jesus with him saw the earthquake
and what had happened, they were terrified. "This man really was God's Son," they
said. 55 Many women were there, watching from a distance. They had followed Jesus
from Galilee and cared for his needs. 56 Among them were Mary Magdalene, Mary
the mother of James and Joseph, and the mother of Zebedee's sons.

The burial

57 When evening came, a rich man from Arimathea named Joseph arrived. He too had
become a disciple of Jesus. 58 He went to Pilate and asked for Jesus' body. Pilate
ordered that it be given to him. 59 Joseph took the body and wrapped it in clean linen.
60 He placed it in his own new tomb, which he had cut out of the rock. He rolled a
large stone across the entrance and left. 61 Mary Magdalene and the other Mary
were sitting there opposite the tomb.

The guard at the tomb

62 The next day, the day after Preparation, the chief priests and Pharisees went
together to Pilate. 63 "Sir," they said, "we remember that while he was still alive, this
deceiver said, 'After three days I will be raised.' 64 So order the tomb to be secured
until the third day. Otherwise his disciples may come, steal him, and tell the people,
'He has been raised from the dead.' Then the last deception will be worse than the
first." 65 Pilate told them, "You have a guard. Go and make the tomb as secure as you
can." 66 They went and secured the tomb, sealing the stone and placing the guard
there.

Matthew 28

The resurrection

1 After the Sabbath, as the first day of the week dawned, Mary Magdalene and the
other Mary went to see the tomb. 2 Suddenly there was a great earthquake. An angel
of the Lord came down from heaven, approached the tomb, rolled the stone away,
and sat on it. 3 His appearance was like lightning, and his clothes were white as
snow. 4 The guards shook with fear of him and became like dead men. 5 The angel
said to the women, “You need not be afraid. I know you are looking for Jesus, who
was crucified. 6 He is not here. He has been raised, just as he said. Come and see the
place where he lay. 7 Go quickly and tell his disciples that he has been raised from
the dead. He is going ahead of you to Galilee, and you will see him there. Remember,
I have told you.” 8 They hurried away from the tomb with fear and great joy and ran
to tell his disciples. 9 Suddenly Jesus met them. ‘Greetings!’ he said. They came to
him, took hold of his feet, and worshiped him. 10 Jesus told them, ‘Do not be afraid.
Go and tell my brothers to go to Galilee. They will see me there.’

The guards’ report

11 While they were on their way, some of the guards went into the city and told the
chief priests everything that had happened. 12 The chief priests met with the elders
and agreed on a plan. They gave the soldiers a large sum of money 13 and told them,
“Say, ‘His disciples came during the night and stole him while we were asleep.’ 14 If
the governor hears about this, we will persuade him and keep you out of trouble.” 15
The soldiers took the money and did as they were instructed. This story has
circulated among the Jews to this day.

The great commission

16 The eleven disciples went to Galilee, to the mountain where Jesus had told them to
go. 17 When they saw him, they worshiped him, but some doubted. 18 Jesus came to
them and said, ‘All authority in heaven and on earth has been given to me. 19 So go
and make disciples of all nations, baptizing them in the name of the Father and of the
Son and of the Holy Spirit, 20 teaching them to obey everything I have commanded
you. And remember, I am with you always, to the end of the age.’

Mark

Mark 1

John prepares the way

1 The beginning of the good news of Jesus the Messiah. 2 It is written in the prophet
Isaiah: “Look, I am sending my messenger ahead of you, who will prepare your way. 3
A voice calls out in the wilderness, ‘Prepare the Lord’s way; make his paths
straight.’” 4 John the baptizer appeared in the wilderness, proclaiming a baptism of
repentance for the forgiveness of sins. 5 People from all Judea and all the people of
Jerusalem went out to him. They confessed their sins and were baptized by him in the
Jordan River. 6 John wore clothing made of camel’s hair, with a leather belt around
his waist, and ate locusts and wild honey. 7 He proclaimed, “Someone more powerful
than I is coming after me. I am not worthy to stoop down and untie his sandal strap. 8
I have baptized you with water, but he will baptize you with the Holy Spirit.”

The baptism of Jesus

9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the
Jordan. 10 As he came up out of the water, he immediately saw the heavens being
torn open and the Spirit descending like a dove into him. 11 A voice came from
heaven: “You are my beloved Son; I am well pleased with you.”

Temptation in the wilderness

12 Immediately the Spirit drove him into the wilderness. 13 He was in the wilderness
for forty days, being tempted by Satan. He was with the wild animals, and the angels
attended him.

The proclamation begins in Galilee

14 After John was handed over, Jesus came to Galilee proclaiming the good news of
God. 15 He proclaimed, ‘The appointed time has come, and the kingdom of God has
drawn near. Repent and believe in the good news.’

The first disciples are called

16 As he walked beside the Sea of Galilee, he saw Simon and Simon’s brother Andrew
casting nets in the sea, for they were fishermen. 17 Jesus told them, ‘Follow me, and I
will make you become fishers of people.’ 18 They immediately left the nets and
followed him. 19 A little farther on, he saw James the son of Zebedee and his brother
John. They too were in a boat, mending the nets. 20 He called them at once. They left
their father Zebedee in the boat with the hired workers and followed him.

Teaching with authority in Capernaum

21 They went into Capernaum, and on the Sabbath he began teaching in the
synagogue. 22 They were astonished at his teaching, because he taught them with
authority, unlike the teachers of the Scriptures. 23 Just then a man with an unclean
spirit was in their synagogue. He cried out. 24 He said, ‘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 Jesus rebuked the spirit: ‘Be quiet! Come out of him!’ 26 The unclean spirit
convulsed the man, cried out loudly, and came out of him. 27 Everyone was amazed,
and they asked one another, “What is this? A new teaching! He even commands
unclean spirits with authority, and they obey him.” 28 News about him spread at once
throughout the surrounding region of Galilee.

Healing in Simon’s house

29 As soon as they left the synagogue, they went to the home of Simon and Andrew,
with James and John. 30 Simon’s mother-in-law was in bed with a fever, and they told
Jesus about her at once. 31 He went to her, took her hand, and helped her up. The
fever left her, and she began serving them. 32 That evening, after sunset, they
brought him everyone who was sick or afflicted by demons. 33 The whole town had
gathered at the door. 34 He healed many people who were sick with various diseases
and drove out many demons. He would not let the demons speak, because they knew
him.

Prayer and preaching throughout Galilee

35 Very early, while it was still dark, Jesus got up and went out to a deserted place,
where he prayed. 36 Simon and his companions went looking for him. 37 They found
him and told him, ‘Everyone is looking for you.’ 38 He said to them, ‘Let us go
somewhere else, to the nearby towns, so I can preach there too. That is why I came
out.’ 39 He went throughout Galilee, preaching in their synagogues and driving out
demons.

A man with leprosy is cleansed

40 A man with leprosy came to him, knelt down, and pleaded with him, ‘If you are
willing, you can make me clean.’ 41 Angered, Jesus reached out his hand and touched
the man. ‘I am willing,’ he said. ‘Be clean.’ 42 Immediately the leprosy left him, and
he was made clean. 43 Jesus gave him a stern warning and sent him away at once. 44
He told him, ‘Make sure you tell no one anything. Go and show yourself to the priest,
and bring what Moses commanded for your cleansing, as a testimony to them.’ 45 But
the man went out and began speaking about it at length and spreading the story. As
a result, Jesus could no longer enter a town openly. He stayed outside in deserted
places, and people kept coming to him from everywhere.

Mark 2

A paralyzed man is forgiven and healed

1 A few days later, he returned to Capernaum, and people heard that he was at home.
2 So many gathered that there was no room left, even at the door, and he spoke the
word to them. 3 Some people came bringing him a paralyzed man, carried by four
people. 4 They could not bring him to Jesus because of the crowd, so they opened the
roof above him. After digging through it, they lowered the mat on which the
paralyzed man was lying. 5 When Jesus saw their faith, he told the paralyzed man,
‘My child, your sins are forgiven.’ 6 Some scribes were sitting there, reasoning in
their hearts… 7 ‘Why does this man speak this way? He is blaspheming! Who can
forgive sins except God alone?’ 8 Jesus immediately recognized in his spirit what they
were thinking and said, ‘Why are you thinking these things in your hearts? 9 Which is
easier: to tell the paralyzed man, “Your sins are forgiven,” or to tell him, “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 paralyzed man: 11 ‘I am telling
you: get up, pick up your mat, and go home.’ 12 The man got up, immediately picked
up his mat, and went out in front of everyone. They were all astonished and praised
God, saying, ‘We have never seen anything like this!’

The call of Levi and a meal with sinners

13 He went out beside the sea again. The whole crowd came to him, and he taught
them. 14 As he walked along, he saw Levi son of Alphaeus sitting at the tax booth.
‘Follow me,’ he told him. Levi got up and followed him. 15 While Jesus was reclining
at a meal in his house, many tax collectors and sinners were dining with him and his
disciples. There were many of them, and they were following him. 16 When the
scribes who belonged to the Pharisees saw him eating with sinners and tax
collectors, they asked his disciples, ‘Why does he eat with tax collectors and sinners?’
17 Jesus heard this and told them, ‘Healthy people do not need a doctor; sick people
do. I came to call sinners, not the righteous.’

A question about fasting

18 John’s disciples and the Pharisees were fasting. People came and asked him, ‘Why
do John’s disciples and the Pharisees’ disciples fast, but your disciples do not?’ 19
Jesus said to them, ‘Wedding guests cannot fast while the bridegroom is with them,
can they? As long as he is with them, they cannot fast. 20 But the days will come
when the bridegroom is taken away from them. Then they will fast, on that day.’ 21
‘No one sews unshrunk cloth onto an old garment. If they do, the new patch pulls
away some of the old cloth and makes the tear worse. 22 No one puts new wine into
old wineskins. If they do, the wine will burst the skins, and both the wine and the
skins will be ruined. New wine belongs in fresh wineskins.’

The Son of Man and the Sabbath

23 On the Sabbath he was passing through the grainfields, and his disciples began
making their way along, plucking heads of grain. 24 The Pharisees said to him, ‘Look!
Why are they doing what is not permitted on the Sabbath?’ 25 He said to them, ‘Have
you never read what David did when he and his companions were hungry and in
need? 26 He went into God’s house in the time of Abiathar the high priest and ate the
sacred bread set out before God, which only the priests were allowed to eat. He also
gave some to his companions.’ 27 He told them, ‘The Sabbath was made for people,
not people for the Sabbath. 28 So the Son of Man is lord even of the Sabbath.’

Mark 3

Healing on the Sabbath

1 He went into a synagogue again. A man with a withered hand was there. 2 They
were watching him to see whether he would heal the man on the Sabbath, so that
they could accuse him. 3 He told the man with the withered hand, ‘Get up and stand
in the middle.’ 4 Then he asked them, ‘Is it permitted on the Sabbath to do good or to
do harm, to save a life or to kill?’ They said nothing. 5 He looked around at them in
anger, grieved at their hard hearts, and told the man, ‘Hold out your hand.’ The man
held it out, and his hand was restored. 6 The Pharisees went out and immediately
began plotting with the Herodians against him, planning how to destroy him.

A crowd beside the sea

7 Jesus withdrew with his disciples to the sea, and a large crowd from Galilee
followed. From Judea 8 and Jerusalem, Idumea, the region across the Jordan, and the
area around Tyre and Sidon, a large crowd came to him after hearing about all he
was doing. 9 He told his disciples to have a small boat ready for him, to keep the
crowd from crushing him. 10 He had healed many people, so everyone with an illness
was pressing forward to touch him. 11 Whenever the unclean spirits saw him, they
fell down before him and shouted, “You are the Son of God!” 12 He sternly warned
them not to make him known.

The Twelve are appointed

13 He went up the mountain and called those he wanted, and they came to him. 14 He
appointed twelve to be with him, to be sent out to preach 15 and to have authority to
drive out demons. 16 He appointed the twelve: Simon, whom he named Peter; 17
James son of Zebedee and his brother John, whom he called 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 him.

A divided kingdom and blasphemy against the Spirit

20 He came to a house, and the crowd gathered again, so that they could not even
eat. 21 When his family heard about it, they went out to take charge of him, because
they were saying, “He is out of his mind.” 22 The scribes who had come down from
Jerusalem were saying, ‘He has Beelzebul,’ and, ‘He drives out demons by the ruler
of the demons.’ 23 He called them over and spoke to them in parables: ‘How can
Satan drive out Satan? 24 If a kingdom is divided against itself, that kingdom cannot
stand. 25 If a household is divided against itself, it will not survive. 26 If Satan has
turned against himself and become divided, he cannot survive. His end has come. 27
But no one can enter a strong man’s house and steal his possessions without first
tying him up. Only then will he plunder the house. 28 Truly I tell you, people will be
forgiven every sin and all the blasphemies they utter. 29 But whoever blasphemes
against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.’ 30 He
said this because they were saying, ‘He has an unclean spirit.’

Jesus’ true family

31 His mother and his brothers came. They stood outside and sent word to call him. 32
A crowd was sitting around him. They told him, ‘Look, your mother and your brothers
are outside looking for you.’ 33 He replied, ‘Who is my mother, or who are my
brothers?’ 34 He looked around at the people seated in a circle around him and said,
‘Here are my mother and my brothers! 35 Whoever does what God wants is my
brother, my sister, and my mother.’

Mark 4

The parable of the sower

1 He began teaching beside the sea again. Such a large crowd gathered around him
that he got into a boat and sat in it on the water, while the whole crowd stayed on the
shore. 2 He taught them many things through parables. As he taught, he said: 3
‘Listen! A sower went out to scatter seed. 4 As he scattered the seed, some fell along
the path. Birds came and ate it. 5 Some fell on rocky ground with little soil. It
sprouted at once because the soil was shallow. 6 When the sun rose, it scorched the
plant. With no root, the plant withered. 7 Some fell among thorns, which grew up and
choked the plant, so it produced no crop. 8 Other seeds fell on good soil. They
sprouted, grew, and produced a crop: thirty, sixty, or a hundred times what was
sown.’ 9 He said, ‘Anyone who has ears to hear should listen.’

Why Jesus speaks in parables

10 When he was alone, those around him, along with the Twelve, asked him about the
parables. 11 He told them, ‘You have been given the secret of God’s kingdom, but for
those outside everything comes through parables, 12 so that they may look and look
yet not see, and listen and listen yet not understand, so that they do not turn back
and receive forgiveness.’

The parable of the sower explained

13 Then he asked them, ‘Don’t you understand this parable? How will you understand
all the parables? 14 What the sower sows is the message. 15 The seed along the path
represents people who hear the message, but Satan immediately comes and takes
away the message sown in them. 16 Likewise, the seed on rocky ground represents
people who hear the message and welcome it with joy at once, 17 but they have no
root within and last only a short time. As soon as the message brings trouble or
persecution, they fall away. 18 Others are represented by the seed among thorns.
They have heard the message, 19 but the worries of this age, wealth’s false promises,
and desires for other things crowd in and choke the message, so it bears no fruit. 20
The seed on good soil represents people who hear the message, accept it, and bear
fruit, yielding thirty, sixty, or a hundred times what was sown.’

The lamp and the measure

21 He said to them, ‘Is a lamp brought in to be put under a measuring basket or
under a bed? Isn’t it brought in to be put on a lampstand? 22 For anything hidden is
meant to be revealed, and anything kept secret is meant to come into the open. 23 If
anyone has ears to hear, they should listen.’ 24 He said to them, ‘Pay attention to
what you hear. You will be measured by the measure you use, and you will receive
more besides. 25 For anyone who has will receive more. Anyone who does not have
will lose even what they have.’

The seed that grows by itself

26 He said, ‘God’s kingdom is like someone scattering seed on the ground. 27 Night
after night and day after day, the sower sleeps and gets up, and the seed sprouts and
grows without the sower knowing how. 28 The soil produces a crop on its own: first a
green shoot, then a head of grain, then mature grain in the head. 29 As soon as the
crop is ready, the sower puts the sickle to work, because harvest time has come.’

The mustard seed

30 He said, ‘How can we describe God’s kingdom by a comparison? What parable can
we use to show it? 31 It is like a mustard seed. When sown in the ground, it is the
smallest of all seeds on earth, 32 yet once sown, it springs up and grows larger than
all the garden plants. It puts out large branches, so birds can settle in its shade.’ 33
He spoke the message to them through many parables like these, as they were able
to hear it. 34 He did not speak to them without a parable, but in private he explained
everything to his own disciples.

The storm is calmed

35 That evening he said to them, ‘Let’s cross to the other side.’ 36 Leaving the crowd
behind, they took him along in the boat, just as he was. Other boats were with him
too. 37 A violent windstorm arose. Waves broke into the boat, and it was already
filling with water. 38 He was in the stern, asleep on the cushion. They woke him and
said, ‘Teacher, don’t you care that we’re dying?’ 39 He woke up, rebuked the wind,
and said to the sea, ‘Quiet! Be still!’ The wind stopped, and a deep calm settled over
the water. 40 He said to them, ‘Why are you afraid? Do you still have no faith?’ 41
They were filled with fear and said to one another, ‘Who, then, is this? Even the wind
and the sea obey him!’

Mark 5

A man is freed in the Gerasenes' region

1 They crossed the sea to the region of the Gerasenes. 2 As soon as Jesus got out of
the boat, a man with an unclean spirit came from the tombs to meet him. 3 The man
lived among the tombs. No one could bind him anymore, even with a chain. 4 He had
often been bound with shackles and chains, but he tore the chains apart and broke
the shackles. No one was strong enough to subdue him. 5 Night and day, among the
tombs and in the hills, he kept crying out and cutting himself with stones. 6 When he
saw Jesus from a distance, he ran to him and fell down before him. 7 He cried out
loudly, 'What do you want with me, Jesus, Son of the Most High God? I beg you in
God's name: don't torment me!' 8 For Jesus had said to him, 'Unclean spirit, come out
of this man!' 9 Jesus asked him, 'What is your name?' He answered, 'My name is
Legion, because there are many of us.' 10 He begged Jesus again and again not to
send them out of the region. 11 A large herd of pigs was feeding nearby on the
hillside. 12 They begged him, "Send us into the pigs. Let us go into them." 13 He gave
them permission. The unclean spirits came out and entered the pigs. The herd, about
two thousand pigs, rushed down the steep slope into the sea and drowned. 14 Those
tending the pigs ran away and reported it in the town and the countryside. People
came to see what had happened. 15 They came to Jesus and saw the man who had
been possessed by demons sitting there, dressed and in his right mind—the man who
had had the legion. They were afraid. 16 The witnesses told them what had happened
to the man who had been possessed by demons, and what had happened to the pigs.
17 They began begging him to leave their region. 18 As Jesus was getting into the
boat, the man who had been possessed by demons begged to stay with him. 19 Jesus
did not let him come along. He said, 'Go home to your own people. Tell them how
much the Lord has done for you and how he has shown you mercy.' 20 The man went
away and began telling people throughout the Decapolis how much Jesus had done
for him. Everyone was amazed.

Jairus’s daughter and the woman who touched Jesus’ clothes

21 Jesus crossed back to the other side in the boat. A large crowd gathered around
him by the sea. 22 One of the synagogue leaders, named Jairus, came and fell at
Jesus’ feet. 23 He pleaded with him, “My little daughter is dying. Please come and lay
your hands on her so that she may be made well and live.” 24 Jesus went with him. A
large crowd followed and pressed around him. 25 A woman had been bleeding for
twelve years. 26 She had suffered greatly under the care of many doctors and had
spent everything she had. Instead of improving, she had only grown worse. 27 When
she heard about Jesus, she came up behind him in the crowd and touched his
garment. 28 For she had been saying, “If I can touch just his clothes, I will be made
well.” 29 At once her bleeding stopped, and she felt in her body that she had been
healed of the illness. 30 Jesus immediately realized within himself that power had
gone out from him. He turned around in the crowd and asked, ‘Who touched my
clothes?’ 31 His disciples said to him, ‘You see the crowd pressing against you, yet
you ask, “Who touched me?”’ 32 He looked around to see the woman who had done it.
33 The woman knew what had happened to her. Frightened and trembling, she came,
fell before him, and told him the whole truth. 34 He said to her, ‘Daughter, your faith
has made you well. Go in peace, and be well, free from the illness that troubled you.’
35 While he was still speaking, people came from the synagogue leader’s house and
said, ‘Your daughter has died. Why trouble the teacher any further?’ 36 Jesus
overheard what they were saying and told the synagogue leader, ‘Don’t be afraid.
Just believe.’ 37 He allowed no one to accompany him except Peter, James, and John,
James’s brother. 38 They came to the synagogue leader’s house, and Jesus saw the
commotion, with people crying and wailing loudly. 39 He went in and said to them,
‘Why all this commotion and crying? The child is not dead; she is asleep.’ 40 They
laughed at him. He put them all outside, took the child’s father and mother and those
with him, and went in to where the child was. 41 He took the child’s hand and said to
her, ‘Talitha koum,’ meaning, ‘Little girl, I’m telling you, get up.’ 42 The girl
immediately got up and walked around; she was twelve years old. At once they were
utterly amazed. 43 He gave them strict instructions that no one should know about
this, and told them to give her something to eat.

Mark 6

Rejection in Nazareth

1 He left that place and went to his hometown, followed by his disciples. 2 When the
Sabbath came, he began teaching in the synagogue. Many who heard him were
astonished. “Where did he get all this?” they asked. “What is this wisdom he has
been given? How are such mighty works done through his hands?” 3 ‘Isn’t this the
carpenter, Mary’s son and the brother of James, Joses, Judas and Simon? Aren’t his
sisters here with us?’ They took offense at him. 4 Jesus told them, ‘A prophet receives
honor everywhere except in his hometown, among his relatives and in his own
household.’ 5 He could not do any mighty work there, except that he laid his hands on
a few sick people and healed them. 6 He was amazed at their unbelief. Then he went
around teaching in the surrounding villages.

The Twelve are sent out

7 He called the twelve and began sending them out in pairs, giving them authority
over unclean spirits. 8 He told them to take nothing for the journey except a staff—no
bread, no bag, no money in their belts— 9 but to wear sandals. ‘Don’t put on two
tunics.’ 10 He told them, ‘When you enter a house, stay there until you leave that
place.’ 11 ‘If a place does not welcome you and its people will not listen to you, leave
and shake the dust off your feet as a testimony to them.’ 12 They went out and
preached that people should repent. 13 They drove out many demons, anointed many
sick people with oil, and healed them.

The death of John the Baptist

14 King Herod heard about Jesus, whose name had become known. People were
saying, “John the baptizer has been raised from the dead. That is why these powers
are at work in him.” 15 Others said, “He is Elijah.” Still others said, “He is a prophet,
like one of the prophets.” 16 When Herod heard this, he said, “John, the man I
beheaded, has been raised.” 17 Herod himself had sent men to arrest John and put
him in chains in prison. He had done this because of Herodias, his brother Philip’s
wife, whom he had married. 18 John had been telling Herod, “You are not permitted
to have your brother’s wife.” 19 Herodias held a grudge against John and wanted to
kill him, but she could not, 20 because Herod feared John. He knew him to be a
righteous and holy man and kept him safe. Listening to John left him deeply puzzled,
yet he listened gladly. 21 An opportunity came when Herod held a birthday banquet
for his high officials, military commanders, and the leading men of Galilee. 22
Herodias’s own daughter came in and danced, pleasing Herod and his guests. The
king told the girl, “Ask me for whatever you want, and I will give it to you.” 23 He
swore to her, “Whatever you ask me for, I will give you, up to half my kingdom.” 24
She went out and asked her mother, “What should I ask for?” Her mother replied,
“The head of John the baptizer.” 25 She hurried straight back to the king and
demanded, “I want you to give me John the Baptist’s head on a platter, right now.” 26
The king was deeply distressed. But because of his oaths and his guests, he was
unwilling to refuse her. 27 The king immediately sent an executioner with orders to
bring John’s head. He went and beheaded John in prison 28 and brought his head on a
platter. He gave it to the girl, and she gave it to her mother. 29 When John’s disciples
heard, they came, took his body, and laid it in a tomb.

Feeding the five thousand

30 The apostles gathered around Jesus and reported everything they had done and
taught. 31 He said to them, ‘Come away by yourselves to an uninhabited place and
rest for a while.’ So many people were coming and going that they did not even have
time to eat. 32 They went away by boat to an uninhabited place by themselves. 33
People saw them leaving, and many recognized them. They ran there on foot from all
the towns and arrived ahead of them. 34 When he got out of the boat, he saw a large
crowd and had compassion on them, because they were like sheep without a
shepherd. He began teaching them many things. 35 It was already late when his
disciples came to him and said, “This is an uninhabited place, and it is already late.”
36 ‘Send them away so they can go to the surrounding countryside and villages and
buy themselves something to eat.’ 37 Jesus answered, ‘You are to give them
something to eat.’ They asked him, ‘Are we to go and buy two hundred denarii’s
worth of bread and feed them?’ 38 He asked them, ‘How many loaves do you have?
Go and find out.’ They checked and answered, ‘Five loaves and two fish.’ 39 He
directed them to have everyone sit down in groups on the green grass. 40 They sat
down in groups of a hundred and groups of fifty. 41 He took the five loaves and two
fish, looked up to heaven, and said a blessing. He broke the loaves and kept giving
them to his disciples to set before the people. He also divided the two fish among
them all. 42 Everyone ate their fill. 43 They collected twelve baskets full of broken
pieces, along with some of the fish. 44 Five thousand men had eaten the bread.

Jesus walks on the sea

45 He immediately made his disciples get into the boat and go ahead to the other side
toward Bethsaida while he dismissed the crowd. 46 After saying farewell to them, he
went up the mountain to pray. 47 When evening came, the boat was out in the middle
of the sea, and he was alone on shore. 48 He saw them struggling to row, because the
wind was against them. Around the fourth watch of the night, he came toward them,
walking on the sea. He intended to pass them by. 49 When they saw him walking on
the sea, they thought he was a ghost and cried out. 50 They had all seen him and
were terrified. He spoke to them at once: ‘Take heart! It’s me. Don’t be afraid.’ 51 He
got into the boat with them, and the wind died down. They were utterly astonished.
52 They had not understood about the loaves; their hearts were hardened.

Healing in Gennesaret

53 They crossed over, came to land at Gennesaret, and moored the boat. 54 As they
got out of the boat, people recognized Jesus at once 55 and ran throughout the whole
region. They began carrying the sick on mats to wherever they heard he was. 56
Wherever he went—villages, towns, or countryside—people laid the sick in the
marketplaces. They begged him to let them touch just the fringe of his garment, and
everyone who touched him was made well.

Mark 7

Tradition and what defiles a person

1 The Pharisees and some scribes who had come from Jerusalem gathered around
him. 2 They saw some of his disciples eating bread with defiled hands—that is,
without washing their hands. 3 The Pharisees and all the Jews follow the tradition of
the elders: they do not eat unless they wash their hands in the prescribed manner. 4
After returning from the marketplace, they do not eat until they have washed
themselves. They also observe many other practices handed down to them, including
washing cups, jugs, copper vessels, and couches. 5 The Pharisees and the scribes
asked him, 'Why don't your disciples follow the tradition of the elders? Why do they
eat bread with defiled hands?' 6 He answered, 'Isaiah's prophecy describes you
hypocrites well. As it is written: "These people honor me with their lips, but their
hearts are far from me. 7 Their worship of me is empty, because the doctrines they
teach are human commands." 8 You abandon God's commandment and hold on to
human tradition.' 9 He went on, 'What a fine way you have of setting aside God's
commandment to preserve your own tradition! 10 Moses said, "Honor your father and
mother," and, "Anyone who curses father or mother must be put to death." 11 But you
say that if someone tells their father or mother, "Whatever help you could have had
from me is Corban"—meaning a gift— 12 you no longer let that person do anything
for their father or mother. 13 You make God's word ineffective through the tradition
you have handed down. And you do many other things like this.' 14 He called the
crowd to him again and said, 'Listen to me, everyone, and understand. 15 Nothing
entering a person from outside can defile them. What comes out of a person is what
defiles them.' 17 When he had left the crowd and gone into a house, his disciples
asked him about the parable. 18 He asked them, 'Do you also fail to understand?
Don't you understand that nothing entering a person from outside can defile them, 19
because it goes into their stomach, not their heart, and then passes out into the
latrine?' In saying this, he declared all foods clean. 20 He went on, 'What comes out
of a person is what defiles them. 21 For from within, from the human heart, come evil
thoughts, sexual immorality, theft, murder, 22 adultery, greed, wickedness, deceit,
debauchery, envy, slander, arrogance and foolishness. 23 All these evils come from
within and defile a person.'

Traditional reading · Mark 7:16†

16† If anyone has ears to hear, they should listen.

The Syrophoenician woman’s faith

24 He left that place and went to the region of Tyre. He entered a house and wanted
no one to know, but he could not remain unnoticed. 25 A woman whose little daughter
had an unclean spirit heard about him and at once came and fell at his feet. 26 The
woman was a Greek, Syrophoenician by birth. She kept asking him to drive the
demon out of her daughter. 27 He told her, ‘Let the children eat their fill first. It isn’t
right to take the children’s bread and throw it to the little dogs.’ 28 She answered
him, ‘Lord, even the little dogs under the table eat some of the children’s crumbs.’ 29
He told her, ‘Because of what you have said, you may go. The demon has left your
daughter.’ 30 She went home and found her child lying on the bed, and the demon
had gone.

A deaf man with a speech difficulty is healed

31 He left the region of Tyre and went through Sidon to the Sea of Galilee, through
the region of the Decapolis. 32 People brought him a man who was deaf and had
difficulty speaking. They begged Jesus to lay his hand on him. 33 He took the man
aside, away from the crowd, put his fingers into the man’s ears, spat, and touched his
tongue. 34 He looked up to heaven, sighed deeply, and said to the man, ‘Ephphatha,’
meaning, ‘Be opened.’ 35 The man’s ears were opened, his tongue was freed from its
bond, and he spoke clearly. 36 He told them not to tell anyone. But the more he told
them, the more widely they spread the news. 37 They were utterly astonished. “He
has done everything well,” they said. “He even enables the deaf to hear and the
speechless to speak.”

Mark 8

Feeding the four thousand

1 In those days a large crowd had gathered again, and they had nothing to eat. Jesus
called the disciples to him and said to them: 2 ‘I feel compassion for this crowd. They
have stayed with me for three days now and have nothing to eat. 3 If I send them
home without food, they will collapse on the way. And some of them have come a
long way.’ 4 His disciples answered, ‘Where could anyone find enough bread to feed
these people here in this deserted place?’ 5 He asked them, ‘How many loaves do you
have?’ ‘Seven,’ they answered. 6 He told the crowd to sit down on the ground. He
took the seven loaves, gave thanks, broke them, and kept giving them to his disciples
to serve. They served the crowd. 7 They also had a few small fish. He blessed them
and told the disciples to serve these as well. 8 They ate their fill, and seven large
baskets of leftover pieces were collected. 9 There were about four thousand people.
Then he sent them away. 10 He immediately got into the boat with his disciples and
went to the region of Dalmanutha.

A demand for a sign

11 The Pharisees came out and began arguing with him. They asked him for a sign
from heaven to test him. 12 He sighed deeply within himself and said, ‘Why does this
generation demand a sign? I tell you the truth: this generation will certainly not be
given a sign.’ 13 He left them, got back into the boat, and went to the other side.

The Pharisees’ leaven and the disciples’ failure to understand

14 They had forgotten to bring bread and had only one loaf with them in the boat. 15
He warned them, ‘Watch out! Beware of the leaven of the Pharisees and the leaven of
Herod.’ 16 They discussed with one another the fact that they had no bread. 17 Jesus
knew what they were saying and asked, ‘Why are you discussing having no bread? Do
you still not understand or grasp it? Are your hearts hardened? 18 You have eyes, but
don’t you see? You have ears, but don’t you hear? Don’t you remember 19 when I
broke the five loaves for the five thousand? How many baskets full of pieces did you
collect?’ ‘Twelve,’ they answered. 20 ‘And when I broke the seven loaves for the four
thousand, how many large baskets full of pieces did you collect?’ ‘Seven,’ they
answered. 21 He asked them, ‘Do you still not understand?’

A blind man is healed in Bethsaida

22 They came to Bethsaida. People brought a blind man to Jesus and begged him to
touch the man. 23 He took the blind man by the hand and led him outside the village.
He spat on the man's eyes, laid his hands on him, and asked, 'Can you see anything?'
24 The man looked up and said, 'I see people. They look like trees walking around.' 25
Then Jesus put his hands on the man's eyes again. The man saw clearly, his sight was
restored, and he could see everything distinctly. 26 He sent the man home and said,
'Don't even go into the village.'

Peter's confession

27 Jesus and his disciples went to the villages around Caesarea Philippi. On the way
he asked his disciples, 'Who do people say I am?' 28 They answered, 'John the Baptist;
others say Elijah; still others, one of the prophets.' 29 He asked them, 'And you—who
do you say I am?' Peter answered, 'You are the Messiah.' 30 He sternly warned them
not to tell anyone about him.

The first prediction of suffering

31 He began teaching them that the Son of Man must suffer greatly, be rejected by
the elders, chief priests, and scribes, be killed, and rise after three days. 32 He spoke
about this openly. Peter took him aside and began to rebuke him. 33 Jesus turned,
looked at his disciples, and rebuked Peter. 'Get behind me, Satan!' he said. 'Your
thinking is shaped by human concerns, not by God's.'

The disciple's way and the cross

34 He called the crowd together with his disciples and told them, 'Anyone who wants
to follow me must deny himself, 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
good news will save it. 36 What good does it do someone to gain the whole world and
lose their life? 37 What could anyone give in exchange for their life? 38 If anyone is
ashamed of me and my words in this adulterous and sinful generation, the Son of
Man will be ashamed of them when he comes in his Father's glory with the holy
angels.'

Mark 9

The kingdom come in power

1 He told them, ‘I tell you the truth: some who are standing here will not die before
they see that the kingdom of God has come in power.’

The transfiguration

2 Six days later Jesus took Peter, James and John with him and led them up a high
mountain, alone by themselves. He was transfigured before them. 3 His clothes
became dazzling white, whiter than anyone laundering cloth on earth could make
them. 4 Elijah appeared to them with Moses, and the two were 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 He did not know how to respond,
because they were terrified. 7 A cloud overshadowed them, and a voice came from
the cloud: “This is my beloved Son. Listen to him.” 8 Suddenly they looked around
and saw only Jesus with them. 9 As they came down the mountain, he told them not to
tell anyone what they had seen until the Son of Man had risen from the dead. 10 They
kept the matter to themselves, discussing what “rising from the dead” meant. 11 They
asked him, ‘Why do the scribes say that Elijah must come first?’ 12 He told them,
‘Elijah does come first and restore all things. How, then, is it written that the Son of
Man must suffer so much and be treated with contempt? 13 But I tell you, Elijah has
already come, and they did whatever they wanted to him, just as it is written about
him.’

A possessed boy is healed

14 When they came to the disciples, they saw a large crowd around them and scribes
arguing with them. 15 As soon as the crowd saw Jesus, they were all astonished and
ran to greet him. 16 He asked them, ‘What are you arguing about among yourselves?’
17 Someone in the crowd answered him, ‘Teacher, I brought you my son. He has a
spirit that makes him unable to speak.’ 18 ‘Wherever it seizes him, it throws him
down. He foams at the mouth, grinds his teeth and becomes rigid. I asked your
disciples to drive it out, but they could not.’ 19 He answered them, ‘You unbelieving
generation! How long will I stay with you? How long must I put up with you? Bring
him to me.’ 20 They brought the boy to Jesus. When the spirit saw Jesus, it
immediately threw the boy into convulsions. He fell to the ground and rolled around,
foaming at the mouth. 21 Jesus asked the boy’s father, ‘How long has this been
happening to him?’ ‘Since childhood,’ the father replied. 22 ‘It has often thrown him
into fire and water to destroy him. But if you can do anything, have compassion on us
and help us.’ 23 Jesus said to him, ‘“If you can”? Everything is possible for someone
who believes.’ 24 The child’s father immediately cried out, ‘I believe! Help my
unbelief!’ 25 Jesus saw a crowd running toward them and rebuked the unclean spirit.
‘Mute and deaf spirit,’ he said, ‘I command you to come out of him and never enter
him again.’ 26 The spirit cried out, convulsed the boy violently and came out. The boy
looked like a dead body, so that most people said he had died. 27 Jesus took him by
the hand and helped him up, and he stood. 28 After Jesus had gone into a house, his
disciples asked him privately, ‘Why couldn’t we drive it out?’ 29 He told them, ‘This
kind can come out only through prayer.’

The second prediction of suffering

30 They left that place and traveled through Galilee. Jesus did not want anyone to
know. 31 He was teaching his disciples, telling them, ‘The Son of Man is being
handed over to human hands. They will kill him, and after being killed he will rise
three days later.’ 32 But they did not understand what he said and were afraid to ask
him.

Who is first?

33 They came to Capernaum. Once inside the house, Jesus asked them, ‘What were
you discussing on the way?’ 34 They kept quiet, because on the way they had argued
with one another about who was greatest. 35 He sat down, called the Twelve and told
them, ‘Anyone who wants to be first must be last of all and serve everyone.’ 36 He
took a child and had the child stand among them. Then he put his arms around the
child and said to them: 37 ‘Anyone who welcomes one child like this in my name
welcomes me. And anyone who welcomes me welcomes not just me, but the one who
sent me.’

Whoever is not against us

38 John said to him, ‘Teacher, we saw someone driving out demons in your name. We
tried to stop him because he was not following us.’ 39 Jesus said, ‘Don’t stop him. No
one who does a miracle in my name can turn around and speak against me. 40
Whoever is not against us is for us. 41 Anyone who gives you a cup of water because
you belong to the Messiah, I tell you the truth, will certainly not lose their reward.’

Stumbling, fire and salt

42 If anyone causes one of these little ones who believe in me to sin, it would be
better for that person to have a huge millstone hung around their neck and be
thrown into the sea. 43 If your hand causes you to sin, cut it off. It is better to enter
life maimed than to have both hands and go into Gehenna, into the fire that cannot
be put out. 45 If your foot causes you to sin, cut it off. It is better to enter life lame
than to have both feet and be thrown into Gehenna. 47 If your eye causes you to sin,
tear it out. It is better to enter God’s kingdom with one eye than to have two eyes and
be thrown into Gehenna, 48 where the worms that feed on them never die and the fire
never goes out. 49 For everyone will be salted with fire. 50 Salt is good. But if salt
loses its taste, how will you make it salty again? Have salt in yourselves, and live at
peace with one another.’

Traditional reading · Mark 9:44†

44† where the worms that feed on them never die and the fire never goes out.

Traditional reading · Mark 9:46†

46† where the worms that feed on them never die and the fire never goes out.

Mark 10

Marriage and divorce

1 Jesus left that place and went to the region of Judea and beyond the Jordan. Crowds
gathered around him again, and he taught them as he usually did. 2 They asked him
whether a man was allowed to divorce his wife, testing him. 3 He answered them,
‘What did Moses command you?’ 4 They said, ‘Moses allowed a man to write a
divorce certificate and divorce his wife.’ 5 Jesus told them, ‘He wrote this
commandment for you because your hearts were hard. 6 But from the beginning of
creation, God “made them male and female.” 7 “This is why a man will leave his
father and mother and be joined to his wife, 8 and the two will become one flesh.” So
they are no longer two, but one flesh. 9 What God has joined together, no one should
separate.’ 10 Once in the house, the disciples asked him about this again. 11 He told
them, ‘Anyone who 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

13 People were bringing children to Jesus so that he would touch them, but the
disciples rebuked the people bringing them. 14 When Jesus saw this, he was
indignant. He told them, ‘Let the children come to me. Don’t stand in their way,
because God’s kingdom belongs to people like these. 15 I tell you the truth: anyone
who does not receive God’s kingdom like a child will never enter it.’ 16 He took the
children in his arms and blessed them, laying his hands on them.

The rich man and the cost of following

17 As Jesus set out on the road, a man ran up and knelt before him. ‘Good teacher,’ he
asked, ‘what must I do to inherit eternal life?’ 18 Jesus said to him, ‘Why do you call
me good? No one is good except God alone. 19 You know the commandments: Do not
murder. Do not commit adultery. Do not steal. Do not give false testimony. Do not
cheat people out of what is theirs. Honor your father and mother.’ 20 He said to him,
‘Teacher, I have kept all these since my youth.’ 21 Jesus looked directly at him and
loved him. ‘You lack one thing,’ he said. ‘Go and sell what you own. Give to the poor,
and you will have treasure in heaven. Then come and follow me.’ 22 His face fell at
these words, and he went away grieving, because he had many possessions. 23 Jesus
looked around and told his disciples, ‘How hard it will be for those who have wealth
to enter God’s kingdom!’ 24 The disciples were astonished at his words. Jesus said to
them again, ‘Children, how hard it is to enter God’s kingdom! 25 It is easier for a
camel to pass through the eye of a needle than for a rich person to enter the kingdom
of God.’ 26 They were even more astonished and said to one another, ‘Then who can
be saved?’ 27 Jesus looked directly at them and said, ‘For people this is impossible,
but not for God. Everything is possible for God.’ 28 Peter began to say to him, ‘Look,
we have left everything and have followed you.’ 29 Jesus said, ‘I tell you the truth:
anyone who has left a house, brothers, sisters, mother, father, children, or fields for
my sake and for the good news 30 will receive a hundred times as much now, in this
time: houses, brothers, sisters, mothers, 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 suffering

32 They were on the road going up to Jerusalem, and Jesus was walking ahead of
them. They were astonished, and those following were afraid. Taking the Twelve
aside again, he began to tell them what was going to happen to him: 33 ‘Listen, we
are going up to Jerusalem. The Son of Man will be handed over to the chief priests
and teachers of the Scriptures. They will condemn him to death and hand him over to
the Gentiles. 34 They will mock him, spit on him, flog him, and kill him. Three days
later he will rise.’

The request of James and John

35 James and John, the sons of Zebedee, came up to him and said, ‘Teacher, we want
you to do for us whatever we ask you.’ 36 He asked them, ‘What do you want me to do
for you?’ 37 They said to him, ‘Grant that we may sit beside you in your glory, one on
your right and one on your left.’ 38 Jesus said to them, ‘You don’t know what you are
asking. Can you drink the cup I drink, or undergo the baptism I undergo?’ 39 ‘We
can,’ they replied. Jesus told them, ‘You will drink the cup I drink and undergo the
baptism I undergo. 40 But the places at my right or left are not mine to give. They
belong to those for whom they have been prepared.’ 41 When the ten heard this, they
began to be indignant with James and John. 42 Jesus called them over and said, ‘You
know how those regarded as rulers of the nations lord it over their people, and how
their powerful leaders impose their authority. 43 But that is not how it is among you.
Anyone who wants to become great among you must be your servant. 44 Anyone who
wants to be first among you must be everyone’s slave. 45 For even the Son of Man
came to serve, not to be served, and to give his life as a ransom for many.’

Bartimaeus is healed

46 They came to Jericho. As Jesus was leaving Jericho with his disciples and a large
crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road.
47 When he heard that it was Jesus of Nazareth, he began to shout, ‘Jesus, Son of
David, have mercy on me!’ 48 Many people rebuked him, telling him to be quiet. But
he kept shouting all the more, ‘Son of David, have mercy on me!’ 49 Jesus stopped
and said, ‘Call him.’ They called the blind man and said, ‘Take heart! Get up—he is
calling you.’ 50 He threw off his cloak, sprang up, and came to Jesus. 51 Jesus asked
him, ‘What do you want me to do for you?’ The blind man replied, ‘Rabboni, I want to
see again.’ 52 Jesus said to him, ‘Go. Your faith has made you well.’ Immediately he
could see again, and he followed Jesus along the road.

Mark 11

The entry into Jerusalem

1 As they approached Jerusalem, near Bethphage and Bethany at the Mount of Olives,
Jesus sent two of his disciples 2 He told them, ‘Go to the village ahead of you. As soon
as you enter, you will find a young donkey tied there that no one has ever ridden.
Untie it and bring it. 3 If anyone asks, “Why are you doing this?” tell them, “The Lord
needs it and will send it back here right away.”’ 4 They went and found a young
donkey tied outside a doorway on the street, and they untied it. 5 Some people
standing there asked, ‘What are you doing, untying that young donkey?’ 6 The
disciples answered as Jesus had told them, and the people let them go. 7 They
brought the young donkey to Jesus and put their cloaks on it, and he sat on it. 8 Many
people spread their cloaks on the road, while others spread leafy branches they had
cut from the fields. 9 Those ahead and those following shouted, ‘Hosanna! Blessed is
the one who comes in the name of the Lord! 10 Blessed is the coming kingdom of our
father David! Hosanna in the highest heaven!’ 11 Jesus entered Jerusalem and went
into the temple courts. He looked around at everything, but it was already late, so he
went out to Bethany with the Twelve.

The fruitless fig tree

12 The next day, as they left Bethany, Jesus was hungry. 13 Seeing a fig tree in leaf in
the distance, he went to see whether he might find anything on it. When he reached
it, he found nothing but leaves, because it was not the season for figs. 14 He said to
the tree, ‘May no one ever eat your fruit again.’ His disciples heard him.

The temple is cleansed

15 They came to Jerusalem. Jesus entered the temple courts and began driving out
those selling and buying there. He overturned the tables of the money changers and
the seats of those selling doves 16 and would not let anyone carry anything through
the temple courts. 17 As he taught them, he said, ‘Don’t the Scriptures say, “My
house will be called a house of prayer for all nations”? But you have turned it into a
robbers’ den.’ 18 The chief priests and teachers of the Scriptures heard this and
began looking for a way to kill him. They were afraid of him, because the whole
crowd was astonished by his teaching. 19 Whenever evening came, they went outside
the city.

Faith, prayer and forgiveness

20 In the morning, as they passed by, they saw that the fig tree had withered from the
roots. 21 Peter remembered and said to him, ‘Rabbi, look! The fig tree you cursed has
withered.’ 22 Jesus replied, ‘Have faith in God. 23 Truly I tell you, if anyone says to
this mountain, “Be lifted up and thrown into the sea,” and does not doubt in their
heart but believes that what they say will happen, it will be done for them. 24 That is
why I tell you: whatever you ask for in prayer, believe that you have received it, and
it will be yours. 25 Whenever you stand praying, forgive anyone you have anything
against, so that your Father in heaven may forgive your offenses too.’

Traditional reading · Mark 11:26†

26† But if you do not forgive, your Father in heaven will not forgive your offenses
either.

Jesus’ authority is questioned

27 They came to Jerusalem again. As Jesus was walking in the temple courts, the chief
priests, teachers of the Scriptures, and elders came up to him 28 and asked him, ‘By
what authority are you doing these things? Or who gave you the authority to do
them?’ 29 Jesus told them, ‘I have one question for you. Answer me, and I will tell you
by what authority I am doing these things. 30 Did John’s baptism come from heaven
or from people? Answer me.’ 31 They discussed it among themselves: ‘What should
we say? If we say, “From heaven,” he will say, “Then why didn’t you believe him?” 32
But should we say, “From people”?’ They were afraid of the crowd, because everyone
regarded John as truly a prophet. 33 They answered Jesus, ‘We don’t know.’ Jesus told
them, ‘Then I won’t tell you by what authority I am doing these things.’

Mark 12

The parable of the wicked tenants

1 He began speaking to them in parables: ‘A man planted a vineyard, fenced it in, dug
a pit for the winepress, and built a watchtower. He rented it to tenant farmers and
went away. 2 At harvest time he sent a slave to the tenants to collect his share of the
vineyard’s crop. 3 They seized him, beat him, and sent him away empty-handed. 4 He
sent them another slave. They struck him on the head and treated him shamefully. 5
He sent another, and they killed him. He sent many more; some they beat, and others
they killed. 6 He still had one person left to send: his beloved son. He sent him last,
thinking, “They will respect my son.” 7 The tenants said to one another, “This is the
heir. Let’s kill him, and the inheritance will be ours.” 8 They seized him, killed him,
and threw him out of the vineyard. 9 What will the vineyard’s owner do? He will come
and destroy the tenants and give the vineyard to others. 10 Haven’t you even read
this passage of Scripture: “The stone the builders rejected has become the
cornerstone. 11 The Lord has done this, and it is wonderful in our eyes”?’ 12 They
wanted to arrest him, but they were afraid of the crowd. They realized that he had
told the parable against them. So they left him and went away.

What belongs to Caesar and to God

13 They sent some Pharisees and Herodians to trap him in something he said. 14 They
came and said to him, ‘Teacher, we know you are truthful and are not swayed by
anyone. You don’t show favoritism, but teach God’s way truthfully. Is it lawful to pay
the tax to Caesar or not? Should we pay it or not?’ 15 He saw through their hypocrisy.
‘Why are you trying to trap me?’ he asked. ‘Bring me a denarius so I can look at it.’ 16
They brought him one. ‘Whose image and inscription are on it?’ he asked. ‘Caesar’s,’
they answered. 17 Jesus told them, ‘Give Caesar what belongs to Caesar, and God
what belongs to God.’ They were astonished at him.

The resurrection of the dead

18 Some Sadducees, who say there is no resurrection, came to him and began to
question him: 19 ‘Teacher, Moses wrote for us that if a man’s brother dies, leaving a
wife but no child, the man should marry his brother’s widow and have children for his
brother. 20 There were seven brothers. The first married and died without children.
21 The second married her and died without children, and the same happened to the
third. 22 None of the seven had children. Last of all, the woman died too. 23 At the
resurrection, when they rise, whose wife will she be? All seven were married to her.’
24 Jesus said to them, ‘Isn’t this why you are mistaken? You understand neither the
Scriptures nor God’s power. 25 When people rise from the dead, they neither marry
nor are given in marriage. They are like angels in heaven. 26 As for the dead being
raised, haven’t you read the passage about the bush in the book of Moses? God told
him, “I am the God of Abraham, the God of Isaac, and the God of Jacob.” 27 He is the
God of the living, not the dead. You are badly mistaken.’

The most important commandment

28 One of the teachers of the Scriptures came up and heard their discussion. Seeing
that Jesus had answered them well, he asked him, ‘Which commandment is the most
important of all?’ 29 Jesus answered, ‘The most important is: “Listen, Israel: the Lord
our God, the Lord is one. 30 Love the Lord your God with all your heart, all your soul,
all your mind, and all your strength.” 31 The second is: “Love your neighbor as
yourself.” No other commandment is greater than these.’ 32 The teacher of the
Scriptures said to him, ‘Well said, Teacher. You are right that he is one, and there is
no other besides him; 33 and to love him with all your heart, all your understanding,
and all your strength, and to love your neighbor as yourself, is more important than
all whole burnt offerings and sacrifices.’ 34 Jesus saw that he had answered wisely
and told him, ‘You are not far from God’s kingdom.’ After that, no one dared to ask
him any more questions.

The Messiah and David’s son

35 As he taught in the temple courts, Jesus asked, ‘How can the teachers of the
Scriptures say that the Messiah is David’s son? 36 David himself, speaking by the
Holy Spirit, said, “The Lord said to my Lord, ‘Sit at my right until I put your enemies
beneath your feet.’” 37 David himself calls him Lord. How, then, can he be David’s
son?’ The large crowd listened to him with delight.

A warning about the teachers of the Scriptures

38 As he taught, he said, ‘Watch out for the teachers of the Scriptures who like to
walk around in long robes and to be greeted in the marketplaces 39 and the best
seats in synagogues and the places of honor at banquets. 40 They devour widows’
houses and make a show of lengthy prayers. They will face a harsher judgment.’

The widow’s two small coins

41 He sat down opposite the treasury and watched the crowd putting in coins. Many
rich people put in large amounts. 42 Then a poor widow came and put in two lepta,
worth one quadrans. 43 He called his disciples over and told them, ‘Truly I tell you,
this poor widow put in more than all the others who contributed to the treasury. 44
They all gave from their surplus, but she, poor as she was, gave everything she had,
all she had to live on.’

Mark 13

A question about the temple and the future

1 As Jesus was leaving the temple, one of his disciples said to him, ‘Teacher, look at
those magnificent stones and buildings!’ 2 Jesus said to him, ‘Do you see these great
buildings? Not one stone here will be left standing on another. They will all be torn
down.’ 3 As he sat on the Mount of Olives opposite the temple, Peter, James, John,
and Andrew asked him privately, 4 ‘Tell us, when will these things happen? And what
will be the sign that all these things are about to be fulfilled?’

Deception, disasters and witness

5 Jesus began to tell them, ‘Take care that no one misleads you. 6 Many will come in
my name, saying, “I am he,” and they will mislead many people. 7 When you hear
about wars and rumors of wars, do not be alarmed. These things must happen, but
the end has not yet come. 8 Nation will rise against nation, and kingdom against
kingdom. There will be earthquakes in different places and famines. This is the
beginning of birth pains. 9 Be on your guard. They will hand you over to councils and
beat you in synagogues. You will be brought before governors and kings because of
me, to bear witness to them. 10 The good news must first be proclaimed to all
nations. 11 When they take you into custody and hand you over for trial, do not worry
beforehand about what to say. Say whatever you are given at that very hour, for it is
the Holy Spirit speaking, not you. 12 Brother will betray brother to death, and a
father his child. Children will turn against their parents and have them put to death.
13 Everyone will hate you because of my name. But whoever endures to the end will
be saved.

The desolating abomination and suffering

14 But when you see the desolating abomination standing where it should not be (let
the reader understand), then those in Judea must flee to the mountains, 15 and
anyone on the roof must not go down or enter the house to get anything. 16 Anyone in
the field must not go back for their cloak. 17 How terrible those days will be for
women who are pregnant or nursing babies! 18 Pray that this will not happen in
winter. 19 Those days will bring suffering unlike anything since the beginning of the
world God created, and nothing like it will ever happen again. 20 If the Lord had not
cut that time short, no one would have survived. But for the sake of his chosen
people, those he chose, he cut that time short. 21 If anyone then tells you, “Look, the
Messiah is here!” or, “Look, there he is!” do not believe it. 22 False messiahs and
false prophets will arise and perform signs and wonders to mislead the chosen, if
possible. 23 Be on your guard. I have told you all this in advance.

The coming of the Son of Man

24 But in those days, after that suffering, the sun will be darkened, and the moon will
not give its light, 25 the stars will fall from the sky, and the powers in the heavens will
be shaken. 26 Then they will see the Son of Man coming in clouds with great power
and glory. 27 Then he will send the angels and gather the chosen from the four winds,
from the farthest reaches of earth to the farthest reaches of heaven.

The lesson of the fig tree

28 Learn the lesson of the fig tree. When its branch grows tender and puts out leaves,
you know summer is near. 29 In the same way, when you see these things happening,
know that it is near, right at the door. 30 I tell you the truth: this generation will not
pass away until all these things happen. 31 Heaven and earth will pass away, but my
words will never pass away.

Keep watch

32 No one knows that day or hour, not even the angels in heaven or the Son. Only the
Father knows. 33 Be on your guard and stay awake, because you do not know when
the time will come. 34 It is like a man going on a journey. He leaves his house and
puts his slaves in charge, each with their own work, and tells the doorkeeper to keep
watch. 35 So keep watch, because you do not know when the master of the house will
come, whether in the evening, at midnight, at cockcrow, or in the morning. 36
Otherwise, he may arrive unexpectedly and find you asleep. 37 What I say to you, I
say to everyone: keep watch.’

Mark 14

The plot against Jesus

1 The Passover and the Festival of Unleavened Bread were two days away. The chief
priests and the teachers of the Scriptures were looking for a way to arrest Jesus by
deception and kill him. 2 For they were saying, ‘Not during the festival, or the people
may riot.’

Anointing at Bethany

3 While Jesus was eating at the home of Simon the leper in Bethany, a woman came
with an alabaster jar of very expensive perfume made of pure nard. She broke the jar
and poured the perfume over his head. 4 Some of those present said indignantly to
one another, ‘Why was this perfume wasted?’ 5 “This perfume could have been sold
for more than three hundred denarii and the money given to the poor.” And they
scolded her. 6 Jesus said, ‘Leave her alone. Why are you troubling her? She has done
a beautiful thing for me. 7 You will always have the poor with you, and you can help
them whenever you want. But you will not always have me. 8 She did what she could.
She has anointed my body ahead of time to prepare it for burial. 9 I tell you the truth:
wherever the good news is proclaimed throughout the world, people will also tell
what she has done, in memory of her.’

Judas agrees to betray Jesus

10 Then Judas Iscariot, one of the Twelve, went to the chief priests to hand Jesus over
to them. 11 They were delighted to hear this and promised to give him money. Judas
began looking for a good opportunity to hand Jesus over.

Preparing the Passover and identifying the betrayer

12 On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his
disciples asked him, ‘Where do you want us to go and prepare for you to eat the
Passover meal?’ 13 He sent two of his disciples and told them, ‘Go into the city. A man
carrying a jar of water will meet you. Follow him, 14 and when he enters a house, tell
its owner, “The Teacher says: Where is the guest room for me to eat the Passover
meal with my disciples?” 15 He will show you a large room upstairs, furnished and
ready. Prepare the meal for us there.’ 16 The disciples went out, entered the city, and
found everything just as he had told them. They prepared the Passover meal. 17 When
evening came, he arrived with the Twelve. 18 While they were reclining at the table
and eating, Jesus said, ‘I tell you the truth: one of you will betray me, one who is
eating with me.’ 19 They began to grieve and to ask him one after another, ‘Surely not
I?’ 20 He told them, ‘It is one of the Twelve, someone dipping into the dish with me. 21
For the Son of Man goes as Scripture says of him. But woe to the man who betrays
the Son of Man! It would have been better for that man if he had never been born.’

The bread and the cup

22 While they were eating, he took bread, said the blessing, broke it, and gave it to
them. ‘Take it,’ he said. ‘This is my body.’ 23 Then he took a cup, gave thanks, and
gave it to them, and they all drank from it. 24 He told them, ‘This is my blood of the
covenant, poured out for many. 25 I tell you the truth: I will not drink the fruit of the
vine again until the day I drink it new in God’s kingdom.’ 26 After singing a hymn,
they went out to the Mount of Olives.

Peter’s denial foretold

27 Jesus told them, ‘You will all fall away. For Scripture says, “I will strike the
shepherd, and the sheep will scatter.” 28 But after I am raised, I will go ahead of you
to Galilee.’ 29 Peter said to him, ‘Even if everyone else falls away, I will not.’ 30 Jesus
told him, ‘I tell you the truth: this very night, before a rooster crows twice, you
yourself will deny me three times.’ 31 But he insisted all the more, ‘Even if I have to
die with you, I will never deny you.’ And they all said the same.

Prayer in Gethsemane

32 They came to a place called Gethsemane. He told his disciples, ‘Sit here while I
pray.’ 33 He took Peter, James, and John with him, and he began to be deeply alarmed
and distressed. 34 He told them, ‘I am overwhelmed with sorrow, to the point of
death. Stay here and keep watch.’ 35 He went a little farther, fell to the ground, and
prayed that, if possible, the hour might pass him by. 36 He prayed, ‘Abba, Father, you
can do all things. Take this cup away from me. Yet let it be what you want, not what I
want.’ 37 He returned and found them asleep. He said to Peter, ‘Simon, are you
asleep? Could you not keep watch for one hour? 38 Keep watch and pray so that you
do not enter a time of trial. The spirit is willing, but the flesh is weak.’ 39 He went
away again and prayed, saying the same words. 40 When he came back again, he
found them asleep, for their eyes were heavy. They did not know what to say to him.
41 He came back a third time and said to them, ‘Go on sleeping and resting! Enough!
The hour has come. Look, the Son of Man is being handed over to sinners. 42 Get up.
Let us go. Look, my betrayer is here.’

The arrest

43 Immediately, while he was still speaking, Judas, one of the Twelve, arrived with a
crowd carrying swords and clubs, sent by the chief priests, the teachers of the
Scriptures, and the elders. 44 His betrayer had arranged a signal with them: ‘The one
I kiss is the man. Arrest him and lead him away under guard.’ 45 As soon as Judas
arrived, he went up to Jesus and said, ‘Rabbi!’ Then he kissed him. 46 They laid hands
on Jesus and arrested him. 47 One of those standing nearby drew his sword, struck
the high priest’s slave and cut off his ear. 48 Jesus asked them, ‘Have you come to
arrest me with swords and clubs as though I were a bandit? 49 Every day I was with
you, teaching in the temple, and you did not arrest me. But this is happening to fulfill
the Scriptures.’ 50 Then they all abandoned him and fled. 51 A young man was
following Jesus, wearing only a linen cloth over his bare body. They seized him, 52 but
he left the linen cloth behind and ran away naked.

Before the high priest

53 They took Jesus to the high priest, and all the chief priests, elders, and teachers of
the Scriptures gathered there. 54 Peter followed him at a distance, right into the high
priest's courtyard. He sat with the guards and warmed himself by the fire. 55 The
chief priests and the whole council were looking for testimony against Jesus so they
could put him to death, but they found none. 56 Many gave false testimony against
him, but their accounts did not agree. 57 Some stood up and gave this false testimony
against him: 58 'We heard him say, "I will destroy this temple made by human hands,
and in three days I will build another that is not made by human hands."' 59 Yet even
on this point their testimony did not agree. 60 The high priest stood up among them
and questioned Jesus: 'Have you no answer? What is this testimony they are bringing
against you?' 61 But he remained silent and gave no answer. The high priest
questioned him again: 'Are you the Messiah, the Son of the Blessed One?' 62 'I am,'
Jesus replied. 'And you will all see the Son of Man seated at the right hand of the
Almighty and coming with the clouds of heaven.' 63 The high priest tore his robes and
said, 'Why do we still need witnesses?' 64 'You have heard the blasphemy. What is
your verdict?' They all condemned him as deserving death. 65 Some began to spit on
Jesus, cover his face, and punch him, saying, 'Prophesy!' The guards also slapped
him.

Peter's denial

66 While Peter was below in the courtyard, one of the high priest's servant girls came
by. 67 She saw Peter warming himself, looked closely at him, and said, 'You were with
Jesus the Nazarene too.' 68 But he denied it. 'I do not know or understand what you
are talking about,' he said. He went out into the entrance court, and a rooster
crowed. 69 The servant girl saw him and again began telling the bystanders, 'This
man is one of them.' 70 Again he denied it. A little later the bystanders said to Peter
once more, 'You really are one of them. You are a Galilean, and your speech sounds
like theirs.' 71 He began to invoke curses and swear, 'I do not know this man you are
talking about!' 72 At once a rooster crowed for the second time. Peter remembered
what Jesus had told him: 'Before a rooster crows twice, you will deny me three
times.' He broke down and wept.

Mark 15

Jesus before Pilate

1 Early in the morning, the chief priests, the elders, the scribes and the whole council
immediately conferred. They bound Jesus, led him away and handed him over to
Pilate. 2 Pilate asked him, ‘Are you the king of the Jews?’ Jesus answered, ‘You say
so.’ 3 The chief priests brought many accusations against him. 4 Pilate questioned
him again: ‘Have you no answer? Look at all the accusations they are bringing
against you.’ 5 But Jesus gave no further answer, leaving Pilate amazed. 6 At the
festival, Pilate used to release a prisoner at the people’s request. 7 A man named
Barabbas was in prison with rebels who had committed murder during the uprising. 8
The crowd went up and began asking Pilate to do what he usually did for them. 9
Pilate asked them, ‘Do you want me to release the king of the Jews for you?’ 10 He
knew that the chief priests had handed Jesus over out of envy. 11 But the chief priests
stirred up the crowd to ask for Barabbas to be released instead. 12 Pilate asked them
again, ‘Then what do you want me to do with the man you call the king of the Jews?’
13 They shouted back, ‘Crucify him!’ 14 ‘Why?’ Pilate asked them. ‘What evil has he
done?’ But they shouted insistently, ‘Crucify him!’ 15 Wanting to satisfy the crowd,
Pilate released Barabbas to them. He had Jesus flogged and handed him over to be
crucified.

The soldiers’ mockery

16 The soldiers took Jesus inside the courtyard of the governor’s headquarters and
called the whole cohort together. 17 They dressed him in purple, wove a crown of
thorns, and put it on him. 18 Then they began saluting him: ‘Hail, king of the Jews!’ 19
They kept hitting him on the head with a reed and spitting on him. They knelt and
bowed before him. 20 After mocking him, they took off the purple garment and put
his own clothes back on him. Then they led him out to crucify him.

The crucifixion

21 They forced a passerby coming in from the country, Simon of Cyrene, to carry
Jesus's cross. He was the father of Alexander and Rufus. 22 They brought Jesus to
Golgotha, which means Place of a Skull. 23 They offered him wine mixed with myrrh,
but he refused it. 24 They crucified him and divided his clothes among themselves,
casting lots to decide what each would get. 25 It was nine in the morning when they
crucified him. 26 The written charge against him read: The king of the Jews. 27 They
crucified two bandits with him, one on his right and one on his left. 29 Those passing
by insulted him, shaking their heads and saying, 'Aha! You who destroy the temple
and rebuild it in three days, 30 save yourself and come down from the cross!' 31 The
chief priests and the teachers of the Scriptures also mocked him among themselves:
'He saved others, but he cannot save himself. 32 Let the Messiah, the king of Israel,
come down from the cross now, so we can see and believe.' Those crucified with him
also insulted him.

Traditional reading · Mark 15:28†

28† So the Scripture was fulfilled: 'He was counted among the lawless.'

The death of Jesus

33 At noon, darkness came over the whole land and lasted until three in the
afternoon. 34 At three in the afternoon, Jesus cried out loudly, 'Eloi, Eloi, lema
sabachthani?' This means, 'My God, my God, why have you abandoned me?' 35 Some
of those standing nearby heard this and said, 'Look, he is calling Elijah.' 36 Someone
ran and filled a sponge with sour wine, put it on a reed, and offered it to Jesus to
drink. 'Wait,' he said. 'Let us see whether Elijah comes to take him down.' 37 Jesus
gave a loud cry and breathed his last. 38 The temple curtain was torn in two from top
to bottom. 39 When the centurion standing opposite Jesus saw how he breathed his
last, he said, 'This man really was God's Son.' 40 Some women were also 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 cared for
him when he was in Galilee. Many other women who had come with him to Jerusalem
were there too.

The burial

42 Evening had already come. It was Preparation Day, the day before the Sabbath. 43
Joseph of Arimathea, a respected member of the council who was himself waiting for
God’s kingdom, came and boldly went to Pilate to ask for Jesus’s body. 44 Pilate was
surprised to hear that Jesus was already dead. He summoned the centurion and
asked whether Jesus had been dead for some time. 45 After receiving confirmation
from the centurion, he gave Joseph permission to take the body. 46 Joseph bought a
linen cloth, took Jesus down, wrapped him in it, and laid him in a tomb cut out of
rock. He rolled a stone against the tomb’s entrance. 47 Mary Magdalene and Mary
the mother of Joses saw where he was laid.

Mark 16

The empty tomb

1 After the Sabbath, Mary Magdalene, Mary the mother of James, and Salome bought
spices to go and anoint Jesus's body. 2 Very early on the first day of the week, they
came to the tomb after sunrise. 3 They were asking one another, 'Who will roll the
stone away from the tomb's entrance for us?' 4 When they looked up, they saw that
the stone had been rolled away. It was very large. 5 Inside the tomb they saw a young
man sitting on the right, dressed in a white robe, and they were deeply alarmed. 6
'Do not be alarmed,' he said. 'You are looking for Jesus the Nazarene, who was
crucified. He has been raised! He is not here. Look at the place where they laid him.
7 Go and tell his disciples and Peter: "He is going ahead of you to Galilee. You will see
him there, just as he told you."' 8 They went out and ran from the tomb, trembling
and overwhelmed. They said nothing to anyone, because they were afraid.

Longer ending: appearances and commission

Mark 16:9–20 is the separately transmitted longer ending, printed in double brackets in SBLGNT. It is retained here with this explicit qualification.

9 After rising early on the first day of the week, Jesus 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 When they heard that
he was alive and that she had seen him, they did not believe it. 12 After this he
appeared in a different form to two of them as they were walking into the country. 13
They went back and told the others, but the others did not believe them either. 14
Later he appeared to the eleven themselves as they reclined at the table. He rebuked
their unbelief and hardheartedness, because they had not believed those who had
seen him after he was raised. 15 He told them, 'Go throughout the world and proclaim
the good news to all creation. 16 Whoever believes and is baptized will be saved;
whoever does not believe will be condemned. 17 These signs will accompany those
who believe: in my name they will drive out demons and speak in new tongues. 18
They will pick up snakes, and if they drink anything deadly, it will not harm them at
all. They will place their hands on sick people, and those people will be well.' 19 After
the Lord Jesus had spoken to them, he was taken up into heaven and sat at God's
right hand. 20 They went out and proclaimed the message everywhere. The Lord
worked with them and confirmed the message through the signs that accompanied it.

Luke

Luke 1

Prologue

1 Many have undertaken to set down an account of the events brought to fulfillment
among us, 2 following what was handed down to us by those who were eyewitnesses
from the beginning and became servants of the message. 3 I too, after carefully
tracing everything from the beginning, decided to write an orderly account for you,
most excellent Theophilus, 4 so that you may know how reliable the things you have
been taught are.

The birth of John foretold

5 During the reign of Herod, king of Judea, there was a priest named Zechariah who
belonged to Abijah's priestly division. His wife Elizabeth was also a descendant of
Aaron. 6 Both lived rightly before God, observing all the Lord's commands and
requirements without blame. 7 They had no child, because Elizabeth was unable to
conceive, and they were both elderly. 8 Once, when his division was on duty and he
was serving as priest before God, 9 he was chosen by lot, according to priestly
custom, to enter the Lord's sanctuary and burn incense. 10 The whole crowd was
outside praying at the time of the incense offering. 11 An angel of the Lord appeared
to him, standing to the right of the incense altar. 12 Zechariah was shaken by the
sight and overcome with fear. 13 The angel said to him, "Do not be afraid, Zechariah.
Your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to
name him John. 14 He will bring you joy and delight, and many will rejoice when he is
born. 15 He will be great in the Lord's sight. He must drink no wine or strong drink,
and he will be filled with the Holy Spirit even from his mother's womb. 16 He will turn
many of Israel's people back to the Lord their God. 17 He will go before the Lord in
Elijah's spirit and power, turning fathers' hearts toward their children and the
disobedient toward the wisdom of those who live rightly, to make a people ready for
the Lord." 18 Zechariah asked the angel, "How can I be sure of this? I am an old man,
and my wife is elderly." 19 The angel replied, "I am Gabriel. I stand in God's
presence, and I was sent to speak to you and bring you this good news. 20 Now you
will be silent, unable to speak until the day these things happen, because you did not
believe my words. They will come true at the appointed time." 21 Meanwhile, the
people were waiting for Zechariah and wondering why he was taking so long in the
sanctuary. 22 When he came out, he could not speak to them. They realized that he
had seen a vision in the sanctuary. He kept gesturing to them but remained unable to
speak. 23 When his period of service ended, he returned home. 24 Afterward, his wife
Elizabeth became pregnant and remained in seclusion for five months. She said, 25
"The Lord has done this for me. He has looked kindly on me and taken away my
disgrace among people."

The announcement to Mary

26 In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, 27 to
a virgin named Mary. She was betrothed to Joseph, a man from David's family. 28 He
came to her and said, "Greetings, you who have received favor! The Lord is with
you." 29 She was deeply troubled by his words and wondered what this greeting
could mean. 30 The angel said, "Do not be afraid, Mary. You have found favor with
God. 31 You will conceive and bear a son, and you are to name him 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 ancestor David. 33 He will reign over Jacob's descendants forever, and
his kingdom will never end." 34 Mary asked the angel, "How will this happen, since I
have not had relations with a man?" 35 The angel replied, "The Holy Spirit will come
upon you, and the power of the Most High will overshadow you. Therefore the child
to be born will be called holy and the Son of God. 36 Your relative Elizabeth has also
conceived a son in her old age. She who was said to be unable to conceive is now in
her sixth month. 37 For God will accomplish every word he speaks." 38 Mary said,
"Here I am, the Lord's servant. May it happen to me as you have said." Then the
angel left her.

Mary visits Elizabeth

39 During those days Mary set out quickly for a town in the hill country of Judah. 40
She entered Zechariah's house and greeted Elizabeth. 41 When Elizabeth heard
Mary's greeting, the baby leaped in her womb. Elizabeth was filled with the Holy
Spirit 42 and cried out loudly, "Blessed are you among women, and blessed is the
child you are carrying! 43 How have I been given this honor, that the mother of my
Lord should come to me? 44 As soon as I heard your greeting, the baby in my womb
leaped for joy. 45 Blessed is she who believed that what the Lord had told her would
be fulfilled." 46 Mary said, "My soul proclaims the Lord's greatness, 47 and my spirit
has rejoiced in God my Savior, 48 because he has looked on his servant in her lowly
condition. From now on, every generation will call me blessed, 49 because the Mighty
One has done great things for me. His name is holy, 50 and his mercy reaches those
who revere him, generation after generation. 51 He has shown the strength of his
arm and scattered those whose hearts are proud. 52 He has brought rulers down
from their thrones and raised up the lowly. 53 He has filled hungry people with good
things and sent the wealthy away with nothing. 54 He has come to the help of Israel
his servant, remembering his mercy 55 to Abraham and his descendants forever, just
as he promised our ancestors." 56 Mary stayed with Elizabeth for about three months
and then returned home.

The birth of John

57 When Elizabeth’s time came, she gave birth to a son. 58 Her neighbors and
relatives heard how greatly the Lord had shown her mercy, and they shared her joy.
59 On the eighth day they came to circumcise the child. They were going to name him
Zechariah after his father, 60 but his mother said, “No. He is to be called John.” 61
They said to her, “No one in your family has that name.” 62 Then they gestured to his
father to ask what he wanted the child to be called. 63 He asked for a writing tablet
and wrote, “His name is John.” They were all astonished. 64 At once his mouth
opened and his tongue was freed. He began to speak, praising God. 65 Awe fell on all
their neighbors, and people throughout the hill country of Judea were talking about
everything that had happened. 66 Everyone who heard about it took it to heart and
wondered, “What will this child become?” For the Lord’s hand was with him.

Zechariah’s prophecy

67 His father Zechariah was filled with the Holy Spirit and spoke this prophecy: 68
“Blessed be the Lord, the God of Israel! He has come to his people and brought them
deliverance. 69 He has raised up for us a mighty savior from the family of his servant
David, 70 as he promised through his holy prophets long ago: 71 deliverance from our
enemies and from the power of all who hate us. 72 He has acted to show mercy to our
ancestors and remember his holy covenant, 73 the oath he swore to our ancestor
Abraham: to grant that we, 74 rescued from our enemies’ power, might serve him
without fear, 75 living before him in holiness and righteousness all our days. 76 And
you, my child, will be called a prophet of the Most High. You will go before the Lord
to prepare his way, 77 giving his people knowledge of salvation through the
forgiveness of their sins. 78 Because our God is tenderly merciful, the dawn from on
high will come to us, 79 shining on those who sit in darkness and death’s shadow,
guiding our feet onto the path of peace.” 80 The child grew and became strong in
spirit. He lived in the wilderness until the day he appeared publicly to Israel.

Luke 2

The birth of Jesus

1 In those days Caesar Augustus issued a decree that everyone in the inhabited world
should be registered. 2 (This was the first registration, held while Quirinius was
governing Syria.) 3 Everyone went to their own town to register. 4 Joseph also went
from Nazareth in Galilee up to Judea, to David's town of Bethlehem, because he
belonged to David's family and line. 5 He went to register with Mary, who was
betrothed to him and was expecting a child. 6 While they were there, the time came
for her to give birth. 7 She gave birth to her firstborn son, wrapped him in cloths, and
laid him in a feeding trough, because there was no space for them in the lodging
place.

The shepherds and the angels' message

8 There were shepherds in that region, living out in the fields and watching over their
flock at night. 9 An angel of the Lord appeared beside them, and the Lord's glory
shone all around them. They were terrified. 10 The angel said to them, "Do not be
afraid. I bring you good news that will give all the people great joy: 11 today, in
David's town, a Savior has been born for you. He is the Messiah, the Lord. 12 This will
be your sign: you will find a baby wrapped in cloths and lying in a feeding trough." 13
Suddenly a great company of the heavenly army appeared with the angel, praising
God and saying, 14 "Glory to God in the highest heaven, and peace on earth among
those who receive his favor." 15 When the angels had left them and gone into heaven,
the shepherds said to one another, "Let us go to Bethlehem and see what has
happened, which the Lord has made known to us." 16 They hurried there and found
Mary and Joseph, with the baby lying in the feeding trough. 17 When they saw him,
they told what they had been told about this child. 18 Everyone who heard was
amazed at what the shepherds told them. 19 Mary treasured all these things and
pondered them in her heart. 20 The shepherds went back, giving glory and praise to
God for everything they had heard and seen. It was just as they had been told.

The circumcision and naming of Jesus

21 When the eight days had passed and he was to be circumcised, he was named
Jesus, the name the angel had given before he was conceived.

The presentation in the temple

22 When the time for their purification under Moses' law was complete, they brought
him to Jerusalem to present him to the Lord. 23 As the Lord's law states, "Every male
who first opens the womb is to be called holy to the Lord." 24 They also came to offer
the sacrifice specified in the Lord's law: a pair of turtledoves or two young pigeons.
25 In Jerusalem there was a man named Simeon. He was righteous and devout,
waiting for Israel to be comforted, and the Holy Spirit was upon him. 26 The Holy
Spirit had revealed to him that he would not die before he had seen the Lord's
Messiah. 27 Led by the Spirit, he came into the temple. When the parents brought in
the child Jesus to carry out the customary requirements of the law for him, 28 Simeon
took him in his arms, blessed God, and said, 29 "Master, now you are letting your
servant depart in peace, as you promised, 30 because my eyes have seen the salvation
you bring, 31 which you have prepared in the sight of all peoples: 32 a light that
brings revelation to the nations, and glory to your people Israel." 33 His father and
mother were amazed at what was being said about him. 34 Simeon blessed them and
said to Mary, his mother, "This child is appointed to bring about the fall and rise of
many in Israel and to be a sign that people oppose. 35 A sword will pierce your own
soul too. In this way the thoughts of many hearts will be revealed." 36 There was also
a prophet named Anna, Phanuel's daughter, from the tribe of Asher. She was very
old. After marrying, she had lived with her husband for seven years, 37 and then
remained a widow until she was eighty-four. She never left the temple, worshiping
night and day with fasting and prayer. 38 Coming up at that very moment, she
thanked God and spoke about the child to everyone waiting for Jerusalem's
deliverance. 39 When they had done everything required by the Lord's law, they
returned to Galilee, to their own town of Nazareth. 40 The child grew and became
strong, filled with wisdom, and God's favor rested on him.

The twelve-year-old Jesus in the temple

41 His parents went to Jerusalem every year for the Passover festival. 42 When he was
twelve, they went up as usual for the festival. 43 After the festival days were over,
they set out for home. The boy Jesus stayed behind in Jerusalem, but his parents did
not know it. 44 Thinking he was with the group of travelers, they went a day's
journey. Then they began looking for him among their relatives and friends. 45 When
they did not find him, they went back to Jerusalem to look for him. 46 After three days
they found him in the temple, sitting among the teachers, listening to them and
asking questions. 47 Everyone who heard him was astonished by his understanding
and the answers he gave. 48 When they saw him, they were astonished. His mother
said to him, "Child, why have you treated us this way? Your father and I have been
anxiously looking for you." 49 He said to them, "Why were you looking for me? Didn't
you know that I had to be in my Father's house?" 50 But they did not understand what
he said to them. 51 He went down with them to Nazareth and continued to obey them.
His mother kept all these things in her heart. 52 Jesus continued to grow in wisdom
and stature, and in favor with God and people.

Luke 3

John begins his ministry

1 It was the fifteenth year of Tiberius Caesar’s reign. Pontius Pilate governed Judea;
Herod was tetrarch of Galilee; his brother Philip was tetrarch of the region of Ituraea
and Trachonitis; and Lysanias was tetrarch of Abilene. 2 During the high priesthood
of Annas and Caiaphas, God’s word came to John, Zechariah’s son, in the wilderness.
3 He went throughout the region around the Jordan, proclaiming a baptism
expressing repentance for the forgiveness of sins. 4 As it is written in the book of the
prophet Isaiah’s words: “A voice calls in the wilderness: ‘Prepare the way for the
Lord; make straight paths for him. 5 Every valley will be filled, every mountain and
hill brought low. The crooked ways will become straight, and the rough roads
smooth. 6 All humanity will see God’s salvation.’”

The fruits of repentance

7 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 Bear fruit that matches
repentance. Do not start telling yourselves, ‘Abraham is our father.’ I tell you, God
can raise up children for Abraham from these very stones. 9 The ax is already at the
root of the trees. Every tree that fails to bear good fruit is cut down and thrown into
the fire.” 10 The crowds asked him, “What should we do, then?” 11 He replied,
“Anyone who has two tunics should share with someone who has none. Whoever has
food should do the same.” 12 Tax collectors also came for baptism and asked,
“Teacher, what should we do?” 13 He told them, “Collect no more than the amount
you have been authorized to collect.” 14 Soldiers also asked him, “And what should
we do?” He told them, “Do not extort money from anyone or make false accusations.
Be content with your pay.”

John’s witness to the coming one

15 The people were full of expectation, and everyone was wondering whether John
might be the Messiah. 16 John answered them all, “I baptize you with water, but
someone more powerful than I am is coming. I am not worthy to untie the strap of his
sandals. He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in
his hand, ready to clear the threshing floor and gather the wheat into his storehouse.
But he will burn the chaff in a fire that cannot be put out.” 18 With many other
appeals like these, John proclaimed good news to the people. 19 John had rebuked
Herod the tetrarch over Herodias, his brother’s wife, and all the other evil things
Herod had done. 20 Herod added this to them all: he locked John in prison.

The baptism of Jesus

21 When all the people were being baptized, Jesus too was baptized. As he was
praying, heaven opened, 22 and the Holy Spirit came down upon him in bodily form
like a dove. A voice came from heaven: “You are my beloved Son; I am well pleased
with you.”

The genealogy of Jesus

23 Jesus was about thirty years old when he began his work. He was regarded as
Joseph’s son. Joseph was the son of Heli, 24 son of Matthat, son of Levi, son of Melchi,
son of Jannai, son of Joseph, 25 son of Mattathias, son of Amos, son of Nahum, son of
Esli, son of Naggai, 26 son of Maath, son of Mattathias, son of Semein, son of Josech,
son of Joda, 27 son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of
Neri, 28 son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, 29 son of
Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi, 30 son of Simeon, son
of Judah, son of Joseph, son of Jonam, son of Eliakim, 31 son of Melea, son of Menna,
son of Mattatha, son of Nathan, son of David, 32 son of Jesse, son of Jobel, son of
Boos, son of Sala, son of Nahshon, 33 son of Amminadab, son of Admin, son of Arni,
son of Hezron, son of Perez, son of Judah, 34 son of Jacob, son of Isaac, son of
Abraham, son of Terah, son of Nahor, 35 son of Serug, son of Reu, son of Peleg, son of
Eber, son of Shelah, 36 son of Cainan, son of Arphaxad, son of Shem, son of Noah, son
of Lamech, 37 son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son
of Cainan, 38 son of Enosh, son of Seth, son of Adam, son of God.

Luke 4

Temptation in the wilderness

1 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in
the wilderness 2 for forty days, while the devil tempted him. He ate nothing during
that time, and when it was over he was hungry. 3 The devil said to him, “If you are
God’s Son, tell this stone to become bread.” 4 Jesus answered him, “It is written:
‘People do not live on bread alone.’” 5 The devil led him up and showed him all the
kingdoms of the world in an instant. 6 The devil said to him, “I will give you all this
authority and the glory of these kingdoms. It has been handed over to me, and I give
it to anyone I choose.” 7 “So if you worship me, it will all be yours.” 8 Jesus answered
him, “It is written: ‘Worship the Lord your God, and serve him alone.’” 9 He led him
to Jerusalem, placed him on the pinnacle of the temple and said to him, “If you are
God’s Son, throw yourself down from here.” 10 “For it is written: ‘He will command
his angels to guard you.’” 11 “And, ‘They will lift you up in their hands, so that you
will not strike your foot against a stone.’” 12 Jesus answered him, “It is said: ‘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 in the synagogue at Nazareth

14 Jesus returned to Galilee in the Spirit's power, and news of him spread throughout
the surrounding region. 15 He taught in their synagogues, and everyone praised him.
16 He came to Nazareth, where he had grown up. As usual, he entered the synagogue
on the Sabbath and stood up to read. 17 He was handed the scroll of the prophet
Isaiah. He unrolled it and found the place where it was written: 18 "The Lord's Spirit
is upon me, because he has anointed me to bring good news to the poor. He has sent
me to announce freedom for captives and restored sight for the blind, to set the
oppressed free, 19 to announce the year of the Lord's favor." 20 He rolled up the
scroll, gave it back to the attendant and sat down. Everyone in the synagogue
watched him intently. 21 Then he began speaking to them: "Today this Scripture has
come true as you have listened." 22 Everyone spoke well of him and marveled at the
gracious words that came from his mouth. They said, "Isn't this Joseph's son?" 23 He
said to them, "You will surely quote this proverb to me: 'Doctor, heal yourself.' You
will say, 'Do here in your hometown all the things we heard happened in
Capernaum.'" 24 He continued, "I tell you the truth: no prophet is welcome in his
hometown." 25 "But I tell you truly: there were many widows in Israel in Elijah's time,
when no rain fell for three years and six months and a severe famine spread across
the whole land." 26 "Yet Elijah was sent to none of them. He was sent instead to a
widow in Zarephath, in the region of Sidon." 27 "There were also many people with
leprosy in Israel in the time of the prophet Elisha. Yet none of them was made
clean—only Naaman the Syrian." 28 When they heard this, everyone in the synagogue
was filled with rage. 29 They got up, drove him out of town, and took him to the edge
of the hill on which their town was built, intending to throw him over the cliff. 30 But
he walked through the midst of them and went on his way.

Authority over an unclean spirit

31 He went down to Capernaum, a town in Galilee, and taught the people on the
Sabbaths. 32 They were amazed at his teaching because his words carried authority.
33 In the synagogue was a man possessed by an unclean demon. He shouted loudly,
34 "Ah! 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 Jesus rebuked the demon: "Be quiet!
Come out of him!" The demon threw the man down among them and came out of him
without hurting him at all. 36 Everyone was amazed, and they said to one another,
"What is this word? With authority and power he commands the unclean spirits, and
they come out!" 37 News of him spread to every part of the surrounding region.

Healings in Capernaum

38 After leaving the synagogue, he entered Simon’s house. Simon’s mother-in-law
was suffering from a high fever, and they asked him to help her. 39 He stood over her
and rebuked the fever, and it left her. At once she got up and began to serve them. 40
At sunset, everyone who had people ill with various diseases brought them to him.
He laid his hands on each one and healed them. 41 Demons also came out of many
people, shouting, “You are God’s Son!” He rebuked them and would not let them
speak, because they knew that he was the Messiah.

Good news for other towns

42 At daybreak he went out to a deserted place. The crowds searched for him, came
to where he was and tried to keep him from leaving them. 43 But he told them, “I
must bring the good news of God’s kingdom to the other towns too. That is what I
was sent to do.” 44 He continued preaching in the synagogues of Judea.

Luke 5

The miraculous catch and the call of the disciples

1 As the crowd pressed around him to hear God's word, Jesus was standing beside
Lake Gennesaret. 2 He saw two boats at the water's edge. The fishermen had left
them and were washing their nets. 3 He got into one of the boats, which belonged to
Simon, and asked him to put out a little from the shore. Then he sat down and taught
the crowds from the boat. 4 When he finished speaking, he said to Simon, "Take the
boat out into deep water. Then lower your nets for a catch." 5 Simon answered,
"Master, we worked hard all night and caught nothing. But because you say so, I will
lower the nets." 6 When they did so, they caught so many fish that their nets began to
tear. 7 They signaled to their partners in the other boat to come and help. They came,
and both boats were filled so full that they began to sink. 8 When Simon Peter saw
this, he fell at Jesus' knees and said, "Leave me, Lord, for I am a sinful man." 9 For he
and everyone with him were overwhelmed with amazement at the fish they had
caught. 10 James and John, Zebedee's sons and Simon's partners, were amazed too.
Jesus said to Simon, "Don't be afraid. From now on you will be catching people
alive." 11 They brought the boats to shore, left everything and followed him.

A man with leprosy is cleansed

12 While he was in one of the towns, a man covered with leprosy saw Jesus, fell
facedown and pleaded with him: "Lord, if you are willing, you can make me clean." 13
He reached out and touched the man. "I am willing," he said. "Be clean." At once the
leprosy left him. 14 He ordered him to tell no one. "Instead, go and show yourself to
the priest, and offer what Moses commanded for your cleansing, as a testimony to
them." 15 But the news about him spread even more, and large crowds gathered to
hear him and to be healed of their illnesses. 16 He would withdraw to deserted places
and pray.

A paralyzed man is forgiven and healed

17 One day, as he was teaching, Pharisees and teachers of the law were sitting there.
They had come from villages throughout Galilee and Judea, and from Jerusalem. The
Lord's power was present for him to heal. 18 Some men arrived carrying a paralyzed
man on a bed. They tried to bring him in and lay him before Jesus. 19 Because of the
crowd, they could not find a way to bring him in. So they went up onto the roof and
lowered him on his cot through the tiles into the middle of the crowd, in front of
Jesus. 20 When he saw their faith, he said, "Friend, your sins have been forgiven." 21
The scribes and Pharisees began questioning: "Who is this who speaks blasphemies?
Who can forgive sins except God alone?" 22 Jesus knew what they were thinking and
answered them: "What are you thinking?" 23 "Which is easier: to say, 'Your sins have
been forgiven,' or to say, 'Get up and walk'?" 24 "But so that you may know that the
Son of Man has authority on earth to forgive sins"—he said to the paralyzed man: "I
am telling you: get up, pick up your cot, and go home." 25 Immediately he stood up in
front of them, picked up what he had been lying on and went home, praising God. 26
Everyone was overwhelmed with amazement and praised God. Filled with awe, they
said, "We have seen extraordinary things today."

The call of Levi

27 After this, he went out and saw a tax collector named Levi sitting at the tax booth.
"Follow me," he told him. 28 He left everything, got up and followed him. 29 Levi gave
a large banquet for Jesus at his house. A great many tax collectors and others were
sharing the meal with them. 30 The Pharisees and their scribes grumbled to his
disciples, "Why do you eat and drink with tax collectors and sinners?" 31 Jesus
answered them, "Healthy people do not need a doctor; sick people do." 32 "I have
come to call sinners to repent, not the righteous."

A question about fasting

33 They said to him, "John's disciples often fast and offer prayers, and so do the
Pharisees' disciples. But yours eat and drink." 34 He said to them, "You cannot make
the wedding guests fast while the bridegroom is with them, can you?" 35 "But the
days will come when the bridegroom is taken away from them. Then they will fast, in
those days." 36 He also told them a parable: "No one tears a patch from a new
garment to put on an old one. If they do, they tear the new garment, and the patch
from it will not match the old one." 37 "No one puts new wine into old wineskins. If
they do, the new wine will burst the skins. The wine will spill out, and the skins will
be ruined." 38 "New wine must go into fresh wineskins." 39 "No one who has drunk
old wine wants new wine. They say, 'The old is good.'"

Luke 6

The Son of Man and the Sabbath

1 On a Sabbath Jesus was walking through grainfields. His disciples picked heads of
grain, rubbed them in their hands and ate them. 2 Some of the Pharisees said, “Why
are you doing what is not permitted on the Sabbath?” 3 Jesus answered them,
“Haven’t you even read what David did when he and his companions were hungry?” 4
“He went into God’s house, took the sacred bread set out before God, ate it and gave
some to his companions. Only the priests are allowed to eat that bread.” 5 He told
them, “The Son of Man is Lord of the Sabbath.”

The withered hand is healed

6 On another Sabbath he entered the synagogue and taught. A man was there whose
right hand was withered. 7 The scribes and Pharisees watched him closely to see
whether he would heal on the Sabbath, so they could find a charge against him. 8 He
knew what they were thinking and told the man with the withered hand, “Get up and
stand in the middle.” The man got up and stood there. 9 Jesus said to them, “I ask
you: is it permitted on the Sabbath to do good or to do harm, to save a life or to
destroy it?” 10 He looked around at them all and told the man, “Hold out your hand.”
The man did so, and his hand was restored. 11 But they were filled with fury and
discussed with one another what they might do to Jesus.

The Twelve are chosen

12 In those days Jesus went out to the mountain to pray, and he spent the whole night
in prayer to God. 13 When daylight came, he called his disciples and chose twelve of
them, whom he also named 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 who was called the Zealot; 16 Judas son of James,
and Judas Iscariot, who became a traitor.

The people come to Jesus

17 He 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 Judea, Jerusalem, and the
coastal region of Tyre and Sidon. 18 They had come to hear him and to be healed of
their diseases. Those troubled by unclean spirits were also being healed. 19 Everyone
in the crowd tried to touch him, because power was coming from him and healing
them all.

Blessings and warnings

20 He looked up at his disciples and said, “Blessed are you who are poor, for God’s
kingdom is yours.” 21 “Blessed are you who are hungry now, for you will be filled.
Blessed are you who weep now, for you will laugh.” 22 “Blessed are you when people
hate you, exclude you, insult you and reject your name as evil because of the Son of
Man.” 23 “Rejoice on that day and leap for joy! Your reward in heaven is great. That
is how their ancestors treated the prophets.” 24 “But woe to you who are rich, for you
have already received your comfort in full.” 25 “Woe to you who have plenty to eat
now, for you will go hungry. Woe to you who laugh now, for you will mourn and
weep.” 26 “Woe to you when everyone speaks well of you. That is how their ancestors
treated the false prophets.”

Love for enemies

27 “But I tell you who are listening: love your enemies and do good to those who hate
you.” 28 “Bless those who curse you, and pray for those who mistreat you.” 29 “If
someone strikes you on one cheek, offer the other as well. If someone takes your
cloak, do not keep back your tunic either.” 30 “Give to everyone who asks you. If
someone takes what belongs to you, do not demand it back.” 31 “Treat others as you
want them to treat 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 that.” 34 “If you lend to those
you expect to repay you, what credit is that to you? Even sinners lend to sinners to
get the same amount back.” 35 “Love your enemies, do good and lend without
expecting anything back. Then your reward will be great, and you will be children of
the Most High, for he is kind to the ungrateful and the wicked.” 36 “Be merciful, just
as your Father is merciful.”

Do not judge

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 you will receive. A
generous measure, packed down, shaken together and overflowing, will be poured
into your lap. The measure you use will be used for you in return.” 39 He also told
them a parable: “A blind person cannot guide another blind person, can they? Won’t
both fall into a pit?” 40 “A disciple is not above their teacher, but everyone who is
fully trained will be like their teacher.” 41 “Why do you notice the speck in your
brother’s eye but pay no attention to the beam in your own?” 42 “How can you say to
your brother, ‘Brother, let me remove the speck from your eye,’ when you fail to see
the beam in your own eye? You hypocrite! First remove the beam from your own eye.
Then you will see clearly enough to remove the speck from your brother’s eye.”

The tree and its fruit

43 “No healthy tree bears bad fruit, and no bad tree bears good fruit.” 44 “Each tree is
recognized by its own fruit. People do not pick figs from thorn plants or gather
grapes from a bramble.” 45 “A good person brings out good from the good stored in
their heart, and an evil person brings out evil from the evil stored within. What fills
the heart flows out through the mouth.”

The house on the rock

46 “Why do you call me ‘Lord, Lord,’ but do not do what I say?” 47 “I will show you
what a person is like who comes to me, hears my words and acts on them.” 48 “That
person is like a builder who dug deep and laid the foundation of a house on rock.
When a flood came, the river battered the house but could not shake it, because it
was well built.” 49 “But a person who hears and does not act is like someone who
built a house on the ground without a foundation. The river battered it, and it
collapsed at once. The house was completely ruined.”

Luke 7

The centurion’s faith

1 When Jesus had finished saying all this to the people, he entered Capernaum. 2 A
centurion had a slave whom he valued highly. The slave was ill and close to death. 3
When he heard about Jesus, he sent Jewish elders to ask him to come and save his
slave’s life. 4 They came to Jesus and pleaded with him earnestly: “This man deserves
your help, 5 “for he loves our nation and built our synagogue for us.” 6 Jesus went
with them. When he was not far from the house, the centurion sent friends with this
message: “Lord, do not trouble yourself, for I am not worthy to have you under my
roof. 7 “That is why I did not consider myself worthy to come to you. But just say the
word and let my servant be healed. 8 “For I too am a man placed under authority,
with soldiers under me. I tell one, ‘Go,’ and he goes; another, ‘Come,’ and he comes;
and my slave, ‘Do this,’ and he does it.” 9 When Jesus heard this, he was amazed at
the man. He turned to the crowd following him and said, “I tell you, I have not found
faith this great even in Israel.” 10 When those who had been sent returned to the
house, they found the slave well.

The widow’s son at Nain

11 Soon afterward he went to a town called Nain. His disciples and a large crowd
went with him. 12 As he approached the town gate, a dead man was being carried
out, his mother’s only son. She was a widow, and a large crowd from the town was
with her. 13 When the Lord saw her, he felt compassion for her and said, “Don’t cry.”
14 He came forward and touched the bier, and the bearers stopped. He said, “Young
man, I tell you, rise!” 15 The dead man sat up and began to speak, and Jesus gave him
back to his mother. 16 Awe seized them all, and they praised God. “A great prophet
has arisen among us,” they said. “God has come to help his people.” 17 This news
about him spread throughout Judea and the whole surrounding region.

John’s messengers

18 John’s disciples told him about all these things. John called two of his disciples 19
and sent them to the Lord to ask, “Are you the one who is to come, or should we
expect someone else?” 20 When the men came to Jesus, they said, “John the Baptist
sent us to ask you, ‘Are you the one who is to come, or should we expect someone
else?’” 21 At that very time he healed many people of diseases, afflictions and evil
spirits, and granted sight to many who were blind. 22 He answered them, “Go and tell
John what you have seen and heard: the blind regain their sight, the lame walk,
people with leprosy are cleansed, the deaf hear, the dead are raised, and the poor
receive good news. 23 Blessed is anyone who does not take offense at me.”

Jesus’ testimony about John

24 After John’s messengers left, Jesus began speaking to the crowds about John:
“What did you go out into the wilderness to see? A reed shaken by the wind?” 25
“Then what did you go out to see? A man dressed in fine clothes? People who dress
splendidly and live in luxury are found in royal palaces.” 26 “Then what did you go out
to see? A prophet? Yes, I tell you, someone greater than a prophet.” 27 “This is the
one the written passage speaks of: ‘Look, I am sending my messenger ahead of you;
he will prepare your way before you.’” 28 “I tell you, among those born of women no
one is greater than John. Yet the least in the kingdom of God is greater than John.” 29
(All the people who heard this, including the tax collectors, acknowledged that God
was right, having received John’s baptism; … 30 … But the Pharisees and the experts
in the law rejected God’s purpose for themselves, refusing to be baptized by John.) 31
“What, then, can I compare the people of this generation to? What are they like?” 32
“They are like children sitting in the marketplace, calling to each other: ‘We played
the flute for you, but you wouldn’t dance. We sang a funeral song, but you wouldn’t
cry.’” 33 “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 him—a glutton and a drunkard, a friend of tax collectors and sinners!’” 35 “Yet
wisdom is proved right by all her children.”

A sinful woman in the Pharisee’s house

36 One of the Pharisees invited him to eat with him. Jesus entered the Pharisee’s
house and reclined at the meal. 37 A woman in that town who was a sinner learned
that Jesus was dining at the Pharisee’s house. She brought an alabaster jar of
perfume 38 and stood behind him at his feet, weeping. Her tears began to wet his
feet. She wiped them with her hair, kissed them and anointed them with the perfume.
39 When the Pharisee who had invited him saw this, he said to himself, “If this man
were a prophet, he would know who is touching him and what kind of woman she
is—that she is a sinner.” 40 Jesus responded, “Simon, I have something to tell you.”
“Tell me, Teacher,” he replied. 41 “Two people owed money to a lender. One owed
five hundred denarii, the other fifty.” 42 “Neither could repay him, so he canceled
both debts. Which of them will love him more?” 43 Simon replied, “I suppose the one
whose larger debt he canceled.” Jesus said, “You are right.” 44 Turning toward the
woman, he said to Simon, “Do you see this woman? I came into your house, and you
gave me no water for my feet. But she wet my feet with her tears and wiped them
with her hair.” 45 “You gave me no kiss, but she has not stopped kissing my feet since
I came in.” 46 “You put no oil on my head, but she anointed my feet with perfume.” 47
“So I tell you, her many sins have been forgiven—as her great love shows. But
someone who is forgiven little shows little love.” 48 Then he said to her, “Your sins
have been forgiven.” 49 The others reclining at the meal began saying among
themselves, “Who is this who even forgives sins?” 50 He said to the woman, “Your
faith has saved you. Go in peace.”

Luke 8

Women who supported Jesus

1 Afterward Jesus traveled from town to town and village to village, proclaiming the
good news of God's kingdom. The twelve were with him, 2 along with some women
who had been healed of evil spirits and illnesses: Mary called Magdalene, from whom
seven demons had gone out; 3 Joanna, the wife of Herod's steward Chuza; Susanna;
and many others. These women supported them out of their own resources.

The parable of the sower

4 As a large crowd gathered and people came to him from town after town, he told a
parable: 5 "A sower went out to sow his seed. As he sowed, some fell on the path,
where it was trampled and the birds ate it." 6 "Other seed fell on rock. It sprouted
but withered for lack of moisture." 7 "Other seed fell among thorns. The thorns grew
up with it and choked it." 8 "Other seed fell on good soil, grew and produced a
hundredfold harvest." As he said this, he called out, "Anyone who has ears to hear
should listen." 9 His disciples asked him what this parable meant. 10 He said, "You
have been given knowledge of the secrets of the kingdom of God. To the others I
speak in parables, so that they may look without seeing and hear without
understanding." 11 "This is what the parable means: the seed is the word of God." 12
"Those on the path are people who hear. Then the devil comes and takes the word
from their hearts, so that they will not believe and be saved." 13 "Those on the rock
receive the word with joy when they hear it, but they have no root. They believe for a
while, then fall away when testing comes." 14 "The seed among the thorns stands for
people who hear, but as they go on their way, life's worries, wealth and pleasures
choke them, and their fruit never matures." 15 "The seed in the good soil stands for
people who hear the word with a noble and good heart, hold on to it, and bear fruit
through perseverance."

The lamp and how to listen

16 "No one lights a lamp and covers it with a container or puts it under a bed.
Instead, they put it on a lampstand, so that those who come in can see the light." 17
"Nothing hidden will remain hidden, and nothing concealed will remain unknown. It
will all come into the open." 18 "So pay attention to how you listen. Whoever has will
be given more; whoever does not have will lose even what they think they have."

Jesus’ true family

19 His mother and brothers came to him, but they could not reach him because of the
crowd. 20 He was told, “Your mother and brothers are standing outside and want to
see you.” 21 He replied, “My mother and my brothers are those who hear God’s word
and act on it.”

The storm is calmed

22 One day Jesus and his disciples got into a boat. He said to them, “Let’s cross to the
other side of the lake,” and they set out. 23 As they sailed, he fell asleep. A windstorm
swept down on the lake, and the boat was filling with water. They were in danger. 24
They came and woke him, saying, “Master, Master, we’re perishing!” He woke up
and rebuked the wind and the surging water. They subsided, and it became calm. 25
He said to them, “Where is your faith?” Frightened and amazed, they said to each
other, “Who is this? He commands even the winds and the water, and they obey
him!”

A man is freed in the Gerasenes' region

26 They sailed to the region of the Gerasenes, across the lake from Galilee. 27 When
Jesus stepped ashore, a man from the town who had demons met him. For a long
time he had worn no clothes and had lived among the tombs instead of in a house. 28
When he saw Jesus, he cried out, fell before him and shouted, "What do you want
with me, Jesus, Son of God Most High? I beg you, do not torment me." 29 For Jesus
had been commanding the unclean spirit to come out of the man. It had seized him
many times. Though he was kept under guard and bound with chains and shackles,
he would break the bonds and be driven by the demon into deserted places. 30 Jesus
asked him, "What is your name?" "Legion," he replied, because many demons had
entered him. 31 They begged him not to command them to go into the abyss. 32 A
large herd of pigs was feeding on the hillside. The demons begged Jesus to let them
enter the pigs, and he allowed them. 33 The demons came out of the man and entered
the pigs. The herd rushed down the steep bank into the lake and drowned. 34 When
the herders saw what had happened, they ran away and spread the news in the town
and countryside. 35 People went out to see what had happened. When they came to
Jesus, they found the man from whom the demons had gone out sitting at Jesus' feet,
dressed and in his right mind. They were afraid. 36 Those who had seen it told them
how the man who had been possessed by demons had been restored. 37 All the
people of the surrounding Gerasene region asked Jesus to leave, because they were
overcome with fear. So he got into a boat and returned. 38 The man from whom the
demons had gone out begged to stay with him, but Jesus sent him away, saying: 39
"Go home and tell what God has done for you." He went away and proclaimed
throughout the town what Jesus had done for him.

Jairus’s daughter and the woman who touched Jesus

40 When Jesus returned, the crowd welcomed him, for they were all waiting for him.
41 A man named Jairus, a synagogue leader, came and fell at Jesus’ feet, pleading
with him to come to his house, 42 because his only daughter, about twelve years old,
was dying. As Jesus went, the crowds pressed around him. 43 A woman there had
suffered from bleeding for twelve years. She had spent all she had on physicians, but
no one had been able to heal her. 44 She came up behind him and touched the fringe
of his garment. Immediately her bleeding stopped. 45 Jesus asked, “Who touched
me?” When everyone denied it, Peter said, “Master, the crowds are all around you,
pressing against you.” 46 But Jesus said, “Someone touched me. I knew that power
had gone out from me.” 47 When the woman realized that she had not gone
unnoticed, she came trembling and fell down before him. In front of all the people,
she explained why she had touched him and how she had been healed immediately.
48 He said to her, “Daughter, your faith has made you well. Go in peace.” 49 While he
was still speaking, someone came from the synagogue leader’s house and said, “Your
daughter has died. Don’t trouble the teacher any longer.” 50 When Jesus heard this,
he told Jairus, “Don’t be afraid. Just believe, and she will be saved.” 51 When he came
to the house, he allowed no one to enter with him except Peter, John and James, and
the child’s father and mother. 52 Everyone was weeping and mourning for her. But he
said, “Don’t cry. She has not died; she is sleeping.” 53 They laughed at him, knowing
that she had died. 54 But he took her hand and called out, “Child, get up!” 55 Her
spirit returned, and she got up immediately. He directed them to give her something
to eat. 56 Her parents were astonished, but he told them to tell no one what had
happened.

Luke 9

The Twelve are sent out

1 Jesus called the twelve together and gave them power and authority over all
demons and to heal diseases. 2 He sent them to proclaim the kingdom of God and to
heal the sick. 3 He told them, “Take nothing for the journey: no staff, no bag, no
bread, no money. None of you is to have two tunics.” 4 “Whatever house you enter,
stay there until you leave that place.” 5 “Wherever people do not welcome you, shake
the dust off your feet as you leave that town, as a testimony against them.” 6 They set
out and went through the villages, announcing the good news and healing people
everywhere.

Herod’s perplexity

7 Herod the tetrarch heard about everything that was happening and was perplexed.
Some were saying that John had been raised from the dead, 8 others that Elijah had
appeared, and still others that one of the ancient prophets had risen. 9 Herod said, “I
beheaded John. Who, then, is this man I hear such things about?” And he wanted to
see him.

Feeding the five thousand

10 When the apostles returned, they told Jesus everything they had done. He took
them with him and withdrew privately to a town called Bethsaida. 11 The crowds
learned of it and followed him. He welcomed them, spoke to them about God’s
kingdom and healed those who needed healing. 12 The day was drawing to a close.
The Twelve came to him and said, “Send the crowd away so they can go to the
surrounding villages and farms to find lodging and food. We are in a deserted place
here.” 13 He told them, “You are to give them something to eat.” They replied, “We
have only five loaves and two fish—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.” 15 They did so and had everyone sit down. 16 He took the five
loaves and the two fish, looked up to heaven and blessed them. He broke them and
kept giving them to the disciples to serve to the crowd. 17 They all ate and had
enough. Twelve baskets of leftover pieces were collected.

Peter’s confession and the disciple’s way

18 Once, as Jesus was praying by himself with his disciples nearby, he asked them,
“Who do people say I am?” 19 They answered, “John the Baptist. Others say Elijah,
and others that one of the ancient prophets has risen.” 20 He asked them, “And
you—who do you say I am?” Peter answered, “God’s Messiah.” 21 He sternly warned
them and ordered them not to tell anyone this, 22 saying, “The Son of Man must
suffer greatly, be rejected by the elders, chief priests and scribes, be killed, and be
raised on the third day.” 23 He said to everyone, “Anyone who wants to follow me
must deny themselves, take up their cross every day, and follow me.” 24 “Whoever
wants to save their life will lose it, but whoever loses their life for my sake will save
it.” 25 “What good does it do someone to gain the whole world, yet lose themselves or
come to ruin?” 26 “If anyone is ashamed of me and my words, the Son of Man will be
ashamed of them when he comes in his glory and the glory of the Father and the holy
angels.” 27 “I tell you truly: some standing here will not taste death before they see
the kingdom of God.”

The transfiguration

28 About eight days after these words, he took Peter, John and James with him and
went up the mountain to pray. 29 As he prayed, the appearance of his face changed,
and his clothes became dazzling white. 30 Two men, Moses and Elijah, were talking
with him. 31 They appeared in glory and spoke about his departure, which he was
about to accomplish in Jerusalem. 32 Peter and his companions were overcome with
sleep. When they became fully awake, they saw his glory and the two men standing
with him. 33 As the two men were leaving Jesus, Peter said to him, “Master, it is good
for us to be here. Let us make three shelters: one for you, one for Moses and one for
Elijah.” He did not know what he was saying. 34 While he was saying this, a cloud
came and overshadowed them. They were afraid as they entered it. 35 A voice came
from the cloud: “This is my Son, whom I have chosen. Listen to him.” 36 When the
voice had spoken, Jesus was there alone. The disciples kept silent and told no one in
those days what they had seen.

A possessed boy is healed

37 The next day, when they came down from the mountain, a large crowd met him. 38
A man in the crowd cried out, “Teacher, I beg you to look at my son, my only child. 39
“A spirit seizes him, and he suddenly screams. It throws him into convulsions so that
he foams at the mouth. It hardly ever leaves him and is wearing him out. 40 “I begged
your disciples to drive it out, but they could not.” 41 Jesus replied, “You faithless and
perverse generation! How long must I be with you and put up with you? Bring your
son here.” 42 While the boy was still approaching, the demon threw him down and
convulsed him. Jesus rebuked the unclean spirit, healed the child and gave him back
to his father. 43 Everyone was astonished at God’s greatness. While they were all
marveling at everything he was doing, he said to his disciples:

The prediction of suffering

44 “You must listen carefully to these words: the Son of Man is about to be handed
over into human hands.” 45 But they did not understand this saying. It was concealed
from them so that they did not grasp it, and they were afraid to ask him about it.

Who is greatest?

46 A dispute arose among them about which of them was the greatest. 47 Jesus knew
what they were thinking in their hearts. He took a child and had the child stand
beside him, 48 He told them, “Whoever welcomes this child in my name welcomes
me, and whoever welcomes me welcomes the one who sent me. The least among you
all is the one who is great.” 49 John responded, “Master, we saw someone driving out
demons in your name, and we tried to stop him because he does not follow with us.”
50 Jesus told him, “Don’t stop him. Whoever is not against you is for you.”

A Samaritan village

51 As the time approached for him to be taken up, he firmly set his face toward
Jerusalem, 52 and sent messengers ahead of him. They went into a Samaritan village
to make preparations for him. 53 But the people did not welcome him, because he
was on his way to Jerusalem. 54 When the disciples James and John saw this, they
said, “Lord, do you want us to call down fire from heaven to consume them?” 55 But
he turned and rebuked them. 56 They went on to another village.

The cost of following

57 As they were traveling along the road, someone said to him, “I will follow you
wherever you go.” 58 Jesus told him, “Foxes have dens, and birds have nests, but the
Son of Man has nowhere to lay his head.” 59 He said to another man, “Follow me.”
The man replied, “Lord, let me first go and bury my father.” 60 He told him, “Let the
dead bury their own dead. You must go and proclaim the kingdom of God.” 61
Another man also said, “I will follow you, Lord. But first let me say goodbye to those
at home.” 62 Jesus said, “No one who takes hold of a plow and keeps looking back is
fit for the kingdom of God.”

Luke 10

The seventy-two are sent out

1 After this the Lord appointed seventy-two others and sent them ahead of him in
pairs to every town and place he was about to visit. 2 He told them, “There is a
plentiful harvest, but few workers. So ask the Lord of the harvest to send workers out
into his harvest.” 3 “Go! Look, I am sending you out like lambs among wolves.” 4
“Carry no money pouch, no bag, no sandals, and greet no one along the road.” 5
“Whatever house you enter, first say, ‘Peace to this house.’” 6 “If someone there is
receptive to peace, your peace will rest on that person. Otherwise, it will return to
you.” 7 “Stay in that same house, eating and drinking what they provide, because a
worker deserves their pay. Don’t move from house to house.” 8 “Whenever you enter
a town and people welcome you, eat what they serve you.” 9 “Heal the sick there and
tell them, ‘The kingdom of God has come near to you.’” 10 “But whenever you enter a
town and people do not welcome you, go out into its streets and say:” 11 “‘We wipe
off against you even the dust of your town that clings to our feet. But know this: the
kingdom of God has come near.’” 12 “I tell you, on that day it will be more bearable
for Sodom than for that town.” 13 “Woe to you, Chorazin! Woe to you, Bethsaida! If
the mighty deeds done among you had been done in Tyre and Sidon, they would have
repented long ago, sitting in sackcloth and ashes.” 14 “But at the judgment it will be
more bearable for Tyre and Sidon 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 disciples return

17 The seventy-two returned with joy, saying, “Lord, even the demons submit to us in
your name.” 18 He told them, “I watched Satan fall from heaven like lightning.” 19
“Look, I have given you authority to trample snakes and scorpions and to overcome
all the enemy’s power. Nothing will harm you.” 20 “But don’t rejoice because the
spirits submit to you. Rejoice because your names are recorded in heaven.” 21 At that
very hour he rejoiced in the Holy Spirit and said, “Father, Lord of heaven and earth, I
praise you: you have hidden these things from the wise and discerning and revealed
them to little children. Yes, Father, this is what you were pleased to do.” 22 “My
Father has entrusted all things to me. No one knows who the Son is except the
Father, and no one knows who the Father is except the Son and anyone to whom the
Son chooses to reveal him.” 23 He turned to the disciples and said privately, “Blessed
are the eyes that see what you see.” 24 “I tell you, many prophets and kings wanted
to see what you see, but did not see it, and to hear what you hear, but did not hear
it.”

The compassionate Samaritan

25 An expert in the law stood up to test him and said, “Teacher, what must I do to
inherit eternal life?” 26 He asked him, “What is written in the law? How do you read
it?” 27 He answered, “You shall love the Lord your God with all your heart, with all
your soul, with all your strength and with all your mind, and your neighbor as
yourself.” 28 He told him, “You have answered correctly. Do this and you will live.” 29
But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?” 30
Jesus replied, “A man was traveling 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 “By chance a priest was going down that road. When he saw the man, he
passed by on the other side.” 32 “A Levite also came to the place, saw the man and
passed by on the other side.” 33 “But a Samaritan who was traveling came upon him,
and when he saw him, he was moved with compassion.” 34 “He went over to him and
bandaged his wounds, pouring oil and wine on them. 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, gave them to the innkeeper and said, ‘Take care of him. When I return, I will
repay you for whatever extra you spend.’” 36 “Which of these three do you think
proved to be a neighbor to the man who fell into the hands of the robbers?” 37 He
answered, “The one who showed him mercy.” Jesus told him, “Go and do the same
yourself.”

Martha and Mary

38 As they went on their way, he entered a village, and a woman named Martha
welcomed him. 39 She had a sister named Mary, who sat at Jesus's feet and listened
to what he was saying. 40 But Martha was distracted by all the serving. She came up
and said, "Lord, don't you care that my sister has left me to do the serving alone? Tell
her to help me." 41 The Lord answered her, "Martha, Martha, you are worried and
upset about many things." 42 "But few things are needed, or just one. Mary has
chosen the good portion, and it will not be taken away from her."

Luke 11

The disciples' prayer

1 He was praying in a certain place. When he finished, one of his disciples said to
him, "Lord, teach us to pray, just as John taught his disciples." 2 He told them, "When
you pray, say: 'Father, may your name be honored as holy. May your kingdom
come.'" 3 "'Give us each day the bread we need.'" 4 "'And forgive us our sins, for we
ourselves forgive everyone who owes us. And do not bring us into a time of trial.'"

Persistence in prayer

5 Then he said to them, "Suppose one of you has a friend and goes to him at midnight
and says, 'Friend, lend me three loaves of bread…'" 6 "'A friend of mine has arrived
from a journey, and I have nothing to offer him.'" 7 "And he answers from inside,
'Don't bother me. The door is already shut, and my children are in bed with me. I
can't get up and give you anything.'" 8 "I tell you, even if the man will not get up and
give him anything because they are friends, he will get up because of the visitor's
unashamed insistence and give him whatever he needs." 9 "And 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, everyone who seeks finds, and for the one
who knocks, the door will be opened." 11 "Which of you fathers would hand your son
a snake instead of a fish when he asks for a fish?" 12 "Or if he asks for an egg, would
you hand him a scorpion?" 13 "If you, even though you are evil, know how to give
good gifts to your children, how much more will the heavenly Father give the Holy
Spirit to those who ask him!"

A divided kingdom

14 He was driving out a demon that made a man unable to speak. When the demon
came out, the man spoke, and the crowds were amazed. 15 But some of them said,
"He drives out demons by Beelzebul, the ruler of demons." 16 Others tested him by
demanding a sign from heaven. 17 Knowing their thoughts, he said to them, "Any
kingdom divided against itself is ruined, and one house collapses upon another." 18
"If Satan is divided against himself, how can his kingdom survive? I ask because you
say I drive out demons by Beelzebul's power." 19 "But if I drive out demons by
Beelzebul's power, whose power do your own followers use? They themselves will be
your judges." 20 "But if it is by God's finger that I drive out demons, then God's
kingdom has reached you." 21 "When a strong man, fully armed, guards his own
home, his possessions are safe." 22 "But when someone stronger attacks and defeats
him, he takes away all the armor the man relied on and distributes the spoils." 23
"Anyone who is not with me is against me, and anyone who does not help me gather
scatters."

The return of the unclean spirit

24 "When an unclean spirit leaves a person, it roams through dry places looking for
rest. Finding none, it says, 'I'll go back to the house I left.'" 25 "It returns and finds
the house swept clean and in order." 26 "Then it goes and brings seven other spirits,
more evil than itself. They move in and live there, leaving the person worse off than
before."

Who is blessed?

27 As he was saying these things, a woman in the crowd raised her voice and said to
him, "Blessed is the womb that carried you and the breasts that nursed you!" 28 He
replied, "Rather, blessed are those who hear God's word and put it into practice."

The sign of Jonah

29 As the crowds gathered, he began to say, "This is an evil generation. It demands a
sign, but no sign will be given to it except the sign of Jonah." 30 "Just as Jonah
became a sign to the Ninevites, so the Son of Man will be a sign to this generation."
31 "The queen of the South will stand up at the judgment alongside the men of this
generation and condemn them: she came from the farthest reaches of the earth to
hear Solomon's wisdom, and something greater than Solomon is here." 32 "The
people of Nineveh will stand up at the judgment alongside this generation and
condemn it: they repented when Jonah preached to them, and something greater
than Jonah is here."

The lamp of the body

33 “No one lights a lamp and puts it in a hidden place or under a measuring basket.
They put it on the lampstand so that those who come in can see the light.” 34 “Your
eye is the body’s lamp. When your eye is sound, your whole body is filled with light.
But when it is bad, your body is dark.” 35 “See to it, then, that the light within you is
not darkness.” 36 “So if your whole body is filled with light, with no dark part, it will
be entirely bright, as when a lamp shines on you with its brightness.”

Rebukes for the Pharisees and experts in the law

37 While he was speaking, a Pharisee invited him to eat with him. Jesus went in and
reclined at the table. 38 The Pharisee was surprised to see that he had not first
washed before the meal. 39 The Lord said to him, “You Pharisees clean the outside of
the cup and dish, but inside you are full of greed and wickedness.” 40 “You fools!
Didn’t the one who made the outside also make the inside?” 41 “Rather, give what is
inside to the poor, and everything will be clean for you.” 42 “But woe to you
Pharisees! You give a tenth of your mint, rue and every garden herb, but neglect
justice and the love of God. You should have practiced these without neglecting the
others.” 43 “Woe to you Pharisees! You love the seat of honor in the synagogues and
greetings in the marketplaces.” 44 “Woe to you! You are like unmarked graves that
people walk over without knowing they are there.” 45 One of the experts in the law
responded, “Teacher, when you say these things, you insult us too.” 46 He replied,
“Woe to you experts in the law as well! You load people with burdens too heavy to
bear, but you yourselves do not touch those burdens with even one finger.” 47 “Woe
to you! You build tombs for the prophets, and your ancestors killed them.” 48 “So you
bear witness to your ancestors’ deeds and approve them: they killed the prophets,
and you build their tombs.” 49 “That is why the wisdom of God also said, ‘I will send
them prophets and apostles. Some they will kill, and others they will persecute.’” 50
“As a result, this generation will be held responsible for the blood of all the prophets
shed since the world’s foundation,” 51 “From Abel’s blood to the blood of Zechariah,
who was killed between the altar and the temple. Yes, I tell you, this generation will
be held responsible for it.” 52 “Woe to you experts in the law! You have taken away
the key to knowledge. You did not enter yourselves, and you stopped those who were
trying to enter.” 53 When he left that place, the scribes and Pharisees began to
oppose him fiercely and question him on many subjects, 54 lying in wait to catch him
in something he said.

Luke 12

The yeast of hypocrisy and fearless witness

1 Meanwhile, thousands of people gathered, trampling one another. Jesus began by
addressing his disciples: “Be on your guard against the yeast of the Pharisees—their
hypocrisy.” 2 “Everything covered up will be uncovered, and everything hidden will
become known.” 3 “So whatever you have said in the dark will be heard in the light,
and what you have whispered in private rooms will be proclaimed from the rooftops.”
4 “I tell you, my friends: do not fear those who kill the body and can do nothing more
after that.” 5 “I will show you whom to fear: fear the one who, after killing, has
authority to throw into Gehenna. Yes, I tell you, fear him.” 6 “Are not five sparrows
sold for two small copper coins? Yet God has not forgotten a single one of them.” 7
“Even the hairs on your head have all been counted. Do not be afraid. You are worth
more than many sparrows.” 8 “I tell you, everyone who acknowledges me before
others will also be acknowledged by the Son of Man before God’s angels.” 9 “But
whoever denies me before others will be denied before God’s angels.” 10 “Anyone
who speaks against the Son of Man will be forgiven. But anyone who blasphemes
against the Holy Spirit will not be forgiven.” 11 “When they bring you before
synagogues, rulers and authorities, do not worry about how to defend yourselves or
what to say.” 12 “The Holy Spirit will teach you at that very hour what you should
say.”

The parable of the foolish rich man

13 Someone in the crowd said to him, “Teacher, tell my brother to share the
inheritance with me.” 14 He replied, “Man, who appointed me to judge between you
or divide your property?” 15 He said to them, “Watch out and guard yourselves
against every kind of greed. Even when someone has more than enough, life does not
depend on possessions.” 16 He told them this parable: “A rich man’s land produced
an abundant harvest.” 17 “He thought to himself, ‘What am I going to do? I have
nowhere to store my crops.’” 18 “Then he said, ‘Here is what I will do: tear down my
barns and build bigger ones. I will store all my grain and goods there.’” 19 “‘Then I
will tell myself: You have plenty stored away for many years. Relax, eat, drink and
enjoy yourself.’” 20 “But God said to him, ‘You fool! This very night your life is being
demanded back from you. Who will get what you have prepared?’” 21 “That is how it
is with someone who stores up treasure for himself but is not rich toward God.”

Do not worry

22 He said to his disciples, “That is why I tell you: do not worry about your life, what
to eat, or about your body, what to wear.” 23 “Life is more than food, and the body
more than clothes.” 24 “Consider the ravens: they do not sow or harvest, and they
have no storeroom or barn. Yet God feeds them. How much more valuable you are
than the birds!” 25 “Can any of you, by worrying, lengthen his life even a little?” 26 “If
you cannot do even so small a thing, why worry about the rest?” 27 “Consider how the
lilies grow. They do not labor or spin thread. Yet I tell you, not even Solomon in all
his splendor was dressed like one of these flowers.” 28 “If God clothes the grass in a
field like this, though it is here today and thrown into an oven tomorrow, how much
more will he clothe you! You have so little faith.” 29 “As for you, do not be
preoccupied with what to eat or drink, and do not be anxious.” 30 “The nations of the
world pursue all these things, but your Father knows that you need them.” 31
“Instead, seek his kingdom, and these things will be provided for you as well.” 32 “Do
not be afraid, little flock, for your Father has been pleased to give you the kingdom.”
33 “Sell your possessions and give to the poor. Provide yourselves with purses that do
not wear out, a treasure in heaven that never runs out, where no thief comes near
and no moth destroys.” 34 “For where your treasure is, your heart will be there too.”

Watchful servants

35 “Keep dressed and ready, with your lamps burning.” 36 “Be like people waiting for
their master to return from a wedding feast, ready to open the door as soon as he
comes and knocks.” 37 “Blessed are the slaves their master finds awake when he
returns. I tell you the truth: he will dress for service, have them recline at the table,
and come and serve them.” 38 “Even if he comes during the second or third watch of
the night and finds them ready, blessed are those slaves.” 39 “Understand this: if the
homeowner had known what time the thief was coming, he would have prevented the
break-in.” 40 “You too must be ready. The Son of Man is coming at an hour you do not
expect.” 41 Peter said, “Lord, are you telling this parable to us, or to everyone as
well?” 42 The Lord said, “Who, then, is the faithful and wise steward the master will
put in charge of his household staff to give them their food allowance on time?” 43
“Blessed is the slave whose master returns to find him doing that.” 44 “I tell you the
truth: the master will put him in charge of everything he owns.” 45 “But suppose that
slave says to himself, ‘My master is taking a long time to come,’ and begins beating
the other servants, both men and women, eating, drinking and getting drunk.” 46
“That slave’s master will come on a day the slave does not expect, at an hour he does
not know. He will cut him in two and give him a place with the unfaithful.” 47 “The
slave who knew what his master wanted but did not prepare or do it will receive
many blows.” 48 “But the one who did not know and did things deserving a beating
will receive few blows. Much will be required from everyone given much, and more
will be demanded from anyone entrusted with much.”

Fire and division

49 “I came to cast 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 completed!” 51 “Do you
think I came to bring peace on earth? No, I tell you, but division.” 52 “From now on,
five people 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 her
daughter-in-law and daughter-in-law against mother-in-law.”

Recognizing the time

54 He also said to the crowds, “When you see a cloud rising in the west, you
immediately say, ‘Rain is coming,’ and that is what happens.” 55 “When the south
wind blows, you say, ‘It will be scorching hot,’ and it is.” 56 “Hypocrites! You know
how to read the appearance of the earth and sky. How is it that you cannot read the
present time?” 57 “Why don’t you judge for yourselves what is right?” 58 “When you
are going with your opponent to a magistrate, make every effort to settle the matter
with him on the way. Otherwise he may drag you before the judge, who will hand you
over to the officer, and the officer will put you in prison.” 59 “I tell you, you will not
get out until you have paid back the very last small copper coin.”

Luke 13

Repentance or destruction

1 At that time, some people were there telling him about the Galileans whose blood
Pilate had mixed with their sacrifices. 2 He replied, “Do you think these Galileans
were worse sinners than all the other Galileans because they suffered this way?” 3
“No, I tell you. But unless you repent, you too will all perish.” 4 “Or the eighteen
people killed when the tower in Siloam fell on them—do you think they were more
guilty than everyone else living in Jerusalem?” 5 “No, I tell you. But unless you
repent, you too will all perish.”

The fruitless fig tree

6 He told this parable: “A man had a fig tree growing in his vineyard. He came
looking for fruit on it but found none.” 7 “He said to the gardener, ‘For three years I
have been coming to look for fruit on this fig tree, and I find none. Cut it down. Why
should it use up the soil?’” 8 “The gardener replied, ‘Sir, leave it for one more year,
while I dig around it and add manure.’” 9 “‘If it bears fruit next year, well and good. If
it does not, you can cut it down.’”

A bent-over woman is healed

10 He was teaching in one of the synagogues on a Sabbath. 11 There was a woman
who had been weakened by a spirit for eighteen years. She was bent over and could
not straighten up at all. 12 When Jesus saw her, he called her over and said, “Woman,
you are free from your illness.” 13 He laid his hands on her, and she immediately
straightened up and began praising God. 14 Indignant that Jesus had healed on the
Sabbath, the synagogue leader said to the crowd, “There are six days for work. Come
and be healed on those days, and not on the Sabbath.” 15 The Lord answered him,
“Hypocrites! Doesn’t each of you untie his ox or donkey from the feeding trough on
the Sabbath and lead it out for water?” 16 “Then shouldn’t this woman, a daughter of
Abraham whom Satan has kept bound for eighteen long years, be freed from this
bond on the Sabbath?” 17 As he said these things, all his opponents were put to
shame, and the whole crowd rejoiced at all the glorious things he was doing.

The mustard seed and the yeast

18 Then he said, “What is God’s kingdom like? What can I compare it to?” 19 “It is like
a mustard seed a man planted in his garden. It grew into a tree, and birds nested in
its branches.” 20 Again he said, “What can I compare God’s kingdom to?” 21 “It is like
leaven that a woman worked into three measures of flour until all the dough had
risen.”

The narrow door

22 He traveled through towns and villages, teaching as he made his way toward
Jerusalem. 23 Someone asked him, “Lord, are only a few being saved?” He said to
them: 24 “Make every effort to enter through the narrow door. I tell you, many will
try to enter but will be unable to.” 25 “Once the owner of the house gets up and shuts
the door, you will stand outside knocking and saying, ‘Sir, let us in!’ He will answer,
‘I don’t know you or where you come from.’” 26 “Then you will say, ‘We ate and drank
with you, and you taught in our streets!’” 27 “He will tell you, ‘I don’t know where you
come from. Go away from me, all you who do evil!’” 28 “There will be weeping and
gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God’s
kingdom, while you yourselves are thrown out.” 29 “People will come from east and
west, north and south, to dine in God’s kingdom.” 30 “Look, some who are last will be
first, and some who are first will be last.”

Lament over Jerusalem

31 At that very hour some Pharisees came to him and said, “Leave this place and go
on your way, because Herod wants to kill you.” 32 He said to them, “Go and tell that
fox, ‘Look, I am driving out demons and healing people today and tomorrow, and on
the third day I reach my goal.’” 33 “Still, I must keep traveling today, tomorrow, and
the next day, because a prophet cannot perish outside Jerusalem.” 34 “Jerusalem,
Jerusalem! You kill the prophets and stone those sent to you. How often I wanted to
gather your children as a hen gathers her own brood under her wings, but you would
not let me!” 35 “Look, your house is left to you. I tell you, you will not see me until the
time comes for you to say, ‘Blessed is the one who comes in the name of the Lord.’”

Luke 14

Healing on the Sabbath

1 One Sabbath he went to eat at the home of a leader of the Pharisees, and they were
watching him closely. 2 There in front of him was a man suffering from dropsy. 3
Jesus asked the experts in the law and the Pharisees, “Is healing on the Sabbath
permitted by the law, or not?” 4 They remained silent. He took hold of the man,
healed him, and sent him away. 5 He said to them, “If your son or ox falls into a well,
won’t you pull him out immediately, even on the Sabbath?” 6 They could not answer
him about this.

The lowest place

7 When he noticed how the guests were choosing the places of honor, he told them a
parable: 8 “When someone invites you to a wedding feast, don’t take the place of
honor. Someone more distinguished than you may have been invited,” 9 “and your
host may come and say, ‘Give this man your place.’ Then you will have to take the
lowest place in shame.” 10 “Instead, when you are invited, go and take the lowest
place. Then your host will come and say, ‘Friend, move up to a better place.’ You will
be honored in front of all the other guests.” 11 “For everyone who exalts themselves
will be humbled, and anyone who humbles themselves will be exalted.”

Whom to invite to a feast

12 He also said to his host, “When you give a lunch or dinner, don’t invite your
friends, your brothers, your relatives, or wealthy neighbors. They may invite you
back, and you will have been repaid.” 13 “Instead, when you give a banquet, invite
people who are poor, disabled, lame, or blind.” 14 “You will be blessed because they
cannot repay you. You will be repaid when the righteous rise from the dead.”

The parable of the great dinner

15 When one of the other guests heard this, he said to him, “Blessed is the one who
will eat bread in God’s kingdom.” 16 He said to him, “A man prepared a large dinner
and invited many people.” 17 “When it was time for dinner, he sent his servant to tell
the invited guests, ‘Come, everything is ready now.’” 18 “They all began making
excuses. The first told him, ‘I have bought a field and need to go and look at it. Please
excuse me.’” 19 “Another said, ‘I have bought five pairs of oxen and am going to try
them out. Please excuse me.’” 20 “Another said, ‘I have married, so I cannot come.’”
21 “The servant came back and reported this to his master. The owner of the house
became angry and told his servant, ‘Go quickly into the city’s streets and alleys.
Bring here people who are poor, disabled, blind, or lame.’” 22 “The servant said, ‘Sir,
I have done what you ordered, and there is still room.’” 23 “The master told his
servant, ‘Go out along the roads and hedges and urge people to come in, so that my
house will be full.’” 24 “‘I tell you, none of those who were originally invited will taste
my dinner.’”

The cost of discipleship

25 Large crowds were traveling with him. He turned and said to them: 26 “Anyone
who comes to me without hating their father and mother, wife and children, brothers
and sisters, and even their own life, cannot be my disciple.” 27 “Anyone who does not
carry their own cross and follow me cannot be my disciple.” 28 “If you want to build a
tower, don’t you first sit down and calculate the cost to see whether you have enough
to finish it?” 29 “Otherwise, you may lay the foundation and be unable to finish.
Everyone who sees it will begin to mock you,” 30 “saying, ‘This man started building
and couldn’t finish.’” 31 “Or what king going to war against another king won’t first
sit down and consider whether his ten thousand can face the twenty thousand
coming against him?” 32 “If he cannot, he sends a delegation while the other king is
still far away and asks for terms of peace.” 33 “In the same way, anyone among you
who does not give up all their possessions cannot be my disciple.” 34 “Salt is good.
But if even salt loses its taste, how can it be made salty again?” 35 “It is no use for the
soil or the manure heap; people throw it out. Anyone who has ears to hear should
listen.”

Luke 15

The lost sheep

1 All the tax collectors and sinners were coming near to listen to him. 2 The Pharisees
and scribes grumbled, “This man welcomes sinners and eats with them.” 3 He told
them this parable: 4 “If you have a hundred sheep and lose one, don’t you leave the
ninety-nine in the wilderness and go after the lost one until you find it?” 5 “When you
find it, you joyfully put it on your shoulders,” 6 “and when you get home, you call your
friends and neighbors together and say, ‘Rejoice with me! I have found my lost
sheep.’” 7 “I tell you, there will be more joy in heaven over one sinner who repents
than over ninety-nine righteous people who need no repentance.”

The lost coin

8 “Or if a woman with ten silver coins loses one, won’t she light a lamp and sweep her
house, searching carefully until she finds it?” 9 “When she finds it, she calls her
friends and neighbors together and says, ‘Rejoice with me! I have found the coin I
lost.’” 10 “In the same way, I tell you, there is joy in the presence of God’s angels over
one sinner who repents.”

A father and his two sons

11 Then he said, “A man had two sons.” 12 “The younger son said to his father,
‘Father, give me my share of the property.’ So the father divided what he owned
between the two of them.” 13 “A few days later, the younger son gathered everything
he had and left for a distant country. There he wasted his property in reckless living.”
14 “After he had spent it all, a severe famine struck that country, and he began to go
without.” 15 “He went to work for a citizen of that country, who sent him out to his
fields to feed pigs.” 16 “He longed to fill his stomach with the carob pods the pigs ate,
but no one gave him anything.” 17 “When he came to his senses, he said, ‘My father
has so many hired workers with more than enough to eat, while I am starving here!’”
18 “‘I will get up and go to my father and tell him: Father, I have sinned against
heaven and against you.’” 19 “‘I no longer deserve to be called your son. Treat me as
one of your hired workers.’” 20 “So he got up and went to his father. While he was
still far away, his father saw him and was moved with compassion. He ran to him,
threw his arms around him, and kissed him warmly.” 21 “His son said to him, ‘Father,
I have sinned against heaven and against you. I no longer deserve to be called your
son.’” 22 “But his father told his servants, ‘Quick, bring out 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 slaughter it. Let’s eat and celebrate!’” 24 “‘For this son of mine was dead and is
alive again; he was lost and has been found.’ And they began to celebrate.” 25 “His
older son was out in the field. As he came near the house, he heard music and
dancing,” 26 “so he called one of the servants over and asked what was happening.”
27 “The servant told him, ‘Your brother is back. Your father has slaughtered the
fattened calf because he has him back safe and well.’” 28 “He became angry and
refused to go in. His father came outside and pleaded with him.” 29 “He answered his
father, ‘Look, I have been slaving for you all these years and have never disobeyed
your orders. Yet you never gave me even a young goat to celebrate with my friends.’”
30 “‘But when this son of yours came back after wasting your property on prostitutes,
you slaughtered the fattened calf for him!’” 31 “His father said, ‘My child, you are
always with me, and everything I have is yours.’” 32 “‘But we had to celebrate and
rejoice, because this brother of yours was dead and is alive; he was lost and has been
found.’”

Luke 16

The dishonest steward

1 He also told the disciples, “A rich man had a steward who was reported to him for
wasting his property.” 2 “He called him in and said, ‘What is this I hear about you?
Give an account of your management, because you can no longer be my steward.’” 3
“The steward said to himself, ‘What am I to do? My master is taking away my
position. I am not strong enough to dig, and I am ashamed to beg.’” 4 “‘I know what
to do so that people will welcome me into their homes when I lose my position.’” 5
“He called his master’s debtors in one by one and asked the first, ‘How much do you
owe my master?’” 6 “The man answered, ‘A hundred measures of olive oil.’ The
steward told him, ‘Take your bill, sit down, and write fifty, quickly.’” 7 “Then he
asked another, ‘And how much do you owe?’ The man answered, ‘A hundred
measures of wheat.’ He told him, ‘Take your bill and write eighty.’” 8 “The master
praised the dishonest steward for his shrewd action. For the people of this age deal
more shrewdly with their own kind than do the people of the light.” 9 “I tell you: use
dishonest wealth to make friends for yourselves, so that when it is gone, you may be
welcomed into eternal dwellings.” 10 “Someone faithful with very little is also faithful
with much; someone dishonest with very little is also dishonest with much.” 11 “So if
you have not been faithful with dishonest wealth, who will entrust true riches to
you?” 12 “And if you have not been faithful with someone else’s property, who will
give you your own?” 13 “No household servant can serve two masters. He will either
hate one and love the other, or be devoted to one and despise the other. You cannot
serve both God and wealth.”

The Law and the kingdom

14 The Pharisees, who loved money, heard all this and ridiculed him. 15 He said to
them, “You present yourselves as righteous in people’s eyes, but God knows your
hearts. What people hold in high regard is detestable in God’s sight.” 16 “The Law
and the Prophets were proclaimed until John. Since then, the good news of God’s
kingdom has been proclaimed, and everyone is pressing their way into it.” 17 “Yet it
is easier for heaven and earth to pass away than for a single stroke of the Law to lose
its force.” 18 “Anyone who divorces his wife and marries another woman commits
adultery. Anyone who marries a woman divorced from her husband also commits
adultery.”

The rich man and Lazarus

19 There was a rich man who dressed in purple and fine linen and lived in splendor
every day. 20 A poor man named Lazarus had been laid at his gate, his body covered
with sores. 21 He longed to fill himself with what fell from the rich man’s table. Even
the dogs came and licked his sores. 22 The poor man died, and the angels carried him
to Abraham’s side. The rich man also died and was buried. 23 In Hades, where he was
in torment, he looked up and saw Abraham far away, with Lazarus at his side. 24 He
called out, “Father Abraham, have mercy on me! Send Lazarus to dip his fingertip in
water and cool my tongue. I am suffering in this flame.” 25 Abraham said, “Child,
remember that you received your good things during your lifetime, while Lazarus
received bad things. Now he is comforted here, and you are suffering.” 26 “Besides
all this, a great chasm has been fixed between us and you. Those who want to cross
from here to you cannot, and no one can cross from there to us.” 27 He said, “Then,
father, I ask you to send Lazarus to my father’s house. 28 I have five brothers. Let him
warn them, so that they do not come to this place of torment too.” 29 Abraham said,
“They have Moses and the Prophets. Let them listen to them.” 30 He said, “No, father
Abraham! If someone from the dead goes to them, they will repent.” 31 Abraham
replied, “If they do not listen to Moses and the Prophets, they will not be persuaded
even if someone rises from the dead.”

Luke 17

Stumbling and forgiveness

1 He said to his disciples, “Things that cause people to sin are bound to come, but
woe to the person who brings them about.” 2 “It would be better for that person to
have a millstone around their neck and be thrown into the sea than to cause one of
these little ones to sin.” 3 “Watch yourselves. If your brother sins, rebuke him. If he
repents, forgive him.” 4 “Even if he sins against you seven times in a day and comes
back to you seven times saying, ‘I repent,’ you must forgive him.”

Faith like a mustard seed

5 The apostles said to the Lord, “Give us more faith.” 6 The Lord answered, “If you
have faith like a mustard seed, you could tell this mulberry tree, ‘Be uprooted and
planted in the sea,’ and it would obey you.”

Servants who have done their duty

7 “Suppose one of you has a slave plowing or tending sheep. When he comes in from
the field, would you tell him, ‘Come here at once and sit down to eat’?” 8 “Wouldn’t
you say instead, ‘Prepare my dinner, get yourself ready and serve me while I eat and
drink. After that, you can eat and drink’?” 9 “Does the master thank the slave for
doing what he was told?” 10 “So you too, when you have done everything you were
told to do, should say, ‘We are slaves who deserve no special credit. We have only
done our duty.’”

The ten men with leprosy

11 On his way to Jerusalem, Jesus was traveling through the border region between
Samaria and Galilee. 12 As he entered a village, ten men with leprosy met him. They
stood at a distance. 13 They raised their voices and said, “Jesus, Master, have mercy
on us!” 14 When he saw them, he said, “Go and show yourselves to the priests.” As
they went, they were cleansed. 15 One of them, seeing that he had been healed,
returned and praised God in a loud voice. 16 He fell facedown at Jesus’ feet and
thanked him. He was a Samaritan. 17 Jesus said, “Weren’t all ten cleansed? Where
are the other nine?” 18 “Was no one found to return and give glory to God except this
foreigner?” 19 He said to him, “Get up and go. Your faith has made you well.”

God’s kingdom and the day of the Son of Man

20 When the Pharisees asked when God’s kingdom was coming, he answered, “God’s
kingdom does not come in a way that can be observed.” 21 “Nor will people say,
‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.” 22 He said to the
disciples, “Days are coming when you will long to see even one of the days of the Son
of Man, but you will not see it.” 23 “People will tell you, ‘Look, there he is!’ ‘Look,
here he is!’ Do not go off or run after them.” 24 “For as lightning flashes and lights up
the sky from one side to the other, so the Son of Man will be in his day.” 25 “But first
he must suffer greatly and be rejected by this generation.” 26 “Just as it was in
Noah’s days, so it will also be in the days of the Son of Man.” 27 “People ate and
drank, married and were given in marriage, right up to the day Noah entered the ark.
Then the flood came and destroyed them all.” 28 “It was the same in Lot’s days.
People ate and drank, bought and sold, planted and built.” 29 “But on the day Lot left
Sodom, fire and sulfur rained down from heaven and destroyed them all.” 30 “That is
how it will be on the day the Son of Man is revealed.” 31 “On that day, someone on
the roof must not go down to collect possessions from inside the house. Someone out
in the field must not turn back either.” 32 “Remember Lot’s wife.” 33 “Whoever tries
to preserve their life will lose it, but whoever loses it will keep it alive.” 34 “I tell you,
that night two people will be on one bed. One will be taken, and the other will be
left.” 35 “Two women will be grinding together. One will be taken, and the other will
be left.” 37 They asked him, “Where, Lord?” He replied, “Where the dead body is,
there the vultures will gather too.”

Traditional reading · Luke 17:36†

36† “Two people will be in a field. One will be taken, and the other will be left.”

Luke 18

The widow and the unjust judge

1 He told them a parable about their need to pray always and not lose heart. 2 He
said, “In a certain city there was a judge who had no fear of God and no respect for
anyone.” 3 “A widow in that city kept coming to him and saying, ‘Give me justice
against my opponent.’” 4 “For a while he refused. Then he said to himself, ‘Even
though I have no fear of God and no respect for anyone, 5 I will give this widow
justice because she keeps bothering me, so that her endless visits do not wear me
out.’” 6 The Lord said, “Listen to what the unjust judge says.” 7 “Will God not bring
justice for his chosen ones who cry out to him day and night? Will he keep them
waiting?” 8 “I tell you, he will bring them justice swiftly. Yet when the Son of Man
comes, will he find such faith on earth?”

The Pharisee and the tax collector

9 He also told this parable to some who trusted in their own righteousness and
looked down on everyone else. 10 “Two men went up to the temple to pray. One was a
Pharisee, the other a tax collector.” 11 “The Pharisee stood and prayed to himself,
‘God, I thank you that I am not like other people—robbers, dishonest people,
adulterers—or even like this tax collector. 12 I fast twice a week and give a tenth of
everything I receive.’” 13 “The tax collector stood at a distance. He would not even
raise his eyes to heaven, but kept beating his chest and saying, ‘God, have mercy on
me, a sinner.’” 14 “I tell you, this man went home justified rather than the other. For
everyone who exalts themselves will be humbled, and anyone who humbles
themselves will be exalted.”

Jesus blesses the children

15 People were bringing even infants to him so that he would touch them. When the
disciples saw this, they rebuked them. 16 Jesus called the children to him and said,
“Let the children come to me. Don’t stand in their way, because God’s kingdom
belongs to people like these.” 17 “I tell you the truth: anyone who does not receive
God’s kingdom like a child will never enter it.”

The rich ruler

18 A ruler asked him, “Good teacher, what must I do to inherit eternal life?” 19 Jesus
said to him, “Why do you call me good? No one is good except God alone.” 20 “You
know the commandments: Do not commit adultery. Do not murder. Do not steal. Do
not give false testimony. Honor your father and mother.” 21 He said, “I have kept all
these since my youth.” 22 When Jesus heard this, he said, “You still lack one thing.
Sell everything you have and distribute it to the poor, and you will have treasure in
heaven. Then come and follow me.” 23 When he heard this, he became deeply sad,
because he was very rich. 24 When Jesus saw him, he said, “How hard it is for those
who have wealth to enter God’s kingdom!” 25 “It is easier for a camel to pass through
the eye of a needle than for a rich person to enter God’s kingdom.” 26 Those who
heard this said, “Then who can be saved?” 27 He said, “What is impossible for people
is possible for God.” 28 Peter said, “Look, we have left what was ours and followed
you.” 29 He said to them, “I tell you the truth: anyone who has left a house, wife,
brothers, parents, or children for the sake of God’s kingdom 30 will receive many
times as much in this time, and eternal life in the age to come.”

The prediction of suffering

31 He took the Twelve aside and said to them, “Look, we are going up to Jerusalem,
and everything written through the prophets about the Son of Man will be fulfilled.”
32 “He will be handed over to the Gentiles. They will mock him, insult him, and spit
on him.” 33 “They will flog him and kill him, and on the third day he will rise.” 34 They
understood none of this. The meaning of these words was hidden from them, and
they did not grasp what was being said.

A blind man is healed

35 As Jesus approached Jericho, a blind man was sitting beside the road begging. 36
When he heard a crowd passing by, he asked what was happening. 37 They told him,
“Jesus of Nazareth is passing by.” 38 He cried out, “Jesus, Son of David, have mercy
on me!” 39 Those in front told him to be quiet, but he shouted all the more, “Son of
David, have mercy on me!” 40 Jesus stopped and ordered the man to be brought to
him. When he came near, Jesus asked him: 41 “What do you want me to do for you?”
He replied, “Lord, I want to see again.” 42 Jesus said to him, “See again. Your faith
has made you well.” 43 At once he could see again, and he followed Jesus, glorifying
God. When all the people saw this, they praised God.

Luke 19

Zacchaeus

1 Jesus entered Jericho and was passing through the town. 2 A man named Zacchaeus
was there. He was a chief tax collector and was wealthy. 3 He wanted to see who
Jesus was, but the crowd blocked his view because he was short. 4 He ran ahead and
climbed a sycamore-fig tree to see him, because Jesus was about to pass that way. 5
When Jesus reached the place, he looked up and said, "Zacchaeus, hurry down. I
must stay at your house today." 6 He hurried down and welcomed him joyfully. 7
Everyone who saw it grumbled, "He has gone to stay with a sinner." 8 Zacchaeus
stood and said to the Lord, "Look, Lord, I give half my possessions to the poor, and if
I have extorted anything from anyone, I repay it four times over." 9 Jesus said to him,
"Today salvation has come to this house, because he too is a son of Abraham." 10 "For
the Son of Man came to seek and save the lost."

The parable of the minas

11 As they listened to this, he went on to tell a parable, because he was near
Jerusalem and they thought God's kingdom was about to appear at once. 12 He said,
"A nobleman went to a distant country to be made king and then return." 13 "He
called ten of his slaves and gave them ten minas. He told them, 'Trade with this
money until I return.'" 14 "His citizens hated him. They sent a delegation after him to
say, 'We do not want this man to rule over us.'" 15 "When he returned as king, he
summoned the slaves to whom he had given the money. He wanted to know what
they had gained by trading." 16 "The first came forward and said, 'Master, your mina
has earned ten more minas.'" 17 "He told him, 'Well done, good slave! You have been
faithful with very little, so take charge of ten cities.'" 18 "The second came and said,
'Master, your mina has made five minas.'" 19 "He told this one, 'You too will be in
charge of five cities.'" 20 "Another came and said, 'Master, here is your mina. I kept it
tucked away in a cloth. 21 I was afraid of you because you are a harsh man. You take
what you did not put down and harvest what you did not sow.'" 22 "He said to him, 'I
judge you by your own words, you wicked slave. You knew I was a harsh man, taking
what I did not put down and harvesting what I did not sow? 23 Then why did you not
put my money in a bank? When I returned, I could have collected it with interest.'" 24
"He said to those standing nearby, 'Take his mina and give it to the one who has ten
minas'— 25 and they said to him, 'Master, he already has ten minas!'— 26 'I tell you,
everyone who has will be given more. But anyone who has nothing will lose even
what they have. 27 As for those enemies of mine who did not want me to rule over
them, bring them here and slaughter them in front of me.'"

The entry into Jerusalem

28 After saying this, he went on ahead, going up to Jerusalem. 29 As he approached
Bethphage and Bethany, near the hill called the Mount of Olives, he sent two of the
disciples, 30 He said, “Go to the village opposite you. As you enter, you will find a colt
tied there that no one has ever ridden. Untie it and bring it.” 31 “If anyone asks you,
‘Why are you untying it?’ say, ‘The Lord needs it.’” 32 Those who were sent went and
found it just as he had told them. 33 As they untied the colt, its owners asked them,
“Why are you untying it?” 34 They replied, “The Lord needs it.” 35 They brought it to
Jesus, threw their cloaks over the colt, and helped Jesus onto it. 36 As he rode along,
people spread their cloaks on the road. 37 As he came near the descent from the
Mount of Olives, the whole crowd of disciples began joyfully praising God in loud
voices for all the miracles they had seen. 38 They said, “Blessed is the king who
comes in the Lord’s name! Peace in heaven and glory in the highest heaven!” 39
Some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” 40
He replied, “I tell you, if these people fall silent, the stones will cry out.”

Lament over Jerusalem

41 As he drew near and saw the city, he wept over it, 42 He said, “If only you too had
recognized today what leads to peace! But now it is hidden from your eyes.” 43 “Days
are coming when your enemies will build a siege barrier against you. They will
surround you and hem you in on every side. 44 They will smash you and the people
within you to the ground. They will not leave one stone on another within you,
because you did not recognize the time when God came to you.”

The temple is cleansed

45 He entered the temple and began driving out those who were selling, 46 He told
them, “Scripture says, ‘My house will be a house of prayer,’ but you have turned it
into a robbers’ den.” 47 He was teaching in the temple every day. The chief priests,
the scribes, and the leading men of the people were seeking to destroy him, 48 but
they could not find a way to do it, because all the people hung on his words.

Luke 20

Jesus' authority is questioned

1 One day, as Jesus taught the people in the temple and proclaimed the good news,
the chief priests and scribes came up with the elders. 2 They said to him, "Tell us by
what authority you do these things, or who gave you this authority." 3 He replied,
"Let me ask you a question too. Tell me: 4 did John's baptism come from heaven or
from people?" 5 They reasoned among themselves, saying, "If we say, 'From heaven,'
he will ask, 'Why did you not believe him?'" 6 "But if we say, 'From people,' the whole
crowd will stone us to death, because they are convinced that John was a prophet." 7
They answered that they did not know where it came from. 8 Jesus said to them,
"Then I will not tell you by what authority I do these things either."

The parable of the wicked tenants

9 He began telling the people this parable: "A man planted a vineyard, leased it to
tenant farmers, and went away for a long time." 10 "When harvest time came, he sent
a slave to the tenants to collect some of the vineyard's produce. They beat him and
sent him away empty-handed." 11 "He sent another slave. They beat and humiliated
him too, sending him away empty-handed." 12 "He sent a third. They wounded this
one too and threw him out." 13 "The vineyard's owner said, 'What should I do? I will
send my beloved son. Perhaps they will respect him.'" 14 "When the tenants saw him,
they discussed it among themselves: 'This is the heir. Let's kill him, so the
inheritance will be ours.'" 15 "They threw him out of the vineyard and killed him.
What will the vineyard's owner do to them?" 16 "He will come and destroy those
tenants and give the vineyard to others." When they heard this, they said, "May that
never happen!" 17 He looked directly at them and said, "Then what does this passage
of Scripture mean: 'The stone the builders rejected has become the cornerstone'?" 18
"Anyone who falls on that stone will be shattered, and anyone it falls on will be
crushed." 19 The scribes and the chief priests wanted to lay hands on him that very
hour, but they feared the people. They knew he had told this parable against them.

What belongs to Caesar and to God

20 They kept watch and sent spies who pretended to be sincere. They wanted to catch
him in something he said so they could hand him over to the governor's rule and
authority. 21 They asked him, "Teacher, we know that you speak and teach what is
right and show no favoritism, but teach God's way truthfully." 22 "Is it lawful for us to
pay tax to Caesar or not?" 23 He saw through their cunning and said to them: 24
"Show me a denarius. Whose image and inscription are on it?" They replied,
"Caesar's." 25 He said to them, "Then give Caesar what belongs to Caesar, and God
what belongs to God." 26 They could not catch him in anything he said in front of the
people. Astonished at his answer, they fell silent.

The resurrection of the dead

27 Some Sadducees, who say there is no resurrection, came up and asked him: 28
"Teacher, Moses wrote for us that if a man's brother dies leaving a wife but no
children, the man should marry the widow and have children for his brother." 29
"Now there were seven brothers. The first married a woman and died without
children." 30 "The second 31 and the third married her; in the same way, all seven
died without leaving children." 32 "Finally, the woman also died." 33 "So at the
resurrection, whose wife will the woman be? All seven had her as their wife." 34 Jesus
said to them, "The people of this age marry and are given in marriage. 35 But those
counted worthy to share in that age and the resurrection from the dead neither
marry nor are given in marriage." 36 "They can no longer die, because they are like
angels. They are God's children because they share in the resurrection." 37 "Even
Moses showed that the dead are raised, in the passage about the bush, where he
calls the Lord the God of Abraham, the God of Isaac, and the God of Jacob." 38 "He is
the God of the living, not the dead, because all are alive to him." 39 Some of the
scribes replied, "Teacher, you have spoken well." 40 They no longer dared to ask him
anything.

The Messiah and David's son

41 He said to them, "How can they say that the Messiah is David's son?" 42 "David
himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right 43 until
I make your enemies a footstool for your feet."'" 44 "David calls him Lord. How, then,
is he his son?"

A warning about the teachers of the Scriptures

45 While all the people were listening, he said to the disciples: 46 “Beware of the
scribes who like to walk around in long robes and love greetings in the marketplaces,
the best seats in the synagogues, and the places of honor at dinners. 47 They devour
widows’ houses and make a show of lengthy prayers. They will face a harsher
judgment.”

Luke 21

The widow’s two small coins

1 Jesus looked up and saw rich people putting their gifts into the temple treasury. 2 He saw a poor widow putting two small copper coins in there, 3 He said, “I tell you truly, this poor widow has put in more than all the others.” 4 “They all contributed out of their abundance, but she, out of her poverty, put in everything she had to live on.”

The temple and the coming events

5 Some were speaking about the temple, how it was adorned with beautiful stones and offerings, and he said: 6 “As for what you see here, days are coming when not one stone will be left on another. They will all be torn down.” 7 They asked him, “Teacher, when will these things happen, and what will be the sign that they are about to take place?” 8 He said, “Be careful that you are not misled. Many will come in my name, saying, ‘I am he,’ and, ‘The time is near.’ Do not follow them.” 9 “When you hear of wars and unrest, do not be terrified. These things must happen first, but the end will not come at once.”

Disasters and witness

10 Then he told them, “Nation will rise against nation, and kingdom against kingdom. 11 There will be great earthquakes, and famines and epidemics in various places. There will also be terrifying sights and great signs from heaven.” 12 “Before all this, they will arrest and persecute you. They will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name.” 13 “This will give you an opportunity to testify.” 14 “So make up your minds not to rehearse your defense in advance. 15 For I will give you words and wisdom that none of your opponents will be able to resist or contradict.” 16 “Even parents, brothers, relatives and friends will betray you, and they will put some of you to death. 17 Everyone will hate you because of my name.” 18 “Yet not a hair on your head will be lost.” 19 “By standing firm, secure your lives.”

Jerusalem surrounded by armies

20 “When you see Jerusalem surrounded by armies, know that its devastation is
near.” 21 “Then those in Judea must flee to the mountains. Those inside the city must
leave, and those in the countryside must not enter it. 22 For these are days of
retribution, when all that has been written is to be fulfilled.” 23 “How terrible it will
be for pregnant women and nursing mothers in those days! There will be great
distress in the land and wrath against this people. 24 They will fall by the sword and
be taken as captives into every nation. Jerusalem will be trampled by the Gentiles
until the times of the Gentiles are fulfilled.”

The coming of the Son of Man

25 “There will be signs in the sun, moon and stars. On earth, nations will be in
anguish, bewildered by the roaring and surging sea. 26 People will faint from fear and
dread of what is coming upon the world, because the powers of the heavens will be
shaken.” 27 “Then 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 straight and lift your
heads, because your redemption is drawing near.”

The lesson of the fig tree

29 He told them a parable: “Look at the fig tree and all the trees.” 30 “When you see
them putting out shoots, you know for yourselves that summer is near.” 31 “In the
same way, when you see these things happening, know that God’s kingdom is near.”
32 “I tell you truly, this generation will not pass away until all these things happen.”
33 “Heaven and earth will pass away, but my words will never pass away.”

Keep watch

34 “Watch yourselves, so that your hearts are not weighed down by carousing,
drunkenness and the worries of daily life, and that day does not catch you suddenly
35 like a trap. It will come upon everyone living on the face of the whole earth.” 36
“Stay alert at all times, praying for strength to escape all that is about to happen and
to stand before the Son of Man.” 37 During the day he taught in the temple, and at
night he went out and stayed on the mountain called the Mount of Olives. 38 Early
each morning, all the people came to the temple to hear him.

Luke 22

The plot and Judas’s betrayal

1 The Festival of Unleavened Bread, called Passover, was approaching. 2 The chief
priests and scribes were looking for a way to kill Jesus, because they were afraid of
the people. 3 Satan entered Judas, called Iscariot, who was one of the Twelve. 4 He
went to the chief priests and temple officers and discussed how he could hand Jesus
over to them. 5 They were pleased and agreed to give him money. 6 Judas agreed and
began looking for an opportunity to hand Jesus over to them when no crowd was
present.

Preparing the Passover

7 The day of Unleavened Bread came, when the Passover lamb had to be sacrificed. 8
He sent Peter and John with this instruction: “Go and prepare the Passover meal for
us to eat.” 9 They asked him, “Where do you want us to prepare it?” 10 He told them,
“When you enter the city, a man carrying a water jar will meet you. Follow him into
the house he enters.” 11 “Tell the owner of the house, ‘The teacher asks you: Where
is the guest room where I can eat the Passover with my disciples?’” 12 “He will show
you a large, furnished room upstairs. Make the preparations there.” 13 They went
and found things just as he had told them, and they prepared the Passover.

The Last Supper

14 When the hour came, he reclined at the table, and the apostles were with him. 15
He said to them, “I have deeply longed to eat this Passover with you before I suffer.
16 For I tell you, I will not eat it until it finds its fulfillment in God’s kingdom.” 17 He
received a cup, gave thanks and said, “Take this and share it among yourselves. 18
For I tell you, from now on I will not drink the fruit of the vine until God’s kingdom
comes.” 19 He took bread, gave thanks, broke it and gave it to them, saying, “This is
my body [given for you. Do this to remember me.” 20 After supper he did the same
with the cup, saying, “This cup is the new covenant in my blood, poured out for you.”]
21 “But look, the hand of the one betraying me is with mine on the table.” 22 “The Son
of Man goes as it has been determined, but how terrible for the man who betrays
him!” 23 They began discussing among themselves which of them could be about to
do this.

Who is greatest?

24 A dispute also arose among them about which of them was considered the
greatest. 25 He told them, “The kings of the nations lord it over their people, and
those who wield authority over them are called benefactors.” 26 “You must be
different. The greatest among you must become like the youngest, and the leader like
the one who serves.” 27 “Who is greater: the one at the table or the one serving? Isn’t
it the one at the table? Yet I am among you as the one who serves.” 28 “You are the
ones who have stayed with me through my trials. 29 I confer a kingdom on you, just
as my Father conferred one on me, 30 so that you may eat and drink at my table in my
kingdom. You will sit on thrones and judge the twelve tribes of Israel.”

Peter’s denial foretold

31 “Simon, Simon, look! Satan has demanded to sift all of you like wheat.” 32 “But I
have prayed for you, Simon, that your faith will not fail. When you have turned back,
strengthen your brothers.” 33 He said to him, “Lord, I am ready to go with you both
to prison and to death.” 34 He said, “I tell you, Peter, before a rooster crows today,
you will deny three times that you know me.”

Purse, bag and sword

35 He asked them, “When I sent you without a money bag, a traveling bag or sandals,
did you lack anything?” They answered, “Nothing.” 36 He told them, “But now,
whoever has a money bag should take it, and a traveling bag as well. Whoever has no
sword should sell their cloak and buy one.” 37 “For I tell you, this Scripture must be
fulfilled in me: ‘He was counted among the lawless.’ What has been written about me
is reaching its fulfillment.” 38 They said, “Lord, look, here are two swords.” He
replied, “That is enough.”

Prayer on the Mount of Olives

39 He went out to the Mount of Olives, as was his custom, and the disciples followed
him. 40 When he reached the place, he told them, “Pray that you do not enter into
temptation.” 41 He withdrew from them about a stone’s throw, knelt down and
prayed, 42 He prayed, “Father, if you are willing, take this cup from me. Yet let your
will be done, rather than mine.” 43 An angel from heaven appeared to him and
strengthened him. 44 In anguish, he prayed more earnestly. His sweat became like
drops of blood falling to the ground. 45 When he rose from prayer and came to the
disciples, he found them sleeping from grief. 46 He said to them, “Why are you
sleeping? Get up and pray that you do not enter into temptation.”

The arrest

47 While he was still speaking, a crowd appeared. The man called Judas, one of the
Twelve, was leading them, and he approached Jesus to kiss him. 48 Jesus said to him,
“Judas, are you betraying the Son of Man with a kiss?” 49 When those around him
saw what was about to happen, they asked, “Lord, should we strike with a sword?” 50
One of them struck the high priest’s slave and cut off his right ear. 51 Jesus
responded, “Enough of this.” He touched the man’s ear and healed him. 52 Jesus said
to the chief priests, temple officers and elders who had come for him, “Have you
come out with swords and clubs as though I were a bandit?” 53 “Day after day I was
with you in the temple, and you did not lay a hand on me. But this is your hour, when
darkness holds power.”

Peter’s denial

54 They seized him, led him away and brought him into the high priest’s house. Peter
followed at a distance. 55 They lit a fire in the middle of the courtyard and sat down
together. Peter sat among them. 56 A servant girl saw Peter sitting in the firelight.
She looked closely at him and said, “This man was with him too.” 57 But he denied it.
“Woman, I don’t know him,” he said. 58 A little later, someone else saw him and said,
“You’re one of them too.” Peter replied, “Man, I am not.” 59 About an hour later,
someone else insisted, “This man certainly was with him. He’s a Galilean too.” 60
Peter said, “Man, I do not know what you are talking about.” Immediately, while he
was still speaking, a rooster crowed. 61 The Lord turned and looked straight at Peter.
Peter remembered what the Lord had told him: “Before a rooster crows today, you
will deny me three times.” 62 He went outside and wept bitterly.

Before the council

63 The men holding Jesus mocked and beat him. 64 They blindfolded him and kept
asking, “Prophesy! Who hit you?” 65 They hurled many other insults at him. 66 When
day came, the council of the people’s elders assembled, both chief priests and
scribes, and they brought him before their council, 67 They said, “If you are the
Messiah, tell us.” He replied, “If I tell you, you will not believe. 68 And if I ask you,
you will not answer.” 69 “From now on, the Son of Man will be seated at the right
hand of the mighty God.” 70 They all asked, “Then are you the Son of God?” He told
them, “You yourselves say that I am.” 71 They said, “What further testimony do we
need? We have heard it ourselves from his own mouth.”

Luke 23

Jesus before Pilate

1 The whole assembly rose and led Jesus to Pilate. 2 They began accusing him: “We
found this man misleading our nation, forbidding payment of taxes to Caesar and
saying that he himself is the Messiah, a king.” 3 Pilate asked him, “Are you the king
of the Jews?” Jesus answered, “You say so.” 4 Pilate said to the chief priests and the
crowds, “I find no grounds for a charge against this man.” 5 But they insisted, “He
stirs up the people with his teaching throughout Judea, starting in Galilee and
coming all the way here.”

Jesus before Herod

6 When Pilate heard this, he asked whether the man was a Galilean. 7 When he
learned that Jesus came under Herod’s jurisdiction, he sent him to Herod, who was
also in Jerusalem at that time. 8 Herod was very pleased to see Jesus. He had wanted
to see him for a long time because of what he had heard about him, and he hoped to
see him perform a sign. 9 He questioned Jesus at length, but Jesus gave him no
answer. 10 The chief priests and scribes stood there, accusing him vehemently. 11
Herod and his soldiers treated Jesus with contempt and mocked him. They dressed
him in a splendid robe and sent him back to Pilate. 12 That very day Herod and Pilate
became friends; before this, they had been enemies.

Condemned to be crucified

13 Pilate called together the chief priests, the rulers, and the people. 14 He said to
them, “You brought this man to me as someone who was misleading the people. I
have examined him in your presence, and I have found no grounds for the charges
you bring against him. 15 Neither has Herod, for he sent him back to us. As you can
see, he has done nothing deserving death. 16 So I will punish him and release him.”
17† Now he was obliged to release one prisoner to them at the festival. 18 They all
cried out together, “Away with this man! Release Barabbas to us!” 19 Barabbas had
been put in prison for an uprising in the city and for murder. 20 Pilate addressed
them again, wanting to release Jesus. 21 But they kept shouting, “Crucify him!
Crucify him!” 22 For the third time he asked them, “Why? What wrong has this man
done? I have found no grounds for sentencing him to death. So I will punish him and
release him.” 23 But they pressed their demand with loud shouts for him to be
crucified, and their shouting prevailed. 24 Pilate decided to grant their request. 25 He
released the man they asked for, who had been imprisoned for uprising and murder,
and handed Jesus over to their will.

The road to Golgotha

26 As they led Jesus away, they seized Simon of Cyrene, who was coming in from the
countryside, and put the cross on him to carry behind Jesus. 27 A large crowd of
people followed him, including women who beat their breasts and mourned for him.
28 Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me. Weep
for yourselves and your children. 29 For days are coming when people will say,
‘Blessed are the women who could not bear children, the wombs that never gave
birth and the breasts that never nursed.’” 30 “Then people will begin saying to the
mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ 31 For if they do this to green
wood, what will happen to dry wood?” 32 Two others, criminals, were also being led
away with him to be put to death.

The crucifixion

33 When they came to the place called the Skull, they crucified him there with the
criminals, one on his right and the other on his left. 34 Jesus said, “Father, forgive
them, because they do not know what they are doing.” They divided his clothes by
casting lots. 35 The people stood watching. The rulers also sneered at him, saying,
“He saved others; let him save himself, if he is God’s Messiah, the Chosen One.” 36
The soldiers also mocked him. They came up and offered him sour wine, 37 saying, “If
you are the king of the Jews, save yourself!” 38 There was also an inscription above
him: “This is the king of the Jews.” 39 One of the criminals hanging there insulted
him: “Aren’t you the Messiah? Save yourself and us!” 40 But the other rebuked him.
“Don’t you fear God?” he said. “You are under the same sentence. 41 We are being
punished justly, receiving what our deeds deserve. But this man has done nothing
wrong.” 42 He said, “Jesus, remember me when you come in your kingdom.” 43 He
told him, “I tell you truly, today you will be with me in paradise.”

The death of Jesus

44 It was now about noon, and darkness came over the whole land until about three
in the afternoon, 45 as the sun’s light failed. The curtain of the sanctuary was torn
down the middle. 46 Jesus cried out loudly, “Father, I entrust my spirit into your
hands.” After saying this, he breathed his last. 47 When the centurion saw what had
happened, he praised God, saying, “This man was certainly righteous.” 48 All the
crowds who had gathered to watch saw what had happened and went home beating
their breasts. 49 All those who knew him stood at a distance, together with the
women who had followed him from Galilee, watching what happened.

The burial

50 There was a man named Joseph, a member of the council, a good and righteous
man. 51 He had not agreed with their decision and action. He came from the Jewish
town of Arimathea and was waiting for the kingdom of God. 52 He went to Pilate and
asked for Jesus' body. 53 He took it down, wrapped it in linen, and laid Jesus in a
tomb cut into the rock, where no one had yet been laid. 54 It was the day of
Preparation, and the Sabbath was beginning. 55 The women who had come with Jesus
from Galilee followed Joseph. They saw the tomb and how Jesus' body was laid. 56
Then they went back and prepared spices and ointments. On the Sabbath they rested
according to the commandment.

Luke 24

The empty tomb

1 At early dawn on the first day of the week, 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 went in, they did not find the body. 4 While they were wondering about
this, two men in dazzling clothes stood beside them. 5 The women were frightened
and bowed their faces to the ground. The men said to them, “Why are you looking for
the living among the dead? 6 He is not here; he has been raised. Remember what he
told you while he was still in Galilee: 7 the Son of Man must be handed over to sinful
people, be crucified, and rise on the third day.” 8 Then they remembered his words. 9
They returned from the tomb and reported all this to the Eleven and to all the others.
10 The women were Mary Magdalene, Joanna, Mary the mother of James, and the
others with them. They told these things to the apostles. 11 But these words seemed
like nonsense to the apostles, and they did not believe the women. 12 Peter got up
and ran to the tomb. Stooping to look in, he saw only the linen cloths. He went away,
wondering to himself about what had happened.

The road to Emmaus

13 That same day, two of them were going to a village named Emmaus, about seven
miles from Jerusalem. 14 They were talking with each other about everything that
had happened. 15 As they talked and discussed these things, Jesus himself came near
and walked with them. 16 But they were kept from recognizing him. 17 He asked
them, “What are you discussing with each other as you walk?” They stopped, looking
sad. 18 One of them, named Cleopas, answered him, “Are you the only visitor to
Jerusalem who does not know what has happened there these last few days?” 19
“What things?” he asked. They replied, “What happened to Jesus of Nazareth. He was
a prophet, powerful in what he did and said before God and all the people, 20 and
how our chief priests and rulers handed him over to be sentenced to death and
crucified him.” 21 “We had hoped that he was the one who would redeem Israel. And
besides all this, it is now the third day since these things happened. 22 Some women
from our group also astonished us. They went to the tomb early in the morning, 23
and when they did not find his body, they came back saying they had seen a vision of
angels who said he was alive.” 24 “Some of those with us went to the tomb and found
it just as the women had said, but they did not see him.” 25 He said to them, “How
foolish you are, and how slow to believe all that the prophets said! 26 Did not the
Messiah have to suffer these things and enter his glory?” 27 Beginning with Moses
and all the prophets, he explained to them what all the Scriptures said about himself.
28 As they approached the village they were heading for, Jesus acted as though he
would go farther. 29 They urged him, “Stay with us. It is nearly evening, and the day
is almost over.” So he went in to stay with them. 30 As he reclined at the table with
them, he took the bread, blessed it, broke it, and gave it to them. 31 Then their eyes
were opened, and they recognized him, but he vanished from their sight. 32 They said
to each other, “Weren’t our hearts burning within us as he spoke to us on the road
and opened the Scriptures to us?” 33 They got up that very hour and returned to
Jerusalem. They found the Eleven and those with them gathered together, 34 saying,
“The Lord really has been raised and has appeared to Simon!” 35 Then they told what
had happened on the road and how they had recognized him when he broke the
bread.

The risen Jesus appears to the disciples

36 While they were talking about this, Jesus himself stood among them. 37 Startled
and frightened, they thought they were seeing a spirit. 38 He asked them, “Why are
you troubled? Why do doubts come into your hearts? 39 Look at my hands and feet. It
is I myself. Touch me and see: a spirit does not have flesh and bones, as you can see I
have.” 40 [After saying this, he showed them his hands and feet.] 41 They still could
hardly believe it because of their joy and amazement. He asked them, “Do you have
anything here to eat?” 42 They gave him a piece of broiled fish, 43 He took it and ate it
in front of them. 44 He said to them, “This is what I told you while I was still with you:
everything written about me in the Law of Moses, the Prophets and the Psalms must
be fulfilled.” 45 Then he opened their minds to understand the Scriptures, 46 He told
them, “This is what is written: the Messiah is to suffer and rise from the dead on the
third day, 47 and repentance and forgiveness of sins are to be proclaimed in his name
to all nations, beginning in Jerusalem. 48 You are witnesses to these things. 49 And I
am sending you what my Father promised. Stay in the city until you are clothed with
power from above.”

The ascension

50 He led them out as far as the vicinity of Bethany, lifted his hands and blessed
them. 51 While he was blessing them, he parted from them [and was carried up into
heaven]. 52 They [worshiped him and] returned to Jerusalem with great joy. 53 They
were continually in the temple, blessing God.

John

John 1

Prologue: the Word became flesh

1 In the beginning the Word existed. The Word was with God, and the Word was God.
2 He was with God in the beginning. 3 Everything came into being through him; apart
from him, not a single thing came into being. What came into being 4 in him was life,
and that life was the light of humanity. 5 The light shines in the darkness, and the
darkness has not overcome it. 6 A man named John came, sent by God. 7 He came as
a witness to testify about the light, so that everyone might believe through him. 8
John himself was not the light; he came to testify about the light. 9 The true light,
which gives light to everyone, was coming into the world. 10 He was in the world. The
world came into being through him, yet the world did not recognize him. 11 He came
to what was his own, but his own people did not welcome him. 12 But to all who
welcomed him, who believed in his name, he gave the right to become God's
children. 13 They were born from God, through neither ancestry nor bodily desire nor
a man's will. 14 The Word became flesh and made his dwelling among us. We saw his
glory, the glory of an only Son from the Father, full of grace and truth. 15 (John
testified about him, crying out, "This is the one I meant when I said, 'He who comes
after me ranks ahead of me, because he existed before me.'") 16 From his fullness we
have all received grace following grace. 17 The law was given through Moses; grace
and truth came through Jesus Christ. 18 No one has ever seen God. The unique one,
himself God, who is close to the Father, has made him known.

John’s testimony before the envoys

19 This is John’s testimony when the Jews sent priests and Levites from Jerusalem to
ask him, “Who are you?” 20 He openly declared it, denying nothing: “I am not the
Messiah.” 21 They asked him, “Then who are you? Are you Elijah?” He said, “I am
not.” “Are you the Prophet?” He answered, “No.” 22 “Who are you, then?” they asked.
“We need an answer for those who sent us. What do you say about yourself?” 23 He
said, “I am the voice of someone calling in the wilderness, ‘Make the Lord’s way
straight,’ as the prophet Isaiah said.” 24 They had been sent by the Pharisees. 25 They
asked him, “Why do you baptize, then, if you are neither the Messiah nor Elijah nor
the Prophet?” 26 John answered them, “I baptize in water. Among you stands
someone you do not know: 27 the one who comes after me. I am not worthy to untie
his sandal strap.” 28 This happened in Bethany across the Jordan, where John was
baptizing.

The Lamb of God

29 The next day John saw Jesus coming toward him and said, “Look, God’s Lamb, who
takes away the world’s sin! 30 This is the one I meant when I said, ‘A man comes after
me who ranks ahead of me, because he existed before me.’ 31 I did not know him, but
I came baptizing in water so that he might be revealed to Israel.” 32 John testified, “I
saw the Spirit come down from heaven like a dove and remain on him. 33 I did not
know him, but the one who sent me to baptize in water told me, ‘The one on whom
you see the Spirit descend and remain is the one who baptizes in the Holy Spirit.’ 34 I
have seen it and have testified that he is God’s Chosen One.”

The first disciples

35 The next day John was there again with two of his disciples. 36 Looking at Jesus as
he walked by, John said, “Look, God’s Lamb!” 37 The two disciples heard him
speaking and followed Jesus. 38 Jesus turned and saw them following him. “What are
you looking for?” he asked. They replied, “Rabbi, where are you staying?” Rabbi
means Teacher. 39 “Come, and you will see,” he told them. 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 had heard John and followed Jesus. 41
He first found his own brother Simon and told him, “We have found the Messiah.”
Messiah is translated Christ. 42 He brought Simon to Jesus. Jesus looked at him and
said, “You are Simon, son of John. You will be called Cephas.” Cephas is translated
Peter.

Philip and Nathanael

43 The next day Jesus decided to leave for Galilee. He found Philip and said to him,
"Follow me." 44 Philip was from Bethsaida, the town of Andrew and Peter. 45 Philip
found Nathanael and told him, "We have found the one Moses wrote about in the
Law, and the prophets too: Jesus from Nazareth, Joseph's son." 46 Nathanael said to
him, "Can anything good come from Nazareth?" Philip replied, "Come and see." 47
Jesus saw Nathanael coming toward him and said about him, "Here is a true
Israelite, with no deceit in him." 48 "How do you know me?" Nathanael asked. Jesus
answered, "I saw you under the fig tree before Philip called you." 49 Nathanael
answered him, "Rabbi, you are the Son of God; you are the King of Israel." 50 Jesus
replied, "Do you believe because I told you that I saw you under the fig tree? You will
see greater things than this." 51 Then he told him, "Truly, truly, I tell you all: you will
see heaven open and God's angels going up and coming down upon the Son of Man."

John 2

The wedding at Cana in Galilee

1 On the third day there was a wedding at Cana in Galilee. Jesus' mother was there. 2
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 wine." 4 Jesus said to her, "Woman,
why involve me in this? My hour has not yet come." 5 His mother told the servants,
"Do whatever he tells you." 6 Six stone water jars stood there for Jewish purification,
each holding two or three measures. 7 Jesus told them, "Fill the jars with water."
They filled them to the brim. 8 Then he said, "Now draw some out and take it to the
person in charge of the banquet." They did so. 9 When the person in charge of the
banquet tasted the water that had become wine, he did not know where it came from,
though the servants who had drawn the water knew. He called the bridegroom 10 and
said to him, "Everyone serves the good wine first, and the inferior wine once people
have drunk freely. You have kept the good wine until now!" 11 Jesus performed this
first sign at Cana in Galilee and revealed his glory. His disciples believed in him. 12
After this, Jesus went down to Capernaum with his mother, his brothers, and his
disciples. They stayed there a few days.

The temple is cleansed

13 The Jewish Passover was near, and Jesus went up to Jerusalem. 14 In the temple
grounds he found people selling cattle, sheep, and doves, and money changers
seated at their tables. 15 He made a whip from cords and drove them all out of the
temple, both sheep and cattle. He scattered the money changers' coins and
overturned their tables, 16 He told the dove sellers, "Get these out of here! Stop
turning my Father's house into a marketplace." 17 His disciples remembered that it is
written, "Zeal for your house will consume me." 18 Then the Jews challenged him:
"What sign can you show us to justify doing these things?" 19 Jesus replied, "Destroy
this temple, and I will raise it in three days." 20 The Jews replied, "It took forty-six
years to build this temple, and will you raise it in three days?" 21 But the temple he
was speaking about was his body. 22 After he was raised from the dead, his disciples
remembered that he had said this. They believed the Scripture and what Jesus had
said.

Jesus knows what is in people

23 While he was in Jerusalem for the Passover festival, many believed in his name
because they saw the signs he was performing. 24 But Jesus did not entrust himself to
them, because he knew everyone. 25 He needed no one to tell him about human
nature, for he knew what was within people.

John 3

The conversation with Nicodemus

1 There was a Pharisee named Nicodemus, a Jewish leader. 2 He came to Jesus at
night and said, “Rabbi, we know that you have come from God as a teacher. No one
could perform these signs that you do unless God were with him.” 3 Jesus replied,
“Truly, truly, I tell you: no one can see God’s kingdom without being born from
above.” 4 Nicodemus asked him, “How can someone be born when they are old? They
cannot enter their mother’s womb a second time and be born, can they?” 5 Jesus
answered, “Truly, truly, I tell you: no one can enter God’s kingdom without being
born of water and the Spirit. 6 What is born of flesh is flesh; what is born of the Spirit
is spirit. 7 Do not be surprised that I told you, ‘You all must be born from above.’ 8
The wind blows where it wants. You hear its sound, but you do not know where it
comes from or where it is going. That is how it is with everyone born of the Spirit.” 9
Nicodemus replied, “How can these things happen?” 10 Jesus replied, “You are
Israel’s teacher, and you do not understand these things? 11 Truly, truly, I tell you:
we speak of what we know and testify to what we have seen, yet you people do not
accept our testimony. 12 If you do not believe when I tell you about earthly things,
how will you believe if I tell you about heavenly things?” 13 “No one has gone up to
heaven except the one who came down from heaven, the Son of Man. 14 Just as
Moses lifted up the snake in the wilderness, the Son of Man must be lifted up, 15 so
that everyone who believes in him may have eternal life. 16 For this is how God loved
the world: he gave his only Son, so that everyone who believes in him will not perish
but have eternal life.” 17 “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. Whoever does not believe is already condemned, because they have not
believed in the name of God’s only Son. 19 This is the judgment: light has come into
the world, but people loved darkness more than light because their deeds were evil.
20 Everyone who does evil hates the light and stays away from it, so that their deeds
will not be exposed. 21 But whoever lives by the truth comes to the light, so that it
can be seen that their deeds have been done in union with God.”

John’s final testimony

22 After this, Jesus and his disciples went into the Judean countryside. He stayed
there with them and was baptizing. 23 John was also baptizing at Aenon near Salim,
because there was plenty of water there. People kept coming to be baptized. 24 John
had not yet been put in prison. 25 A dispute arose between some of John’s disciples
and a Jewish man about purification. 26 They came to John and said, “Rabbi, the man
who was with you across the Jordan, the one you testified about—look, he is
baptizing, and everyone is going to him!” 27 John replied, “No one can receive
anything unless it has been given from heaven. 28 You yourselves can testify that I
said, ‘I am not the Messiah; I have been sent ahead of him.’ 29 The bride belongs to
the bridegroom. His friend stands listening to him and is filled with joy at the
bridegroom’s voice. That is my joy, and it is now complete. 30 He must become
greater, and I must become less.”

The one who comes from above

31 The one who comes from above is above all. Someone from the earth belongs to
the earth and speaks in earthly terms. 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 confirms that God is truthful. 34 The one God sent
speaks God’s words, because God gives the Spirit without limit. 35 The Father loves
the Son and has put everything into his hands. 36 Whoever believes in the Son has
eternal life. Whoever refuses to obey the Son will not see life; God’s wrath remains
on that person.

John 4

Jesus and the Samaritan woman

1 Jesus learned that the Pharisees had heard he was gaining and baptizing more
disciples than John. 2 In fact, Jesus himself was not baptizing; his disciples were. 3 So
he left Judea and went back to Galilee. 4 He had to travel through Samaria. 5 He
came to a Samaritan town called Sychar, near the land Jacob had given his son
Joseph. 6 Jacob's spring was there. Worn out from the journey, Jesus sat down by the
spring. It was about the sixth hour. 7 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
The Samaritan woman said to him, "You are a Jew. How can you ask me, a Samaritan
woman, for a drink?" For Jews do not associate with Samaritans. 10 Jesus replied, "If
you knew God's gift and who is asking you for a drink, you would have asked him,
and he would have given you living water." 11 The woman said to him, "Sir, you have
nothing to draw water with, and the well is deep. Where will you get this living
water? 12 Surely you are not greater than our father Jacob, who gave us the well and
drank from it himself, as did his sons and his livestock?" 13 Jesus replied, "Everyone
who drinks this water will be thirsty again. 14 But whoever drinks the water I give
them will never be thirsty again. The water I give them will become a spring within
them, welling up into eternal life." 15 The woman said to him, "Sir, give me this water
so I will not be thirsty or have to keep coming here to draw water." 16 He told her,
"Go call your husband, and come back here." 17 The woman answered, "I have no
husband." Jesus said to her, "You are right to say, 'I have no husband.' 18 You have
had five husbands, and the man you have now is not your husband. What you have
said is true." 19 The woman said to him, "Sir, I can see that you are a prophet. 20 Our
ancestors worshiped on this mountain, but you Jews say that Jerusalem is the place
where people must worship." 21 Jesus told her, "Believe me, woman: a time is coming
when you will worship the Father neither on this mountain nor in Jerusalem. 22 You
Samaritans worship what you do not know. We worship what we know, because
salvation comes from the Jews. 23 But a time is coming—and is here now—when true
worshipers will worship the Father in spirit and truth. These are the worshipers the
Father seeks. 24 God is spirit, and those who worship him must worship in spirit and
truth." 25 The woman said to him, "I know that Messiah is coming"—the one called
Christ. "When he comes, he will explain everything to us." 26 Jesus told her, "I am
he—the one speaking to you."

The harvest and the Samaritans’ faith

27 Just then his disciples returned. They were surprised that he was speaking with a
woman, but no one asked, “What do you want?” or “Why are you speaking with her?”
28 The woman left her water jar and went into town. She told the people, 29 “Come
and see a man who told me everything I have done. Could he be the Messiah?” 30
They left the town and began making their way toward him. 31 Meanwhile, the
disciples were urging him, “Rabbi, eat.” 32 But he told them, “I have food to eat that
you know nothing about.” 33 So the disciples asked one another, “No one brought
him food, did they?” 34 Jesus told them, “My food is to do the will of the one who sent
me and finish his work. 35 Do you not say, ‘Four more months, and then the harvest’?
Listen: look up and see the fields. They are already ripe for harvest. 36 The reaper
receives wages and gathers a crop for eternal life, so that sower and reaper can
rejoice together. 37 Here the saying holds true: ‘One sows and another reaps.’ 38 I
sent you to reap a crop you did not work for. Others did the work, and you have
entered into their labor.” 39 Many Samaritans from that town believed in him
because of the woman’s testimony: “He told me everything I have done.” 40 When the
Samaritans came to him, they asked him to stay with them. He stayed there for two
days. 41 Many more believed because of what he said. 42 They told the woman, “We
no longer believe just because of what you said. We have heard for ourselves, and we
know that this man truly is the Savior of the world.”

The royal official’s son is healed

43 After those two days, he left there for Galilee. 44 Jesus himself had testified that a
prophet receives no honor in his own homeland. 45 When he arrived in Galilee, the
Galileans welcomed him. They had seen everything he had done in Jerusalem at the
festival, for they too had been there. 46 He returned to Cana in Galilee, where he had
turned the water into wine. A royal official had a son who was ill in Capernaum. 47
When he heard that Jesus had come from Judea to Galilee, he went to him and asked
him to come down and heal his son, who was about to die. 48 Jesus said to him,
“Unless you all see signs and wonders, you will never believe.” 49 The royal official
said to him, “Sir, come down before my child dies.” 50 Jesus told him, “Go; your son is
alive.” The man believed what Jesus had told him and set off. 51 While he was on his
way down, his slaves met him and told him that his boy was alive. 52 He asked them
what time the boy had begun to recover. They told him, “The fever left him yesterday
at the seventh hour.” 53 The father realized that this was the very hour when Jesus
had told him, “Your son is alive.” He and his whole household believed. 54 This was
the second sign Jesus performed after coming from Judea to Galilee.

John 5

Healing at the pool

1 After this, Jesus went up to Jerusalem for a Jewish festival. 2 In Jerusalem, by the
Sheep Gate, there is a pool called Bethesda in Hebrew. It has five covered
colonnades. 3 In these colonnades lay many sick people—people who were blind or
lame, or whose limbs had withered. 4† From time to time an angel would go down
into the pool and stir the water. The first person to enter afterward would be healed
of whatever disease they had. 5 A man was there who had been ill for thirty-eight
years. 6 Jesus saw the man lying there and knew that he had been ill for a long time.
He asked him, “Do you want to get well?” 7 The sick man answered, “Sir, I have no
one to put me into the pool when the water is stirred up. While I am trying to get
there, someone else goes down ahead of me.” 8 Jesus told him, “Get up, pick up your
mat, and walk.” 9 At once the man became well, picked up his mat, and began to
walk. That day was a Sabbath. 10 So the Jews said to the man who had been healed,
“It is the Sabbath. You are not allowed to carry your mat.” 11 He answered, “The man
who made me well told me, ‘Pick up your mat and walk.’” 12 They asked him, “Who
told you, ‘Pick it up and walk’?” 13 But the man who had been healed did not know
who it was, because Jesus had slipped away; there was a crowd at the place. 14 Later
Jesus found him in the temple and said, “Look, you are well now. Stop sinning, so
that nothing worse happens to you.” 15 The man went away and told the Jews that
Jesus was the one who had made him well. 16 Because Jesus was doing these things
on the Sabbath, the Jews were persecuting him. 17 But he answered them, “My
Father is still at work, and so am I.” 18 For this reason the Jews were trying all the
harder to kill him: he was not only breaking the Sabbath but also calling God his own
Father, making himself equal to God.

The Father and the Son’s authority

19 Jesus answered them, “Truly, truly, I tell you: the Son can do nothing on his own,
but only what he sees the Father doing. Whatever the Father does, the Son does in
the same way. 20 The Father loves the Son and shows him everything he does. He will
show him even greater works, so that you will be amazed. 21 Just as the Father raises
the dead and gives them life, so the Son gives life to whomever he chooses. 22 The
Father judges no one; he has entrusted all judgment to the Son, 23 so that everyone
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 listens to
my word and believes the one who sent me has eternal life. They do not come under
judgment; they have passed from death into life. 25 Truly, truly, I tell you: a time is
coming—and is here now—when the dead will hear the voice of the Son of God, and
those who hear will live. 26 Just as the Father has life in himself, he has also granted
the Son to have life in himself. 27 He has also given him authority to judge, because
he is the Son of Man. 28 Do not be surprised at this. A time is coming when everyone
in the tombs will hear his voice 29 and come out—those who have done good will rise
to life, and those who have done evil will rise to judgment. 30 I can do nothing on my
own. I judge as I hear, and my judgment is just, because I seek the will of the one
who sent me, rather than my own.”

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 true. 33 You sent people
to John, and he testified to the truth. 34 I do not depend on human testimony. I say
these things so that you may be saved. 35 John was a lamp that burned and shone,
and for a while you were willing to rejoice in his light. 36 I have testimony greater
than John’s: the very works the Father gave me to complete, the works I am doing,
testify that the Father has sent me. 37 The Father who sent me has himself testified
about me. You have never heard his voice or seen his form, 38 and his word does not
remain in you, because you do not believe the one he sent. 39 You search the
Scriptures because you think you have eternal life in them. Yet those very Scriptures
testify about me, 40 and you refuse to come to me to have life.” 41 “I do not accept
glory from people, 42 but I know you: you have no love for God within you. 43 I have
come in my Father’s name, and you do not accept me. If someone else comes in his
own name, you will accept him. 44 How can you believe when you accept glory from
one another but do not seek the glory that comes from the only God? 45 Do not think I
will accuse you before the Father. Your accuser is Moses, the one in whom you have
placed your hope. 46 If you believed Moses, you would believe me, because he wrote
about me. 47 But if you do not believe his writings, how will you believe what I say?”

John 6

Feeding the five thousand

1 After this, Jesus crossed the Sea of Galilee, also called the Sea of Tiberias. 2 A large
crowd followed him because they saw the signs he was performing among the sick. 3
Jesus went up the mountain and sat down there with his disciples. 4 Passover, the
Jewish festival, was near. 5 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 He said
this to test Philip, for he already knew what he was going to do. 7 Philip answered,
“Two hundred denarii would not buy enough bread for everyone to have even a
little.” 8 One of his disciples, Andrew, Simon Peter’s brother, said to him, 9 “There is
a boy here with five barley loaves and two fish. But what good is that for so many
people?” 10 Jesus said, “Have the people sit down.” There was plenty of grass there,
so the men sat down—about five thousand of them. 11 Jesus took the loaves, gave
thanks, and distributed them to those who were seated. He did the same with the
fish, giving them as much as they wanted. 12 When they had eaten their fill, he told
his disciples, “Gather the pieces that are left over, so that nothing is wasted.” 13 They
gathered the pieces and filled twelve baskets with what was left from the five barley
loaves after the people had eaten. 14 When the people saw the sign he had
performed, they said, “This truly is the Prophet who is to come into the world.” 15
Jesus realized they were about to come and take him by force to make him king. He
withdrew to the mountain again, alone.

Jesus walks on the sea

16 When evening came, his disciples went down to the sea. 17 They got into a boat
and set out across the sea for Capernaum. It was already dark, and Jesus had not yet
joined them. 18 A strong wind was blowing, making the sea rough. 19 After rowing
about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near
the boat, and they were afraid. 20 But he told them, “It’s me. Don’t be afraid.” 21 They
were willing to take him into the boat, and at once the boat reached the shore they
were heading for.

The bread of life

22 The next day, the crowd on the other side of the sea realized that only one boat
had been there. Jesus had not boarded it with his disciples; they had left without him.
23 But boats arrived from Tiberias near the place where the people had eaten the
bread after the Lord gave thanks. 24 When the crowd saw that neither Jesus nor his
disciples were there, they got into the boats and went to Capernaum to look for
Jesus. 25 When they found him across the sea, they asked, “Rabbi, when did you get
here?” 26 Jesus answered, “Truly, truly, I tell you: you are looking for me because you
ate the bread and had your fill, not because you saw signs. 27 Work for the food that
lasts for eternal life, rather than food that spoils. The Son of Man will give you that
food, for God the Father has set his seal on him.” 28 Then they asked him, “What
should we do to carry out God’s works?” 29 Jesus answered, “The work God asks of
you is this: believe in the one he sent.” 30 They asked him, “What sign will you
perform so that we may see it and believe you? What will you do? 31 Our ancestors
ate manna in the wilderness, just as it is written: ‘He gave them bread from heaven
to eat.’” 32 Jesus told them, “Truly, truly, I tell you: Moses is not the one who has
given you the bread from heaven. My Father is the one who gives you the true bread
from heaven. 33 God’s bread is what comes down from heaven and gives life to the
world.” 34 They said to him, “Sir, give us this bread always.” 35 Jesus told them, “I am
the bread of life. Whoever comes to me will never go hungry, and whoever believes in
me will never be thirsty. 36 But as I told you, you have seen me and still do not
believe. 37 All those the Father gives me will come to me, and I will never turn away
anyone who comes to me. 38 I have come down from heaven to do the will of the one
who sent me, rather than my own. 39 The will of the one who sent me is that I lose
none of those he has given me, but raise them up on the last day. 40 My Father’s will
is that everyone who sees the Son and believes in him should have eternal life, and I
myself will raise them up on the last day.”

The bread that came down from heaven

41 The Jews began to grumble about him because he said, “I am the bread that came
down from heaven.” 42 They said, “Isn’t this Jesus, Joseph’s son? We know his father
and mother. How can he now say, ‘I have come down from heaven’?” 43 Jesus
answered, “Stop grumbling among yourselves. 44 No one can come to me unless the
Father who sent me draws them, and I will raise them up on the last day. 45 The
prophets say, ‘They will all be taught by God.’ Everyone who listens to the Father and
learns from him comes to me. 46 This does not mean that anyone has seen the Father.
Only the one who is from God has seen the Father. 47 Truly, I tell you, whoever
believes has eternal life.” 48 “I am the bread of life. 49 Your ancestors ate manna in
the wilderness, and they died. 50 This is the bread that comes down from heaven, so
that anyone may eat it and not die. 51 I am the living bread that came down from
heaven. Anyone who eats this bread will live forever. The bread I will give is my flesh,
given for the life of the world.” 52 Then the Jews argued with one another, saying,
“How can this man give us his flesh to eat?” 53 Jesus told them, “Truly, I tell you,
unless you eat the Son of Man’s flesh and drink his blood, you have no life in you. 54
Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up
on the last day. 55 My flesh is true food, and my blood is true drink. 56 Whoever eats
my flesh and drinks my blood remains in me, and I remain in them. 57 The living
Father sent me, and I live because of the Father. In the same way, whoever eats me
will live because of me. 58 This is the bread that came down from heaven. Your
ancestors ate and died, but whoever eats this bread will live forever.” 59 He said
these things while teaching in a synagogue in Capernaum.

Words of eternal life

60 When many of his disciples heard this, they said, “This teaching is hard. Who can
listen to it?” 61 Jesus knew that his disciples were grumbling about this, so he asked
them, “Does this offend you? 62 Then what if you see the Son of Man ascending to
where he was before? 63 The Spirit gives life; the flesh is of no help. The words I have
spoken to you are spirit and life. 64 But some of you do not believe.” Jesus knew from
the beginning who did not believe and who would betray him. 65 He continued, “This
is why I told you that no one can come to me unless the Father enables them to do
so.” 66 After this, many of his disciples turned back and no longer walked with him. 67
Then Jesus asked the Twelve, “You don’t want to leave too, do you?” 68 Simon Peter
answered him, “Lord, to whom would we go? You have the words of eternal life, 69
and we have come to believe and know that you are the Holy One of God.” 70 Jesus
answered, “Didn’t I choose you, the Twelve? Yet one of you is a devil.” 71 He was
speaking about Judas, the son of Simon Iscariot. Judas, one of the Twelve, was going
to betray him.

John 7

Jesus goes to the festival

1 After this, Jesus traveled about in Galilee. He did not want to travel in Judea,
because the Jews there were trying to kill him. 2 The Jewish Festival of Booths was
approaching. 3 His brothers said to him, “Leave this place and go to Judea, so that
your disciples there can see what you are doing. 4 No one who wants to be known
publicly does things in secret. If you are doing these things, show yourself to the
world.” 5 Even his brothers did not believe in him. 6 Jesus told them, “My time has
not yet arrived, but any time is right for you. 7 The world cannot hate you. It hates me
because I testify that what it does is evil. 8 You go up to the festival. I am not going
up to this festival, because my time has not yet fully come.” 9 After saying this, he
stayed in Galilee. 10 After his brothers had gone up to the festival, he went too,
quietly rather than openly. 11 The Jews at the festival were looking for him, asking,
“Where is he?” 12 There was much whispered talk about him among the crowds.
Some said, “He is a good man.” Others said, “No, he is misleading the people.” 13 Yet
no one spoke openly about him, because they were afraid of the Jewish authorities.

Teaching in the middle of the festival

14 When the festival was halfway over, Jesus went up to the temple and began to
teach. 15 The Jews were amazed and said, “How does this man have such learning
without having studied?” 16 Jesus answered, “My teaching comes from the one who
sent me, rather than from me. 17 Anyone who wants to do God’s will will know
whether my teaching comes from God or whether I am speaking on my own. 18
Someone who speaks on their own seeks their own honor. But someone who seeks
the honor of the one who sent them is truthful, and there is no wrongdoing in them.
19 Didn’t Moses give you the law? Yet none of you obeys it. Why are you trying to kill
me?” 20 The crowd answered, “You have a demon! Who is trying to kill you?” 21 Jesus
answered, “I did one work, and you are all amazed. 22 Moses gave you
circumcision—though it originated with the ancestors, rather than with Moses—and
so you circumcise a boy even on the Sabbath. 23 If a boy can be circumcised on the
Sabbath so that Moses’ law is not broken, why are you angry with me for making a
person completely well on the Sabbath? 24 Stop judging by appearances; judge
fairly.”

A dispute about the Messiah’s origin

25 Then some people from Jerusalem said, “Isn’t this the man they are trying to kill?
26 Look, he is speaking openly, and they say nothing to him. Could the authorities
really have recognized that he is the Messiah?” 27 “But we know where this man
comes from. When the Messiah comes, no one will know where he comes from.” 28
While teaching in the temple, Jesus called out, “You know me and where I come from.
Yet I have not come on my own. The one who sent me is true, and you do not know
him. 29 I know him because I come from him, and he sent me.” 30 Then they tried to
arrest him, but no one laid a hand on him, because his hour had not yet come. 31
Many in the crowd believed in him. They said, “When the Messiah comes, surely he
will not perform more signs than this man has?”

Officers sent to arrest Jesus

32 The Pharisees heard the crowd murmuring these things about him, and the chief
priests and Pharisees sent officers to arrest him. 33 Jesus said, “I will be with you a
little longer, and then I am going to the one who sent me. 34 You will look for me and
not find me, and you cannot come where I am.” 35 The Jews said to one another,
“Where is he going that we will not find him? Surely he is not going to our people
scattered among the Greeks and teaching the Greeks? 36 “What does he mean by
saying, ‘You will look for me and not find me, and you cannot come where I am’?”

Rivers of living water

37 On the last and greatest day of the festival, Jesus stood and called out, “If anyone
is thirsty, let them come to me and drink. 38 Whoever believes in me will have rivers
of living water flowing from within, as Scripture says.” 39 He said this about the
Spirit, whom those who believed in him were going to receive. The Spirit had not yet
been given, because Jesus had not yet been glorified.

Division among the people

40 When they heard these words, some in the crowd said, “This truly is the Prophet.”
41 Others said, “He is the Messiah.” Still others said, “Surely the Messiah does not
come from Galilee! 42 Doesn’t Scripture say that the Messiah comes from David’s
descendants and from Bethlehem, the village where David lived?” 43 The crowd was
divided over him. 44 Some wanted to arrest him, but no one laid a hand on him. 45
The officers returned to the chief priests and Pharisees, who asked them, “Why didn’t
you bring him in?” 46 The officers answered, “No one has ever spoken like this!” 47
The Pharisees replied, “Have you been deceived too? 48 Has any of the authorities or
the Pharisees believed in him? 49 But this crowd that does not know the law is
cursed!” 50 Nicodemus, who had visited Jesus earlier and was one of them, said, 51
“Does our law condemn a person without first hearing from him and finding out what
he is doing?” 52 They answered, “Are you from Galilee too? Search and see: no
prophet arises from Galilee.”

Transition to the account of the woman accused of adultery

John 7:53–8:11 is retained as a qualified passage, enclosed in double brackets in the adopted electronic SBLGNT source. The main narrative resumes at 8:12.

53 Then each went home.

John 8

The woman caught in adultery

John 7:53–8:11 is retained as a qualified passage, enclosed in double brackets in the adopted electronic SBLGNT source. The main narrative resumes at 8:12.

1 Jesus went to the Mount of Olives. 2 At dawn he returned to the temple. All the
people came, and he sat down and taught them. 3 The scribes and Pharisees brought
him a woman caught in adultery. They made her stand before everyone 4 and, to test
him, said, “Teacher, this woman was caught in the act of adultery. 5 In the law,
Moses commanded us to stone such women. What do you say?” 6 They said this to
test him, so that they could bring a charge against him. But Jesus bent down and
wrote on the ground with his finger, paying no attention to them. 7 When they kept
questioning him, he straightened up and said, “Let whichever of you is without sin be
the first to throw a stone at her.” 8 Then he bent down again and wrote on the
ground. 9 When they heard this and their consciences convicted them, they went out
one by one, beginning with the oldest. Jesus was left alone, with the woman still
standing there. 10 Jesus straightened up. Seeing only the woman, he asked her,
“Where are your accusers? Has no one condemned you?” 11 “No one, sir,” she
answered. Jesus said, “I do not condemn you either. Go, and do not sin anymore.”

The light of the world

12 Jesus spoke to them again: “I am the light of the world. Whoever follows me will
never walk in darkness but will have the light of life.” 13 The Pharisees said to him,
“You are testifying about yourself. Your testimony is not valid.” 14 Jesus answered
them, “Even when I testify about myself, my testimony is valid. I know where I came
from and where I am going, but you do not know where I come from or where I am
going. 15 You judge by human standards; I pass judgment on no one. 16 But even if I
do judge, my judgment is true, because I am not alone: the Father who sent me is
with me. 17 Your own law also says that the testimony of two people is valid. 18 I
testify about myself, and the Father who sent me also testifies about me.” 19 Then
they asked him, “Where is your Father?” Jesus replied, “You know neither me nor my
Father. If you knew me, you would know my Father too.” 20 He spoke these words in
the treasury while teaching in the temple. Yet no one arrested him, because his hour
had not yet come.

Where I am going

21 He told them again, “I am going away. You will look for me, and you will die in
your sin. You cannot come where I am going.” 22 His Jewish hearers asked, “He is not
going to kill himself, is he? Is that why he says, ‘You cannot come where I am
going’?” 23 He told them, “You are from below; I am from above. You belong to this
world; I do not belong to this world. 24 That is why I told you that you will die in your
sins. Unless you believe that I am he, you will die in your sins.” 25 They asked him,
“Who are you?” Jesus replied, “Why do I speak to you at all?” 26 “I have much to say
about you and much to judge. But the one who sent me is truthful, and I tell the
world what I heard from him.” 27 They did not understand that he was speaking to
them about the Father. 28 Jesus said, “When you lift up the Son of Man, you will know
that I am he. I do nothing on my own; I speak as the Father taught me. 29 The one
who sent me is with me. He has not left me alone, because I always do what pleases
him.” 30 As he said these things, many believed in him.

Truth and true sonship

31 Jesus said to the Jewish people who had believed him, “If you hold to my teaching,
you are truly my disciples. 32 You will know the truth, and the truth will set you free.”
33 They answered him, “We are Abraham’s descendants and have never been
anyone’s slaves. How can you say, ‘You will be free’?” 34 Jesus answered, “Truly,
truly, I tell you: everyone who sins is a slave to sin. 35 A slave does not remain in the
household forever, but a son does. 36 So if the Son sets you free, you will be free
indeed. 37 I know you are Abraham’s descendants. Yet you are trying to kill me
because you have no room for my teaching. 38 I speak about what I have seen in my
Father’s presence, while you do what you heard from your father.” 39 “Abraham is
our father,” they answered. Jesus said to them, “If you were really Abraham’s
children, you would do what Abraham did. 40 Instead, you are trying to kill me, a man
who has told you the truth I heard from God. Abraham did nothing like this. 41 You
are doing what your own father does.” They said to him, “We were not born from an
illicit union. We have one Father—God.” 42 Jesus said to them, “If God were your
Father, you would love me, because I came from God and am here. I have not come
on my own; he sent me. 43 Why do you not understand what I am saying? Because
you cannot listen to my teaching. 44 You belong to your father, the devil, and you
want to carry out your father’s desires. He was a murderer from the beginning and
does not stand in the truth, because there is no truth in him. When he lies, he speaks
from his own nature, because he is a liar and the father of lies. 45 Yet because I tell
the truth, you do not believe me. 46 Which of you can prove me guilty of sin? If I tell
the truth, why do you not believe me? 47 Whoever belongs to God listens to God’s
words. You do not listen because you do not belong to God.”

Before Abraham came into being, I am

48 His Jewish opponents answered, “Are we not right to say that you are a Samaritan
and have a demon?” 49 Jesus answered, “I do not have a demon. I honor my Father,
but you dishonor me. 50 I am not seeking honor for myself. There is one who seeks it
and judges.” 51 “Truly, truly, I tell you: whoever keeps my word will never see death.”
52 His Jewish opponents said, “Now we know you have a demon. Abraham died, and
so did the prophets, yet you say, ‘Whoever keeps my word will never taste death.’ 53
Are you greater than our father Abraham, who died? The prophets died too. Who do
you make yourself out to be?” 54 Jesus answered, “If I honor myself, that honor is
worth nothing. My Father is the one who honors me—the one you call ‘our God.’ 55
You have not come to know him, but I know him. If I said I did not know him, I would
be a liar like you. I do know him, and I keep his word. 56 Your father Abraham
rejoiced at the prospect of seeing my day. He saw it and was glad.” 57 His Jewish
hearers said, “You are not yet fifty years old, and you have seen Abraham?” 58 Jesus
told them, “Truly, truly, I tell you: before Abraham came into being, I am.” 59 Then
they picked up stones to throw at him, but Jesus hid himself and left the temple.

John 9

A man born blind is healed

1 As he passed by, Jesus saw a man who had been blind from birth. 2 His disciples
asked him, “Rabbi, who sinned—this man or his parents—that he was born blind?” 3
Jesus answered, “His blindness did not result from his sin or his parents’ sin. Rather,
God’s works are to be revealed in him. 4 We must do the work of the one who sent me
while it is day. Night is coming, when no one can work. 5 As long as I am in the world,
I am the light of the world.” 6 After saying this, he spat on the ground, made mud
with the saliva, and spread the mud on the man’s eyes. 7 He told him, “Go and wash
in the pool of Siloam” (the name means Sent). The man went and washed, then came
back able to see. 8 His neighbors and those who had seen him begging before asked,
“Is this not the man who used to sit and beg?” 9 Some said, “It is him.” Others said,
“No, he only looks like him.” The man kept saying, “I am the one.” 10 They asked him,
“How were your eyes opened?” 11 He answered, “The man named Jesus made mud
and put it on my eyes. He told me, ‘Go to Siloam and wash.’ So I went, washed, and
could see.” 12 They asked, “Where is he?” He said, “I do not know.”

The healed man is questioned

13 They brought the man who had been blind to the Pharisees. 14 The day Jesus made
the mud and opened the man's eyes was a Sabbath. 15 The Pharisees too asked him
how he had come to see. He told them, "He put mud on my eyes. I washed, and now I
can see." 16 Some Pharisees said, "This man cannot be from God, because he does
not keep the Sabbath." Others asked, "How can a sinner perform signs like these?"
They were divided. 17 They asked the man again, "What do you say about him, since
it was your eyes he opened?" He replied, "He is a prophet." 18 The Jewish authorities
did not believe that he had been blind and had come to see. They summoned his
parents 19 and asked, "Is this your son, the one you say was born blind? How can he
see now?" 20 His parents answered, "We know he is our son, and we know he was
born blind. 21 But we do not know how he can see now, or who opened his eyes. Ask
him. He is old enough to speak for himself." 22 His parents said this because they
were afraid of the Jewish authorities. The authorities had already agreed to exclude
from the synagogue anyone who acknowledged Jesus as the Messiah. 23 That is why
his parents said, "He is old enough. Ask him." 24 They summoned the man who had
been blind a second time and said, "Tell the truth before God. We know this man is a
sinner." 25 He answered, "I do not know whether he is a sinner. I know one thing: I
was blind, and now I can see." 26 They asked, "What did he do to you? How did he
open your eyes?" 27 He replied, "I have already told you, and you did not listen. Why
do you want to hear it again? You do not want to become his disciples too, do you?" 28
They insulted him. "You are his disciple," they said, "but we are disciples of Moses. 29
We know God spoke to Moses. As for this man, we do not know where he comes
from." 30 The man answered, "That is what is so astonishing! You do not know where
he comes from, yet he opened my eyes. 31 We know that God does not listen to
sinners. He listens to someone who reveres him and does his will. 32 Never has
anyone heard of someone opening the eyes of a person born blind. 33 If this man were
not from God, he could do nothing." 34 They answered him, "You were born entirely
in sins, and you are teaching us?" Then they threw him out.

Sight and blindness

35 Jesus heard that they had thrown the man out. When he found him, he asked, "Do
you believe in the Son of Man?" 36 He answered, "Who is he, sir, so that I may believe
in him?" 37 Jesus said, "You have seen him. He is the one speaking with you." 38 He
said, "I believe, Lord," and bowed before him in worship. 39 Jesus said, "I came into
this world for judgment, so that those who do not see may see and those who see may
become blind." 40 Some Pharisees who were with him heard this and asked, "We are
not blind too, are we?" 41 Jesus told them, "If you were blind, you would not be guilty
of sin. But now that you say, 'We see,' your sin remains."

John 10

The good shepherd

1 “Truly, truly, I tell you: anyone who climbs into the sheep pen some other way
instead of going through the gate is a thief and a robber. 2 The one who enters
through the gate is the sheep’s shepherd. 3 The gatekeeper opens for him. The sheep
listen to his voice, and he calls his own sheep by name and leads them out. 4 Once he
has brought out all his own sheep, he goes ahead of them. They follow him because
they recognize his voice. 5 They will never follow a stranger. They will run away from
him because they do not recognize strangers’ voices.” 6 Jesus used this figure of
speech with them, but they did not understand what he was telling them. 7 So Jesus
said again, “Truly, truly, I tell you: I am the gate for the sheep. 8 All who came before
me are thieves and robbers, but the sheep did not listen to them. 9 I am the gate.
Anyone who enters through me will be saved. They will go in and out and find
pasture. 10 The thief comes only to steal, slaughter and destroy. I came so they may
have life in abundance. 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 does not own the sheep.
When he sees the wolf coming, he abandons the sheep and runs away—and the wolf
attacks them and scatters them— 13 because he works for pay and does not care
about 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 from this pen. I must bring them too.
They will listen to my voice, and they will become one flock with one shepherd. 17
This is why the Father loves me: I lay down my life so that I may take it up again. 18
No one takes my life from me. I lay it down of my own will. I have authority to lay it
down and authority to take it up again. I received this command from my Father.” 19
These words again caused a division among the Jews. 20 Many of them said, “He has
a demon and is out of his mind. Why listen to him?” 21 Others said, “These are not the
words of someone possessed by a demon. Can a demon open the eyes of the blind?”

I and the Father are one

22 Then came the Festival of Dedication in Jerusalem. It was winter, 23 and Jesus was
walking in the temple, in Solomon’s Portico. 24 The Jews gathered around him and
asked, “How long will you keep us in suspense? If you are the Messiah, tell us
plainly.” 25 Jesus answered, “I have told you, but you do not believe. The works I do
in my Father’s name testify about me. 26 But you do not believe because you do not
belong to my sheep. 27 My sheep listen to my voice. I know them, and they follow me.
28 I give them eternal life. They will never perish, and no one will snatch them from
my hand. 29 As for what my Father has given me, he is greater than all, and no one
can snatch it from his hand. 30 I and the Father are one.”

Another attempt to stone Jesus

31 So the Jews again picked up stones to stone him. 32 Jesus said to them, “I have
shown you many good works from the Father. Which of them are you stoning me
for?” 33 The Jews answered him, “We are not stoning you for a good work, but for
blasphemy, because you, a human being, make yourself God.” 34 Jesus answered,
“Doesn’t your law say, ‘I said, you are gods’? 35 If God called those who received his
word gods—and Scripture cannot be set aside— 36 why do you accuse the one whom
the Father set apart and sent into the world of blasphemy because I said, ‘I am the
Son of God’? 37 If I am not doing my Father’s works, do not believe me. 38 But if I do
them, believe the works even if you do not believe me. Then you may come to know
and remain sure that the Father is in me and I am in the Father.” 39 So they again
tried to seize him, but he escaped from their grasp.

Beyond the Jordan

40 Jesus went back across the Jordan to the place where John had first been
baptizing, and stayed there. 41 Many people came to him. They said, “John performed
no sign, but everything he said about this man was true.” 42 And many believed in
him there.

John 10:29 — provisional interpretation

This rendering is provisional. The adopted Greek combines a neuter relative with a masculine comparative. The English takes the Father as the one who is greater, treats what he has given as a detached phrase, and supplies it after snatch in the fluent line. Other Greek readings yield different constructions.

John 11

The illness and death of Lazarus

1 A man named Lazarus was ill. He was from Bethany, the village of Mary and her
sister Martha. 2 This was the Mary who anointed the Lord with perfume and wiped
his feet with her hair. Her brother Lazarus was ill. 3 So the sisters sent word to him:
"Lord, the one you love is ill." 4 When Jesus heard the news, he said, "Death will not
be the final outcome of this illness. It is for God's glory, so that the Son of God may
be glorified through it." 5 Jesus loved Martha, her sister and Lazarus. 6 So when he
heard that Lazarus was ill, he stayed where he was for two more days. 7 After that he
said to the disciples, "Let's go back to Judea." 8 The disciples said, "Rabbi, the Jews
were just trying to stone you, and you are going back there?" 9 Jesus answered,
"Aren't there twelve hours of daylight? Anyone walking in daylight does not stumble,
because they see this world's light. 10 But anyone walking at night stumbles, because
there is no light within them." 11 After saying this, he told them, "Our friend Lazarus
has fallen asleep, but I am going to wake him." 12 The disciples replied, "Lord, if he
has fallen asleep, he will recover." 13 Jesus had been speaking about Lazarus's death,
but they thought he meant ordinary sleep. 14 Then Jesus told them plainly, "Lazarus
has died. 15 For your sake I am glad I was not there, so that you may believe. But let's
go to him." 16 Then Thomas, called the Twin, said to his fellow disciples, "Let's go
too, so that we may die with him."

Jesus and Martha

17 When Jesus arrived, he found that Lazarus had already been in the tomb for four
days. 18 Bethany was near Jerusalem, about fifteen stadia away. 19 Many of the Jews
had come to Martha and Mary to console them over their brother's death. 20 When
Martha heard that Jesus was coming, she went out to meet him. Mary stayed seated
at home. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not
have died. 22 "Even now I know that God will give you whatever you ask him." 23
Jesus told her, "Your brother will rise again." 24 Martha replied, "I know he will rise
again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection
and the life. Whoever believes in me will live, even if they die. 26 And everyone who
lives and believes in me will never die. Do you believe this?" 27 She said, "Yes, Lord. I
have come to believe that you are the Messiah, the Son of God, the one coming into
the world."

Jesus and Mary

28 After saying this, she went back and called her sister Mary aside. “The Teacher is
here,” she said, “and he is asking for you.” 29 When Mary heard this, she got up
quickly and went to him. 30 Jesus had not yet entered the village. He was still where
Martha had met him. 31 The Jews who were consoling Mary in the house saw her get
up quickly and go out. They followed her, thinking she was going to the tomb to
weep. 32 When Mary reached the place where Jesus was and saw him, she fell at his
feet. “Lord,” she said, “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 indignant in spirit and deeply troubled. 34 He asked, “Where have you laid him?”
They replied, “Lord, come and see.” 35 Jesus wept. 36 The Jews said, “See how he
loved him!” 37 But some asked, “Could the man who opened the blind man’s eyes not
have kept Lazarus from dying?”

Lazarus is raised

38 Again deeply stirred with indignation, Jesus came to the tomb. It was a cave with a
stone lying against its entrance. 39 Jesus said, “Take away the stone.” Martha, the
dead man’s sister, said, “Lord, by now there is a stench. He has been dead four
days.” 40 Jesus said to her, “Didn’t I tell you that if you believe, you will see God’s
glory?” 41 So they took away the stone. Jesus looked up and said, “Father, I thank you
for hearing me. 42 I knew that you always hear me, but I said this for the crowd
standing here, so that they may believe you sent me.” 43 After saying this, he called
out loudly, “Lazarus, come out!” 44 The dead man came out with his feet and hands
bound in strips of cloth and his face wrapped in a cloth. Jesus told them, “Unwrap
him and let him go.”

The council’s decision

45 Many of the Jews who had come to Mary and seen what Jesus did believed in him.
46 But some went to the Pharisees and told them what Jesus had done. 47 The chief
priests and the Pharisees convened the council. “What are we doing?” they said.
“This man is performing many signs. 48 If we let him go on like this, everyone will
believe in him. Then the Romans will come and take away both our temple and our
nation.” 49 One of them, Caiaphas, who was high priest that year, said, “You know
nothing at all! 50 You do not consider that it is better for you for one man to die for
the people than for the whole nation to perish.” 51 He did not say this on his own. As
high priest that year, he prophesied that Jesus would die for the nation— 52 and not
for the nation alone, but also to gather God’s scattered children into one. 53 From
that day on they planned to kill him. 54 Jesus no longer went about openly among the
Jews. He left for the region near the wilderness, to a town called Ephraim, and stayed
there with the disciples. 55 The Jewish Passover was approaching. Many people went
up from the countryside to Jerusalem before the Passover to undergo purification. 56
They looked for Jesus and asked one another as they stood in the temple, “What do
you think? Surely he will not come to the festival?” 57 The chief priests and the
Pharisees had ordered anyone who knew where Jesus was to report it so that they
could seize him.

John 12

Anointing at Bethany

1 Six days before the Passover, Jesus came to Bethany, where Lazarus was—the man
Jesus had raised from the dead. 2 They gave a dinner for him there. Martha served,
and Lazarus was among those reclining at the table with Jesus. 3 Mary took a Roman
pound of costly perfume made of pure nard. She anointed Jesus's feet and wiped
them with her hair. The fragrance of the perfume filled the house. 4 But Judas
Iscariot, one of his disciples—the one who would betray him—said, 5 "Why was this
perfume not sold for three hundred denarii and the money given to the poor?" 6 He
said this because he was a thief, not because he cared about the poor. He kept the
money box and used to take what was put into it. 7 Jesus said, "Leave her alone. Let
her keep it for the day of my burial. 8 You will always have the poor with you, but you
will not always have me." 9 A large crowd of Jews learned that Jesus was there. They
came not only because of him but also to see Lazarus, whom he had raised from the
dead. 10 The chief priests planned to kill Lazarus too, 11 because on his account many
Jews were going over to Jesus and believing in him.

The entry into Jerusalem

12 The next day the large crowd that had come for the festival heard that Jesus was
coming to Jerusalem. 13 They took palm branches and went out to meet him,
shouting, "Hosanna! Blessed is the one who comes in the name of the Lord—the King
of Israel!" 14 Jesus found a donkey and sat on it, as it is written: 15 "Do not be afraid,
daughter Zion. Look, your king is coming, seated on a young donkey." 16 At first his
disciples did not understand this. After Jesus was glorified, they remembered that
these things had been written about him and had been done to him. 17 The crowd
that had been with him when he called Lazarus out of the tomb and raised him from
the dead kept telling what they had seen. 18 That was also why the crowd went out to
meet him: they had heard that he had performed this sign. 19 The Pharisees said to
one another, "You see, you are getting nowhere. Look, the world has gone after him!"

Greeks seek Jesus

20 Some Greeks were among those who had gone up to worship at the festival. 21
They approached Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we
would like to see Jesus.” 22 Philip went and told Andrew; then Andrew and Philip
went and told Jesus. 23 Jesus answered them, “The hour has come for the Son of Man
to be glorified. 24 Truly, truly, I tell you: unless a grain of wheat falls into the ground
and dies, it remains a single grain. But if it dies, it produces much fruit. 25 Whoever
loves their life loses it, and whoever hates their life in this world will keep it for
eternal life. 26 Anyone who serves me must follow me. Where I am, my servant will be
too. The Father will honor anyone who serves me.

The hour has come

27 “Now my soul is troubled. What shall I say? Father, save me from this hour. Yet
this is why 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 it had thundered. Others said, “An angel has spoken to him.”
30 Jesus answered, “This voice came for your sake, not mine. 31 Now this world faces
judgment. Now the ruler of this world will be driven out. 32 And when I am lifted up
from the earth, I 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 Messiah remains forever. How can you say the Son of Man must be lifted up?
Who is this Son of Man?” 35 Jesus said, “The light will be among you a little longer.
Walk while you have the light, so that darkness does not overtake you. Anyone
walking in darkness does not know where they are going. 36 While you have the light,
believe in it, so that you may become children of light.” After saying this, Jesus went
away and hid from them.

Unbelief and fear of others

37 Although he had performed so many signs in front of them, they did not believe in
him. 38 This fulfilled the words of the prophet Isaiah: “Lord, who has believed our
message? To whom has the arm of the Lord been revealed?” 39 That is why they
could not believe, for Isaiah also said: 40 “God has blinded their eyes and hardened
their hearts, so that they would not see with their eyes or understand with their
hearts or turn to me to be healed.” 41 Isaiah said this because he saw Jesus’s glory
and spoke about him. 42 Nevertheless, even many of the leaders believed in him.
Because of the Pharisees, however, they would not acknowledge it openly, for fear of
being excluded from the synagogue. 43 For they loved human praise more than praise
from God.

A final call to faith

44 Jesus called out, “Whoever believes in me believes not only in me but in the one
who sent me. 45 Whoever sees me sees the one who sent me. 46 I have come into the
world as light, so that no one who believes in me will remain in darkness. 47 If anyone
hears my words but does not obey them, I do not judge them. I came to save the
world, not to judge it. 48 Anyone who rejects me and does not accept my words has a
judge: the message I have spoken will judge them on the last day. 49 For I have not
spoken on my own. The Father who sent me has himself commanded me what to say
and what to speak. 50 I know that his command is eternal life. So I speak exactly as
the Father has told me.”

John 13

Washing the disciples' feet

1 Before the Passover festival, Jesus knew that his hour had come to leave this world
and go to the Father. He had loved his own who were in the world, and he loved them
to the very end. 2 Supper was underway. The devil had already put it into the heart of
Judas, son of Simon Iscariot, to betray Jesus. 3 Jesus knew that the Father had put
everything into his hands and that he had come from God and was returning to God. 4
He rose from supper, took off his outer garments, and tied a towel around his waist. 5
Then he poured water into the basin and began washing the disciples' feet and
drying them with the towel around his waist. 6 He came to Simon Peter, who asked
him, "Lord, are you going to wash my feet?" 7 Jesus replied, "You do not understand
what I am doing now, but you will understand later." 8 Peter said, "You will never
wash my feet!" Jesus answered, "Unless I wash you, you have no share with me." 9
Simon Peter said, "Lord, then not just my feet, but my hands and head as well!" 10
Jesus told him, "Someone who has bathed needs only to wash their feet; the rest of
their body is clean. You are clean, though not all of you." 11 He knew who would
betray him. That was why he said, "Not all of you are clean." 12 After washing their
feet, putting on his outer clothes and reclining at the table, he spoke to them again:
"Do you understand what I have done for you? 13 You call me Teacher and Lord, and
you are right: that is what I am. 14 So if I, your Lord and Teacher, have washed your
feet, you too should wash one another's feet. 15 I have given you an example so that
you will do as I have done for you. 16 Truly, truly, I tell you: a slave is not greater than
his master, and a messenger is not greater than the one who sent him. 17 Now that
you know these things, you are blessed if you put them into practice. 18 I am not
speaking about all of you; I know whom I have chosen. But this fulfills Scripture: 'The
one who ate my bread has raised his heel against me.' 19 I am telling you now, before
it happens, so that when it does happen, you may believe that I am he. 20 Truly, truly,
I tell you: whoever welcomes anyone I send welcomes me, and whoever welcomes me
welcomes the one who sent me."

The betrayer is identified

21 After saying this, Jesus became deeply troubled and declared, “Truly, truly, I tell
you: one of you will betray me.” 22 The disciples looked at one another, unsure whom
he meant. 23 One of his disciples, the one Jesus loved, was reclining beside him. 24
Simon Peter gestured to this disciple to find out whom Jesus meant. 25 Leaning back
against Jesus’s chest, that disciple asked him, “Lord, who is it?” 26 Jesus answered,
“It is the one to whom I will give this piece of bread after dipping it.” Then he dipped
the bread and gave it to Judas, son of Simon Iscariot. 27 After Judas received the
bread, Satan entered him. Jesus told him, “Do what you are doing quickly.” 28 None
of those reclining at the table understood why he had said this to him. 29 Since Judas
kept the money box, some thought Jesus was telling him, “Buy what we need for the
festival,” or asking him to give something to the poor. 30 After receiving the bread,
Judas went out at once. It was night.

A new commandment

31 After Judas went out, Jesus said, “Now the Son of Man has been glorified, and God
has been glorified in him. 32 If God has been glorified in him, God will also glorify the
Son in himself, and he will do so at once. 33 My children, I will be with you only a
little longer. You will look for me, and I now tell you what I told the Jews: ‘You cannot
come where I am going.’ 34 I give you a new commandment: love one another. As I
have loved you, you too must love one another. 35 If you love one another, everyone
will recognize you as my disciples.”

Peter’s denial foretold

36 Simon Peter asked, “Lord, where are you going?” Jesus replied, “You cannot follow
me where I am going now, but you will follow later.” 37 Peter asked him, “Lord, why
can I not follow you now? I will lay down my life for you.” 38 Jesus answered, “Will
you lay down your life for me? Truly, truly, I tell you: before the rooster crows, you
will deny me three times.”

John 14

The way, the truth and the life

1 “Do not let your hearts be troubled. Believe in God, and believe in me too. 2 My
Father’s house has many places to live. If that were not so, I would have told you, for
I am going to prepare a place for you. 3 If I go and prepare a place for you, I will
come back and take you to be with me, so that you too may be where I am. 4 You
know the way to where I am going.” 5 Thomas said to him, “Lord, we do not know
where you are going. How can we know the way?” 6 Jesus answered him, “I am the
way, the truth and the life. No one comes to the Father except through me. 7 If you
had known me, you would have known my Father too. 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 said, “Have I been with you all this time, Philip, and you still
do not know me? Whoever 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?
I do not speak these words to you on my own. The Father who remains in me does his
works. 11 Believe me when I say that I am in the Father and the Father is in me.
Otherwise, believe on the evidence of the works themselves. 12 Truly, truly, I tell you:
whoever believes in me will do the works I do, and even greater works, because I am
going to the Father. 13 Whatever you ask in my name, I will do, so that the Father
may be glorified in the Son. 14 If you ask me for anything in my name, I will do it.

The promise of another Advocate

15 If you love me, you will obey my commandments. 16 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 nor knows him. You know him,
because he remains with you and will be in you. 18 I will not leave you as orphans. I
am coming to you. 19 In a little while the world will no longer see me, but you will see
me. Because I live, you will live too. 20 On that day you will know that I am in my
Father, that you are in me, and that I am in you. 21 Whoever has my commandments
and obeys them loves me. My Father will love the one who loves me, and I too will
love that person and reveal myself to them.” 22 Judas, not Iscariot, said to him, “Lord,
what has happened that you intend to reveal yourself to us and not to the world?” 23
Jesus replied, “Anyone who loves me will obey my message. My Father will love that
person, and we will come and make our home with them. 24 Anyone who does not
love me does not obey my words. The message you hear belongs to the Father who
sent me, not to me.

Peace I leave with you

25 I have told you these things while I am still with you. 26 The Advocate, the Holy
Spirit whom the Father will send in my name, will teach you everything and remind
you of all I have told you. 27 I leave you peace; I give you my own peace. I do not give
as the world gives. Do not let your hearts be troubled or afraid. 28 You heard me say,
‘I am going away, and I am coming back to you.’ If you loved me, you would be glad
that I am going to the Father, because the Father is greater than I am. 29 I have told
you this now, before it happens, so that when it does happen you may believe. 30 I
will not speak with you much longer, because the ruler of the world is coming. He
has no claim on me. 31 But I do exactly what the Father commanded me so that the
world may know that I love him. Get up; let us go.”

John 15

The true vine

1 “I am the true vine, and my Father tends the vineyard. 2 He removes every branch
in me that bears no fruit, and he prunes every fruitful branch so that it will bear
more. 3 You are already clean because of the message I have spoken to you. 4 Remain
in me, and I will remain in you. A branch cannot bear fruit on its own unless it
remains in the vine, and neither can you unless you remain in me. 5 I am the vine;
you are the branches. Whoever remains in me, with me remaining in them, bears
abundant fruit. Apart from me you can do nothing. 6 Anyone who does not remain in
me is thrown out like a branch and withers. Such branches are gathered, thrown into
the fire and burned. 7 If you remain in me and my words remain in you, ask for
whatever you wish, and it will be done for you. 8 My Father is glorified when you bear
abundant fruit and become my disciples. 9 As the Father has loved me, I have loved
you. Remain in my love. 10 If you obey my commandments, you will remain in my
love, just as I have obeyed 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: love one another as I have loved you. 13 No
love is greater than laying down one’s life for one’s friends. 14 You are my friends if
you do what I command you. 15 I no longer call you slaves: a slave does not know
what his master is doing. I have called you friends, because I have shared with you
everything I heard from my Father. 16 You did not choose me; I chose you. I
appointed you to go and bear fruit that lasts, so that the Father may give you
whatever you ask in my name. 17 This is what I command you: love one another.

The world’s hatred

18 If the world hates you, remember that it hated me before it hated you. 19 If you
belonged to the world, it would love you as its own. But you do not belong to the
world; I chose you out of it. That is why the world hates you. 20 Remember what I told
you: ‘A slave is not greater than his master.’ If they persecuted me, they will
persecute you too. If they obeyed my message, they will obey yours too. 21 They will
do all this to you because of my name, because they do not know the one who sent
me. 22 If I had not come and spoken to them, they would not be guilty of sin. Now
they have no excuse for their sin. 23 Whoever hates me hates my Father too. 24 If I
had not done among them works that no one else had done, they would not be guilty
of sin. But now they have seen and hated both me and my Father. 25 This fulfills the
words written in their law: ‘They hated me without cause.’

The witness of the Spirit and the disciples

26 When the Advocate comes, whom I will send to you from the Father, he will testify
about me. He is the Spirit of truth, who comes forth from the Father. 27 You too bear
witness, because you have been with me from the beginning.”

John 16

A warning of persecution

1 “I have told you these things to keep you from falling away. 2 They will expel you
from the synagogues. In fact, a time is coming when anyone who kills you will think
they are worshiping God. 3 They will do this because they have known neither the
Father nor me. 4 I have told you about these things so that, when their time comes,
you will remember my warning. I did not tell you this from the beginning, because I
was with you.

The work of the Spirit of truth

5 Now I am going to the one who sent me, yet none of you asks me, ‘Where are you
going?’ 6 Instead, sorrow has filled your hearts because of what I have told you. 7 I
am telling you the truth: it is for your good that I go away. Unless I go, the Advocate
will not come to you. If I go, I will send him to you. 8 When he comes, he will show the
world its error concerning sin, righteousness and judgment: 9 concerning sin,
because they do not believe in me; 10 concerning righteousness, because I am going
to the Father and you will no longer see me; 11 and concerning judgment, because
the ruler of this world has been judged. 12 I still have much to tell you, but you
cannot bear it now. 13 When the Spirit of truth comes, he will guide you in all truth.
He will not speak on his own; he will speak what he hears and tell you what is to
come. 14 He will glorify me by receiving what is mine and making it known to you. 15
Everything the Father has is mine. That is why I said that the Spirit receives what is
mine and will make it known to you.

Sorrow will turn to joy

16 In a little while you will no longer see me, and after another little while you will
see me." 17 Some of his disciples asked one another, "What does he mean when he
says, 'In a little while you will not see me, and after another little while you will see
me,' and, 'Because I am going to the Father'?" 18 They kept asking, "What does he
mean by 'a little while'? We do not understand what he is saying." 19 Jesus knew they
wanted to question him, so he said, "Are you discussing what I meant by saying, 'In a
little while you will not see me, and after another little while you will see me'? 20
Truly, truly, I tell you: you will weep and mourn while the world rejoices. You will
grieve, but your grief will turn to joy. 21 A woman in labor suffers because her time
has come. Once the child is born, she no longer remembers the pain, for joy that a
human being has been born into the world. 22 You are grieving now, but I will see you
again. Your hearts will rejoice, and no one will take that joy away from you. 23 On
that day you will have no questions for me. Truly, truly, I tell you: whatever you ask
the Father for, he will give you in my name. 24 Until now you have asked for nothing
in my name. Ask, and you will receive, so that your joy may be complete.

I have overcome the world

25 I have told you these things in figures of speech. A time is coming when I will
speak to you plainly about the Father, without figures of speech. 26 On 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 believed that I came
from God. 28 I came from the Father into the world. Now I am leaving the world and
going to the Father." 29 His disciples said, "Now you are speaking plainly, without
figures of speech. 30 Now we know that you know everything and do not need anyone
to question you. Because of this we believe that you came from God." 31 Jesus
answered, "Do you believe now? 32 A time is coming—indeed, it has come—when you
will scatter, each to your own home, and leave me alone. Yet I am not alone, because
the Father is with me. 33 I have told you these things so that you may have peace in
me. In the world you face trouble. Take courage: I have overcome the world."

John 17

Prayer for glorification

1 After saying this, Jesus looked up to heaven and said, “Father, the hour has come.
Glorify your Son so that your Son may glorify you, 2 just as you gave him authority
over all humanity, so that he might give eternal life to all those you have given him. 3
This is eternal life: to know you, the only true God, and Jesus Christ, whom you sent.
4 I have glorified you on earth by completing the work you gave me to do. 5 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 made your name known to the people you gave me out of the world. They
belonged to you, and you gave them to me. They have obeyed your word. 7 Now they
know that everything you have given me comes from you, 8 because I gave them the
words you gave me. They received those words, knew for certain that I came from
you and believed that you sent me. 9 I am praying for them. I am praying for those
you have given me, rather than for the world, because they belong to you. 10 All I
have is yours, and all you have is mine. I have been glorified in them. 11 I am no
longer in the world, but they are still in the world, and I am coming to you. Holy
Father, protect them in your name, the name you have given me, so that they may be
one as we are one. 12 While I was with them, I protected them in your name, the
name you have given me. I guarded them, and none was lost except the one marked
for destruction, so that Scripture might be fulfilled. 13 Now I am coming to you. I say
these things while I am in the world so that they may have the fullness of my joy
within them. 14 I have given them your word. The world has hated them because they
do not belong to the world, just as I do not belong to the world. 15 I am not asking you
to take them out of the world, but to protect them from the evil one. 16 They do not
belong to the world, just as I do not belong to the world. 17 Set them apart in the
truth; your word is truth. 18 As you sent me into the world, I have sent them into the
world. 19 For their sake I set myself apart, so that they too may be set apart in truth.

Prayer for the unity of believers

20 I pray not only for these, but also for those who believe in me through their
message, 21 so that they may all 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. May they be brought into complete unity, so that the world may
know that you sent me and have loved them as you have loved me. 24 Father, I want
those you have given me to be with me where I am and to see my glory—the glory
you gave me because you loved me before the world was founded. 25 Righteous
Father, the world has not known you, but I have known you, and these have known
that you sent me. 26 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 may be in them.”

John 18

The arrest of Jesus

1 After saying this, Jesus went out with his disciples across the Kidron stream. There
was a garden there, and he and his disciples went into it. 2 Judas, who was betraying
him, also knew the place, because Jesus had often met there with his disciples. 3 So
Judas came there with a detachment of soldiers and officers from the chief priests
and Pharisees. They carried lanterns, torches and weapons. 4 Jesus, knowing
everything that was going to happen to him, went out and asked them, "Who are you
looking for?" 5 They answered, "Jesus of Nazareth." He told them, "I am he." Judas,
who was betraying him, was also standing with them. 6 When he told them, "I am
he," they moved back and fell to the ground. 7 Again he asked them, "Who are you
looking for?" They answered, "Jesus of Nazareth." 8 Jesus answered, "I told you that I
am he. If you are looking for me, let these men go." 9 This fulfilled what he had said:
"I have lost none of those you have given me." 10 Then Simon Peter drew a sword he
was carrying, struck the high priest's slave and cut off his right ear. The slave's name
was Malchus. 11 Jesus told Peter, "Put your sword back in its sheath. Am I not to
drink the cup the Father has given me?"

Before Annas

12 Then the detachment, its commander and the Jewish officers arrested Jesus and
bound him. 13 They led him first to Annas, the father-in-law of Caiaphas, who was
high priest that year. 14 Caiaphas was the one who had advised the Jews that it was
better for one man to die for the people.

Peter's first denial

15 Simon Peter and another disciple followed Jesus. That disciple was known to the
high priest and went with Jesus into the high priest's courtyard. 16 Peter stayed
outside at the door. The other disciple, who was known to the high priest, went out,
spoke to the woman keeping the door, and brought Peter in. 17 The servant girl at the
door asked Peter, "You are not one of this man's disciples too, are you?" He replied,
"I am not." 18 The slaves and officers had made a charcoal fire because it was cold,
and they stood warming themselves. Peter stood with them, warming himself too.

Questioning by the high priest

19 The high priest questioned Jesus about his disciples and his teaching. 20 Jesus
answered, “I have spoken openly to the world. I always taught in synagogues and in
the temple, where all the Jews gather. I have said nothing in secret. 21 Why question
me? Ask the people who heard me. They know what I said to them.” 22 When Jesus
said this, one of the officers standing nearby struck him and said, “Is that how you
answer the high priest?” 23 Jesus answered, “If I said something wrong, give
evidence of it. If I spoke rightly, why are you hitting me?” 24 Then Annas sent him,
still bound, to Caiaphas the high priest.

Peter’s further denials

25 Simon Peter was still standing there warming himself. They asked him, “You are
not one of his disciples too, are you?” He denied it, saying, “I am not.” 26 One of the
high priest’s slaves, a relative of the man whose ear Peter had cut off, asked, “Didn’t
I see you in the garden with him?” 27 Peter denied it again. Immediately a rooster
crowed.

Jesus before Pilate

28 Early in the morning they led Jesus from Caiaphas to the governor’s headquarters.
They themselves stayed outside to avoid ritual defilement so that they could eat the
Passover meal. 29 Pilate came outside to them and asked, “What charge are you
bringing against this man?” 30 They answered, “If this man were not a criminal, we
would not have handed him over to you.” 31 Pilate said, “Take him yourselves and
judge him by your own law.” The Jews replied, “We are not allowed to put anyone to
death.” 32 This fulfilled what Jesus had said when he indicated the kind of death he
would die.

Kingship and truth

33 Pilate went back into the governor’s headquarters, called Jesus and asked him,
“Are you the king of the Jews?” 34 Jesus answered, “Is this your own question, or did
others tell you about me?” 35 Pilate answered, “Am I a Jew? Your own nation and the
chief priests handed you over to me. What have you done?” 36 Jesus answered, “My
kingdom does not come from this world. If it did, my servants would fight to keep me
from being handed over to the Jews. As it is, my kingdom does not come from here.”
37 Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. I
was born and came into the world to bear witness to the truth. Everyone who belongs
to the truth listens to my voice.” 38 Pilate said to him, “What is truth?” After saying
this, he went back out to the Jews and told them, “I find no charge against him.”

Barabbas

39 “You have a custom that I release someone to you at Passover. Do you want me to
release the king of the Jews to you?” 40 They shouted again, “Not him! Barabbas!”
Barabbas was a bandit.

John 19

Flogging and mockery

1 Then Pilate had Jesus taken and flogged. 2 The soldiers wove a crown of thorns and
put it on his head. They dressed him in a purple robe. 3 They kept coming up to him,
saying, “Hail, king of the Jews!” and striking him. 4 Pilate went outside again and
said to them, “Look, I am bringing him out to you so you will know that I find no
charge against him.” 5 Jesus came out wearing the crown of thorns and the purple
robe. Pilate said to them, “Here is the man!” 6 When the chief priests and officers
saw him, they shouted, “Crucify him! Crucify him!” Pilate said, “Take him yourselves
and crucify him. I find no charge against him.” 7 The Jews answered, “We have a law,
and by that law he must die because he has claimed to be God’s Son.”

Condemned to be crucified

8 When Pilate heard this, he became even more afraid. 9 He went back into the
governor’s headquarters and asked Jesus, “Where are you from?” Jesus gave him no
answer. 10 Pilate said to him, “You will not 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 unless it had been given to you from above. That is why
the one who handed me over to you is guilty of the greater sin.” 12 From then on
Pilate tried to release him, but the Jews shouted, “If you release this man, you are no
friend of Caesar. Anyone who makes himself a king opposes Caesar.” 13 When Pilate
heard this, he brought Jesus outside and sat on the judgment seat at the place called
Stone Pavement, or Gabbatha in Hebrew. 14 It was the day of Preparation for the
Passover, around noon. Pilate said to the Jews, “Here is your king!” 15 They shouted,
“Away with him! Away with him! Crucify him!” Pilate asked, “Shall I crucify your
king?” The chief priests answered, “We have no king but Caesar.” 16 Then Pilate
handed Jesus over to them to be crucified. They took him away.

The crucifixion and division of the clothes

17 Carrying his own cross, Jesus went out to the Place of a Skull, called Golgotha in
Hebrew. 18 There they crucified him with two others, one on either side, with Jesus
between them. 19 Pilate also had an inscription written and placed on the cross:
“Jesus of Nazareth, the king of the Jews.” 20 Many Jews read the inscription because
the place where Jesus was crucified was near the city. It was written in Hebrew,
Latin, and Greek. 21 The Jewish chief priests said to Pilate, “Do not write, ‘The king of
the Jews.’ Write that he said, ‘I am king of the Jews.’” 22 Pilate replied, “What I have
written, I have written.” 23 After crucifying Jesus, the soldiers took his clothes and
divided them into four shares, one for each soldier. They also took his tunic, which
was seamless, woven in one piece from top to bottom. 24 They said to one another,
“Let’s not tear it. Let’s cast lots to decide who gets it.” This fulfilled the scripture:
“They divided my clothes among themselves and cast lots for my clothing.” That is
what the soldiers did.

Jesus’ mother at the cross

25 Standing by Jesus’s cross were his mother and his mother’s sister, Mary of Clopas
and Mary Magdalene. 26 When Jesus saw his mother and the disciple he loved
standing nearby, he said to her, “Woman, here is your son.” 27 Then he told the
disciple, “Here is your mother.” From that moment the disciple took her into his
home.

The death of Jesus

28 After this, knowing that everything had now been accomplished, Jesus said, to
bring Scripture to fulfillment, “I am thirsty.” 29 A jar full of sour wine stood there.
They put a sponge soaked in the sour wine on hyssop and brought it to his mouth. 30
After receiving the sour wine, Jesus said, “It is finished.” He bowed his head and
gave up his spirit.

The pierced side

31 Because it was the day of Preparation, the Jews asked Pilate to have the men’s legs
broken and their bodies taken away, so that the bodies would not remain on the
crosses on the Sabbath. That Sabbath was a day of special importance. 32 The
soldiers came and broke the legs of the first man and then of the other man crucified
with Jesus. 33 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. Blood
and water came out at once. 35 The one who saw this has testified to it. His testimony
is true, and he knows he is telling the truth, so that you too may believe. 36 These
things happened to fulfill the scripture: “Not one of his bones will be broken.” 37
Another scripture says, “They will look at the one they pierced.”

The burial

38 After this, Joseph of Arimathea asked Pilate for permission to take Jesus’s body
away. Joseph was a disciple of Jesus, but secretly because he feared the Jews. Pilate
gave permission, so Joseph came and took the body away. 39 Nicodemus, who had
first visited Jesus at night, also came. He brought a mixture of myrrh and aloes
weighing about a hundred Roman pounds. 40 They took Jesus’s body and wrapped it
in linen cloths with the spices, according to Jewish burial custom. 41 There was a
garden at the place where Jesus was crucified, and in the garden was a new tomb
where no one had yet been laid. 42 Because it was the Jewish day of Preparation and
the tomb was nearby, they laid Jesus there.

John 20

The empty tomb

1 Early on the first day of the week, while it was still dark, Mary Magdalene came to
the tomb and saw that the stone had been removed. 2 She ran to Simon Peter and the
other disciple, the one Jesus loved, and said, “They have taken the Lord out of the
tomb, and we don’t know where they have put him.” 3 Peter and the other disciple set
out for the tomb. 4 The two ran together, but the other disciple outran Peter and
reached the tomb first. 5 He bent down and saw the linen cloths lying there, but he
did not go in. 6 Simon Peter arrived after him and went into the tomb. He saw the
linen cloths lying there. 7 The cloth that had covered Jesus’s head was separate from
the linen cloths, rolled up in a place by itself. 8 Then the other disciple, who had
reached the tomb first, also went in. He saw and believed. 9 They still did not
understand the scripture that he must rise from the dead. 10 The disciples then went
back to where they were staying.

Jesus appears to Mary Magdalene

11 Mary stood outside the tomb, crying. As she cried, she bent down to look inside. 12
She saw two angels dressed in white sitting where Jesus’s body had lain, one at the
head and the other at the feet. 13 They asked, “Woman, why are you crying?” She
answered, “They have taken away my Lord, and I don’t know where they have put
him.” 14 After saying this, she turned around and saw Jesus standing there, but she
did not know it was Jesus. 15 Jesus asked her, “Woman, why are you crying? Who are
you looking for?” Thinking he was the gardener, she said, “Sir, if you have taken him
away, tell me where you put him, and I will take him.” 16 Jesus said to her, “Mary.”
She turned and said to him in Hebrew, “Rabbouni!”—which means “Teacher.” 17
Jesus told her, “Do not hold on to me, because I have not yet gone up to the Father.
Go to my brothers and tell them, ‘I am going up to my Father and your Father, to my
God and your God.’” 18 Mary Magdalene went to the disciples with the news, “I have
seen the Lord!” She also told them what he had said to her.

Jesus appears to the disciples

19 That evening, on the first day of the week, the disciples were behind closed doors
because they were afraid of the Jews. Jesus came and stood among them and said,
“Peace be with you.” 20 After saying this, he showed them his hands and his side. The
disciples were overjoyed when they saw the Lord. 21 Jesus said to them again, “Peace
be with you. Just as the Father has sent me, I am sending you.” 22 After saying this,
he breathed on them and said, “Receive the Holy Spirit. 23 If you forgive anyone’s
sins, they stand forgiven; if you hold anyone’s sins against them, they remain
unforgiven.”

Thomas

24 Thomas, one of the Twelve, who was called the Twin, was not with them when
Jesus came. 25 The other disciples told him, “We have seen the Lord!” But he said,
“Unless I see the nail marks in his hands, put my finger into those marks and put my
hand into his side, I will never believe.” 26 Eight days later his disciples were inside
again, and Thomas was with them. Although the doors were closed, Jesus came and
stood among them and said, “Peace be with you.” 27 Then he told Thomas, “Put your
finger here and look at my hands. Reach out your hand and put it into my side. Do not
refuse to believe; believe.” 28 Thomas answered him, “My Lord and my God!” 29 Jesus
said to him, “Have you believed because you have seen me? Blessed are those who
have believed without seeing.”

The purpose of the Gospel

30 Jesus also performed many other signs in the presence of his disciples that are not
written in this book. 31 These things have been written so that you may believe that
Jesus is the Messiah, the Son of God, and that through believing you may have life in
his name.

John 21

The appearance by the Sea of Tiberias

1 After this, Jesus appeared again to the disciples at the Sea of Tiberias. This is how it
happened. 2 Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee,
the sons of Zebedee, and two other disciples were together. 3 Simon Peter said, “I’m
going fishing.” The others said, “We’ll come with you.” They went out and got into
the boat, but caught nothing that night. 4 At daybreak Jesus stood on the shore, but
the disciples did not know it was Jesus. 5 Jesus called to them, “Children, you have
not caught any fish, have you?” “No,” they answered. 6 He told them, “Cast the net
on the right side of the boat, and you will find some.” They did, and there were so
many fish that they could not pull the net in. 7 Then the disciple Jesus loved said to
Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he fastened his
outer garment around him, for he was undressed, and threw himself into the sea. 8
The other disciples came in the boat, dragging the net full of fish. They were only
about a hundred yards from shore. 9 When they came ashore, they saw a charcoal
fire with fish on it, and bread. 10 Jesus told them, “Bring some of the fish you have
just caught.” 11 Simon Peter went aboard and pulled the net ashore, full of large
fish—153 of them. Even with so many, the net had not torn. 12 Jesus said to them,
“Come and have breakfast.” None of the disciples dared ask him, “Who are you?”
They knew it was the Lord. 13 Jesus came, took the bread and gave it to them, and did
the same with the fish. 14 This was now the third time Jesus appeared to the disciples
after being raised from the dead.

Peter and the work of a shepherd

15 After breakfast Jesus asked Simon Peter, “Simon, son of John, do you love me more
than these?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him,
“Feed my lambs.” 16 A second time Jesus asked him, “Simon, son of John, do you love
me?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Tend my
sheep.” 17 The third time Jesus asked, “Simon, son of John, do you love me?” Peter
was hurt that Jesus had asked him a third time, “Do you love me?” He said, “Lord,
you know everything. You know that I love you.” Jesus told him, “Feed my sheep. 18
Truly, truly, I tell you: when you were younger, you fastened your own belt and went
wherever you wanted. When you grow old, you will stretch out your hands, and
someone else will fasten your belt and take you where you do not want to go.” 19
Jesus said this to indicate the kind of death by which Peter would glorify God. Then
he told him, “Follow me.”

The disciple Jesus loved

20 Peter turned and saw the disciple Jesus loved following them. This was the disciple
who had leaned back against Jesus's chest at the supper and asked, "Lord, who is
going to betray you?" 21 When Peter saw him, he asked Jesus, "Lord, what about this
man?" 22 Jesus told him, "If I want him to remain until I come, what is that to you?
You must follow me." 23 So the word spread among the brothers that this disciple
would not die. But Jesus had not said that he would not die. He had said, "If I want
him to remain until I come, what is that to you?"

Epilogue

24 This is the disciple who bears witness to these things and wrote them down, and
we know that his testimony is true. 25 Jesus did many other things as well. If every
one of them were written down, I suppose the world itself could not hold all the
books that would be written.

Acts

Acts 1

Prologue and the promise of the Spirit

1 In my first account, Theophilus, I wrote about everything Jesus began to do and
teach 2 until the day he was taken up, after giving instructions through the Holy
Spirit to the apostles he had chosen. 3 After his suffering, he showed them in many
convincing ways that he was alive. He appeared to them over forty days and spoke
about God's kingdom. 4 While he was with them, he told them to stay in Jerusalem
and wait for what the Father had promised. "You heard about it from me: 5 John
baptized with water, but in a few days you will be baptized in the Holy Spirit."

The ascension

6 Those who had gathered asked him, "Lord, is this the time when you will restore
the kingdom to Israel?" 7 He told them, "It is not for you to know the times or seasons
the Father has set by his own authority. 8 But you will receive power when the Holy
Spirit comes upon you. You will be my witnesses in Jerusalem, throughout Judea and
Samaria, and to the ends of the earth." 9 After he said this, he was lifted up as they
watched, and a cloud took him out of their sight. 10 As they stared into heaven while
he was going, two men dressed in white stood beside them. 11 "Men of Galilee," they
said, "why are you standing here looking into heaven? This Jesus, who was taken
from you into heaven, will come in the same way you saw him go into heaven."

The disciples in Jerusalem

12 Then they returned to Jerusalem from the Mount of Olives, a Sabbath day's
journey from the city. 13 When they arrived, they went upstairs to the room where
they were staying. They were Peter, John, James, Andrew, Philip, Thomas,
Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of
James. 14 They all joined together continually in prayer, along with women, Mary the
mother of Jesus, and his brothers.

Matthias is chosen

15 During those days Peter stood up among the believers—about a hundred and
twenty people were gathered—and said: 16 “Brothers, the scripture had to be
fulfilled—the words the Holy Spirit spoke through David beforehand about Judas,
who guided those who arrested Jesus. 17 He was one of us and was given a share in
this ministry.” 18 (Judas acquired a field with the reward for his wrongdoing. Falling
headlong, his body split open and all his intestines spilled out. 19 Everyone in
Jerusalem heard about it, and they called the field Akeldamach in their own
language, meaning Field of Blood.) 20 “For the book of Psalms says, ‘Let his dwelling
become deserted; let no one live there,’ and, ‘Let someone else take his office.’ 21 So
we need one of the men who was with us the whole time the Lord Jesus lived among
us, 22 from John’s baptism until the day he was taken up from us, to join us as a
witness to his resurrection.” 23 They put forward two men: Joseph called Barsabbas,
also known as Justus, and Matthias. 24 Then they prayed, “Lord, you know everyone’s
heart. Show us which of these two you have chosen 25 to take the place in this
ministry and apostleship that Judas left to go to his own place.” 26 They cast lots for
the two men. The lot fell to Matthias, and he was added to the eleven apostles.

Acts 2

Pentecost

1 When the day of Pentecost arrived, they were all gathered in one place. 2 Suddenly
a sound like a powerful rushing wind came from heaven and filled the whole house
where they were sitting. 3 They saw tongues like fire separating, and one settled on
each of them. 4 They were all filled with the Holy Spirit and began speaking in other
languages as the Spirit enabled them. 5 Devout Jews from every nation under heaven
were living in Jerusalem. 6 When they heard the sound, a crowd gathered in
bewilderment: each person heard them speaking in their own language. 7 Amazed
and astonished, they said, “Aren’t all these speakers Galileans? 8 How is it that each
of us hears them in the language we grew up speaking? 9 We are Parthians, Medes,
Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, and Asia, 10
Phrygia and Pamphylia, Egypt, and the parts of Libya near Cyrene. We include
visitors from Rome, 11 both Jews and converts, Cretans and Arabs—and we hear them
telling of God’s great deeds in our own languages!” 12 They were all amazed and
puzzled. “What does this mean?” they asked one another. 13 Others scoffed, “They’ve
had too much sweet wine.”

Joel’s prophecy

14 Then Peter stood with the eleven, raised his voice, and spoke to them: “People of
Judea and everyone living in Jerusalem, understand this and listen to what I say. 15
These people are not drunk, as you think. It is only nine in the morning. 16 This is
what the prophet Joel spoke of: 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, and your old men will dream dreams. 18 Even on my male and female slaves I
will pour out my Spirit in those days, and they will prophesy. 19 I will show wonders
in heaven above and signs on earth below: blood, fire, and clouds of smoke. 20 The
sun will turn to darkness and the moon to blood before the Lord’s great and glorious
day arrives. 21 And everyone who calls on the Lord’s name will be saved.’

Peter speaks about Jesus

22 People of Israel, listen to this. Jesus of Nazareth was a man God confirmed to you
through miracles, wonders, and signs that God performed through him among you,
as you yourselves know. 23 He was handed over according to God's settled plan and
foreknowledge. You had him nailed to a cross and killed through the hands of lawless
people. 24 But God raised him, freeing him from death's agony, because death could
not hold him. 25 David says about him, 'I kept the Lord always before me. He is at my
right hand, so I will not be shaken. 26 So my heart was glad and my tongue rejoiced;
even my body will rest in hope, 27 because you will not abandon me to Hades or let
your Holy One experience decay. 28 You have shown me the paths of life; you will fill
me with joy in your presence.' 29 Brothers, I can speak plainly to you about our
patriarch David. He died and was buried, and his tomb is still here among us. 30 But
he was a prophet, and he knew that God had sworn an oath to him to put one of his
descendants on his throne. 31 Seeing ahead, he spoke of the Messiah's resurrection:
he was not abandoned to Hades, and his body did not decay. 32 God raised this Jesus,
and we are all witnesses to it. 33 He has been exalted to God's right hand and has
received the promised Holy Spirit from the Father. He has poured out what you now
see and hear. 34 David did not ascend to heaven, yet 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 Let all Israel know for certain: God has made this Jesus, whom you crucified,
both Lord and Messiah."

Repentance and baptism

37 When they heard this, it cut them to the heart. They asked Peter and the other
apostles, "Brothers, what should we do?" 38 Peter replied, "Repent, and let each of
you be baptized in the name of Jesus Christ for the forgiveness of your sins. Then you
will receive the gift of the Holy Spirit. 39 The promise is for you, your children, and all
who are far away—everyone the Lord our God calls." 40 He testified with many other
words and kept urging them, "Be rescued from this crooked generation." 41 Those
who accepted his message were baptized, and about three thousand people were
added that day.

Life in the first community

42 They devoted themselves to the apostles’ teaching, to fellowship, to breaking
bread, and to prayer. 43 Everyone was filled with awe, and many wonders and signs
were performed through the apostles. 44 All the believers were together and shared
everything they had. 45 They sold property and possessions and distributed the
proceeds to anyone who was in need. 46 Every day they gathered together in the
temple and broke bread in their homes. They shared meals with glad and sincere
hearts, 47 praising God and enjoying the goodwill of all the people. Day by day the
Lord added to their gathering those who were being saved.

Acts 3

A lame man is healed

1 Peter and John were going up to the temple for prayer at three in the afternoon. 2 A
man who had been unable to walk since birth was being carried there. Every day
people placed him at the temple gate called Beautiful to beg from those going in. 3
When he saw Peter and John about to enter, he asked them for money. 4 Peter and
John looked straight at him. Peter said, “Look at us.” 5 The man gave them his
attention, expecting them to give him something. 6 Peter said, “I have no silver or
gold, but I give you what I do have: in the name of Jesus Christ of Nazareth, walk.” 7
He took the man by the right hand and helped him up. At once his feet and ankles
became strong. 8 He sprang up, stood, and began to walk. He went into the temple
with them, walking, leaping, and praising God. 9 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. They were filled with wonder and amazement at what
had happened to him.

Peter’s speech in Solomon’s Portico

11 As the man held on to Peter and John, all the people ran to them at Solomon’s
Portico, astonished. 12 Peter saw them and said, “People of Israel, why are you so
amazed at this? Why do you stare at us as if our own power or devotion to God had
made this man walk? 13 The God of Abraham, Isaac, and Jacob, the God of our
ancestors, glorified his servant Jesus. You handed him over and rejected him before
Pilate, even though Pilate had decided to release him. 14 You rejected the Holy and
Righteous One and asked to have a murderer released to you. 15 You killed the one
who brings life, but God raised him from the dead. We are witnesses to this. 16
Through faith in Jesus’ name, his name has made this man strong—the man you see
and know. The faith that comes through Jesus has given him this complete health
before all of you. 17 Now, brothers, I know that you acted without understanding, as
your rulers did. 18 But in this way God fulfilled what he had foretold through all the
prophets: that his Messiah would suffer. 19 Repent, then, and turn back, so that your
sins may be wiped away, 20 so that times of refreshment may come from the Lord and
he may send Jesus, the Messiah appointed for you. 21 Heaven must receive him until
the time when everything is restored, as God spoke through his holy prophets long
ago. 22 Moses said, ‘The Lord God will raise up a prophet like me from among your
own people. Listen to everything he tells you. 23 Anyone who does not listen to that
prophet will be destroyed and cut off from the people.’ 24 All the prophets who spoke,
from Samuel onward, announced these days as well. 25 You are heirs of the prophets
and of the covenant God made with your ancestors, when he said to Abraham,
‘Through your offspring all the families of the earth will be blessed.’ 26 God raised up
his servant and sent him to you first, to bless you by turning each of you away from
your wicked ways.”

Acts 4

Peter and John are arrested

1 While Peter and John were speaking to the people, the priests, the captain of the
temple guard, and the Sadducees approached them. 2 They were greatly disturbed
that the apostles were teaching the people and proclaiming the resurrection from the
dead in Jesus. 3 They arrested them and held them until the next day, since it was
already evening. 4 But many who heard the message believed, and the number of
men grew to about five thousand.

Before the council

5 The next day the rulers, elders, and scribes gathered in Jerusalem. 6 They included
Annas the high priest, Caiaphas, John, Alexander, and the others of the high-priestly
family. 7 They stood Peter and John before them and asked, “By what power or in
whose name did you do this?” 8 Then Peter, filled with the Holy Spirit, said, “Rulers
of the people and elders, 9 if we are being questioned today about a kindness shown
to a disabled man and how he was healed, 10 let all of you and all Israel know: this
man stands before you healed by the name of Jesus Christ of Nazareth, whom you
crucified and whom God raised from the dead. 11 He is the stone you builders
rejected, which has become the cornerstone. 12 Salvation is found in no one else. No
other name under heaven has been given to humanity by which we must be saved.”

Warning and release

13 They were astonished by Peter and John’s boldness, realizing that they were
ordinary men without schooling. They also recognized that they had been with Jesus.
14 The man who had been healed was standing beside them, so they had nothing to
say in reply. 15 They ordered them out of the council and discussed the matter among
themselves. 16 “What should we do with these men?” they asked. “Everyone in
Jerusalem knows that a remarkable sign has been performed through them. We
cannot deny it. 17 But to keep it from spreading further among the people, let’s
threaten them so that they no longer speak to anyone in this name.” 18 They called
them back and ordered them never to speak or teach in Jesus’ name. 19 Peter and
John answered, “Judge for yourselves whether it is right in God’s sight to obey you
rather than God. 20 We cannot keep from speaking about what we have seen and
heard.” 21 After threatening them again, they let them go. They could find no way to
punish them because all the people were praising God for what had happened. 22 The
man who had received this miraculous healing was over forty years old.

The community’s prayer

23 Once released, they returned to their companions and told them what the chief
priests and elders had said. 24 When they heard it, they raised their voices together
to God: “Sovereign Lord, you made heaven, earth, the sea, and everything in them. 25
You spoke by the Holy Spirit through our ancestor David, your servant: ‘Why did the
nations rage and the peoples plot in vain? 26 The kings of the earth took their stand,
and the rulers gathered together against the Lord and his Anointed One.’ 27 In this
very city, Herod and Pontius Pilate joined with Gentiles and the peoples of Israel
against your holy servant Jesus, whom you anointed. 28 They did what your power
and purpose had determined beforehand would happen. 29 Now, Lord, take notice of
their threats. Enable us, your slaves, 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.” 31 After they prayed, the place where they had
gathered shook. They were all filled with the Holy Spirit and spoke God’s word
boldly.

Unity and shared possessions

32 The believers were united in heart and soul. No one claimed their possessions as
exclusively their own; they shared everything. 33 The apostles bore powerful witness
to the resurrection of the Lord Jesus, and abundant grace was upon them all. 34 No
one among them was in need. Those who owned land or houses sold them and
brought the money 35 and laid it at the apostles’ feet. It was distributed to each
person according to their need. 36 Joseph was a Levite from Cyprus whom the
apostles called Barnabas, meaning Son of Encouragement. 37 He sold a field he
owned, brought the money, and laid it at the apostles’ feet.

Acts 5

Ananias and Sapphira

1 A man named Ananias and his wife Sapphira sold a piece of property. 2 With his
wife's knowledge, he kept some of the money for himself and brought the rest to lay
at the apostles' feet. 3 Peter said, "Ananias, why has Satan filled your heart so that
you lied to the Holy Spirit and kept some of the money from the field for yourself? 4
Wasn't the land yours before it was sold? And after the sale, wasn't the money yours
to use? Why did you plan this in your heart? You have lied to God, not merely to
people." 5 When Ananias heard these words, he fell down and died. Great fear came
over everyone who heard about it. 6 The younger men got up, wrapped his body,
carried him out, and buried him. 7 About three hours later his wife came in, unaware
of what had happened. 8 Peter asked her, "Tell me, is this what you were paid for the
field?" "Yes," she said, "that was the price." 9 Peter said, "Why did the two of you
agree to put the Lord's Spirit to the test? Look, the men who buried your husband
are at the door. They will carry you out too." 10 At once she fell at his feet and died.
When the young men entered, they found her dead. They carried her out and buried
her beside her husband. 11 Great fear came over the whole church and everyone who
heard about these events.

Signs through the apostles

12 The apostles performed many signs and wonders among the people. They all
gathered together in Solomon's Portico. 13 None of the others dared to join them,
though the people held them in great esteem. 14 Still more people were added to the
Lord: large numbers of both men and women. 15 People even carried the sick into the
streets and laid them on beds and mats, hoping that as Peter passed, at least his
shadow might fall on some of them. 16 Crowds came from the towns around
Jerusalem, bringing people who were sick or troubled by unclean spirits. They were
all healed.

Imprisonment, release and testimony

17 Then the high priest and his associates, who belonged to the Sadducean party,
took action, filled with jealousy. 18 They arrested the apostles and put them in the
public jail. 19 During the night an angel of the Lord opened the prison doors and led
them outside. 20 “Go and stand in the temple,” the angel said, “and tell the people the
whole message of this life.” 21 They obeyed, entered the temple at daybreak, and
began to teach. Meanwhile, the high priest and his associates arrived and assembled
the council, the full body of Israel’s elders. They sent to the prison for the apostles. 22
When the officers arrived, they did not find them in the prison. They went back and
reported: 23 “The prison was securely locked, with guards at the doors. But when we
opened it, there was no one inside.” 24 The captain of the temple guard and the chief
priests were puzzled by this report and wondered what would come of it. 25 Then
someone came and told them, “The men you put in prison are in the temple, teaching
the people!” 26 The captain and the officers went and brought them back without
force. They were afraid the people might stone them. 27 They brought the apostles
before the council. The high priest questioned them: 28 “We gave you strict orders
not to teach in this name. Yet you have filled Jerusalem with your teaching, and you
want to hold us responsible for this man’s death.” 29 Peter and the apostles replied,
“We must obey God rather than human beings. 30 The God of our ancestors raised
Jesus, whom you killed by hanging him on a tree. 31 God exalted him to his right hand
as leader and savior, to grant Israel repentance and forgiveness of sins. 32 We are
witnesses to these things, as is the Holy Spirit whom God has given to those who
obey him.”

Gamaliel’s advice

33 They were furious when they heard this and wanted to put the apostles to death. 34
Then Gamaliel stood up in the council. He was a Pharisee and a teacher of the law
whom all the people respected. He ordered the men to be taken outside for a short
time. 35 He said, “Men of Israel, take care over what you intend to do to these men. 36
Some time ago Theudas appeared, claiming to be someone important. About four
hundred men joined him. He was killed, his followers broke up, and their movement
came to nothing. 37 After him, Judas the Galilean appeared during the census and led
people to follow him in revolt. He too perished, and all his followers were scattered.
38 So now I tell you: leave these men alone. Let them go. If this plan or movement is
of human origin, it will collapse. 39 But if it comes from God, you will not be able to
overthrow them. You might even find yourselves fighting against God.” They
accepted his advice. 40 They called the apostles in, had them beaten, and ordered
them not to speak in Jesus’ name. Then they released them. 41 The apostles left the
council rejoicing that they had been counted worthy to suffer disgrace for the name.
42 Every day, in the temple and from house to house, they continued teaching and
proclaiming the good news that Jesus is the Messiah.

Acts 6

The seven are chosen

1 As the number of disciples grew, the Greek-speaking Jews complained against the
Hebrew-speaking Jews because their widows were being overlooked in the daily
distribution. 2 The Twelve called all the disciples together and said, “It would not be
right for us to neglect God’s word in order to wait on tables. 3 Brothers, choose seven
men from among you who are well respected and full of the Spirit and wisdom. We
will put them in charge of this task. 4 We will devote ourselves to prayer and to the
ministry of the word.” 5 The whole gathering welcomed the proposal. They chose
Stephen, a man full of faith and the Holy Spirit, along with Philip, Prochorus,
Nicanor, Timon, Parmenas, and Nicolaus, a convert from Antioch. 6 They presented
these men to the apostles, who prayed and laid their hands on them. 7 God’s word
continued to spread, and the number of disciples in Jerusalem grew rapidly. Many
priests also became obedient to the faith.

Stephen before the council

8 Stephen, full of grace and power, performed great wonders and signs among the
people. 9 Some members of the synagogue known as the Freedmen’s, along with
Cyrenians, Alexandrians, and people from Cilicia and Asia, began debating with
Stephen. 10 But they could not stand against the wisdom and the Spirit with which he
spoke. 11 Then they secretly persuaded some men to say, “We heard him speaking
blasphemously against Moses and God.” 12 They stirred up the people, the elders,
and the scribes. They came upon Stephen, seized him, and brought him before the
council. 13 They brought forward false witnesses who said, “This man never stops
speaking against the holy place and the law. 14 We have heard him say that this Jesus
of Nazareth will destroy this place and change the customs Moses handed down to
us.” 15 Everyone seated in the council looked intently at Stephen and saw that his
face was like an angel’s.

Acts 7

Abraham and the covenant

1 The high priest asked, “Are these charges true?” 2 Stephen answered, “Brothers
and fathers, listen. The God of glory appeared to our ancestor Abraham in
Mesopotamia, before he settled in Haran. 3 He told him, ‘Leave your country and
your relatives, and come to the land I will show you.’ 4 He left the land of the
Chaldeans and settled in Haran. After his father died, God moved him from there to
this land where you now live. 5 God gave him no inheritance here, not even a foot of
ground. Yet he promised to give the land to him and to his descendants, even though
Abraham had no child. 6 God told him that his descendants would live as foreigners
in another land, where they would be enslaved and mistreated for four hundred
years. 7 ‘I will judge the nation that enslaves them,’ God said, ‘and afterward they
will come out and worship me in this place.’ 8 God gave Abraham the covenant of
circumcision. Abraham became Isaac’s father and circumcised him on the eighth day.
Isaac became Jacob’s father, and Jacob became the father of the twelve patriarchs.

Joseph and the move to Egypt

9 The patriarchs became jealous of Joseph and sold him into Egypt. But God was with
him 10 and rescued him from all his troubles. God gave him favor and wisdom before
Pharaoh, king of Egypt, and Pharaoh put him in charge of Egypt and his entire
household. 11 Then famine struck all Egypt and Canaan, bringing great suffering, and
our ancestors could find no food. 12 When Jacob heard there was grain in Egypt, he
sent our ancestors there on their first visit. 13 On their second visit Joseph revealed
his identity to his brothers, and Pharaoh learned about Joseph’s family. 14 Joseph sent
for his father Jacob and the whole family, seventy-five people in all. 15 Jacob went
down to Egypt, where he and our ancestors died. 16 Their bodies were brought back
to Shechem and placed in the tomb Abraham had bought with silver from Hamor’s
sons in Shechem.

Moses before his flight to Midian

17 As the time approached for God to fulfill his promise to Abraham, the people
increased in number in Egypt. 18 Then another king rose to power in Egypt who did
not know Joseph. 19 He dealt deceitfully with our people and oppressed our
ancestors, forcing them to abandon their infants so they would not live. 20 Moses was
born at that time and was beautiful in God’s sight. For three months he was cared for
in his father’s home. 21 When he was left outside, Pharaoh’s daughter took him in and
raised him as her own son. 22 Moses was taught all the wisdom of Egypt and became
powerful in speech and action. 23 When he was forty years old, he decided to visit his
own people, the Israelites. 24 He saw one of them being mistreated and came to his
defense, striking down the Egyptian who was oppressing him. 25 Moses thought his
own people would understand that God was using him to deliver them, but they did
not. 26 The next day he came upon two of them fighting and tried to make peace.
‘Men, you are brothers,’ he said. ‘Why are you hurting each other?’ 27 But the man
who was mistreating the other pushed Moses away. ‘Who made you our ruler and
judge? 28 Do you want to kill me as you killed the Egyptian yesterday?’ 29 When he
heard this, Moses fled. He lived as a foreigner in Midian, where he became the father
of two sons.

Moses’ calling, the exodus and idolatry

30 Forty years later, an angel appeared to him in the wilderness near Mount Sinai, in
a flame rising from a burning bush. 31 Moses was amazed by what he saw. As he
went closer to examine it, he heard the Lord’s voice: 32 ‘I am the God of your
ancestors, the God of Abraham, Isaac, and Jacob.’ Moses trembled and did not dare
to look. 33 The Lord told him, ‘Take off your sandals, for you are standing on holy
ground. 34 I have seen how my people are oppressed in Egypt and have heard their
groaning. I have come down to rescue them. Now come; I will send you to Egypt.’ 35
This is the Moses they rejected when they asked, ‘Who made you ruler and judge?’
God sent him as ruler and deliverer, with the help of the angel who appeared to him
in the bush. 36 He led them out and performed wonders and signs in Egypt, at the
Red Sea, and during forty years in the wilderness. 37 This is the Moses who told the
Israelites, ‘God will raise up a prophet like me from among your own people.’ 38 He
was with the assembly in the wilderness, with the angel who spoke to him on Mount
Sinai, and with our ancestors. He received living words to pass on to us. 39 Our
ancestors refused to obey him. They rejected him and turned back to Egypt in their
hearts. 40 They told Aaron, ‘Make us gods to lead us. As for this Moses who brought
us out of Egypt, we don’t know what has happened to him.’ 41 They made a calf,
sacrificed to the idol, and celebrated what their own hands had made. 42 But God
turned away and gave them over to worship the heavenly host. As the book of the
prophets says, ‘Was it to me that you offered sacrifices and offerings during those
forty years in the wilderness, people of Israel? 43 You carried the tent of Moloch and
the star of the god Rephan, images you had made to worship. I will send you into
exile beyond Babylon.’

The tabernacle and the temple

44 Our ancestors had the tent of testimony in the wilderness. God had told Moses to
make it according to the pattern he had seen. 45 Our ancestors inherited the tent and
brought it in with Joshua as they took the land of the nations God drove out before
them. It remained until David’s time. 46 David found favor with God and asked to
provide a dwelling for the God of Jacob. 47 It was Solomon who built him a house. 48
Yet the Most High does not live in buildings made by human hands. As the prophet
says: 49 ‘Heaven is my throne, and the earth is my footstool. What house could you
build for me, says the Lord, and where would I rest? 50 Didn’t my own hand make all
these things?’

Stephen confronts his hearers

51 You stubborn people, with hearts and ears uncircumcised! You always resist the
Holy Spirit, just as your ancestors did. 52 Which prophet did your ancestors not
persecute? They killed those who foretold the coming of the Righteous One, and now
you have betrayed and murdered him. 53 You received the law as delivered through
angels, yet you did not obey it.”

The martyrdom of Stephen

54 Hearing this, they were furious and gnashed their teeth at him. 55 But Stephen,
full of the Holy Spirit, looked intently into heaven. He saw God’s glory and Jesus
standing at God’s right hand. 56 He said, “Look, I see heaven open and the Son of
Man standing at God’s right hand!” 57 They shouted loudly, covered their ears, and
rushed at him all together. 58 They drove him out of the city and began to stone him.
The witnesses laid their cloaks at the feet of a young man named Saul. 59 As they
stoned him, Stephen prayed, “Lord Jesus, receive my spirit.” 60 He fell to his knees
and cried out, “Lord, do not hold this sin against them!” After saying this, he died.

Acts 8

Persecution of the church

1 Saul approved of Stephen’s killing. That day severe persecution broke out against
the church in Jerusalem. Everyone except the apostles was scattered through Judea
and Samaria. 2 Devout men buried Stephen and mourned deeply for him. 3 Saul
devastated the church. He went from house to house, dragged away men and
women, and had them imprisoned.

Philip and Simon in Samaria

4 The scattered believers traveled from place to place, spreading the good news. 5
Philip went down to the city of Samaria and proclaimed the Messiah to its people. 6
The crowds listened closely to Philip as they heard him speak and saw the signs he
performed. 7 Unclean spirits came out of many people with loud cries, and many who
were paralyzed or unable to walk were healed. 8 There was great joy in that city. 9 A
man named Simon had been practicing magic in the city and astonishing the people
of Samaria. He claimed to be someone great. 10 Everyone, from the least to the
greatest, listened to him. They said, ‘This man is the power of God known as the
Great Power.’ 11 They listened to him because his magic had astonished them for a
long time. 12 But when they believed Philip’s good news about God’s kingdom and the
name of Jesus Christ, men and women alike were baptized. 13 Simon himself also
believed and was baptized. He stayed close to Philip, amazed at the signs and great
miracles he saw.

The apostles in Samaria

14 When the apostles in Jerusalem heard that Samaria had accepted God’s word, they
sent Peter and John there. 15 Peter and John went down and prayed that the people
would receive the Holy Spirit. 16 The Spirit had not yet come upon any of them. They
had only been baptized in the name of the Lord Jesus. 17 Peter and John then laid
their hands on them, and they received the Holy Spirit. 18 When Simon saw that the
Spirit was given when the apostles laid their hands on people, he offered them
money. 19 ‘Give me this power too,’ he said, ‘so that anyone I lay my hands on will
receive the Holy Spirit.’ 20 Peter told him, ‘May you perish with your money! You
thought you could buy God’s gift. 21 You have no part or share in this, because your
heart is not right with God. 22 Turn away from this wickedness and pray to the Lord.
Perhaps he will forgive the intention of your heart. 23 I see that you are full of bitter
poison and bound by wrongdoing.’ 24 Simon answered, ‘Pray to the Lord for me
yourselves, so that none of what you have said happens to me.’ 25 After bearing
witness and speaking the Lord’s word, Peter and John headed back to Jerusalem,
spreading the good news in many Samaritan villages.

Philip and the Ethiopian eunuch

26 An angel of the Lord told Philip, ‘Get up and go south to the road from Jerusalem
down to Gaza.’ This is the desert road. 27 Philip set out. An Ethiopian eunuch, a high
official in charge of the entire treasury of Candace, queen of the Ethiopians, had
come to Jerusalem to worship. 28 He was on his way home, sitting in his chariot and
reading the prophet Isaiah. 29 The Spirit told Philip, ‘Go over and stay close to that
chariot.’ 30 Philip ran up and heard him reading the prophet Isaiah. ‘Do you
understand what you are reading?’ he asked. 31 ‘How can I, unless someone guides
me?’ he answered. He invited Philip to climb up and sit beside him. 32 The passage of
scripture he was reading said: ‘He was led like a sheep to slaughter. As a lamb is
silent before its shearer, he does not open his mouth. 33 In his humiliation he was
denied justice. Who can speak of his descendants? For his life is taken from the
earth.’ 34 The eunuch asked Philip, ‘Please tell me, who is the prophet speaking
about—himself or someone else?’ 35 Philip began with that passage of scripture and
told him the good news about Jesus. 36 As they traveled along the road, they came to
some water. ‘Look, there’s water!’ the eunuch said. ‘What is keeping me from being
baptized?’ 37† Philip said, “If you believe with all your heart, you may.” He answered,
“I believe that Jesus Christ is the Son of God.” 38 He ordered the chariot to stop.
Philip and the eunuch both 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. The
eunuch did not see him again and continued on his way with joy. 40 Philip appeared
at Azotus. As he traveled on, he spread the good news in every town until he reached
Caesarea.

Acts 9

The appearance to Saul on the road

1 Saul was still breathing murderous threats against the Lord's disciples. He went to
the high priest 2 and asked for letters to the synagogues in Damascus, authorizing
him to bring back to Jerusalem in chains anyone he found who belonged to the Way,
men and women alike. 3 As he approached Damascus on his journey, a light from
heaven suddenly flashed around him. 4 He fell to the ground and heard a voice say,
'Saul, Saul, why are you persecuting me?' 5 'Who are you, Lord?' Saul asked. 'I am
Jesus, whom you are persecuting,' the voice replied. 6 'Now get up and go into the
city. You will be told what you must do.' 7 The men traveling with Saul stood
speechless. They heard the voice but saw no one. 8 Saul got up from the ground. His
eyes were open, but he could see nothing, so they led him by the hand into
Damascus. 9 For three days he could not see, and he neither ate nor drank.

Ananias and Saul

10 There was a disciple in Damascus named Ananias. The Lord spoke to him in a
vision: 'Ananias!' 'Here I am, Lord,' he answered. 11 The Lord told him, 'Go to the
street called Straight. At Judas's house, ask for a man from Tarsus named Saul. He is
praying, 12 and in a vision he has seen a man named Ananias come in and lay his
hands on him to restore his sight.' 13 Ananias answered, 'Lord, many people have told
me about this man and all the harm he has done to your people in Jerusalem. 14 He
has come here with authority from the chief priests to arrest everyone who calls on
your name.' 15 The Lord told him, 'Go. I have chosen this man as my instrument to
carry my name to the nations, kings, and the people of Israel. 16 I will show him how
much he must suffer for my name.' 17 Ananias went to the house and laid his hands
on Saul. 'Brother Saul,' he said, 'the Lord Jesus, who appeared to you on your way
here, has sent me so that you may see again and be filled with the Holy Spirit.' 18 At
once something like scales fell from Saul's eyes, and he could see again. He got up
and was baptized. 19 After eating, he regained his strength. Saul spent several days
with the disciples in Damascus.

Saul in Damascus and Jerusalem

20 At once he began proclaiming in the synagogues that Jesus is the Son of God. 21
Everyone who heard him was astonished. ‘Isn’t this the man who attacked those in
Jerusalem who call on this name?’ they asked. ‘Didn’t he come here to take them in
chains to the chief priests?’ 22 Saul grew more powerful in his proclamation and
confounded the Jews in Damascus by demonstrating that Jesus is the Messiah. 23
After some time, the Jews plotted to kill Saul. 24 Saul learned of their plot. They kept
watch at the gates day and night, intending to kill him. 25 His disciples took him at
night and lowered him in a basket through an opening in the wall. 26 When Saul
reached Jerusalem, he tried to join the disciples. They were all afraid of him and did
not believe that he was a disciple. 27 Barnabas took Saul to the apostles. He told
them that Saul had seen the Lord on the road, that the Lord had spoken to him, and
that Saul had spoken boldly in Jesus’ name in Damascus. 28 Saul stayed with them
and moved freely about Jerusalem, speaking boldly in the Lord’s name. 29 He spoke
and debated with the Greek-speaking Jews, who tried to kill him. 30 When the
believers learned of this, they took Saul down to Caesarea and sent him on to Tarsus.
31 The church throughout Judea, Galilee, and Samaria enjoyed peace and grew
stronger. It lived in reverence for the Lord and grew in number with the Holy Spirit’s
encouragement.

Aeneas is healed

32 As Peter traveled among all the believers, he also went down to visit God’s people
in Lydda. 33 There he found a man named Aeneas, who was paralyzed and had been
confined to bed for eight years. 34 Peter told him, ‘Aeneas, Jesus Christ heals you. Get
up and make your bed.’ He got up at once. 35 Everyone living in Lydda and Sharon
saw him, and they turned to the Lord.

Tabitha is raised

36 In Joppa there was a disciple named Tabitha, whose name in Greek is Dorcas. She
was always doing good and helping those in need. 37 At that time she became ill and
died. They washed her body and laid it in an upstairs room. 38 Lydda was near Joppa.
When the disciples heard that Peter was there, they sent two men to urge him,
‘Please come to us without delay.’ 39 Peter went with them. When he arrived, they
took him upstairs. All the widows gathered around him in tears, showing him the
tunics and cloaks Dorcas had made while she was still with them. 40 Peter sent
everyone out, knelt down, and prayed. Then he turned toward the body and said,
‘Tabitha, get up.’ She opened her eyes, saw Peter, and sat up. 41 He took her hand
and helped her stand. Then he called in the believers and the widows and presented
her alive. 42 The news spread throughout Joppa, and many believed in the Lord. 43
Peter stayed in Joppa for some time with a tanner named Simon.

Acts 10

Cornelius receives instructions

1 In Caesarea there was a man named Cornelius, a centurion in the Italian Cohort. 2
He and his whole household revered God. He gave generously to people in need and
prayed to God regularly. 3 At about three in the afternoon, he clearly saw an angel of
God in a vision. The angel came to him and said, ‘Cornelius!’ 4 Cornelius stared at
him in fear. ‘What is it, sir?’ he asked. The angel answered, ‘God has remembered
your prayers and your gifts to those in need. 5 Now send men to Joppa to bring back
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 left, Cornelius called two household
servants and a devout soldier who served him. 8 He explained everything to them and
sent them to Joppa.

Peter’s vision

9 Around noon the next day, while the men were traveling and nearing the city, Peter
went up to the roof to pray. 10 He became hungry and wanted something to eat.
While the food was being prepared, he fell into a trance. 11 He saw heaven open and
something like a large sheet being lowered to the ground by its four corners. 12 It
held all kinds of four-footed animals, reptiles, and birds. 13 A voice told him, ‘Get up,
Peter. Kill and eat.’ 14 ‘Certainly not, Lord!’ Peter replied. ‘I have never eaten
anything defiled or unclean.’ 15 The voice spoke a second time: ‘Do not call defiled
what God has made clean.’ 16 This happened three times, and then the sheet was
taken straight back up into heaven.

Cornelius’s messengers

17 While Peter was puzzling over the meaning of the vision, the men Cornelius had
sent found Simon’s house and arrived at the gate. 18 They called out and asked
whether Simon, known as Peter, was staying there. 19 While Peter was thinking
about the vision, the Spirit told him, ‘Some men are looking for you. 20 Get up, go
downstairs, and go with them without hesitation. I have sent them.’ 21 Peter went
down to the men. ‘I am the man you are looking for,’ he said. ‘Why have you come?’
22 They answered, ‘Cornelius the centurion is a righteous man who reveres God and
is well regarded by the whole Jewish people. A holy angel told him to invite you to his
house and hear what you have to say.’ 23 Peter invited them in to stay. The next day
he set out with them, accompanied by some believers from Joppa.

The meeting in Caesarea

24 They reached Caesarea the following day. Cornelius was waiting for them with the
relatives and close friends he had gathered. 25 As Peter entered, Cornelius met him
and fell at his feet in reverence. 26 Peter helped him up. ‘Stand up,’ he said. ‘I am
human too.’ 27 As he talked with Cornelius, Peter went inside and found a large
gathering. 28 He told them, ‘You know that a Jew is forbidden to associate with or
visit a Gentile. But God has shown me that I must not call any person defiled or
unclean. 29 That is why I came without objection when you sent for me. Now tell me
why you asked me to come.’ 30 Cornelius answered, ‘Three days ago at this time,
about three in the afternoon, I was praying in my house when a man in shining
clothes stood before me. 31 He said, “Cornelius, God has heard your prayer and
remembered your gifts to those in need. 32 Send to Joppa for Simon, known as Peter.
He is staying by the sea at the house of Simon the tanner.” 33 I sent for you
immediately, and you were kind to come. We are all here before God, ready to hear
everything the Lord has instructed you to tell us.’

Peter’s speech in Cornelius’s house

34 Peter began to speak. ‘Now I truly understand that God shows no favoritism. 35 In
every nation, anyone who reveres him and does what is right is welcome to him. 36
God sent his message to the people of Israel, announcing peace through Jesus Christ,
who is Lord of all. 37 You know what happened throughout Judea, starting in Galilee
after John proclaimed baptism. 38 God anointed Jesus of Nazareth with the Holy
Spirit and power. He went about doing good and healing everyone oppressed by the
devil, because God was with him. 39 We witnessed everything he did in the land of
the Jews and in Jerusalem. They killed him by hanging him on a tree. 40 God raised
him on the third day and allowed him to be seen, 41 not by everyone, but by witnesses
God had chosen beforehand: by us, who ate and drank with him after he rose from
the dead. 42 He commanded us to proclaim to the people and testify that God has
appointed him judge of the living and the dead. 43 All the prophets testify about him:
everyone who believes in him receives forgiveness of sins through his name.’

The Holy Spirit comes upon the Gentiles

44 While Peter was still speaking, the Holy Spirit came upon everyone listening to the
message. 45 The Jewish believers who had come with Peter were astonished that the
gift of the Holy Spirit had been poured out on Gentiles too. 46 They heard them
speaking in tongues and praising God. Then Peter said, 47 ‘Surely no one can refuse
these people the water for baptism! They have received the Holy Spirit just as we
have.’ 48 He ordered that they be baptized in the name of Jesus Christ. Then they
asked him to stay for several days.

Acts 11

Peter explains the baptism of the Gentiles

1 The apostles and believers throughout Judea heard that Gentiles too had accepted
God's word. 2 When Peter returned to Jerusalem, the circumcised believers criticized
him. 3 'You went into the home of uncircumcised men and ate with them,' they said. 4
Peter explained what had happened, step by step: 5 'I was praying in Joppa when I
fell into a trance and saw a vision. Something like a large sheet was being lowered
from heaven by its four corners, and it came down to me. 6 I looked closely and saw
four-footed animals, wild beasts, reptiles, and birds. 7 I heard a voice tell me, "Get
up, Peter. Kill and eat." 8 I replied, "Certainly not, Lord! Nothing defiled or unclean
has ever entered my mouth." 9 The voice answered from heaven a second time, "Do
not call defiled what God has made clean." 10 This happened three times, and then
everything was drawn back up into heaven. 11 At that very moment three men sent to
me from Caesarea arrived at the house where we were staying. 12 The Spirit told me
to go with them without hesitation. These six believers came with me, and we went
into the man's house. 13 He told us that an angel had stood in his house and said,
"Send to Joppa for Simon, known as Peter. 14 He will bring you a message through
which you and your whole household will be saved." 15 As I began speaking, the Holy
Spirit came upon them just as on us at the beginning. 16 I remembered what the Lord
had said: "John baptized with water, but you will be baptized with the Holy Spirit." 17
If God gave them the same gift he gave us when we believed in the Lord Jesus Christ,
who was I to stand in God's way?' 18 When they heard this, they stopped objecting
and praised God. 'Then God has given Gentiles too the repentance that leads to life!'
they said.

The church in Antioch

19 The believers scattered by the persecution over Stephen traveled as far as
Phoenicia, Cyprus, and Antioch. They spoke the message only to Jews. 20 Some men
from Cyprus and Cyrene came to Antioch and spoke to Greek-speaking people as
well, announcing the good news of the Lord Jesus. 21 The Lord's power was with
them, and many people believed and turned to the Lord. 22 News of this reached the
church in Jerusalem, which sent Barnabas to Antioch. 23 When Barnabas arrived and
saw God's grace at work, he was glad. He urged everyone to remain faithful to the
Lord with wholehearted resolve. 24 He was a good man, full of the Holy Spirit and
faith, and many people were brought to the Lord. 25 Barnabas went to Tarsus to look
for Saul. 26 When he found him, he brought him to Antioch. For a full year the two
met with the church and taught many people. It was in Antioch that the disciples
were first called Christians.

Relief during the famine

27 During that time some prophets came from Jerusalem to Antioch. 28 One of them,
named Agabus, stood up and predicted through the Spirit that a severe famine would
strike the whole inhabited world. This happened during Claudius's reign. 29 The
disciples decided to send help to the believers in Judea, each giving according to
their means. 30 They did so, sending their gift to the elders through Barnabas and
Saul.

Acts 12

Herod’s persecution

1 About that time King Herod began persecuting some members of the church. 2 He
had James, John’s brother, killed with a sword. 3 When he saw that this pleased the
Jews, he had Peter arrested too. This was during the Festival of Unleavened Bread. 4
He put Peter in prison under the guard of four squads of four soldiers. He intended to
bring him before the people after Passover. 5 While Peter was kept in prison, the
church prayed earnestly to God for him.

Peter is released

6 The night before Herod was to bring him out, Peter slept between two soldiers,
bound with two chains. Guards watched the prison door. 7 Suddenly an angel of the
Lord stood there, and light filled the cell. He struck Peter on the side and woke him.
‘Get up quickly,’ he said, and the chains fell from Peter’s hands. 8 The angel told him,
‘Fasten your belt and put on your sandals.’ Peter did so. Then the angel said, ‘Put on
your cloak and follow me.’ 9 Peter followed him out. He did not realize that what the
angel was doing was real; he thought he was seeing a vision. 10 They passed the first
and second guard posts and reached the iron gate leading into the city. It opened by
itself. They went out and along one street, and suddenly the angel left him. 11 When
Peter came to his senses, he said, ‘Now I know for certain that the Lord sent his
angel and rescued me from Herod’s power and from everything the Jewish people
expected to happen.’ 12 Once he understood what had happened, he went to the
house of Mary, the mother of John Mark. Many people had gathered there to pray. 13
He knocked at the outer door, and a servant girl named Rhoda came to answer. 14
She recognized Peter’s voice and was so joyful that she ran back inside without
opening the door. She announced that Peter was standing outside. 15 ‘You’re out of
your mind,’ they told her. She insisted that it was true, and they said, ‘It must be his
angel.’ 16 Peter kept knocking. When they opened the door and saw him, they were
astonished. 17 He motioned for silence and told them how the Lord had brought him
out of prison. ‘Tell James and the other believers,’ he said. Then he left for another
place. 18 At daybreak the soldiers were in great confusion over what had happened to
Peter. 19 Herod had Peter searched for, but he was not found. He questioned the
guards and ordered them taken away for execution. Then he left Judea and stayed in
Caesarea.

Herod’s death

20 Herod was angry with Tyre and Sidon. Their people approached him together, won
the support of Blastus, who managed the king’s private chambers, and asked for
peace. Their country depended on the king’s territory for food. 21 On the appointed
day, Herod dressed in his royal robes, took his seat on the platform, and addressed
the people. 22 The crowd shouted, ‘The voice of a god, not a man!’ 23 At once an angel
of the Lord struck him because he did not give God the glory. He was eaten by worms
and died.

The word spreads and the messengers return

24 God’s word continued to spread and reach more people. 25 After completing their
mission to Jerusalem, Barnabas and Saul returned, bringing John Mark with them.

Acts 13

Barnabas and Saul are sent out

1 The church in Antioch had prophets and teachers: Barnabas, Simeon called Niger,
Lucius of Cyrene, Manaen, who had grown up with Herod the tetrarch, and Saul. 2 As
they worshiped the Lord and fasted, the Holy Spirit said, ‘Set apart Barnabas and
Saul for me, for the work I have called them to do.’ 3 After fasting and praying, they
laid their hands on Barnabas and Saul and sent them on their way.

Cyprus and Elymas

4 Sent out by the Holy Spirit, they went down to Seleucia and sailed from there to
Cyprus. 5 At Salamis they proclaimed God’s word in the Jewish synagogues. John was
with them as their assistant. 6 They traveled across the island to Paphos. There they
met a Jewish magician and false prophet named Bar-Jesus. 7 He was associated with
the proconsul Sergius Paulus, an intelligent man. The proconsul summoned Barnabas
and Saul because he wanted to hear God’s word. 8 Elymas the magician—that is the
meaning of his name—opposed them and tried to turn the proconsul away from the
faith. 9 Then Saul, who was also called Paul, filled with the Holy Spirit, fixed his eyes
on him 10 and said, ‘You are full of deceit and malice, a son of the devil and an enemy
of everything right! Will you never stop twisting the Lord’s straight paths? 11 Now
the Lord’s hand is against you. You will be blind for a time, unable to see the sun.’ At
once mist and darkness came over him, and he groped about looking for someone to
lead him by the hand. 12 When the proconsul saw what had happened, he believed.
He was amazed at the teaching about the Lord.

Israel’s history in Paul’s speech

13 Paul and his companions sailed from Paphos to Perga in Pamphylia. John left them
there and returned to Jerusalem. 14 They continued from Perga to Pisidian Antioch.
On the Sabbath they entered the synagogue and sat down. 15 After the reading from
the Law and the Prophets, the synagogue leaders sent them a message: ‘Brothers, if
you have a word of encouragement for the people, please speak.’ 16 Paul stood up
and raised his hand for attention. ‘Fellow Israelites and all who worship God, listen to
me. 17 The God of our people Israel chose our ancestors. He made the people great
while they lived as foreigners in Egypt, and brought them out by his mighty power. 18
He put up with their behavior in the wilderness for about forty years. 19 He
overthrew seven nations in Canaan and gave their land to his people as their
inheritance. 20 All this took about four hundred and fifty years. Afterward he gave
them judges until the time of the prophet Samuel. 21 Then they asked for a king, and
God gave them Saul, son of Kish, from the tribe of Benjamin, for forty years. 22 After
removing Saul, God made David their king. He testified about him, “I have found
David, Jesse’s son, a man after my own heart. He will do everything I want.” 23 From
David’s descendants, God brought Israel a Savior, Jesus, just as he had promised. 24
Before Jesus came, John proclaimed a baptism of repentance to all the people of
Israel. 25 As John was finishing his work, he said, “Who do you think I am? I am not
the one. Someone is coming after me, and I am not worthy even to untie his sandal.”

The good news and a warning

26 Brothers, descendants of Abraham, and all among you who worship God, this
message of salvation has been sent to us. 27 The people of Jerusalem and their rulers
did not recognize Jesus or understand the words of the prophets read every Sabbath.
Yet by condemning him, they fulfilled those words. 28 Although they found no
grounds for a death sentence, they asked Pilate to have him killed. 29 After carrying
out everything written about him, they took him down from the cross and laid him in
a tomb. 30 But God raised him from the dead. 31 For many days he appeared to those
who had traveled with him from Galilee to Jerusalem. They are now his witnesses to
the people. 32 We bring you the good news about the promise made to our ancestors:
33 God has fulfilled it for our children by raising up Jesus. As the second psalm says,
“You are my Son; today I have become your Father.” 34 God raised him from the
dead, never to return to decay. He spoke of this when he said, “I will give you the
sacred blessings faithfully promised to David.” 35 So he says elsewhere, “You will not
let your Holy One undergo decay.” 36 David served God’s purpose in his own
generation. Then he died, was buried with his ancestors, and his body decayed. 37
But the one God raised did not undergo decay. 38 Understand this, brothers:
forgiveness of sins is announced to you through Jesus. Everything from which the law
of Moses could not set you free— 39 everyone who believes is freed from it through
him. 40 Take care, then, that what the prophets said does not happen to you: 41
“Look, you scoffers! Be amazed and perish! I am doing something in your days that
you would never believe, even if someone told you about it.”’

The response in Pisidian Antioch

42 As Paul and Barnabas were leaving, the people asked them to speak about these
things again the next Sabbath. 43 When the synagogue meeting ended, many Jews
and devout converts to Judaism followed Paul and Barnabas. The two spoke with
them and urged them to remain in God’s grace. 44 The next Sabbath almost the
entire city gathered to hear the Lord’s message. 45 When the Jews saw the crowds,
they became jealous. They argued against Paul’s words and spoke abusively. 46 Paul
and Barnabas spoke out boldly: ‘God’s word had to be spoken to you first. Since you
reject it and judge yourselves unworthy of eternal life, we are now turning to the
Gentiles. 47 This is what the Lord has commanded us: “I have made you a light for the
nations, to bring salvation to the ends of the earth.”’ 48 When the Gentiles heard this,
they rejoiced and praised the Lord’s message. All who had been appointed to eternal
life believed. 49 The Lord’s message spread throughout the region. 50 But the Jews
stirred up the prominent women who worshiped God and the city’s leading men.
They started a persecution against Paul and Barnabas and drove them out of the
district. 51 Paul and Barnabas shook the dust off their feet as a sign against them and
went to Iconium. 52 The disciples were filled with joy and the Holy Spirit.

Acts 14

Iconium

1 In Iconium they went into the Jewish synagogue together. They spoke so effectively
that many Jews and Greeks believed. 2 The Jews who refused to believe stirred up the
Gentiles and turned them against the believers. 3 They stayed for a long time,
speaking boldly and relying on the Lord. He confirmed the message of his grace by
enabling them to perform signs and wonders. 4 The city was divided. Some sided with
the Jews, others with the apostles. 5 Then Gentiles and Jews, together with their
leaders, made an attempt to attack and stone them. 6 When Paul and Barnabas
learned of it, they fled to Lystra and Derbe, cities in Lycaonia, and the surrounding
countryside. 7 There they continued to proclaim the good news.

Lystra

8 In Lystra there was a man who could not use his feet. He had been unable to walk
from birth and had never taken a step. 9 He was listening to Paul speak. Paul looked
closely at him and saw that he had faith to be healed. 10 Paul called out, ‘Stand up
straight on your feet!’ The man jumped up and began to walk. 11 When the crowds
saw what Paul had done, they shouted in Lycaonian, ‘The gods have come down to us
in human form!’ 12 They called Barnabas Zeus, and Paul Hermes because he was
doing most of the speaking. 13 The priest of Zeus, whose temple was outside the city,
brought bulls and garlands to the gates. He and the crowds wanted to offer a
sacrifice. 14 When Barnabas and Paul, the apostles, heard what was happening, they
tore their clothes and rushed into the crowd, shouting 15 ‘Why are you doing this? We
are human beings just like you! We bring you good news: turn away from these
worthless things to the living God, who made heaven, earth, the sea, and everything
in them. 16 In past generations he allowed all nations to follow their own ways. 17 Yet
he never left himself without a witness. He has shown his goodness by giving you
rain from heaven and fruitful seasons, satisfying you with food and filling your hearts
with joy.’ 18 Even with these words, they could hardly stop the crowds from offering
sacrifices to them. 19 Then Jews arrived from Antioch and Iconium and won the
crowds over. They stoned Paul and dragged him out of the city, thinking he was dead.
20 The disciples gathered around Paul, and he got up and went back into the city. The
next day he left for Derbe with Barnabas.

The return journey and strengthening the churches

21 They proclaimed the good news in Derbe and made many disciples. Then they
returned to Lystra, Iconium, and Antioch. 22 They strengthened the disciples and
encouraged them to remain faithful. ‘We must pass through many hardships to enter
God’s kingdom,’ they said. 23 They appointed elders in each church. After prayer and
fasting, they entrusted them to the Lord in whom they had put their trust. 24 They
traveled through Pisidia to Pamphylia. 25 After proclaiming the message in Perga,
they went down to Attalia. 26 From Attalia they sailed back to Antioch, where they
had been entrusted to God’s grace for the work they had now completed. 27 They
gathered the church and reported everything God had done through them, and how
he had opened the door of faith to the Gentiles. 28 They stayed with the disciples for a
long time.

Acts 15

The dispute about circumcision

1 Some men came from Judea and began teaching the believers, ‘You cannot be saved
unless you are circumcised according to the custom of Moses.’ 2 Paul and Barnabas
strongly disputed this teaching. The church appointed them and some other believers
to go to Jerusalem and discuss the question with the apostles and elders. 3 The
church sent them on their way. As they traveled through Phoenicia and Samaria, they
told how the Gentiles had turned to God. This brought great joy to all the believers. 4
In Jerusalem the church, the apostles, and the elders welcomed them. They reported
everything God had done through them. 5 Some believers who belonged to the
Pharisees stood up and said, ‘The Gentiles must be circumcised and instructed to
keep the law of Moses.’

The council of the apostles

6 The apostles and elders met to consider the question. 7 After a long discussion,
Peter stood up. ‘Brothers,’ he said, ‘you know that some time ago God chose me from
among you so that the Gentiles would hear the good news from me and believe. 8 God
knows the human heart. He showed his acceptance of them by giving them the Holy
Spirit, just as he gave the Spirit to us. 9 He made no distinction between us and them.
He purified their hearts through faith. 10 Why, then, are you testing God by placing a
yoke on the disciples’ necks that neither our ancestors nor we have been able to
carry? 11 We believe that we are saved through the grace of the Lord Jesus, just as
they are.’ 12 The whole gathering fell silent as Barnabas and Paul described the signs
and wonders God had done through them among the Gentiles. 13 When they finished
speaking, James said, ‘Brothers, listen to me. 14 Simeon has described how God first
turned his attention to the Gentiles, taking from them a people for himself. 15 The
words of the prophets agree with this, as scripture says: 16 “After this I will return
and rebuild David’s fallen tent. I will rebuild its ruins and set it up again, 17 so that
the rest of humanity may seek the Lord, and all the nations who bear my name, says
the Lord, who has made these things 18 known from long ago.” 19 My judgment is
that we should not make things difficult for Gentiles who are turning to God. 20 We
should write and tell them to abstain from food polluted by idols, sexual immorality,
meat from strangled animals, and blood. 21 For generations Moses has been
proclaimed in every city and read in the synagogues every Sabbath.’

The letter to the churches

22 The apostles and elders, together with the whole church, decided to choose men
from among them to go to Antioch with Paul and Barnabas. They chose Judas
Barsabbas and Silas, leaders among the believers. 23 They sent this letter with them:
‘From the apostles and elders, your brothers, to the Gentile believers in Antioch,
Syria, and Cilicia. Greetings. 24 We have heard that some men from among us
disturbed you with their words and unsettled your minds. We had given them no such
instructions. 25 We have therefore agreed to choose men and send them to you with
our dear Barnabas and Paul, 26 men who have risked their lives for the name of our
Lord Jesus Christ. 27 We are sending Judas and Silas to confirm this to you in person.
28 The Holy Spirit and we have decided to place no burden on you beyond these
essential requirements: 29 abstain from food sacrificed to idols, blood, meat from
strangled animals, and sexual immorality. You will do well to keep away from these
things. Farewell.’

Antioch after the council

30 The messengers went down to Antioch, gathered the community, and delivered the
letter. 31 The people read it and rejoiced at its encouraging message. 32 Judas and
Silas, who were prophets themselves, spoke at length to encourage and strengthen
the believers. 33 After they had stayed for a while, the believers sent them back in
peace to those who had sent them. 34† But Silas decided to stay there. 35 Paul and
Barnabas stayed in Antioch, where they and many others taught and proclaimed the
Lord’s message.

Paul and Barnabas part ways

36 Some time later Paul said to Barnabas, ‘Let’s go back and visit the believers in
every city where we proclaimed the Lord’s message, and see how they are doing.’ 37
Barnabas wanted to take John Mark with them. 38 Paul did not think they should take
someone who had left them in Pamphylia and had not continued in the work with
them. 39 Their disagreement became so sharp that they parted company. Barnabas
took Mark and sailed to Cyprus. 40 Paul chose Silas and left after the believers
entrusted him to the Lord’s grace. 41 He traveled through Syria and Cilicia,
strengthening the churches.

Acts 16

Timothy joins Paul

1 Paul came to Derbe and Lystra. A disciple named Timothy lived there. His mother
was a Jewish believer, and his father was Greek. 2 The believers in Lystra and
Iconium spoke well of him. 3 Paul wanted Timothy to travel with him. He had him
circumcised because of the Jews in that region, who all knew that Timothy's father
was Greek. 4 As they traveled from city to city, they passed on the decisions made by
the apostles and elders in Jerusalem for the believers to observe. 5 The churches
grew stronger in faith and increased in number every day.

The Macedonian vision

6 They traveled through the region of Phrygia and Galatia, because the Holy Spirit
had prevented them from preaching the message in Asia. 7 When they reached the
border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus did not permit it.
8 So they passed by Mysia and went down to Troas. 9 During the night Paul had a
vision of a man from Macedonia standing before him and pleading, 'Come over to
Macedonia and help us.' 10 After Paul saw the vision, we immediately tried to leave
for Macedonia. We concluded that God had called us to bring them the good news.

Lydia in Philippi

11 We sailed from Troas straight to Samothrace, and the following day reached
Neapolis. 12 From there we went to Philippi, a leading city in that district of
Macedonia and a Roman colony. We stayed there for several days. 13 On the Sabbath
we went outside the city gate to the riverside, where we expected to find a place of
prayer. We sat down and spoke with the women gathered there. 14 One of the
listeners was Lydia, a dealer in purple goods from Thyatira who worshiped God. The
Lord opened her heart to respond to Paul's message. 15 After she and her household
were baptized, she invited us: 'If you consider me a believer in the Lord, come and
stay at my house.' She persuaded us to accept.

The slave girl with a spirit of divination and the imprisonment

16 On our way to the place of prayer, we met a slave girl who had a spirit that
enabled her to tell fortunes. She made a great deal of money for her owners. 17 She
followed Paul and us, shouting, ‘These men serve the Most High God and announce
to you the way of salvation.’ 18 She kept doing this for days. Finally Paul became
deeply annoyed. He turned and said to the spirit, ‘In the name of Jesus Christ, I
command you to come out of her.’ It left her at once. 19 Her owners saw that their
hope of making money was gone. They seized Paul and Silas and dragged them into
the marketplace before the authorities. 20 They brought them to the magistrates and
said, ‘These men are Jews, and they are causing trouble in our city. 21 They advocate
customs that we Romans are not allowed to accept or practice.’ 22 The crowd joined
the attack. The magistrates had Paul and Silas stripped and ordered them beaten
with rods. 23 After a severe beating, they were thrown into prison. The jailer was
ordered to keep them securely guarded. 24 The jailer followed his orders by putting
them in the inner cell and fastening their feet in the stocks.

The jailer’s conversion

25 Around midnight Paul and Silas prayed and sang hymns to God while the other
prisoners listened. 26 Suddenly a powerful earthquake shook the prison to its
foundations. All the doors opened at once, and everyone’s chains came loose. 27 The
jailer woke and saw the open prison doors. Thinking the prisoners had escaped, he
drew his sword and was about to kill himself. 28 Paul shouted, ‘Don’t harm yourself!
We are all here.’ 29 The jailer called for lights, rushed in, and fell trembling before
Paul and Silas. 30 He brought them out and asked, ‘Sirs, what must I do to be saved?’
31 They answered, ‘Believe in the Lord Jesus, and you will be saved—you and your
household.’ 32 They spoke the Lord’s message to him and to everyone in his house. 33
At that very hour of the night, he took them and washed their wounds. He and
everyone in his household were baptized at once. 34 He brought them into his house
and gave them a meal. He rejoiced with his entire household because he had come to
believe in God.

Release from prison

35 At daybreak the magistrates sent their officers with the order, ‘Release those
men.’ 36 The jailer told Paul, ‘The magistrates have ordered your release. You can
come out now and go in peace.’ 37 Paul replied, ‘They beat us in public and
imprisoned us without a trial, even though we are Roman citizens. Now they want to
send us away quietly? No! Let them come and escort us out themselves.’ 38 The
officers reported Paul’s words to the magistrates. They were alarmed to learn that
Paul and Silas were Roman citizens. 39 They came and tried to appease them. Then
they escorted them out and asked them to leave the city. 40 Paul and Silas left the
prison and went to Lydia’s house. They met with the believers, encouraged them, and
then left.

Acts 17

Thessalonica

1 They traveled through Amphipolis and Apollonia and came to Thessalonica, where
there was a Jewish synagogue. 2 As usual, Paul went to the synagogue. For three
Sabbaths he discussed the scriptures with them, 3 explaining and showing that the
Messiah had to suffer and rise from the dead. He said, “This Jesus I am proclaiming
to you is the Messiah.” 4 Some were persuaded and joined Paul and Silas, along with
a large number of Greeks who worshiped God and many prominent women. 5 The
Jews became jealous. They recruited some troublemakers from the marketplace,
gathered a mob, and threw the city into turmoil. They attacked Jason’s house,
intending to bring Paul and Silas out before the people. 6 When they could not find
Paul and Silas, they dragged Jason and some other believers before the city
authorities. They shouted, “These men who have turned the world upside down have
come here too, 7 and Jason has welcomed them into his home. They all defy Caesar’s
decrees by saying that there is another king—Jesus.” 8 These accusations disturbed
the crowd and the city authorities. 9 The authorities took security from Jason and the
others and then released them.

Berea

10 That night the believers sent Paul and Silas to Berea. When they arrived, they
went to the Jewish synagogue. 11 The people there were more open-minded than
those in Thessalonica. They received the message eagerly and examined the
scriptures every day to see whether it was true. 12 As a result, many of them
believed, including many prominent Greek women and many men. 13 When the Jews
from Thessalonica learned that Paul was also proclaiming God’s message in Berea,
they came there and stirred up the crowds. 14 The believers immediately sent Paul off
toward the coast. Silas and Timothy stayed in Berea. 15 Paul’s escorts took him to
Athens. They then left with instructions for Silas and Timothy to join him as soon as
possible.

Athens and the invitation to speak

16 While Paul waited for them in Athens, he was deeply distressed to see that the city
was full of idols. 17 He discussed these things in the synagogue with the Jews and
others who worshiped God, and every day in the marketplace with whoever was
there. 18 Some Epicurean and Stoic philosophers debated with him. Some asked,
“What is this babbler trying to say?” Others said, “He seems to be preaching about
foreign gods.” They said this because he was telling the good news about Jesus and
the resurrection. 19 They took him to the Areopagus and asked, “May we know what
this new teaching of yours is? 20 You are telling us some strange things, and we
would like to know what they mean.” 21 All the Athenians and the foreigners who
lived there spent their time telling or hearing something new.

The speech at the Areopagus

22 Paul stood before the Areopagus and said, “People of Athens, I see that you are
very religious in every respect. 23 As I walked around and examined your objects of
worship, I even found an altar inscribed, “To an unknown god.” What you worship
without knowing it, I now proclaim to you. 24 The God who made the world and
everything in it is Lord of heaven and earth. He does not live in temples built by
human hands. 25 He is not served by human hands as if he needed anything. He
himself gives everyone life and breath and everything else. 26 From one ancestor he
made every human nation to live across the whole earth. He determined their
appointed times and the boundaries of the places where they would live, 27 so that
they would seek God and perhaps reach out for him and find him. Yet he is not far
from any one of us. 28 For in him we live and move and have our being. As some of
your own poets have said, “We too are his offspring.” 29 Since we are God’s offspring,
we should not imagine that the divine nature resembles gold, silver, or stone shaped
by human skill and imagination. 30 God overlooked those times of ignorance, but now
he commands everyone everywhere to repent. 31 He has set a day when he will judge
the world justly through the man he has appointed. He has given everyone assurance
of this by raising that man from the dead.” 32 When they heard about the
resurrection of the dead, some scoffed. Others said, “We would like to hear you
speak about this again.” 33 Then Paul left them. 34 Some people joined him and
became believers. Among them were Dionysius, a member of the Areopagus, a
woman named Damaris, and others.

Acts 18

Ministry in Corinth

1 After this, Paul left Athens and went to Corinth. 2 There he met a Jew named Aquila,
a native of Pontus, who had recently arrived from Italy with his wife Priscilla.
Claudius had ordered all the Jews to leave Rome. Paul went to see them. 3 Because
he practiced the same trade, Paul stayed and worked with them. They were
tentmakers. 4 He held discussions in the synagogue every Sabbath, trying to
persuade both Jews and Greeks. 5 When Silas and Timothy arrived from Macedonia,
Paul devoted himself to the message, testifying to the Jews that Jesus was the
Messiah. 6 When they opposed him and hurled insults, he shook out his clothes and
said, “You are responsible for your own fate; I am innocent. From now on I will go to
the Gentiles.” 7 He left the synagogue and went to the house of Titius Justus, a
worshiper of God who lived next door. 8 Crispus, the leader of the synagogue,
believed in the Lord along with his entire household. Many other Corinthians heard
the message, believed, and were baptized. 9 One night the Lord said to Paul in a
vision, “Do not be afraid. Keep speaking; do not be silent. 10 I am with you, and no
one will attack and harm you. I have many people in this city.” 11 Paul stayed there
for a year and a half, teaching them God’s message.

Paul before Gallio

12 While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and
brought him before the court. 13 They said, “This man is persuading people to
worship God in a way that violates the law.” 14 Just as Paul was about to speak, Gallio
said to the Jews, “If this involved some wrongdoing or serious crime, I would have
good reason to hear your complaint. 15 But since it concerns disputes about words,
names, and your own law, settle it yourselves. I refuse to judge such matters.” 16 He
drove them away from the court. 17 They all grabbed Sosthenes, the synagogue
leader, and beat him in front of the court. Gallio paid no attention to any of it.

The return and the start of a new journey

18 Paul stayed for some time longer. Then he said goodbye to the believers and sailed
for Syria with Priscilla and Aquila. Before leaving, he had his hair cut at Cenchreae
because of a vow he had taken. 19 They reached Ephesus, where Paul left Priscilla
and Aquila. He went into the synagogue and held discussions with the Jews. 20 They
asked him to stay longer, but he declined. 21 As he said goodbye, he told them, “I will
come back to you if God is willing.” Then he sailed from Ephesus. 22 He landed at
Caesarea, went up to greet the church, and then went down to Antioch. 23 After
spending some time there, he set out again, traveling from place to place through the
region of Galatia and Phrygia and strengthening all the disciples.

Apollos

24 A Jew named Apollos arrived at Ephesus. He was a native of Alexandria, an
eloquent speaker with a strong knowledge of the scriptures. 25 He had been taught
the way of the Lord. He spoke with enthusiasm and taught accurately about Jesus,
though he knew only John’s baptism. 26 He began speaking boldly in the synagogue.
Priscilla and Aquila heard him, took him aside, and explained God’s way to him more
fully. 27 When Apollos wanted to go to Achaia, the believers encouraged him and
wrote to the disciples there to welcome him. When he arrived, he was a great help to
those who had come to believe through God’s grace. 28 He vigorously refuted the
Jews in public debate, showing from the scriptures that Jesus was the Messiah.

Acts 19

John’s disciples in Ephesus

1 While Apollos was in Corinth, Paul traveled through the inland regions and reached
Ephesus. There he found some disciples. 2 He asked them, “Did you receive the Holy
Spirit when you came to believe?” They replied, “We have not even heard that there
is a Holy Spirit.” 3 “What baptism did you receive, then?” he asked. “John’s baptism,”
they answered. 4 Paul said, “John’s baptism was a baptism of repentance. He told the
people to believe in the one coming after him—in Jesus.” 5 On hearing this, they were
baptized in the name of the Lord Jesus. 6 Paul laid his hands on them, and the Holy
Spirit came upon them. They spoke in tongues and prophesied. 7 There were about
twelve men altogether.

Teaching in Ephesus

8 Paul entered the synagogue and spoke boldly for three months, discussing God’s
kingdom and seeking to persuade his listeners. 9 Some became obstinate, refused to
believe, and publicly spoke against the Way. Paul withdrew, took the disciples with
him, and held daily discussions in the lecture hall of Tyrannus. 10 This went on for
two years, so that all the people living in the province of Asia, Jews and Greeks alike,
heard the Lord’s message.

Signs and the renunciation of magic

11 God worked extraordinary miracles through Paul. 12 Even handkerchiefs or aprons
that had touched his skin were taken to the sick. Their illnesses left them, and evil
spirits came out. 13 Some traveling Jewish exorcists tried invoking the name of the
Lord Jesus over people who had evil spirits. They said, “I command you under oath by
the Jesus whom Paul preaches.” 14 Seven sons of a Jewish chief priest named Sceva
were doing this. 15 The evil spirit replied, “I know Jesus, and I know of Paul. But who
are you?” 16 The man with the evil spirit sprang at them and overpowered them all.
They fled from the house naked and wounded. 17 Everyone in Ephesus, Jews and
Greeks alike, heard about this. Fear came over them all, and the name of the Lord
Jesus was held in great honor. 18 Many believers came forward and openly confessed
what they had done. 19 Many who had practiced magic gathered their books and
burned them publicly. Their total value came to fifty thousand silver coins. 20 In this
way the Lord’s message spread powerfully and gained strength.

Paul’s plans

21 After this, Paul resolved to travel through Macedonia and Achaia and then go to
Jerusalem. He said, “After I have been there, I must also visit Rome.” 22 He sent two
of his helpers, Timothy and Erastus, to Macedonia. He stayed in the province of Asia
a little longer.

The silversmiths’ riot

23 About that time, a serious disturbance broke out over the Way. 24 A silversmith
named Demetrius made silver shrines of Artemis and brought the craftsmen a great
deal of business. 25 He called together the craftsmen and others in related trades.
“Friends,” he said, “you know that this business is the source of our prosperity. 26
You can see and hear that this Paul has persuaded many people to turn away, not
only in Ephesus but across almost the whole province of Asia. He says that gods
made by human hands are no gods at all. 27 Our trade is in danger of losing its
reputation. More than that, the temple of the great goddess Artemis may be treated
as worthless, and the goddess worshiped by all Asia and the world may lose her
majesty.” 28 When they heard this, they were furious and shouted, “Great is Artemis
of the Ephesians!” 29 The city was thrown into confusion. The crowd seized Gaius and
Aristarchus, Paul’s Macedonian traveling companions, and rushed together into the
theater. 30 Paul wanted to go before the crowd, but the disciples would not let him. 31
Some provincial officials who were his friends also sent him a message, urging him
not to enter the theater. 32 People were shouting different things. The gathering was
in confusion, and most of them did not know why they had come together. 33 Some in
the crowd prompted Alexander after the Jews pushed him forward. He motioned with
his hand and tried to present a defense before the crowd. 34 When they recognized
him as a Jew, they all shouted together for about two hours, “Great is Artemis of the
Ephesians!” 35 The city clerk quieted the crowd and said, “People of Ephesus,
everyone knows that our city is guardian of the temple of great Artemis and of the
sacred image that fell from heaven. 36 Since no one can dispute these things, you
must remain calm and avoid any rash action. 37 You have brought these men here,
but they have neither robbed temples nor insulted our goddess. 38 If Demetrius and
his craftsmen have a complaint against someone, the courts are open and proconsuls
are available. They can bring charges there. 39 If you want anything further, it must
be settled in a lawful assembly. 40 We are in danger of being charged with rioting
because of what happened today. There is no justification for it, and we cannot
account for this disorderly gathering.” After saying this, he dismissed the gathering.

Acts 20

Macedonia and Greece

1 When the uproar ended, Paul called the disciples together and encouraged them.
Then he said goodbye and left for Macedonia. 2 He traveled through those regions,
giving the believers much encouragement, and arrived in Greece. 3 He stayed for
three months. As he was about to sail for Syria, the Jews plotted against him, so he
decided to return through Macedonia. 4 His companions were Sopater son of Pyrrhus
from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe,
Timothy, and Tychicus and Trophimus from Asia. 5 They went on ahead and waited
for us in Troas. 6 After the Festival of Unleavened Bread, we sailed from Philippi and
joined them in Troas five days later. We stayed there for seven days.

Eutychus in Troas

7 On the first day of the week, we gathered to break bread. Paul was leaving the next
day, and he spoke to the group until midnight. 8 Many lamps were burning in the
upstairs room where we had gathered. 9 A young man named Eutychus was sitting in
a window. As Paul kept speaking, he fell into a deep sleep, toppled from the third
story, and was picked up dead. 10 Paul went down, bent over him, and held him in his
arms. “Do not be alarmed,” he said. “He is alive.” 11 He went upstairs, broke bread,
and ate. He continued talking with them until dawn, and then left. 12 They brought
the young man alive and were deeply comforted.

The journey to Miletus

13 We went ahead to the ship and sailed for Assos, where we were to take Paul
aboard. He had arranged to travel there on foot. 14 He met us at Assos. We took him
aboard and sailed to Mitylene. 15 From there we sailed on, passing opposite Chios the
next day. The following day we put in at Samos, and the day after that we reached
Miletus. 16 Paul had decided to sail past Ephesus to avoid spending time in Asia. He
was hurrying to reach Jerusalem by Pentecost, if possible.

The farewell speech to the Ephesian elders

17 From Miletus Paul sent for the elders of the church in Ephesus. 18 When they
arrived, he said, “You know how I lived among you from the first day I came to Asia.
19 I served the Lord with deep humility and tears, enduring the trials brought on me
by the plots of the Jews. 20 I held back nothing that would help you. I taught you in
public and from house to house, 21 urging both Jews and Greeks to turn to God in
repentance and put their faith in our Lord Jesus. 22 Now I am going to Jerusalem,
compelled by the Spirit. I do not know what will happen to me there, 23 except that in
every city the Holy Spirit warns me that imprisonment and suffering await me. 24 I do
not regard my life as precious to me. My aim is to finish my race and the ministry the
Lord Jesus gave me: to testify to the good news of God’s grace. 25 Now I know that
none of you among whom I have traveled proclaiming the kingdom will see me again.
26 So I declare to you today that I bear no responsibility for anyone’s blood. 27 I did
not hold back from declaring God’s whole purpose to you. 28 Watch over yourselves
and the whole flock. The Holy Spirit has made you its overseers. Care for the church
of God, which he made his own through his own blood. 29 I know that after I leave,
savage wolves will come among you and will not spare the flock. 30 Even from among
you, men will arise who distort the truth to draw disciples away to follow them. 31 So
stay alert. Remember that for three years I never stopped warning each of you, night
and day, with tears. 32 Now I entrust you to God and to the message of his grace,
which can build you up and give you an inheritance among all who are made holy. 33
I have coveted no one’s silver, gold, or clothing. 34 You yourselves know that I
worked with these hands to provide for myself and my companions. 35 I showed you
in every way that we must work like this to help the weak, remembering what the
Lord Jesus himself said: ‘There is greater blessing in giving than in receiving.’” 36
After saying this, Paul knelt down and prayed with them all. 37 They all wept freely,
embraced Paul, and kissed him. 38 What grieved them most was his saying that they
would never see him again. They accompanied him to the ship.

Acts 21

Paul’s journey to Jerusalem

1 After we had pulled ourselves away from them, we sailed directly to Cos. The next
day we reached Rhodes, and from there we went to Patara. 2 We found a ship bound
for Phoenicia, boarded it, and sailed. 3 We came in sight of Cyprus and passed it on
our left as we sailed toward Syria. We landed at Tyre, where the ship was to unload
its cargo. 4 We found the disciples and stayed with them for seven days. Through the
Spirit they urged Paul not to go to Jerusalem. 5 When our stay was over, we left to
continue our journey. All of them, with their wives and children, accompanied us out
of the city. We knelt on the beach and prayed. 6 Then we said goodbye to one
another. We boarded the ship, and they went home. 7 Our voyage from Tyre brought
us to Ptolemais. We greeted the fellow believers and spent a day with them. 8 The
next day we left for Caesarea. There we stayed at the home of Philip the evangelist,
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 He
came over, took Paul’s belt, and tied his own feet and hands with it. “The Holy Spirit
says,” he told us, “‘This is how the Jews in Jerusalem will bind the man who owns this
belt and hand him over to the Gentiles.’” 12 When we heard this, we joined the local
believers in pleading with Paul not to go to Jerusalem. 13 Paul replied, “Why are you
weeping and breaking my heart? I am ready to be imprisoned, and even to die in
Jerusalem, for the name of the Lord Jesus.” 14 Since he would not be persuaded, we
stopped trying and said, “May the Lord’s will be done.” 15 After that, we prepared for
the journey and went up to Jerusalem. 16 Some disciples from Caesarea accompanied
us and brought us to Mnason, a man from Cyprus who had been a disciple from the
early days. We were to stay with him.

Paul visits James

17 When we reached Jerusalem, the fellow believers gave us a warm welcome. 18 The
next day Paul went with us to visit James. All the elders were there. 19 After greeting
them, he described in detail what God had done among the Gentiles through his
ministry. 20 They praised God when they heard this. Then they said to Paul, “Brother,
you see how many thousands of Jews have become believers. All of them are devoted
to the law. 21 They have been told that you teach all the Jews living among the
Gentiles to abandon Moses, telling them not to circumcise their children or follow
our customs. 22 What should we do? They are sure to hear that you have arrived. 23
So do what we suggest. There are four men here who have taken a vow. 24 Join these
men in their purification and pay their expenses so that they can shave their heads.
Then everyone will know there is no truth to the reports about you and that you too
live by the law. 25 As for the Gentile believers, we have sent them our decision: they
are to avoid food sacrificed to idols, blood, meat from strangled animals, and sexual
immorality.” 26 The next day Paul joined the men in their purification and entered the
temple. He gave notice of when the purification period would end and an offering
would be made for each of them.

The arrest in the temple

27 As the seven days were coming to an end, Jews from Asia saw Paul in the temple.
They stirred up the crowd and seized him, 28 shouting, “Israelites, help! This man
teaches everyone everywhere against our people, our law, and this place. He has
even brought Greeks into the temple and defiled this holy place!” 29 They had seen
Trophimus from Ephesus with Paul in the city and assumed that Paul had brought
him into the temple. 30 The whole city was in an uproar, and people came running.
They seized Paul and dragged him out of the temple. The doors were immediately
shut. 31 They were trying to kill Paul when word reached the commander of the
Roman cohort that all Jerusalem was in turmoil. 32 The commander immediately took
soldiers and their officers and ran down to the crowd. When the people saw them,
they stopped beating Paul. 33 The commander came up, arrested Paul, and ordered
him bound with two chains. He asked who Paul was and what he had done. 34 People
in the crowd shouted conflicting answers. The commander could not establish the
facts in all the noise, so he ordered Paul taken to the barracks. 35 When Paul reached
the steps, the soldiers had to carry him because the crowd was so violent. 36 The
crowd kept following and shouting, “Away with him!”

Paul asks to speak

37 Just as Paul was being taken into the barracks, he asked the commander, “May I
speak to you?” “You know Greek?” the commander replied. 38 “Then aren’t you the
Egyptian who recently started a revolt and led four thousand assassins out into the
wilderness?” 39 Paul replied, “I am a Jew from Tarsus in Cilicia, a citizen of an
important city. Please allow me to speak to the people.” 40 The commander gave
permission. Paul stood on the steps and raised his hand to the people. When they fell
silent, he began speaking to them in the Hebrew language:

Acts 22

Paul’s former zeal

1 “Brothers and fathers, listen to the defense I now make before you.” 2 When they
heard him speaking to them in the Hebrew language, they grew even quieter. Paul
continued: 3 “I am a Jew, born in Tarsus in Cilicia and raised in this city. I studied
under Gamaliel and was thoroughly trained in the law of our ancestors. I was as
devoted to God as all of you are today. 4 I persecuted the followers of this Way to the
point of death. I arrested men and women alike and had them put in prison. 5 The
high priest and the whole council of elders can confirm this. They gave me letters for
our fellow Jews in Damascus. I was going there to arrest the believers and bring
them to Jerusalem for punishment.

The account of his conversion

6 About noon, as I was nearing Damascus, a brilliant light from heaven suddenly
flashed around me. 7 I fell to the ground and heard a voice say, ‘Saul, Saul, why are
you persecuting me?’ 8 ‘Who are you, Lord?’ I asked. He replied, ‘I am Jesus of
Nazareth, whom you are persecuting.’ 9 My companions saw the light, but they did
not hear the voice speaking to me. 10 ‘What should I do, Lord?’ I asked. He answered,
‘Get up and go to Damascus. There you will be told everything you have been
appointed to do.’ 11 The brilliance of the light had left me unable to see, so my
companions led me by the hand into Damascus. 12 A man named Ananias lived there.
He was devout in observing the law and respected by all the local Jews. 13 He came
and stood beside me. ‘Brother Saul,’ he said, ‘receive your sight.’ At once I could see
him. 14 Then he said, ‘The God of our ancestors chose you to know his will, to see the
Righteous One, and to hear him speak. 15 You will be his witness to everyone, telling
what you have seen and heard. 16 What are you waiting for? Get up, be baptized, and
have your sins washed away, calling on his name.’

The calling to the Gentiles

17 When I returned to Jerusalem, I was praying in the temple and fell into a trance. 18
I saw him saying to me, ‘Hurry! Leave Jerusalem at once, because they will not
accept your testimony about me.’ 19 I replied, ‘Lord, they know that I went from
synagogue to synagogue, imprisoning and beating those who believed in you. 20
When Stephen your witness was killed, I stood there approving and guarding the
clothes of the men who killed him.’ 21 But he told me, ‘Go. I will send you far away to
the Gentiles.’”

Roman citizenship

22 They listened until he said this. Then they shouted, “Rid the earth of him! He does
not deserve to live!” 23 They kept shouting, throwing off their cloaks, and tossing
dust into the air. 24 The commander ordered Paul taken into the barracks and
interrogated by flogging, to find out why the people were shouting against him. 25 As
they stretched Paul out and secured him with straps, he asked the officer standing
nearby, “Are you allowed to flog a Roman citizen who has not been convicted?” 26
The officer went to the commander as soon as he heard this. “What are you about to
do?” he said. “This man is a Roman citizen.” 27 The commander came to Paul and
asked, “Tell me, are you a Roman citizen?” “Yes,” Paul answered. 28 “I paid a large
sum for my citizenship,” the commander said. “I was born a citizen,” Paul replied. 29
Those preparing to interrogate Paul immediately backed away. The commander was
frightened when he realized that Paul was a Roman citizen and that he had put him
in chains.

Before the council

30 The next day the commander wanted to establish the precise charge the Jews were
making against Paul. He released Paul from his bonds and ordered the chief priests
and the whole council to meet. Then he brought Paul down to stand before them.

Acts 23

The hearing before the council

1 Paul looked directly at the council. “Brothers,” he said, “I have lived before God
with a clear conscience right up to this day.” 2 The high priest Ananias ordered the
men beside Paul to strike him across the mouth. 3 Paul said to him, “God will strike
you, you whitewashed wall! You sit there judging me by the law, yet you violate it by
ordering me to be struck!” 4 The men nearby said, “How dare you insult God’s high
priest?” 5 “Brothers, I did not know he was the high priest,” Paul said. “Scripture
says, ‘You must not speak evil of a ruler of your people.’” 6 Paul realized that some
were Sadducees and others Pharisees. He called out to the council, “Brothers, I am a
Pharisee, from a family of Pharisees. I am on trial for the hope of the resurrection of
the dead.” 7 His words sparked a dispute between the Pharisees and Sadducees,
dividing the assembly. 8 The Sadducees deny resurrection, angels, and spirits, while
the Pharisees accept all of these. 9 The shouting grew loud. Some teachers of the law
from the Pharisees stood up and argued, “We find nothing wrong with this man.
What if a spirit or an angel spoke to him?” 10 The dispute became so violent that the
commander feared they would tear Paul apart. He ordered the troops to go down,
pull Paul out of the crowd, and take him to the barracks.

Encouragement from the Lord

11 The next night the Lord stood beside Paul. “Take courage,” he said. “You have
testified about me in Jerusalem, and you must testify in Rome as well.”

The plot against Paul

12 When morning came, a group of Jews formed a plot. They bound themselves by an
oath, calling down a curse on themselves if they ate or drank before killing Paul. 13
More than forty men were involved in the plot. 14 They went to the chief priests and
elders and said, “We have sworn a solemn oath, with a curse upon ourselves, to eat
nothing until we kill Paul. 15 Now you and the council should ask the commander to
bring Paul down, pretending that you want to examine his case more closely. We are
ready to kill him before he reaches you.” 16 Paul’s nephew heard about the ambush.
He went into the barracks and told Paul. 17 Paul called one of the officers. “Take this
young man to the commander,” he said. “He has something to report.” 18 The officer
brought him to the commander. “The prisoner Paul sent for me,” he said, “and asked
me to bring this young man to you. He has something to tell you.” 19 The commander
took him by the hand and drew him aside. “What do you have to tell me?” he asked
privately. 20 He said, “The Jews have agreed to ask you to bring Paul to the council
tomorrow, pretending that it wants to examine his case more closely. 21 Do not agree
to their request. More than forty men are waiting to ambush him. They have sworn
not to eat or drink until they kill him, calling down a curse on themselves if they do.
They are ready and waiting for your consent.” 22 The commander sent the young man
away with this instruction: “Tell no one you have reported this to me.”

Sent to Caesarea

23 He called two officers and said, “Have two hundred soldiers, seventy mounted
troops, and two hundred spearmen ready to leave for Caesarea around nine tonight.”
24 They were also to provide mounts for Paul and deliver him safely to Governor
Felix. 25 He wrote the following letter: 26 “From Claudius Lysias, to His Excellency
Governor Felix. Greetings. 27 The Jews seized this man and were about to kill him. I
came with my troops and rescued him, having learned that he was a Roman citizen.
28 I wanted to find out what they were accusing him of, so I took him before their
council. 29 I found that the accusations concerned disputes about their law. There
was no charge warranting death or imprisonment. 30 When I was told of a plot
against him, I sent him to you immediately. I also instructed his accusers to present
their case against him before you.” 31 The soldiers carried out their orders and took
Paul to Antipatris during the night. 32 The next day they left the mounted troops to
continue with Paul and returned to the barracks. 33 The mounted troops reached
Caesarea, delivered the letter to the governor, and brought Paul before him. 34 The
governor read the letter and asked Paul which province he came from. On learning
that he was from Cilicia, 35 he said, “I will hear your case when your accusers
arrive.” Then he ordered Paul held under guard in Herod’s headquarters.

Acts 24

Tertullus’s accusation

1 Five days later, the high priest Ananias came down with some elders and a lawyer
named Tertullus. They brought their case against Paul before the governor. 2 When
Paul was called in, Tertullus began to present his case. “We enjoy great peace
through you,” he said, “and your foresight has brought reforms to this nation. 3 We
acknowledge this everywhere and in every way with deep gratitude, Your Excellency
Felix. 4 I will not take up more of your time. Please be kind enough to hear us briefly.
5 We have found this man to be a public menace. He stirs up unrest among Jews
everywhere and is a ringleader of the Nazarene sect. 6 He even tried to desecrate the
temple, so we seized him. 8 Question him yourself, and you will be able to establish
the truth of all our charges against him.” 9 The Jews joined in the accusations,
insisting that these things were true.

Traditional reading · Acts 24:7†

7† But Lysias the commander came and took him from our hands with great force.

This separate traditional reading belongs to a longer form that also expands 24:6 and 24:8. Those expansions are not inserted into the main text; in its wording at 24:8, the person to be questioned is Paul.

Paul’s defense

10 The governor motioned for Paul to speak. He answered, “I know you have judged
this nation for many years, so I am glad to present my defense. 11 You can verify that
no more than twelve days have passed since I went to Jerusalem to worship. 12 They
never found me arguing with anyone or stirring up a crowd, whether in the temple, in
the synagogues, or anywhere in the city. 13 They cannot prove the charges they are
making against me now. 14 But I freely acknowledge that I worship the God of our
ancestors as a follower of the Way, which they call a sect. I believe everything that
agrees with the law and is written in the prophets. 15 My hope in God, which these
men also share, is that both the righteous and the unrighteous will rise from the
dead. 16 That is why I always strive to keep a clear conscience before God and other
people. 17 After several years away, I came to bring charitable gifts to my people and
to make offerings. 18 They found me in the temple carrying out these things after my
purification. There was no crowd with me and no disturbance. 19 But there were
some Jews from Asia. They should be here before you to make their accusations, if
they have anything against me. 20 Otherwise, let these men here say what
wrongdoing they found when I stood before the council, 21 apart from this one thing I
shouted as I stood among them: ‘I am on trial before you today because of the
resurrection of the dead.’”

Paul before Felix

22 Felix was well informed about the Way. He adjourned the hearing, saying, “I will
decide your case when Commander Lysias comes down.” 23 He ordered the officer to
keep Paul in custody with some freedom and to let his friends attend to his needs. 24
Some days later Felix came with his Jewish wife Drusilla. He sent for Paul and
listened to him speak about faith in Christ Jesus. 25 As Paul spoke about doing right,
self-control, and the judgment to come, Felix grew frightened. “You may go for now,”
he said. “When I have an opportunity, I will send for you.” 26 He was also hoping that
Paul would give him money. That was why he sent for him frequently and talked with
him. 27 Two years passed, and Porcius Festus succeeded Felix. Hoping to win favor
with the Jews, Felix left Paul in prison.

Acts 25

Paul before Festus and the appeal to Caesar

1 Three days after taking up his post in the province, Festus went from Caesarea to
Jerusalem. 2 The chief priests and Jewish leaders brought their charges against Paul
to Festus. They pressed him 3 to do them a favor by having Paul brought to
Jerusalem. They were planning to ambush and kill him on the way. 4 Festus replied
that Paul was in custody in Caesarea and that he would soon return there himself. 5
"Your representatives can go with me," he said. "If this man has done anything
wrong, they can bring their charges against him." 6 He stayed with them for no more
than eight or ten days, then returned to Caesarea. The following day he took his seat
in court and ordered Paul brought before him. 7 When Paul came in, the Jews from
Jerusalem surrounded him and brought many serious accusations against him. They
could not prove them. 8 Paul defended himself: "I have done nothing wrong against
the Jewish law, the temple, or Caesar." 9 Festus wanted to win favor with the Jews.
He asked Paul, "Are you willing to go to Jerusalem and stand trial before me there on
these charges?" 10 Paul replied, "I am standing before Caesar's court, and this is
where I should be tried. You know very well that I have done no wrong to the Jews. 11
If I have done something deserving death, I am not trying to escape it. But if their
accusations are unfounded, no one has the right to hand me over to them as a favor. I
appeal to Caesar." 12 After consulting his advisers, Festus replied, "You have
appealed to Caesar. You will go to Caesar."

Festus explains the case to Agrippa

13 Some days later, King Agrippa and Bernice came to Caesarea to pay their respects
to Festus. 14 During their stay of several days, Festus told the king about Paul's case.
"Felix left a man here in prison," he said. 15 "When I visited Jerusalem, the chief
priests and Jewish elders brought charges against him and asked me to condemn
him. 16 I told them that Roman custom does not allow a person to be handed over as
a favor before facing the accusers and having an opportunity to answer the charge.
17 When they came here with me, I acted without delay. I took my seat in court the
next day and ordered the man brought before me. 18 His accusers stood up, but they
did not charge him with any of the crimes I had expected. 19 Their disputes with him
concerned their own religion and a man named Jesus who had died. Paul insisted that
he was alive. 20 I was at a loss about how to investigate such matters, so I asked
whether he would go to Jerusalem to stand trial there. 21 But Paul appealed to have
his case decided by the emperor. I ordered him held in custody until I could send him
to Caesar." 22 Agrippa said to Festus, "I would like to hear this man myself." "You
will hear him tomorrow," Festus replied.

The gathering before Festus

23 The next day Agrippa and Bernice arrived with great ceremony. They entered the
audience hall with the military commanders and the city's leading men. Festus gave
the order, and Paul was brought in. 24 Festus said, "King Agrippa and everyone here
with us, this is the man the whole crowd of Jews has petitioned me about, both in
Jerusalem and here, shouting that he must not be allowed to live. 25 I found he had
done nothing deserving death. But he appealed to the emperor, so I decided to send
him. 26 I have nothing definite to write to the emperor about him. That is why I have
brought him before you all, especially you, King Agrippa. After this examination, I
hope to have something to report. 27 It seems unreasonable to send a prisoner
without stating the charges against him."

Acts 26

Paul’s former life and persecution of the church

1 Agrippa told Paul, “You may speak in your own defense.” Paul raised his hand and
began: 2 “King Agrippa, I consider myself fortunate to answer before you today all
the accusations the Jews have made against me. 3 You are especially familiar with
Jewish customs and controversies. So I ask you to listen patiently. 4 All the Jews know
how I lived from my youth, from the beginning 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, following the strictest branch of our religion. 6 Now I stand
on trial because of my hope in the promise God made to our ancestors. 7 Our twelve
tribes hope to see that promise fulfilled as they worship earnestly night and day. It is
for this hope, O king, that the Jews accuse me. 8 Why do any of you consider it
unbelievable that God raises the dead? 9 I too once thought I must do everything I
could to oppose the name of Jesus of Nazareth. 10 That is what I did in Jerusalem.
With authority from the chief priests, I imprisoned many of God’s people. When they
were put to death, I gave my approval. 11 I repeatedly punished them in the
synagogues and tried to force them to blaspheme. I was so furious with them that I
pursued them even into cities abroad.

The heavenly vision and commission

12 On one such journey, I was going to Damascus with authority and a commission
from the chief priests. 13 At midday, O king, I saw a light from heaven, brighter than
the sun. It shone around me and my traveling companions. 14 We all fell to the
ground. I heard a voice speak to me in the Hebrew language: ‘Saul, Saul, why are
you persecuting me? You hurt yourself by kicking against the goads.’ 15 ‘Who are
you, Lord?’ I asked. The Lord answered, ‘I am Jesus, whom you are persecuting. 16
Get up and stand on your feet. I have appeared to appoint you as my servant and a
witness to what you have seen of me and what I will reveal to you. 17 I will rescue you
from your 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 Satan’s power to God.
Then they may receive forgiveness of sins and a place among those made holy
through faith in me.’

Obedience to the vision

19 So, King Agrippa, I obeyed the heavenly vision. 20 I preached first in Damascus and
Jerusalem, then throughout Judea and among the Gentiles. I called on people to
repent, turn to God, and show their repentance by what they did. 21 That is why the
Jews seized me in the temple and tried to kill me. 22 God has helped me, and I stand
here today testifying to people of every rank. I say nothing beyond what the prophets
and Moses said would happen: 23 the Messiah would suffer, and as the first to rise
from the dead, he would proclaim light to the Jewish people and the Gentiles alike."

The response of Festus and Agrippa

24 While Paul was speaking in his defense, Festus shouted, "You are out of your mind,
Paul! All your learning has driven you mad!" 25 Paul replied, "I am not out of my
mind, Your Excellency Festus. What I am saying is true and reasonable. 26 The king
knows about these things, and I can speak openly to him. I am sure none of this has
escaped his notice. These events did not happen in some hidden corner. 27 King
Agrippa, do you believe the prophets? I know you do." 28 Agrippa replied, "Are you
trying to make me a Christian so quickly?" 29 Paul answered, "Whether it takes a
little time or a long time, I pray to God that you and everyone listening to me today
will become what I am, except for these chains." 30 The king rose, and so did the
governor, Bernice, and the others seated with them. 31 As they left, they said to one
another, "This man has done nothing deserving death or imprisonment." 32 Agrippa
told Festus, "This man could have been set free if he had not appealed to Caesar."

Acts 27

Setting sail and a warning

1 When the decision was made for us to sail to Italy, Paul and several other prisoners
were put in the custody of Julius, a centurion of the Augustan cohort. 2 We set sail
aboard a ship from Adramyttium that was heading for ports along the coast of Asia.
Aristarchus, a Macedonian from Thessalonica, accompanied us. 3 The next day we
reached Sidon. Julius was kind to Paul and let him visit his friends so they could care
for him. 4 We sailed on from there, keeping to the sheltered side of Cyprus because of
the opposing winds. 5 After crossing the open water off Cilicia and Pamphylia, we
arrived at Myra in Lycia. 6 At Myra the centurion found a ship from Alexandria bound
for Italy and transferred us to it. 7 For many days we made slow progress, struggling
to reach the waters off Cnidus. The wind kept us from continuing that way, so we
sailed past Salmone along the sheltered side of Crete. 8 With difficulty we worked our
way along the coast to Fair Havens, near the town of Lasea. 9 We had lost a great
deal of time. Even the Fast was now past, and the sailing season had become
dangerous. Paul warned them, 10 “Men, I can see that this voyage will mean disaster
and heavy losses—not just the cargo and the ship, but our lives as well.” 11 The
centurion paid more attention to the pilot and the shipowner than to Paul. 12 The
harbor was not suitable for a winter stay. Most favored sailing on, hoping to reach
Phoenix, a Cretan harbor facing southwest and northwest, and spend the winter
there.

The storm and the promise of safety

13 A gentle south wind sprang up, and they thought their plan would succeed. They
raised the anchor and sailed close to the Cretan coast. 14 Soon a violent northeaster,
called Euraquilo, swept down from the island. 15 The wind caught the ship, and we
could not hold our course against it. We gave in and let it drive us along. 16 We
passed on the sheltered side of a small island called Cauda. There we barely
managed to secure the ship's boat. 17 They hauled the boat aboard and passed
supporting ropes under the ship. Afraid of running aground on the Syrtis, they
lowered the gear and let the ship drift. 18 The storm battered us so badly that the
next day they began to jettison the cargo. 19 On the third day they used their own
hands to throw the ship's equipment into the sea. 20 For days we saw neither sun nor
stars, and the storm kept raging. Finally we gave up all hope of surviving. 21 They
had gone a long time without eating. Paul stood among them and said, "Men, you
should have taken my advice and stayed in Crete. You would have spared yourselves
this damage and loss. 22 Now I urge you to take courage. None of you will lose your
life. Only the ship will be lost. 23 Last night an angel of the God I belong to and
worship stood beside me. 24 He said, 'Do not be afraid, Paul. You must appear before
Caesar. God has granted you the lives of everyone sailing with you.' 25 So take
courage, men! I trust God that it will happen exactly as I was told. 26 We will have to
run aground on an island."

Waiting for dawn

27 On the fourteenth night we were still being driven across the sea of Adria. Around
midnight the sailors sensed that we were nearing land. 28 They measured the depth:
twenty fathoms. A short distance farther on, another sounding showed fifteen
fathoms. 29 Afraid we would be driven onto rocks, they dropped four anchors from
the stern and prayed for daylight. 30 The sailors tried to escape. They lowered the
ship's boat into the water, pretending that they were going to set anchors from the
bow. 31 Paul told the centurion and the soldiers, "You cannot survive unless these
men stay aboard." 32 The soldiers cut the ropes holding the boat and let it go. 33 Just
before dawn Paul urged everyone to eat. "For fourteen days now," he said, "you have
been waiting in suspense without food. You have eaten nothing. 34 So I urge you to
eat. You need food to survive. Not one of you will lose a hair from your head." 35 Then
he took some bread and thanked God in front of everyone. He broke it and started
eating. 36 Everyone took heart and ate as well. 37 Altogether, there were 276 of us on
board. 38 After everyone had eaten enough, they threw the wheat into the sea to
lighten the ship.

The shipwreck

39 At daylight they could not recognize the land. They saw a bay with a beach and
decided to try to run the ship ashore there. 40 They released the anchors, leaving
them in the sea, and untied the ropes holding the steering oars. Raising the foresail
to catch the wind, they made for the beach. 41 The ship hit a shoal and ran aground.
Its bow lodged firmly and could not move, while the waves battered the stern to
pieces. 42 The soldiers decided to kill the prisoners to keep any of them from
escaping by swimming away. 43 The centurion wanted to keep Paul alive, so he
stopped their plan. He ordered the swimmers to jump overboard first and reach the
shore. 44 The rest were to follow on planks or other pieces of the ship. That is how all
of them reached land safely.

Acts 28

Malta

1 After reaching safety, we learned that the island was Malta. 2 The islanders were
exceptionally kind to us. It was raining and cold, so they lit a fire and welcomed all of
us. 3 Paul gathered a bundle of brushwood and laid it on the fire. Driven out by the
heat, a viper latched onto his hand. 4 Seeing the snake hanging from his hand, the
islanders said to each other, “He must be a murderer! He survived the sea, but
Justice will not let him live.” 5 Paul shook the snake into the fire and was unharmed. 6
They waited for him to swell up or suddenly drop dead. When they had waited a long
time and nothing happened to him, they changed their minds: he must be a god. 7
Nearby were estates owned by Publius, the island’s leading official. He welcomed us
and entertained us kindly for three days. 8 Publius’s father was bedridden with fever
and dysentery. Paul visited him, prayed, and placed his hands on him, and he was
healed. 9 After that, the other sick people on the island came and were healed as
well. 10 They showed us great honor, and when we sailed they provided what we
needed for the journey.

Arrival in Rome

11 Three months later we sailed on a ship from Alexandria that had spent the winter
on the island. Its figurehead bore the Twin Gods. 12 We reached Syracuse and stayed
there for three days. 13 We left there and arrived at Rhegium. A day later a south
wind began to blow, and on the second day of sailing we reached Puteoli. 14 We
found fellow believers there, who invited us to stay with them for a week. And so we
reached Rome. 15 Believers in Rome had heard about us and came out to meet us at
the Forum of Appius and Three Taverns. When Paul saw them, he thanked God and
was encouraged. 16 When we arrived in Rome, Paul was allowed to live in his own
quarters, with a soldier to guard him.

The first meeting with the Jews in Rome

17 Three days later Paul called the Jewish leaders together. When they gathered, he
said, “Brothers, I did nothing against our people or the customs of our ancestors. Yet
I was handed over in Jerusalem to the Romans as a prisoner. 18 They questioned me
and wanted to let me go, because I had done nothing deserving death. 19 When the
Jews objected, I had to appeal to Caesar. I did not do so to bring a charge against my
own people. 20 That is why I asked to see you and talk with you. I am wearing this
chain because of Israel’s hope.” 21 They replied, “We have received no letters from
Judea about you. None of our people who have come here has brought a report or
said anything bad about you. 22 We would like to hear your views. We know that
people everywhere speak against this movement.”

Testimony about the kingdom of God

23 They set a day to meet, and a larger group came to where he was staying. From
morning to evening Paul explained God’s kingdom and bore witness to it. Using the
law of Moses and the prophets, he tried to convince them about Jesus. 24 Some
accepted what he said; others would not believe. 25 They left in disagreement after
Paul made this final statement: “The Holy Spirit spoke rightly to your ancestors
through the prophet Isaiah: 26 ‘Go to this people and tell them: You will keep
listening without understanding; you will keep looking without perceiving. 27 For the
heart of this people has become unresponsive. They are unwilling to listen and have
closed their eyes. Otherwise they might see with their eyes, hear with their ears,
understand in their hearts, and turn, and I would heal them.’ 28 So understand this:
God’s salvation has been sent to the Gentiles, and they will listen.” 29† After he said
this, the Jews left, arguing intensely among themselves.

Two years of open proclamation

30 For two full years Paul lived in his own rented quarters and welcomed everyone
who visited him. 31 He proclaimed God’s kingdom and taught about the Lord Jesus
Christ with complete boldness and without hindrance.

Romans

Romans 1

Greeting

1 From Paul, a servant of Christ Jesus, called to be an apostle and set apart for God’s
good news. 2 God promised this good news long ago through his prophets in the holy
Scriptures. 3 It concerns his Son, who in his human descent came from David’s
family. 4 Through his resurrection from the dead, he was designated Son of God in
power according to the Spirit of holiness: Jesus Christ our Lord. 5 Through him we
received grace and our apostolic calling to bring about the obedience of faith among
all the nations, for the honor of his name. 6 You too are among those called to belong
to Jesus Christ. 7 To all of you in Rome, loved by God and called to be his holy people:
grace and peace to you from God our Father and the Lord Jesus Christ.

Paul’s desire to visit Rome

8 First, I thank my God through Jesus Christ for you all. People throughout the world
are speaking of your faith. 9 God knows how constantly I remember you. I serve him
with my spirit by proclaiming the good news about his Son. 10 In my prayers I always
ask that, by God’s will, a way may at last open for me to come to you. 11 I long to see
you and share some spiritual gift that will strengthen you. 12 What I mean is that we
can encourage one another through the faith we share—yours and mine. 13 Brothers
and sisters, I want you to know that I have often planned to visit, but until now I have
been prevented. I hope for fruitful work among you, as among the other Gentiles. 14 I
have an obligation to Greeks and non-Greeks alike, to the wise and to those without
wisdom. 15 That is why I am eager to bring the good news to you in Rome as well.

The theme of the letter

16 I am not ashamed of the good news. It is God’s power to save everyone who
believes, the Jew first and the Greek as well. 17 In the good news God’s righteousness
is revealed through faith, from beginning to end. As Scripture says, “The righteous
will live by faith.”

God’s wrath and the Gentile world

18 God’s wrath is revealed from heaven against all the ungodliness and wrongdoing
of people who suppress the truth by their wrongdoing. 19 What can be known about
God is plain to them, because God has made it plain. 20 Ever since the world was
created, God’s invisible qualities—his eternal power and divine nature—have been
seen and understood through what he made. So they have no excuse. 21 Although
they knew God, they did not honor him as God or thank him. Their thinking became
futile, and their uncomprehending hearts grew dark. 22 They claimed to be wise, but
became fools. 23 They exchanged the glory of the undying God for images resembling
mortal people, birds, four-footed animals, and reptiles. 24 So God handed them over
to the impurity their hearts desired, and they dishonored their bodies with one
another. 25 They traded the truth about God for a lie and worshiped and served
created things instead of the Creator, who is blessed forever. Amen. 26 For this
reason God handed them over to shameful passions. Their women exchanged natural
sexual relations for relations contrary to nature. 27 In the same way, their men left
natural sexual relations with women and burned with desire for one another. Men
committed shameful acts with men and received in themselves the due consequence
of their error. 28 Since they refused to acknowledge God, God handed them over to a
debased mind, to do what should not be done. 29 They became filled with every kind
of wrongdoing, wickedness, greed, and evil. They were full of envy, murder, conflict,
deceit, and malice. They were gossips, 30 slanderers, haters of God, insolent,
arrogant, and boastful. They devised new evils and disobeyed their parents. 31 They
lacked understanding, broke their promises, and showed neither affection nor mercy.
32 They know God’s just judgment that those who do such things deserve death. Yet
they keep doing them and approve of others who do them as well.

Romans 2

Impartial judgment

1 So you have no excuse, whoever you are, when you judge another person. Your
judgment condemns yourself, because you do the same things. 2 We know that God
judges those who do such things according to the truth. 3 You judge people for doing
these things while doing them yourself. Do you imagine that you will escape God’s
judgment? 4 Or do you treat his abundant kindness, restraint, and patience with
contempt? Do you not recognize that God’s kindness is leading you to repent? 5 Your
stubbornness and unrepentant heart are storing up wrath for you, for the day when
God’s wrath and righteous judgment are revealed. 6 He will repay each person
according to what they have done. 7 To those who persist in doing good as they seek
glory, honor, and life beyond decay, he will give eternal life. 8 For those driven by
selfish ambition, who reject the truth and follow wrongdoing, there will be wrath and
anger. 9 Trouble and anguish await everyone who does evil, the Jew first and the
Greek as well. 10 But glory, honor, and peace await everyone who does good, the Jew
first and the Greek as well. 11 God shows no favoritism. 12 Those who sinned without
having the law will perish without it; those who sinned while under the law will be
judged by it. 13 Merely hearing the law does not make people righteous before God.
Those who put it into practice will be declared righteous. 14 When Gentiles who do
not possess the law naturally do what it requires, they serve as a law for themselves,
although they do not possess it. 15 They show that what the law requires is written in
their hearts. Their conscience bears witness too, while their thoughts argue among
themselves, accusing them or even defending them. 16 This will be seen on the day
when God judges people’s secrets through Christ Jesus, as the good news I proclaim
declares.

The law, circumcision and the heart

17 Now, you bear the name Jew, rely on the law, and take pride in God. 18 You know
his will and recognize what is best because the law has instructed you. 19 You are
confident that you can guide the blind and be a light for those in darkness, 20 instruct
the foolish, and teach beginners, because in the law you possess the embodiment of
knowledge and truth. 21 Then why do you teach others without teaching yourself?
You preach against stealing; do you steal? 22 You forbid adultery; do you commit it?
You detest idols; do you plunder temples? 23 You take pride in the law; do you
dishonor God by breaking it? 24 As Scripture says, “Because of you, God’s name is
reviled among the nations.” 25 Circumcision has value if you keep the law. But if you
break the law, your circumcision has become as uncircumcision. 26 If an
uncircumcised person keeps the law’s requirements, will that person not be counted
as circumcised? 27 The person who is physically uncircumcised but fulfills the law
will condemn you who break it despite having its written code and circumcision. 28
Being a Jew is not a matter of outward appearance, nor is circumcision merely an
outward mark in the flesh. 29 A Jew is one inwardly, and circumcision concerns the
heart, by the Spirit rather than the written code. Such a person receives praise from
God, not from people.

Romans 3

God’s faithfulness

1 What advantage, then, is there in being Jewish? What value does circumcision
have? 2 Much, in every way. To begin with, they were entrusted with God’s revealed
words. 3 What if some proved unfaithful? Could their unfaithfulness cancel God’s
faithfulness? 4 Certainly not! Let God be found truthful even if every human being is
a liar. As Scripture says, “You will be shown right in what you say and prevail when
you are judged.” 5 But if our wrongdoing brings God’s righteousness into view, what
are we to say? Is God unjust to bring his wrath upon us? I am speaking in human
terms. 6 Certainly not! How else could God judge the world? 7 But if my falsehood
makes God’s truth shine more clearly to his glory, why am I still judged a sinner? 8
Why not say, “Let us do evil so that good will come”? Some slander us by claiming
that this is what we teach. Their condemnation is deserved.

All are under sin

9 What follows? Are we in a better position? Not at all. We have already charged that
Jews and Greeks alike are under sin’s power. 10 As Scripture says, “No one is
righteous, not a single person. 11 No one understands; no one seeks God. 12 All have
turned away; together they have become worthless. No one does good, not even one.
13 Their throats are open graves; their tongues deal in deceit. Vipers’ venom lies
beneath their lips. 14 Their mouths are filled with curses and bitterness. 15 Their feet
hurry to shed blood. 16 Ruin and misery mark their paths, 17 and they have never
known the way of peace. 18 They have no fear of God before their eyes.” 19 We know
that the law speaks to those who are under it. Its words silence every mouth and
bring the whole world to account before God. 20 No human being will be declared
righteous before him by doing works of the law. Through the law comes awareness of
sin.

Righteousness through faith

21 But now God’s righteousness has been revealed apart from the law, with the Law
and the Prophets bearing witness to it. 22 This is God’s righteousness through faith in
Jesus Christ, for everyone who believes. There is no distinction: 23 all have sinned
and fall short of God’s glory. 24 They are declared righteous as a gift by his grace,
through the liberation found in Christ Jesus. 25 God presented him as the means of
atonement through his blood, received through faith. This demonstrated God’s
righteousness, because he had passed over the sins committed before, 26 in his
forbearance. He did this to demonstrate his righteousness now, so that he is
righteous and declares righteous the person who trusts in Jesus. 27 What room
remains for boasting? It has been shut out. By what principle—one based on works?
No, by the principle of faith. 28 We conclude that a person is declared righteous
through faith, apart from works of the law. 29 Is God the God of Jews alone? Is he not
the God of Gentiles too? Yes, of Gentiles too, 30 since God is one. He will declare the
circumcised righteous by faith and the uncircumcised righteous through that same
faith. 31 Does faith, then, make the law void? Certainly not! We uphold the law.

Romans 4

Abraham is justified by faith

1 What, then, did Abraham discover—our ancestor by human descent? 2 If Abraham
was declared righteous because of his works, he has something to boast about—but
not before God. 3 What does Scripture say? “Abraham trusted God, and this was
credited to him as righteousness.” 4 A worker’s wages are credited as something
owed, not as a gift. 5 But for the person who does not work and instead trusts the one
who declares the ungodly righteous, faith is credited as righteousness. 6 David
likewise speaks of the blessing of the person to whom God credits righteousness
apart from works: 7 “Blessed are those whose wrongs are forgiven and whose sins
are covered. 8 Blessed is the person whose sin the Lord will never count against
them.” 9 Does this blessing belong to the circumcised alone, or to the uncircumcised
too? We say that faith was credited to Abraham as righteousness. 10 When was it
credited to him: after circumcision or before it? It was before, while he was still
uncircumcised. 11 He received circumcision as a sign and seal of the righteousness
he had through faith before he was circumcised. Thus he could be the father of all
who believe while uncircumcised, so that righteousness could be credited to them
too. 12 He is also the father of the circumcised who not only bear that mark but follow
the footsteps of the faith our father Abraham had before circumcision.

The promise and Abraham’s faith

13 The promise that Abraham and his offspring would inherit the world came through
righteousness associated with faith, not through the law. 14 If being under the law
makes people heirs, faith is emptied of meaning and the promise is made void. 15 The
law brings wrath. Where there is no law, there can be no violation of it. 16 For this
reason the promise rests on faith, so that it comes as grace and is secure for all
Abraham’s descendants: not only those under the law, but also those who share his
faith. He is the father of us all, 17 as Scripture says, “I have made you the father of
many nations.” He is our father before the God he trusted, who gives the dead life
and calls into being what does not exist. 18 When there was no ground for hope, he
believed in hope that he would become the father of many nations, just as he had
been told: “So will your descendants be.” 19 His faith did not weaken as he
considered his body, as good as dead at about a hundred years old, and Sarah’s
womb, unable to bear a child. 20 He did not waver in unbelief over God’s promise. He
grew strong in faith and gave glory to God, 21 fully convinced that God was able to do
what he had promised. 22 That is why his faith was credited to him as righteousness.
23 The words “it was credited to him” were not written for Abraham’s sake alone. 24
They were written for us too. It is to be credited to us who trust the one who raised
Jesus our Lord from the dead. 25 He was handed over to death because of our
offenses and raised to bring us into right standing with God.

Romans 5

Peace with God and reconciliation

1 Since we have been declared righteous through faith, we have peace with God
through our Lord Jesus Christ. 2 Through him, by faith, we have gained access to the
grace in which we now stand. We rejoice in the hope of God's glory. 3 We rejoice
even in our troubles, knowing that trouble produces perseverance, 4 perseverance
produces tested character, and tested character produces hope. 5 This hope will not
leave us ashamed, because God's love has been poured into our hearts through the
Holy Spirit he has given us. 6 While we were still powerless, Christ died at the right
time for people who had no reverence for God. 7 Hardly anyone will die for a
righteous person, though someone might dare to die for a good person. 8 God shows
his own love for us in this: Christ died for us while we were still sinners. 9 Now that
his blood has brought us into right standing with God, how much more will we be
saved through him from wrath! 10 If we were reconciled to God through his Son's
death while we were enemies, how much more, now that we are reconciled, will we
be saved by his life! 11 More than this, we rejoice in God through our Lord Jesus
Christ, through whom we have now received reconciliation.

Adam and Christ

12 This is how sin entered the world through one person, and death through sin. In
this way death spread to all people, because all sinned. 13 Sin was in the world before
the law came, although sin is not charged to an account when there is no law. 14 Yet
death ruled from Adam to Moses, even over those whose sin did not resemble Adam's
transgression. Adam was a pattern of the one who was to come. 15 The gift of grace is
not like the offense. If the many died through one person's offense, how much more
did God's grace and the gift given in the grace of one person, Jesus Christ, overflow
to the many! 16 The gift also differs from the result of one person's sin. Judgment
followed one offense and brought condemnation; the gracious gift followed many
offenses and brought acquittal. 17 If death ruled through one person because of that
person's offense, how much more will those who receive the abundance of grace and
the gift of righteousness reign in life through the one, Jesus Christ! 18 So, just as one
offense brings condemnation for all people, one righteous act brings acquittal and
life for all people. 19 As the disobedience of one person made the many sinners, so
the obedience of the one will make the many righteous. 20 The law came in, so that
wrongdoing increased. But where sin increased, grace overflowed far beyond it, 21 so
that, as sin ruled in death, grace would rule through righteousness and lead to
eternal life through Jesus Christ our Lord.

Romans 6

Baptism and new life

1 What follows from this? Should we stay in sin so that grace will increase? 2
Absolutely not! We died to sin. How can we go on living in it? 3 Do you not know that
when we were baptized into Christ Jesus, we were baptized into his death? 4 Through
baptism into death we were buried with him. As Christ was raised from the dead
through the Father's glory, so we too are to live a new life. 5 If we have been joined
to him in a death like his, we will also be joined to him in a resurrection like his. 6 We
know that our old self was crucified with him, so that the body ruled by sin would
lose its power and we would no longer be enslaved to sin. 7 For a person who has
died has been released from sin. 8 If we died with Christ, we believe we will also
share his life. 9 We know that Christ has been raised from the dead and will never die
again. Death no longer has power over him. 10 His death was a death to sin, once for
all. The life he now lives is lived for God. 11 In the same way, consider yourselves
dead to sin and alive for God in Christ Jesus. 12 Do not let sin rule in your mortal body
and make you obey its desires. 13 Do not put any part of your body at sin's disposal to
do wrong. Put yourselves at God's disposal as people brought from death to life, and
offer every part of your body to God to do what is right. 14 Sin will not be your
master, because you live under grace, not under law.

From slavery to sin to righteousness

15 What then? Does being under grace rather than law mean we should sin?
Absolutely not! 16 Do you not know that if you offer yourselves as slaves to obey
someone, you become slaves of the one you obey? Sin leads to death; obedience leads
to righteousness. 17 Thank God! You once were slaves to sin, but you obeyed
wholeheartedly the pattern of teaching to which you were entrusted. 18 You were
freed from sin and became slaves to righteousness. 19 I am using a human example
because of your human limitations. You once offered the parts of your body as slaves
to impurity and lawlessness, producing more lawlessness. Now offer them as slaves
to righteousness, leading to holiness. 20 When you were slaves to sin, righteousness
had no claim on you. 21 What benefit did you gain then from the things you are now
ashamed of? Their outcome is death. 22 Now you have been freed from sin and have
become slaves to God. The result is holiness, and the final outcome is eternal life. 23
Sin pays death as its wage; God gives eternal life in Christ Jesus our Lord.

Romans 7

Release from the law

1 Brothers and sisters, I am speaking to people who know the law. Surely you know
that the law has authority over a person only while that person is alive. 2 A married
woman is bound by law to her husband while he lives. If he dies, she is released from
the law that bound her to him. 3 If she joins herself to another man while her
husband is alive, she will be called an adulteress. But if her husband dies, she is free
from that law and does not commit adultery by marrying another man. 4 My brothers
and sisters, through Christ's body you too died to the law. You now belong to
another—to the one raised from the dead—so that we may bear fruit for God. 5 When
we lived under the power of the flesh, sinful passions stirred up through the law
worked in the parts of our bodies and produced fruit for death. 6 Now we have been
released from the law, because we died to what held us captive. We therefore serve
in the new way of the Spirit, instead of the old way of the written code.

The law and sin

7 What are we to say, then? Is the law itself sin? Absolutely not! Still, it was through
the law that I came to know sin. I would not have understood coveting if the law had
not said, "Do not covet." 8 Sin seized its opportunity through the commandment and
produced every kind of coveting in me. Apart from law, sin is dead. 9 Once I lived
apart from law. When the commandment came, sin sprang to life, 10 and I died. The
very commandment meant for life proved to bring me death. 11 Sin seized the
opportunity offered by the commandment, deceived me, and used it to kill me. 12 The
law, then, is holy; the commandment is holy, right, and good. 13 Did something good
bring about my death? Absolutely not! Sin did. It used what is good to produce death
in me and so revealed itself as sin. Through the commandment, sin's utter sinfulness
became apparent.

The struggle within

14 We know that the law is spiritual. But I am a frail human being, sold as a slave to
sin. 15 I do not understand my own actions. I fail to do what I want and instead do the
very thing I hate. 16 When I do what I do not want to do, I acknowledge that the law
is good. 17 So it is no longer I myself doing it, but sin that lives in me. 18 I know that
nothing good lives in me—that is, in my flesh. I have the desire to do good, but I
cannot carry it out. 19 I do not do the good I want to do. I keep doing the evil I do not
want. 20 If I do what I do not want, it is no longer I myself doing it, but sin living in
me. 21 This is the pattern I find: when I want to do good, evil is there within my
reach. 22 In my inner self I delight in God's law. 23 Yet I see another law at work in
the parts of my body. It fights against the law of my mind and takes me prisoner
under the law of sin working in my body. 24 What a miserable person I am! Who will
rescue me from this body bound to death? 25 Thanks to God through Jesus Christ our
Lord! So, with my mind I myself serve God's law, while with my flesh I serve the law
of sin.

Romans 8

Life according to the Spirit

1 There is now, then, no condemnation for those who are in Christ Jesus. 2 The
life-giving Spirit's law has freed you in Christ Jesus from the law of sin and death. 3
God did what the law could not do because of the weakness of the flesh. He sent his
own Son in the likeness of sinful human flesh to deal with sin, and condemned sin in
the flesh. 4 He did this so that the law's righteous requirement would be fulfilled in
us, whose lives follow the Spirit rather than the flesh. 5 Those who live according to
the flesh direct their thoughts to what the flesh desires; those who live according to
the Spirit direct them to what the Spirit desires. 6 The mind set on the flesh leads to
death; the mind set on the Spirit brings life and peace. 7 A mind directed by the flesh
is hostile to God. It does not submit to God's law and cannot do so. 8 Those who live
in the realm of the flesh cannot please God. 9 You live in the realm of the Spirit,
rather than the flesh, if God's Spirit truly lives in you. Anyone who does not have the
Spirit of Christ does not belong to Christ. 10 If Christ lives in you, your body is subject
to death because of sin, but the Spirit gives life because of righteousness. 11 If the
Spirit of the God who raised Jesus from the dead lives in you, that same God who
raised Christ Jesus will also give life to your mortal bodies, because his Spirit lives in
you.

God's children and heirs

12 So, brothers and sisters, we have an obligation, but it is not to live as the flesh
directs. 13 If you live as the flesh directs, you will die. But if, by the Spirit, you put the
body's wrongful practices to death, you will live. 14 All who are led by God's Spirit
are God's children. 15 You did not receive a spirit that enslaves you and brings you
back to fear. You received the Spirit who makes you God's children, and by that
Spirit we cry out, "Abba, Father!" 16 The Spirit bears witness together with our own
spirit that we are God's children. 17 As children, we are also heirs: heirs of God and
coheirs with Christ, provided we share his suffering so that we may also share his
glory.

Suffering, hope and glory

18 I consider our present sufferings incomparable to the glory that is to be revealed
to us. 19 Creation waits with eager longing for God's children to be revealed. 20
Creation was subjected to frustration, not by its own choice, but because of the one
who subjected it. Yet there is hope 21 that creation itself will be freed from slavery to
decay and enter the glorious freedom of God's children. 22 We know that all creation
has been groaning together in the pains of childbirth up to the present. 23 We too
groan inwardly, even though we have the Spirit as the firstfruits. We wait for our
adoption to be completed: the redemption of our bodies. 24 We were saved in hope.
But if what we hope for is already visible, it is no longer hope. Who hopes for
something they can already see? 25 If we hope for what we cannot yet see, we wait
for it patiently. 26 The Spirit also helps us in our weakness. We do not know what we
ought to pray, but the Spirit intercedes with groans beyond words. 27 God, who
searches hearts, knows the Spirit's intention, because the Spirit intercedes for God's
people in accordance with God's will. 28 We know that everything works together for
the good of those who love God, who are called in accordance with his purpose. 29
Those God knew beforehand he also destined to share the likeness of his Son, so that
his Son would be the firstborn among many brothers and sisters. 30 Those he
destined beforehand he also called. Those he called he put in right standing with
himself, and those he put right he also glorified.

Nothing can separate us from God's love

31 What can we say in response? If God is on our side, who can stand against us? 32
God did not spare his own Son; he handed him over for all of us. Will he not also,
along with his Son, graciously give us everything? 33 Who will accuse those God has
chosen? God is the one who puts them in the right. 34 Who can condemn them?
Christ died and, more than that, was raised. He is at God's right hand and intercedes
for us. 35 What can separate us from Christ's love? Trouble, anguish, persecution,
hunger, lack of clothing, danger, or violent death? 36 As scripture says, "For your
sake we face death all day; we are treated as sheep to be slaughtered." 37 Yet in all of
this we win an overwhelming victory through the one who loved us. 38 I am convinced
that neither death nor life, neither angels nor rulers, neither the present nor the
future, nor any powers, 39 neither height nor depth, nor anything else in creation will
be able to separate us from God's love in Christ Jesus our Lord.

Romans 9

Paul’s sorrow for Israel

1 I am telling the truth in Christ, not lying. My conscience bears witness with me in
the Holy Spirit: 2 I have great sorrow and constant anguish in my heart. 3 For the
sake of my own people, my kin by birth, I could wish that I myself were under a curse
and cut off from Christ. 4 They are Israelites. Theirs are the adoption, the glory, the
covenants, the giving of the law, the worship, and the promises. 5 The patriarchs are
theirs, and from their people came the Messiah in his human ancestry, who is God
over all, forever praised. Amen.

Children of the promise

6 This does not mean that God’s word has failed. Not all who descend from Israel are
Israel. 7 Being descended from Abraham does not by itself make everyone his
children. Rather, “Through Isaac your descendants will be named.” 8 In other words,
natural descent does not make people God’s children; the children of the promise are
counted as the descendants. 9 This was the promise: “At this time I will return, and
Sarah will have a son.” 10 There is also Rebekah, who conceived children by one man,
our father Isaac. 11 Before her children were born or had done anything good or bad,
God’s purpose in choosing was to stand, 12 based on the one who calls, rather than
on their works. She was told, “The older will serve the younger.” 13 As scripture says,
“I loved Jacob, but I hated Esau.”

Mercy and election

14 What shall we say, then? Is God unjust? Absolutely not! 15 He says to Moses, “I will
show mercy to whomever I show mercy, and compassion to whomever I show
compassion.” 16 So it depends on God’s mercy, rather than on human desire or effort.
17 Scripture says to Pharaoh, “I raised you up for this very purpose: to display my
power through you, so that my name would be proclaimed throughout the earth.” 18
He therefore shows mercy to whom he wishes and hardens whom he wishes. 19 Then
you will ask me, “Why does God still blame anyone? Who has been able to resist his
will?” 20 But who are you, a human being, to argue back with God? Does the thing
made say to its maker, “Why did you make me like this?” 21 Does not the potter have
the right to use the same lump of clay to make one vessel for an honored use and
another for a lowly use? 22 What if God, wishing to display his wrath and make his
power known, bore with great patience vessels of wrath made ready for destruction,
23 and did so to make the riches of his glory known to vessels of mercy, which he had
prepared beforehand for glory— 24 that is, us, whom he called from among both Jews
and Gentiles? 25 As he says in Hosea, “I will call those who were not my people ‘my
people,’ and her who was unloved I will call ‘beloved.’” 26 “In the very place where
they were told, ‘You are not my people,’ they will be called children of the living
God.” 27 Isaiah cries out about Israel, “Even if the people of Israel are as numerous
as the sand beside the sea, only the remnant will be saved, 28 for the Lord will carry
out his sentence on earth, fully and swiftly.” 29 As Isaiah foretold, “If the Lord of
hosts had not left us descendants, we would have become like Sodom and been made
like Gomorrah.”

The stone of stumbling

30 What follows, then? Gentiles who were not pursuing righteousness have attained
it—the righteousness that comes through faith. 31 Israel pursued a law leading to
righteousness, but did not reach that law’s goal. 32 Why? Because they pursued it
through works, as though that were the way, instead of through faith. They stumbled
over the stumbling stone, 33 as scripture says, “See, I am placing in Zion a stone
people stumble over, a rock that makes them fall. Whoever trusts in him will not be
left ashamed.”

Romans 10

Zeal and righteousness

1 Brothers and sisters, my heartfelt desire and my prayer to God for them are that
they may be saved. 2 I can testify that they are zealous for God, but their zeal is not
guided by understanding. 3 They did not understand the righteousness that comes
from God. Seeking to establish their own, they did not submit to God's righteousness.
4 Christ is the culmination of the law, bringing righteousness to everyone who
believes.

The word of faith

5 Moses writes that the person who carries out the righteousness required by the law
will live by it. 6 But the righteousness that comes through faith says this: "Do not say
to yourself, 'Who will go up to heaven?'" That would mean bringing Christ down. 7
Or, "'Who will go down into the abyss?'" That would mean bringing Christ up from
the dead. 8 What does it say, then? "The word is near you, in your mouth and in your
heart." This is the message of faith that we proclaim: 9 If you declare with your
mouth that Jesus is Lord and believe in your heart that God raised him from the dead,
you will be saved. 10 Believing in the heart leads to righteousness, and declaring that
faith with the mouth leads to salvation. 11 Scripture says, "Everyone who trusts in
him will not be left ashamed." 12 There is no distinction between Jew and Greek: the
same Lord is Lord of all and is generous to everyone who calls on him. 13 For
"everyone who calls on the Lord's name will be saved."

Proclamation and disobedience

14 How can they call on someone they have not trusted? How can they trust someone
they have not heard? And how can they hear without someone proclaiming the
message? 15 And how can people proclaim the message unless they are sent? As
scripture says, "How beautiful are the feet of those who bring good news!" 16 Yet not
everyone obeyed the good news. Isaiah says, "Lord, who has believed our message?"
17 So faith comes through hearing the message, and that hearing comes through the
message about Christ. 18 But I ask, have they not heard? Certainly they have: "Their
sound has gone out throughout the earth, their words to the ends of the world." 19 I
ask again, did Israel not understand? First, Moses says, "I will make you jealous
through those who are no nation; through a nation without understanding I will make
you angry." 20 Isaiah speaks boldly: "Those who were not looking for me found me; I
revealed myself to those who were not asking for me." 21 But about Israel he says,
"All day I held out my hands to a people who disobey and argue back."

Romans 11

A remnant chosen by grace

1 I ask, then: has God rejected his people? Absolutely not! I myself am an Israelite,
descended from Abraham, from the tribe of Benjamin. 2 God has not rejected the
people he foreknew. Do you not know what scripture says in the account of Elijah,
when he appeals to God against Israel? 3 “Lord, they have killed your prophets and
demolished your altars. I am the only one left, and they are trying to kill me.” 4 But
what is God’s answer to him? “I have kept for myself seven thousand men who have
not bowed the knee to Baal.” 5 In the same way, there is also a remnant at the
present time, chosen by grace. 6 If it is by grace, it is no longer based on works;
otherwise grace would cease to be grace. 7 What follows? Israel did not obtain what
it was seeking, but the chosen did obtain it. The rest were hardened, 8 as scripture
says, “God gave them a spirit of stupor, eyes that do not see and ears that do not
hear, down to this day.” 9 David also says, “Let their table become a snare and a trap,
something they stumble over and a punishment for them. 10 Let their eyes grow dark
so that they cannot see, and keep their backs bent forever.”

The olive tree and the grafted branches

11 I ask, then: did they stumble in order to fall? Absolutely not! Instead, their trespass
has brought salvation to the Gentiles, to stir Israel to jealousy. 12 If their trespass has
enriched the world and their failure has enriched the Gentiles, how much more will
their full inclusion do! 13 Now I am speaking to you Gentiles. As an apostle to the
Gentiles, I honor my ministry, 14 in the hope of stirring my own people to jealousy
and saving some of them. 15 If their rejection has meant reconciliation for the world,
what will their acceptance mean except life from the dead? 16 If the first portion of
dough is holy, the whole batch is holy; and if the root is holy, the branches are holy
too. 17 Some branches were broken off, and you, a wild olive shoot, were grafted in
among the others to share the olive tree's nourishing root. 18 So do not boast over
the branches. If you do, remember: you do not support the root; the root supports
you. 19 You will say, "Branches were broken off so that I could be grafted in." 20 True:
they were broken off because of unbelief, and you stand by faith. Do not become
arrogant; be afraid. 21 For if God did not spare the natural branches, he will not
spare you either. 22 Consider both God's kindness and his severity: severity toward
those who fell, and God's kindness toward you, provided you remain in that kindness.
Otherwise you too will be cut off. 23 They too will be grafted in if they do not persist
in unbelief, because God is able to graft them in again. 24 You were cut from a wild
olive tree and, contrary to nature, grafted into a cultivated one. How much more
readily will the natural branches be grafted back into their own olive tree!

The mystery of Israel's salvation

25 Brothers and sisters, I want you to understand this mystery so that you do not
think yourselves wise: part of Israel has become hardened until the full number of
Gentiles comes in. 26 In this way all Israel will be saved, as scripture says: "The
deliverer will come from Zion and turn ungodliness away from Jacob. 27 This is my
covenant with them, when I take away their sins." 28 As regards the good news, they
are enemies for your sake; as regards God's choice, they are loved for the sake of the
patriarchs. 29 God's gifts and calling are irrevocable. 30 You once disobeyed God, but
now you have received mercy through their disobedience. 31 In the same way, they
have now disobeyed, so that through the mercy you received they too may now
receive mercy. 32 God has confined everyone in disobedience in order to show mercy
to everyone.

Praise to God

33 What depth there is in God’s riches, wisdom, and knowledge! His judgments are
beyond searching out, and his ways beyond tracing. 34 “Who has known the Lord’s
mind? Who has been his adviser?” 35 “Who has given to him first, so as to be owed
repayment?” 36 Everything is from him, through him, and for him. Glory to him
forever. Amen.

Romans 12

A living sacrifice and gifts

1 So, brothers and sisters, in view of God’s mercy, I urge you to offer your bodies as a
living sacrifice, holy and pleasing to God. This is your fitting worship. 2 Do not take
the shape of this present age. Be transformed through a renewed mind, so that you
can discern God’s will: what is good, pleasing to him, and complete. 3 By the grace
given to me, I tell everyone among you: do not think too highly of yourself. Make a
sober assessment, in keeping with the measure of faith God has allotted to each of
you. 4 One body has many parts, and those parts do not all perform the same
function. 5 In the same way, many though we are, we form one body in Christ, and
each of us belongs to the others. 6 Our gifts differ according to the grace we have
received. Let us use them: if the gift is prophecy, prophesy in proportion to faith; 7 if
service, give yourself to serving; if teaching, to teaching; 8 if encouragement, to
encouraging. Give generously, lead diligently, and show mercy cheerfully.

Living in sincere love

9 Love sincerely. Detest what is evil and hold firmly to what is good. 10 Love one
another with family affection. Take the lead in showing one another honor. 11 Do not
grow slack in your zeal. Keep your spirit fervent as you serve the Lord. 12 Rejoice in
hope, be steadfast in trouble, and persevere in prayer. 13 Share in meeting the needs
of God’s people, and actively welcome guests. 14 Bless those who persecute you.
Bless them; do not curse them. 15 Share the joy of those who rejoice and the tears of
those who weep. 16 Live in harmony with one another. Do not pursue high status;
associate with humble people. Do not think yourselves wise. 17 Do not repay anyone’s
evil with evil. Give thought to what everyone can recognize as honorable. 18 If it is
possible, as far as it rests with you, live peacefully with everyone. 19 Beloved, do not
take revenge. Leave room for God’s wrath, for scripture says, “Vengeance is mine; I
will repay, says the Lord.” 20 Instead, “If your enemy is hungry, give them food; if
thirsty, give them something to drink. By doing this, you will heap burning coals on
their head.” 21 Do not let evil overcome you. Overcome evil with good.

Romans 13

Relations with the authorities

1 Everyone is to be subject to the governing authorities. No authority exists apart
from God, and the authorities that exist have been appointed by God. 2 Anyone who
opposes the authority is therefore resisting what God has ordered, and those who
resist will bring judgment on themselves. 3 Rulers are a terror to bad conduct, not to
good. Do you want to have no fear of the authority? Do what is good, and it will
praise you. 4 It serves God for your good. But if you do evil, be afraid: it carries the
sword for a purpose. It is God's servant, bringing punishment on the person who
does evil. 5 So submission is necessary, both because of the punishment and for the
sake of conscience. 6 This is also why you pay taxes: the authorities are God's
servants, attending to this very work. 7 Give everyone what is due: taxes, customs,
respect, or honor, to each as owed.

Love fulfills the law

8 Owe no one anything except the continuing obligation to love one another. Whoever
loves another person has fulfilled the law. 9 The commands "Do not commit
adultery," "Do not murder," "Do not steal," "Do not covet," and any other command
are summed up in this: "Love your neighbor as yourself." 10 Love does no harm to a
neighbor. Love therefore fulfills the law.

Time to wake up

11 Do all this with an understanding of the time: the hour has already come for you to
wake from sleep. Our salvation is nearer now than when we first believed. 12 The
night is nearly over, and the day is near. Let us cast off the deeds of darkness and put
on the armor of light. 13 Let us live honorably, as in daylight, free from drunken
revelry, sexual immorality and debauchery, quarreling and jealousy. 14 Clothe
yourselves with the Lord Jesus Christ. Make no plans to indulge the desires of the
flesh.

Romans 14

The strong and the weak

1 Welcome the person whose faith is weak, without making their convictions a matter
for dispute. 2 One person believes they may eat anything; another, whose faith is
weak, eats only vegetables. 3 The person who eats must not look down on the one
who abstains, and the person who abstains must not condemn the one who eats. God
has welcomed that person. 4 Who are you to judge someone else's servant? It is their
own master who decides whether they stand or fall. They will stand, because the
Lord can uphold them. 5 One person regards one day as more important than
another; someone else regards every day alike. Each should be fully convinced in
their own mind. 6 Whoever observes a particular day does so for the Lord. Whoever
eats does so for the Lord and thanks God. Whoever abstains also does so for the Lord
and thanks God. 7 None of us lives for ourselves, and none of us dies for ourselves. 8
If we live, we live for the Lord; if we die, we die for the Lord. Whether living or dying,
we are the Lord's. 9 Christ died and came to life for this purpose: to be Lord of both
the dead and the living. 10 Why, then, do you condemn your brother or sister? Why do
you look down on them? We will all stand before God's judgment seat. 11 Scripture
says, "As surely as I live, says the Lord, every knee will bow to me, and every tongue
will acknowledge God." 12 Each of us, then, will have to give a personal account.

Do not put a stumbling block in the way

13 Let us stop judging one another. Decide instead never to put an obstacle or a trap
in a fellow believer's path. 14 In the Lord Jesus, I know and am convinced that
nothing is unclean in itself. But if someone regards it as unclean, it is unclean for that
person. 15 If your food distresses a brother or sister, you are no longer acting in love.
Do not let what you eat destroy someone for whom Christ died. 16 Do not let what is
good for you be spoken of as evil. 17 God's kingdom is not a matter of food and drink.
It is righteousness, peace, and joy in the Holy Spirit. 18 Whoever serves Christ in this
way pleases God and wins people's approval. 19 Let us pursue what brings peace and
helps us build one another up. 20 Do not destroy God's work over food. All foods are
clean, but eating is wrong when it causes someone to stumble. 21 It is good to refrain
from meat, wine, or anything else that makes a brother or sister stumble, fall into a
trap, or become weak. 22 Keep your own conviction before God. Blessed is the person
who does not condemn themselves by what they approve. 23 But someone who eats
while doubting stands condemned, because the action does not come from faith.
Whatever does not come from faith is sin.

The closing doxology in the traditional reading

This qualified traditional doxology follows Robinson–Pierpont 2005 and is placed here as 14:24–26 in this reading edition. It corresponds to 16:25–27 in other editions and is absent from the adopted SBLGNT main text.

24† Now to him who can make you stand firm according to my good news and the proclamation of Jesus Christ, in keeping with the revelation of a mystery kept secret for ages, 25† but now revealed and made known through the prophetic writings, at the command of the eternal God, to all nations for the obedience of faith, 26† to the only wise God, through Jesus Christ—to him be glory for ever. Amen.

Romans 15

Bear with weakness and live in hope

1 We who are strong ought to carry the weaknesses of those who lack strength,
instead of pleasing ourselves. 2 Each of us should please our neighbor for their good,
to build them up. 3 Christ did not please himself. As scripture says, “The insults of
those who insult you fell on me.” 4 Everything written in scripture beforehand was
written to instruct us, so that through perseverance and the encouragement the
scriptures give, we might have hope. 5 May the God who gives perseverance and
encouragement enable you to live in harmony with one another in keeping with
Christ Jesus, 6 so that together, with one voice, you may glorify the God and Father of
our Lord Jesus Christ. 7 Welcome one another, then, as Christ welcomed you, to the
glory of God. 8 Christ has become a servant to the circumcised to show God’s
faithfulness by confirming the promises made to the patriarchs, 9 and so that the
Gentiles may glorify God for his mercy. As scripture says, “For this reason I will
praise you among the nations and sing to your name.” 10 Again it says, “Rejoice,
nations, together with his people.” 11 And again, “All you nations, praise the Lord; let
every people praise him.” 12 Isaiah also says, “The root of Jesse will come, the one
who rises to rule the nations. In him the nations will place their hope.” 13 May the
God of hope fill you with joy and peace in all their fullness as you believe, so that
your hope may overflow through the Holy Spirit’s power.

Paul’s apostolic ministry

14 My brothers and sisters, I am personally convinced that you are full of goodness,
richly supplied with knowledge, and able to instruct and correct one another. 15 Still,
I have written rather boldly in places to remind you, because of the grace God gave
me 16 to serve Christ Jesus among the Gentiles. I perform priestly service with God’s
good news, so that the Gentiles may be an acceptable offering, made holy by the Holy
Spirit. 17 In Christ Jesus, then, I have grounds for boasting about my service to God.
18 I will speak only of what Christ has accomplished through me to bring the Gentiles
to obedience, through what I have said and done, 19 through powerful signs and
wonders and the Spirit’s power. From Jerusalem all the way around to Illyricum, I
have fully proclaimed the good news about Christ. 20 My ambition has been to
proclaim the good news where Christ has not yet been named, so that I do not build
on someone else’s foundation. 21 Rather, as scripture says, “Those who were not told
about him will see; those who have not heard will understand.”

Travel plans and a request for prayer

22 That is why I have so often been kept from coming to you. 23 Now I have no further
place for this work in these regions, and for many years I have longed to visit you. 24
When I travel to Spain, I hope to see you on the way. After enjoying your company for
a time, I hope you will help me continue my journey there. 25 For now, however, I am
going to Jerusalem to serve God's people there. 26 Macedonia and Achaia have gladly
decided to make a contribution for the poor among God's people in Jerusalem. 27
They were glad to do it, and indeed they owe them a debt. Since the Gentiles have
shared in the Jewish believers' spiritual blessings, they ought also to help them with
material needs. 28 Once I have completed this task and safely delivered the
contribution to them, I will set out for Spain by way of you. 29 I know that when I visit
you, I will come with the full blessing of Christ. 30 Brothers and sisters, by our Lord
Jesus Christ and by the love the Spirit gives, I urge you to join me in earnest prayer
to God on my behalf. 31 Pray that I may be rescued from the disobedient in Judea and
that my service for Jerusalem may be welcomed by God's people. 32 Then, if God
wills, I may come to you with joy and find refreshment in your company. 33 May the
God of peace be with every one of you. Amen.

Romans 16

Greetings to the church in Rome

1 I commend our sister Phoebe to you. She ministers in the church at Cenchreae. 2
Welcome her in the Lord as befits his holy people, and help her with whatever she
needs from you. She has supported many people, including me. 3 Greet Prisca and
Aquila, who work alongside me in Christ Jesus. 4 They risked their lives for me. I am
grateful to them, and so are all the Gentile churches. 5 Greet the church that meets
in their home. Greet my dear Epaenetus, the first person in Asia to come to Christ. 6
Greet Mary, who has worked so hard for you. 7 Greet Andronicus and Junia, my
fellow Jews and fellow prisoners. They are distinguished among the apostles and
came to Christ before I did. 8 Greet Ampliatus, my dear friend in the Lord. 9 Greet
Urbanus, who works with us in Christ, and my dear Stachys. 10 Greet Apelles, whose
faithfulness in Christ has stood the test. Greet those who belong to Aristobulus's
household. 11 Greet Herodion, my fellow Jew. Greet the members of Narcissus's
household who belong to the Lord. 12 Greet Tryphaena and Tryphosa, who work hard
in the Lord's service. Greet dear Persis, who has worked so hard in the Lord. 13 Greet
Rufus, chosen in the Lord, and his mother, who has been a mother to me too. 14 Greet
Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the fellow believers with them.
15 Greet Philologus and Julia, Nereus and his sister, Olympas, and all God's holy
people with them. 16 Greet each other with a holy kiss. All the churches of Christ
send you their greetings.

A warning about divisions

17 Brothers and sisters, I urge you to watch out for people who cause divisions and
lead others astray, contrary to the teaching you received. Keep away from them. 18
Such people serve their own appetites, not our Lord Christ. With smooth talk and
flattery they deceive unsuspecting people. 19 Everyone has heard of your obedience,
and that gives me joy. I want you to be wise about what is good and innocent of what
is evil. 20 The God of peace will soon crush Satan beneath your feet. May the grace of
our Lord Jesus Christ be with you.

Greetings from coworkers and a blessing

21 Timothy, who works with me, sends his greetings, along with my fellow Jews
Lucius, Jason, and Sosipater. 22 I am Tertius, the one who wrote this letter down, and
I greet you in the Lord. 23 Gaius, who hosts me and the whole church, sends his
greetings. So do Erastus, the city treasurer, and our brother Quartus. 24 May the
grace of our Lord Jesus Christ be with all of you. Amen.

1 Corinthians

1 Corinthians 1

Greeting and thanksgiving

1 From Paul, called by God’s will to be an apostle of Christ Jesus, and from our
brother Sosthenes. 2 To God’s church in Corinth: you have been made holy in Christ
Jesus and called to be God’s holy people, together with everyone everywhere who
calls on the name of our Lord Jesus Christ, their Lord and ours. 3 May grace and
peace be yours from God our Father and the Lord Jesus Christ. 4 I always thank my
God for you because of the grace he has given you in Christ Jesus. 5 In him you have
been richly supplied in every way, in everything you say and everything you know. 6
The testimony about Christ has taken firm root among you. 7 So you lack no gift as
you eagerly wait for our Lord Jesus Christ to be revealed. 8 He will also keep you firm
to the end, so that you will be free from accusation on the day of our Lord Jesus
Christ. 9 God is faithful. He called you to share in life with his Son, Jesus Christ our
Lord.

Divisions and baptism

10 Brothers and sisters, I appeal to you in the name of our Lord Jesus Christ: agree
with one another. Let there be no divisions among you; be united in your thinking
and judgment. 11 My brothers and sisters, people associated with Chloe have told me
that you are quarreling. 12 Here is what I mean: one says, “I belong to Paul,” another,
“I belong to Apollos,” another, “I belong to Cephas,” and another, “I belong to
Christ.” 13 Has Christ been split apart? Was Paul crucified for you? Were you
baptized in Paul’s name? 14 I am thankful that I baptized none of you except Crispus
and Gaius. 15 So no one can say that you were baptized in my name. 16 I did also
baptize Stephanas’s household. Beyond that, I do not remember whether I baptized
anyone else. 17 Christ sent me to proclaim the good news, rather than to baptize, and
to do so without clever rhetoric that would drain Christ’s cross of its power.

The message of the cross

18 The message of the cross seems foolish to those who are perishing. But for us who
are being saved, it is the power of God. 19 Scripture says, “I will destroy the wisdom
of the wise and overturn the understanding of the discerning.” 20 Where is the wise
thinker? Where is the scholar? Where is this age’s skilled debater? Hasn’t God shown
the world’s wisdom to be foolish? 21 In God’s wisdom, the world did not come to
know him through its own wisdom. God chose to save those who believe through the
message that seems so foolish. 22 Jews ask for miraculous signs, and Greeks look for
wisdom. 23 We proclaim a crucified Christ: a stumbling block to Jews and foolishness
to Gentiles. 24 Yet for those God calls, Jews and Greeks alike, Christ is the power of
God and the wisdom of God. 25 For what seems foolish in God is wiser than human
wisdom, and what seems weak in God is stronger than human strength.

God calls the world’s weak

26 Brothers and sisters, consider who you were when God called you. Not many of
you were wise by human standards, powerful, or born into prominent families. 27 God
chose what the world considers foolish to shame the wise. He chose what the world
considers weak to shame the strong. 28 God chose what the world looks down on,
what it despises and treats as nothing, to bring to nothing what it regards as
something. 29 So no human being can boast before God. 30 It is because of God that
you are in Christ Jesus. Christ has become God’s wisdom for us, our righteousness,
our holiness, and our liberation. 31 So, as Scripture says, “Whoever boasts should
boast in the Lord.”

1 Corinthians 2

Jesus Christ crucified

1 Brothers and sisters, when I came to proclaim God’s testimony to you, I did not rely
on impressive speech or wisdom. 2 I resolved that, among you, I would know nothing
except Jesus Christ, and him crucified. 3 I came to you in weakness, afraid and
trembling greatly. 4 My speech and proclamation did not depend on wisdom’s
persuasive force. They showed the Spirit at work in power, 5 so that your faith would
rest on God’s power, rather than on human wisdom.

Wisdom revealed by the Spirit

6 We do speak wisdom among those who are mature. It is not the wisdom of this age
or of its rulers, whose power is coming to nothing. 7 We speak of God’s wisdom, once
hidden as a mystery, which God destined for our glory before the ages began. 8 None
of this age’s rulers understood it. If they had, they would not have crucified the Lord
of glory. 9 As Scripture says, “What no eye has seen, no ear has heard, and no human
mind has imagined, these are the things God has prepared for those who love him.”
10 God has revealed these things to us through the Spirit. The Spirit searches
everything, even God’s own depths. 11 Who knows what is within a person except
that person’s own spirit? In the same way, no one knows what is within God except
God’s Spirit. 12 We have received the Spirit who comes from God, rather than the
spirit of the world, so that we can understand what God has freely given us. 13 We
speak about these things in words the Spirit teaches us, rather than words taught by
human wisdom, explaining spiritual matters to people who have the Spirit. 14 A
person without the Spirit does not welcome what comes from God’s Spirit. It seems
foolish to them, and they cannot understand it, because it is discerned through the
Spirit. 15 The person who has the Spirit can discern all things, yet no one can
properly assess that person. 16 For who has understood the Lord’s mind well enough
to instruct him? We, however, have the mind of Christ.

1 Corinthians 3

Worldly divisions and God’s coworkers

1 Brothers and sisters, I could not speak to you as people led by the Spirit. I had to
speak to you as people still governed by human impulses, as infants in Christ. 2 I
gave you milk instead of solid food because you were not ready for it. You are still not
ready, even now, 3 because human impulses still govern you. With jealousy and
quarrels among you, aren’t you living by merely human standards? 4 When one says,
“I belong to Paul,” and another, “I belong to Apollos,” aren’t you behaving in a
merely human way? 5 What is Apollos, and what is Paul? Servants through whom you
came to believe, each carrying out the work the Lord assigned. 6 I planted and
Apollos watered, but God made it grow. 7 What matters is God, who makes things
grow, rather than the person planting or watering. 8 The planter and the one who
waters work as one, and each will receive a reward for their own labor. 9 We work
together in God’s service. You are God’s field, God’s building.

The foundation and God’s temple

10 By the grace God gave me, I laid a foundation like a skilled master builder, and
someone else is building on it. Each person must take care how they build. 11 No one
can lay a foundation other than the one already in place: Jesus Christ. 12 Someone
may build on this foundation with gold, silver, costly stones, wood, hay, or straw. 13
Each person’s work will be exposed. The Day will bring it to light as it is revealed in
fire, and the fire itself will test the quality of everyone’s work. 14 If someone’s work
survives, they will receive a reward. 15 If someone’s work burns up, they will lose
their reward. They themselves will be saved, but like someone escaping through fire.
16 Don’t you know that you together are God’s temple and that God’s Spirit lives in
you? 17 If anyone destroys God’s temple, God will destroy them. God’s temple is holy,
and you are that temple.

All things are yours; you belong to Christ

18 Do not deceive yourselves. If any of you considers yourself wise by this age’s
standards, become a fool so that you can become truly wise. 19 This world’s wisdom
is foolishness in God’s sight. Scripture says, “He catches the wise in their own
cunning.” 20 And again, “The Lord knows that the reasonings of the wise are futile.”
21 So stop boasting about human leaders. Everything belongs to you: 22 Paul, Apollos,
Cephas, the world, life, death, the present, and the future. All are yours, 23 and you
belong to Christ, and Christ belongs to God.

1 Corinthians 4

Servants and the Lord’s judgment

1 This is how people should regard us: as Christ’s servants, entrusted with God’s
mysteries. 2 What is required of those entrusted with such a task is that they prove
faithful. 3 It matters very little whether you or any human court assess me. I do not
even make the final assessment of myself. 4 My conscience accuses me of nothing,
but that does not clear me. The Lord is the one who assesses me. 5 So do not pass
judgment before the appointed time. Wait until the Lord comes: he will bring what is
hidden in darkness to light and expose the intentions of people’s hearts. Then each
person’s praise will come from God.

The apostles’ humiliation

6 Brothers and sisters, I have used myself and Apollos as examples for your benefit.
Learn from us the meaning of “Not beyond what is written,” so that none of you
becomes proud of one leader at another’s expense. 7 Who makes you different from
anyone else? What do you possess that was not given to you? If it was given to you,
why boast as though it were your own achievement? 8 Already satisfied! Already rich!
You have become kings without us! If only you really were reigning, so that we could
reign with you too. 9 It seems to me that God has put us apostles on display at the
very end, like people condemned to death. We have become a spectacle before the
world, before angels and human beings alike. 10 We are fools for Christ, while you
are so wise in Christ! We are weak, but you are strong; you are honored, while we
are despised. 11 Even now we go hungry and thirsty, wear inadequate clothing, suffer
beatings, and have no settled home. 12 We toil with our own hands. When people
insult us, we bless them; when they persecute us, we endure it. 13 When people
slander us, we respond with a gentle appeal. To this very moment we are treated like
the world’s garbage, the refuse everyone throws away.

A father’s instruction

14 I am writing this to warn you as my dear children, rather than to shame you. 15
You may have countless guardians in Christ, but you do not have many fathers.
Through the good news, I became your father in Christ Jesus. 16 So I urge you to
follow my example. 17 That is why I sent Timothy to you. He is my dear and faithful
child in the Lord, and he will remind you how I live in Christ Jesus, in keeping with
what I teach everywhere, in every church. 18 Some of you have grown arrogant,
assuming that I am not coming to you. 19 If the Lord wills, I will come to you soon.
Then I will find out what power these arrogant people have, beyond their talk. 20
God’s kingdom is a matter of power, not merely talk. 21 What would you prefer: that I
come with a rod of discipline, or with love and a gentle spirit?

1 Corinthians 5

Sin in the community and a new batch of dough

1 There are reports of sexual immorality among you, of a kind not even found among
the Gentiles: a man is living with his father’s wife. 2 Yet you are proud! Shouldn’t you
have grieved instead, and removed from your community the man who did this? 3
Although I am absent in body, I am with you in spirit. I have already reached a
judgment about the man who did this, as though I were there. 4 When you assemble
in the name of our Lord Jesus, with me present in spirit and with the power of our
Lord Jesus, 5 hand this man over to Satan for the destruction of his flesh, so that his
spirit may be saved on the day of the Lord. 6 Your boasting is wrong. Don’t you know
that a little leaven works through the whole batch of dough? 7 Clear out the old
leaven and become a fresh batch of dough, as you really are, free from leaven. For
Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate with the
unleavened bread of sincerity and truth, having done away with the old leaven of
malice and wickedness.

Judgment within the church

9 In my letter I told you not to associate with people who practice sexual immorality.
10 I did not mean all the sexually immoral people in the world, or the greedy,
swindlers, or idolaters. To avoid them altogether, you would have to leave the world.
11 What I mean is that you must not associate with someone known as a fellow
believer who practices sexual immorality, is greedy, worships idols, abuses others
verbally, is habitually drunk, or swindles people. Do not even share a meal with such
a person. 12 What business do I have judging outsiders? Isn’t it those within the
community whom you judge, 13 while God judges those outside? Remove the person
who does evil from among you.

1 Corinthians 6

Lawsuits among believers

1 When one of you has a dispute with another, how can you dare to seek a judgment
from the unjust instead of from God's holy people? 2 Don't you know that God's holy
people will judge the world? If you are to judge the world, are you incapable of
deciding the smallest disputes? 3 Don't you know that we will judge angels? Surely
we can deal with everyday affairs! 4 So when everyday disputes arise, do you choose
as judges people who have no standing in the church? 5 I am saying this to shame
you. Is there no one among you wise enough to settle a dispute between fellow
believers, 6 so that one believer goes to court against another, and does so before
unbelievers? 7 Having lawsuits with one another is already a defeat for you. Why not
accept being wronged? Why not accept being defrauded? 8 Instead, you are the ones
doing wrong and defrauding others—and your own fellow believers at that.

Heirs of the kingdom

9 Don't you know that those who do wrong will not inherit God's kingdom? Do not
deceive yourselves. Those who practice sexual immorality, worship idols, commit
adultery, take the passive role in sex with men, or have sex with males, 10 or who
steal, act greedily, are habitually drunk, revile others, or swindle people will not
inherit God's kingdom. 11 Some of you once lived in these ways. But you were washed
clean, made holy, and put right with God in the name of the Lord Jesus and by the
Spirit of our God.

The body is a temple of the Holy Spirit

12 "I am free to do anything"—but not everything does good. "I am free to do
anything"—but nothing will become my master. 13 "Food belongs to the stomach, and
the stomach to food"—yet God will bring both to an end. The body is for the Lord, not
for sexual immorality, and the Lord is for the body. 14 God raised the Lord, and by his
power he will also raise us. 15 Don't you know that your bodies are parts of Christ?
Should I take what belongs to Christ and make it part of a prostitute? Certainly not!
16 Don't you know that someone who joins himself to a prostitute becomes one body
with her? Scripture says that the two will become one flesh. 17 Someone who is
joined to the Lord, however, is one with him in spirit. 18 Run from sexual immorality.
Every other sin a person commits is outside the body, but sexual immorality is a sin
against one's own body. 19 Don't you know that your body is a sanctuary for the Holy
Spirit within you, whom God has given you? You do not belong to yourselves, 20
because you were bought at a price. Use your body, then, to bring glory to God.

1 Corinthians 7

Mutual obligations in marriage

1 Now to the matters you raised in your letter: “It is good for a man to abstain from
sexual relations with a woman.” 2 But because sexual immorality occurs, each man
should have relations with his own wife, and each woman with her own husband. 3 A
husband should fulfill his marital obligation to his wife, and a wife should do the
same for her husband. 4 The wife’s body is under her husband’s authority, and the
husband’s body is equally under his wife’s authority. 5 Do not withhold sexual
relations from one another, except by mutual agreement for a limited time devoted to
prayer. Then come together again, so that your lack of self-control does not expose
you to Satan’s temptation. 6 I am giving permission for this, rather than requiring it.
7 I wish everyone could live as I do. Yet God gives each person a particular gift, one
of this kind and another of that kind.

The unmarried and marriages to unbelievers

8 To those who are unmarried and to widows, I say that it is good to remain
unmarried, as I am. 9 If they cannot control their desire, however, they should marry.
Marriage is better than burning with passion. 10 For those who are married, the
instruction comes from the Lord, rather than from me: a wife should not leave her
husband. 11 If she does leave, she should remain unmarried or be reconciled with
him. A husband should not dismiss his wife. 12 To the others I give my own
instruction, without citing a command of the Lord: if a believer’s wife does not share
his faith but agrees to live with him, he should not dismiss her. 13 Likewise, if a
woman’s husband does not share her faith but agrees to live with her, she should not
leave him. 14 The husband who does not believe is made holy through his wife, and
the wife who does not believe is made holy through her believing husband. Otherwise
your children would be unclean; in fact, they are holy. 15 If the unbelieving partner
leaves, let that person leave. In such a case the believing husband or wife is not held
in bondage. God has called us to live in peace. 16 Wife, how can you know whether
you will save your husband? And husband, how can you know whether you will save
your wife?

Remain in your calling

17 Let each person live in the circumstances the Lord has assigned, the
circumstances in which God called them. This is the direction I give in every church.
18 If a man was circumcised when God called him, he should not try to reverse it. If
he was uncircumcised, he should not seek circumcision. 19 Neither being circumcised
nor being uncircumcised counts for anything. What counts is obeying God’s
commands. 20 Each person should remain in the situation in which God called them.
21 Were you enslaved when God called you? Do not let that weigh on you. But if you
have a chance to gain freedom, take it. 22 An enslaved person who is called in the
Lord belongs to the Lord as someone set free. In the same way, a free person who is
called belongs to Christ as his slave. 23 You were purchased at a price. Do not make
yourselves slaves to human beings. 24 Brothers and sisters, each of you should live
before God in the situation in which you were called.

Singleness and undivided concern

25 As for those who have never married, I have no command from the Lord. I offer my
judgment as someone whom the Lord’s mercy has made trustworthy. 26 In view of
the present distress, I think it is good for a person to stay as they are. 27 If you are
married, do not seek to end the marriage. If you are unmarried, do not look for a
wife. 28 Still, you do not sin by marrying, and neither does an unmarried woman who
marries. But married people will face troubles in this earthly life, and I would spare
you those. 29 This is what I mean, brothers and sisters: the time has grown short.
From now on, those who have wives should live as though they had none, 30 those
who mourn as though they were not mourning, those who rejoice as though they
were not rejoicing, and those who buy as though nothing were theirs to keep, 31 and
those who use the world as though they were not fully occupied with it. This world’s
present form is passing away. 32 I want you to be free from worries. An unmarried
man directs his concern to the Lord’s affairs and to pleasing the Lord. 33 A married
man directs his concern to everyday affairs and to pleasing his wife, 34 and his
attention is divided. An unmarried woman, including one who has never married, is
concerned with the Lord’s affairs and with being holy in body and spirit. A married
woman is concerned with everyday affairs and with pleasing her husband. 35 I say
this for your good. I want to encourage a fitting life devoted to the Lord without
distraction, rather than put you under a restraint.

Virgins and widows

36 If a man thinks he is treating his betrothed improperly, and his desire is strong
enough that marriage is called for, he may do as he wishes. He is committing no sin;
they may marry. 37 A man who has firmly made up his mind, is under no compulsion,
and can govern his own decision also does well if he decides not to marry his
betrothed. 38 Thus a man who marries his betrothed does well, while one who does
not marry her will do better. 39 A wife remains bound to her husband during his
lifetime. If he dies, she is free to marry the person she chooses, provided the
marriage is in the Lord. 40 In my judgment she will be happier if she remains
unmarried. And I believe that I too have the Spirit of God.

1 Corinthians 8

Knowledge, love and the one God

1 As for food sacrificed to idols, we know the claim that “all of us have knowledge.”
Knowledge inflates pride; love strengthens others. 2 Someone who thinks they know
something has not yet learned to know it as they should. 3 But the person who loves
God is known by God. 4 So, about eating food sacrificed to idols: we know that an idol
has no real standing in the world, and that there is only one God. 5 Even if there are
beings called gods, in heaven or on earth—and there are many called gods and
lords— 6 for us there is one God, the Father. Everything comes from him, and we live
for him. And there is one Lord, Jesus Christ. Everything exists through him, and
through him we live.

Freedom and a weak conscience

7 Yet not everyone has this understanding. Some are still shaped by their former
association with idols, so they eat the food as an offering to an idol. Their vulnerable
conscience is then defiled. 8 Food will not improve our standing before God. Eating it
gives us no advantage, and abstaining leaves us no worse off. 9 Take care that
exercising this right does not cause someone whose conscience is vulnerable to
stumble. 10 Suppose someone sees you, with all your knowledge, dining in an idol’s
temple. Won’t this embolden that person, whose conscience is weak, to eat food
sacrificed to idols? 11 Your knowledge is bringing ruin to this vulnerable person—a
fellow believer for whom Christ died. 12 When you sin against fellow believers in this
way, wounding their vulnerable conscience, you are sinning against Christ. 13 So if
what I eat causes a fellow believer to fall, I will give up meat altogether to avoid
causing that person to fall.

1 Corinthians 9

An apostle’s rights

1 Am I not a free person and an apostle? Haven’t I seen Jesus our Lord? And aren’t
you the result of my work in the Lord? 2 Even if others do not regard me as an
apostle, I certainly am one for you. Your life in the Lord confirms my apostleship. 3
Here is my answer to those who question me: 4 Don’t we have the right to receive
food and drink? 5 Don’t we have the right to travel with a believing wife, as the other
apostles, the Lord’s brothers, and Cephas do? 6 Or are Barnabas and I the only ones
who must work to support ourselves? 7 Does a soldier pay all his own expenses? Does
someone plant a vineyard without eating its fruit, or tend a flock without sharing its
milk? 8 Is this only human reasoning? Doesn’t the law say the same thing? 9 The law
of Moses says not to muzzle an ox while it is threshing. Is God speaking about oxen,
10 or is he surely speaking for our sake? It was written for us: those who plow and
thresh should do so in the hope of sharing the harvest. 11 If we have sown what
nourishes your spiritual life, is it too much to receive material support from you? 12 If
others have a claim to your support, surely we have an even greater one. Yet we have
not exercised that right. We put up with everything to avoid placing any obstacle in
the path of Christ’s good news. 13 Don’t you know that temple workers receive food
from the temple, and those who serve at the altar share in what is offered there? 14
The Lord likewise directed that people who announce the good news should receive
their livelihood from that work.

Voluntarily giving up rights

15 I have made use of none of these rights, and I am not writing this to secure such
support for myself. I would rather die than—no one will take this reason for boasting
away from me. 16 Simply announcing the good news gives me no reason to boast: I
am under an obligation. Woe to me if I fail to announce it! 17 If I do this by my own
choice, I have a reward. If it is not my own choice, I am still carrying out a
responsibility entrusted to me. 18 What reward do I have, then? I can offer the good
news at no cost, without claiming the support to which its proclamation entitles me.

Becoming all things to all people

19 Although I am free of everyone, I have made myself everyone’s slave in order to
win more people. 20 Among Jews I lived as a Jew to win Jews. Among those under the
law I lived as someone under the law, though I am not myself under it, to win those
who are. 21 Among those outside the law I lived as someone outside it, to win them.
Yet I am not free of God’s law: I am bound to Christ’s law. 22 With the weak I became
weak in order to win them. I have adapted myself to all kinds of people, seeking by
every means to save some. 23 I do all this for the good news, so that I too may share
in its benefits.

Running and self-control

24 You know that everyone in a race runs, but only one runner receives the prize. Run
with the aim of winning it. 25 Every competitor practices self-control in everything.
Athletes do it for a wreath that will decay; we do it for one that will last. 26 So I run
with a goal in sight, and I box with blows that are meant to land. 27 I discipline my
body and bring it under control, so that after announcing the message to others I do
not myself fail the test.

1 Corinthians 10

A warning from Israel’s history

1 Brothers and sisters, I want you to remember that our ancestors were all under the
cloud and all passed through the sea. 2 In the cloud and the sea they all received
baptism into Moses. 3 They all ate the same spiritual food 4 and drank the same
spiritual drink. They drank from a spiritual rock that accompanied them, and that
rock was Christ. 5 Yet most of them did not please God: their bodies lay scattered in
the wilderness. 6 These events became warnings for us, so that we would not crave
evil as they did. 7 Do not turn to idols as some of them did. Scripture describes the
people sitting down for food and drink, then getting up to revel. 8 We must not
practice sexual immorality as some of them did, when twenty-three thousand died in
a single day. 9 We must not test Christ as some of them did, and were killed by
snakes. 10 Do not grumble as some of them did, only to perish at the hands of the
destroyer. 11 These events happened to them as examples and were written down to
warn us, who live at the culmination of the ages. 12 Anyone who thinks they are
standing firm should take care not to fall. 13 The testing you face belongs to the
common human experience. God is faithful. He will not allow you to be tested beyond
your capacity, and with the test he will provide a way through, enabling you to
endure it.

The Lord’s cup and idol worship

14 So, my dear friends, keep far away from idolatry. 15 I am addressing people who
can reason. Consider what I am saying and judge it for yourselves. 16 When we speak
the blessing over the cup, don’t we share in the blood of Christ? When we break the
bread, don’t we share in his body? 17 There is one loaf, and we, though many, form
one body, because all of us share that one loaf. 18 Consider the people of Israel by
descent. Don’t those who eat the sacrifices participate in what belongs to the altar?
19 What do I mean? That food sacrificed to an idol has some special significance, or
that the idol itself is anything? 20 My point is that their sacrifices are offered to
demons, rather than to God. I do not want you to enter into fellowship with demons.
21 You cannot drink both from the Lord’s cup and from the cup of demons, or
participate both at the Lord’s table and at theirs. 22 Are we trying to provoke the
Lord’s jealousy? Surely we are not stronger than he is!

Freedom and another person’s conscience

23 “Everything is permitted”—but not everything does good. “Everything is
permitted”—but not everything strengthens the community. 24 Each of you should
seek the good of others instead of pursuing your own advantage. 25 You may eat
whatever is sold at the meat market without investigating its origin as a matter of
conscience, 26 because the earth and everything in it belong to the Lord. 27 If an
unbeliever invites you to a meal and you choose to go, eat what is served without
asking questions about its origin for reasons of conscience. 28 If someone tells you
that the food was offered in sacrifice, however, refrain from eating it out of regard
for that person and for conscience. 29 I mean the other person’s conscience, rather
than yours. For why should someone else’s conscience sit in judgment on my
freedom? 30 If I eat with gratitude, why should I be denounced over food for which I
thank God?

Do everything for God’s glory

31 Whatever you do—eating, drinking, or anything else—let it all bring glory to God.
32 Avoid causing anyone to stumble, whether Jews, Greeks, or God’s church, 33 as I
seek to accommodate everyone in all I do, pursuing the good of the many rather than
my own advantage, so that they may be saved.

1 Corinthians 11

Tradition and head coverings

1 Follow my example as I follow Christ’s. 2 I commend you for remembering me in
everything and holding to the traditions as I passed them on to you. 3 I want you to
understand this: Christ is the head of every man, the man is the head of the woman,
and God is the head of Christ. 4 A man who prays or prophesies with his head
covered brings dishonor on his head. 5 A woman who prays or prophesies with her
head uncovered brings dishonor on her head. It amounts to the same thing as having
her head shaved. 6 If a woman leaves her head uncovered, she might as well cut off
her hair. But if cutting it off or shaving it is shameful for a woman, she should cover
her head. 7 A man should not cover his head, since he is the image and glory of God.
A woman is the glory of man. 8 For the man did not come from the woman; the
woman came from the man. 9 Nor was the man created for the woman, but the
woman for the man. 10 That is why a woman ought to have authority over her head,
because of the angels. 11 Yet in the Lord a woman is not independent of a man, nor a
man independent of a woman. 12 As the woman came from the man, so a man comes
into the world through a woman. Everything comes from God. 13 Judge this for
yourselves: is it fitting for a woman to pray to God with her head uncovered? 14
Doesn’t nature itself teach you that long hair brings a man dishonor, 15 while it
brings a woman glory? Her long hair has been given as a covering. 16 If anyone wants
to argue about this, we have no such practice, and neither do God’s churches.

Divisions at the meal

17 In the following matter I cannot commend you: your gatherings do more harm than
good. 18 To begin with, I hear that there are divisions when you gather as a church,
and I believe there is some truth in the report. 19 Factions must arise among you, so
that those who stand the test can be recognized. 20 When you assemble, what you are
eating does not amount to the Lord’s supper. 21 Each goes ahead with a private meal,
leaving one person hungry while another gets drunk. 22 Don’t you have homes where
you can eat and drink? Or do you look down on God’s church and humiliate those
who have nothing? What can I say? Should I commend you? Certainly not for this.

The tradition of the Lord’s Supper

23 What I passed on to you I received from the Lord: on the night he was handed
over, the Lord Jesus took a loaf of bread. 24 After giving thanks, he broke the bread
and said, “This is my body for you. Do this as a remembrance of me.” 25 After supper
he did the same with the cup, saying, “This cup is the new covenant in my blood.
Whenever you drink it, do this as a remembrance of me.” 26 Every time you eat this
bread and drink from the cup, you announce the Lord’s death until his coming.

Examine yourselves and keep order at the meal

27 Anyone who eats the bread or drinks the Lord’s cup in an unworthy manner will be
guilty of wrongdoing against the Lord’s body and blood. 28 Each person should
examine themselves, and then eat the bread and drink from the cup. 29 Someone who
eats and drinks without recognizing the body brings judgment upon themselves in
eating and drinking. 30 That is why many in your community are weak and ill, and a
number have died. 31 If we examined ourselves properly, we would not come under
judgment. 32 The Lord’s judgment disciplines us so that we will not share the world’s
condemnation. 33 So, my brothers and sisters, wait for one another when you gather
to eat. 34 Anyone who is hungry should eat at home, so that your gathering does not
bring judgment on you. I will settle the remaining matters when I arrive.

1 Corinthians 12

Gifts of the one Spirit

1 My brothers and sisters, I want you to understand the gifts of the Spirit. 2 You know
how, in your pagan life, you were swept along toward idols that cannot speak,
however you happened to be led. 3 So understand this: no one speaking by God's
Spirit says, "Jesus is accursed." And no one can confess, "Jesus is Lord," except by
the Holy Spirit. 4 The gifts differ, but the Spirit is the same. 5 The forms of service
differ, but the Lord is the same. 6 The workings differ, but the same God brings them
all about in everyone. 7 The Spirit is made evident through each person for the good
of all. 8 Through the Spirit one person receives a message of wisdom; another
receives a message of knowledge from that same Spirit. 9 The same Spirit gives faith
to another person, and the one Spirit gives gifts of healing to another. 10 Another
receives the ability to work miracles; another, prophecy; another, the ability to
distinguish spirits; another, different kinds of tongues; and another, the
interpretation of tongues. 11 One and the same Spirit brings all this about, assigning
to each person what he chooses.

One body with many members

12 A body is one whole with many parts. Though there are many parts, together they
form one body. So it is with Christ. 13 All of us were baptized in one Spirit into one
body, whether Jews or Greeks, enslaved or free. All of us were given the same Spirit
to drink. 14 A body, after all, consists of many parts, not just one. 15 Suppose the foot
says, "I am not a hand, so I do not belong to the body." Would that make it any less a
part of the body? 16 Suppose the ear says, "I am not an eye, so I do not belong to the
body." That does not make it any less a part of the body. 17 If the whole body were an
eye, how would it hear? If it were all hearing, how would it smell? 18 God has in fact
placed each part in the body just as he chose. 19 If every part were the same part,
where would the body be? 20 As things stand, there are many parts and one body. 21
The eye cannot tell the hand, "I do not need you." Nor can the head tell the feet, "I do
not need you." 22 On the contrary, those parts of the body that seem weaker are
indispensable. 23 We give greater honor to the parts of the body we consider less
honorable, and treat our unpresentable parts with greater care for propriety. 24 Our
presentable parts need no such treatment. God has fitted the body together, giving
greater honor to the part that lacked it, 25 so that the body may have no division and
its parts may care equally for one another. 26 When one part suffers, every part
shares the suffering. When one part receives honor, every part shares the joy.

Ministries in the church

27 You together are Christ’s body, and each of you is one of its parts. 28 God has
appointed in the church first apostles, second prophets, and third teachers; then
miracles, gifts of healing, ways of helping, gifts of guidance, and different kinds of
tongues. 29 Surely not everyone is an apostle, a prophet, or a teacher. Not everyone
works miracles, 30 has gifts of healing, speaks in tongues, or interprets. 31 Set your
hearts on the greater gifts. And I will show you a way that surpasses them all.

1 Corinthians 13

Without love, everything is nothing

1 Even if I speak in human tongues and angelic tongues, without love I am only a
ringing gong or a crashing cymbal. 2 Even if I have prophecy, understand every
mystery and all knowledge, and have faith enough to move mountains, without love I
am nothing. 3 Even if I give away everything I own to feed others and surrender my
body to be burned, without love it does me no good.

The character of love

4 Love shows patience and kindness. Love does not envy or brag, and it is not swollen
with pride. 5 It does not act shamefully or pursue its own advantage. It is not irritable
and does not tally up wrongs. 6 It takes no delight in injustice but shares in the joy of
truth. 7 Through everything, love bears with others, keeps trusting, keeps hoping,
and holds firm.

Love never ends

8 Love never comes to an end. Prophecies will end, tongues will cease, and
knowledge will pass away. 9 Our knowing is partial, and our prophesying is partial. 10
When completeness arrives, what is partial will pass away. 11 As a child, I spoke,
thought, and reasoned like a child. When I grew into an adult, I left childhood’s ways
behind. 12 Now we see an unclear reflection in a mirror; then we will see face to face.
Now my knowledge is partial; then I will know fully, as I have been fully known. 13 So
these three remain: faith, hope, and love. The greatest of them is love.

1 Corinthians 14

Prophecy and tongues

1 Make love your pursuit, and be eager for spiritual gifts, especially prophecy. 2 Someone speaking in a tongue addresses God rather than other people, since no one understands. In spirit that person speaks mysteries. 3 Someone who prophesies speaks to people, strengthening, encouraging, and comforting them. 4 Speaking in a tongue builds up the speaker; prophesying builds up the church. 5 I would like all of you to speak in tongues, and even more to prophesy. The one who prophesies does more for the church than the one who speaks in tongues, unless that speaker interprets so that the church is built up.

Making speech understandable

6 My brothers and sisters, what good would it do you if I came speaking in tongues, without communicating some revelation, knowledge, prophecy, or teaching? 7 Even lifeless instruments, a pipe or a lyre, must produce distinct notes. Otherwise, how can anyone recognize the tune? 8 If a trumpet gives an uncertain signal, who will get ready for battle? 9 It is the same with you. Unless your tongue forms understandable words, how can anyone know what you mean? You will be speaking into empty air. 10 There are all sorts of languages in the world, and each has meaning. 11 If I do not understand a language, its speaker and I will be foreigners to one another. 12 Since you are so eager for manifestations of the Spirit, seek to excel in what builds up the church.

Prayer with the spirit and the mind

13 Anyone who speaks in a tongue should therefore pray for the ability to interpret it. 14 When I pray in a tongue, my spirit prays, but my mind produces no fruit. 15 What should I do, then? I will pray with my spirit and with my mind. I will sing with my spirit and with my mind. 16 If you give a blessing with your spirit alone, how can someone without understanding say “Amen” to your thanksgiving? They do not know what you are saying. 17 Your thanksgiving may be good, but it does nothing to build up the other person. 18 I thank God that I speak in tongues more than any of you. 19 Yet when the church gathers, I would rather speak five words with understanding to teach others than ten thousand words in a tongue.

A sign for believers and unbelievers

20 My brothers and sisters, do not think like children. Be infants when it comes to
evil, but adults in your thinking. 21 The law says: “I will speak to this people through
other tongues and through other people’s lips. Even then they will not listen to me,”
says the Lord. 22 Tongues, then, serve as a sign for unbelievers rather than believers;
prophecy is for believers rather than unbelievers. 23 If the whole church assembles
and everyone speaks in tongues, won’t uninstructed visitors or unbelievers who come
in say that you are out of your minds? 24 But if everyone prophesies, an unbeliever or
someone without instruction who comes in is confronted by everyone’s words and
called to account. 25 The secrets of that person’s heart are laid open. Falling face
down, they will worship God and declare, “God is truly among you.”

Order in the gathering

26 What follows, my brothers and sisters? When you gather, each brings something: a
psalm, a teaching, a revelation, a tongue, or an interpretation. Let everything
contribute to building up the church. 27 If people speak in a tongue, two or at most
three should speak, one at a time, and one person should interpret. 28 If no
interpreter is present, the speaker should keep silent in the gathering and speak to
themselves and to God. 29 Two or three prophets should speak, and the others should
weigh their words. 30 If a revelation comes to someone else who is seated, the first
speaker should stop. 31 You can all prophesy in turn, so that everyone may learn and
be encouraged. 32 The spirits of prophets are subject to prophets, 33 for God is a God
of peace, not disorder. This is the practice in all the churches of God’s holy people.

Instruction to women

34 Women are to keep silent in the churches. They are not permitted to speak, but are
to be subject, as the law also says. 35 If they want to learn something, they should ask
their own husbands at home, for it is shameful for a woman to speak in the church
gathering. 36 Did God’s word originate with you? Or were you the only people it
reached?

The concluding rule

37 Anyone who considers themselves a prophet or spiritually gifted should
acknowledge that what I am writing to you comes from the Lord. 38 Anyone who
refuses to recognize this is not recognized. 39 So, my brothers and sisters, be eager
to prophesy, and do not prohibit speaking in tongues. 40 Let everything be done
fittingly and in an orderly way.

1 Corinthians 15

The received good news of the resurrection

1 My brothers and sisters, I remind you of the good news I proclaimed to you. You
received it, and you stand firmly in it. 2 Through this good news you are being saved,
if you hold to the message as I proclaimed it, unless your faith has been in vain. 3 I
passed on to you, as a matter of first importance, what I had also received: Christ
died for our sins in accordance with the scriptures. 4 He was buried, and he has been
raised on the third day in accordance with the scriptures. 5 He appeared to Cephas
and then to the Twelve. 6 He then appeared to more than five hundred brothers and
sisters at once. Most are still alive, though some have died. 7 Then he appeared to
James, and afterward to all the apostles. 8 Last of all he appeared to me too, as to
someone born abnormally. 9 I am the least of the apostles and do not deserve the
name, because I persecuted the church of God. 10 God’s grace has made me what I
am, and his grace toward me has not been fruitless. I worked harder than all of them;
yet it was not I, but God’s grace with me. 11 Whether it was I or they, this is what we
proclaim, and this is what you believed.

If there is no resurrection

12 If our proclamation is that Christ has been raised from the dead, how can some of
you say that the dead do not rise? 13 If the dead do not rise, Christ has not been
raised either. 14 And if Christ has not been raised, our proclamation is hollow, and so
is your faith. 15 We would also prove to be false witnesses about God: we testified
that he raised Christ, when he did no such thing if the dead really are not raised. 16 If
the dead are not raised, Christ has not been raised either. 17 If Christ has not been
raised, your faith achieves nothing, and you remain in your sins. 18 Then those who
died in Christ have perished too. 19 If our hope in Christ reaches only as far as this
life, we deserve more pity than anyone.

Christ is the firstfruits

20 But Christ has indeed been raised from the dead, the firstfruits of those who have
died. 21 Death came through a human being, and the resurrection of the dead comes
through a human being too. 22 As all die in Adam, so all will be brought to life in
Christ. 23 Each in the proper order: Christ as the firstfruits, then those who belong to
him when he comes. 24 Then comes the end, when he hands the kingdom over to God
the Father, having brought every rule, authority, and power to an end. 25 Christ must
reign until God has put every enemy beneath his feet. 26 The last enemy to be
abolished is death. 27 For “he put everything under his feet.” When it says everything
is put under him, that clearly excludes God, who put everything under Christ. 28
When everything has been put under Christ, the Son himself will be subject to God,
who put everything under him, so that God may be all in all.

Practical consequences of hope

29 Otherwise, what will people accomplish by being baptized on behalf of the dead? If
the dead are never raised, why undergo baptism for them? 30 And why do we put
ourselves in danger all the time? 31 I face death every day. I affirm it by the pride I
take in you in Christ Jesus our Lord. 32 If I fought wild beasts in Ephesus with merely
human hopes, what did I gain? If the dead do not rise, “Let us eat and drink, because
tomorrow we die.” 33 Do not be misled: “Bad company ruins good character.” 34
Come to your senses as you should, and stop sinning. Some of you do not know God; I
say this to your shame.

The resurrection body

35 Someone will ask, “How do the dead rise? What sort of body will they have?” 36
How foolish! What you sow must die before it comes to life. 37 You do not sow the
body that will develop, but a bare seed, perhaps wheat or some other kind. 38 God
gives it the body he has chosen, each kind of seed its own body. 39 Living flesh is not
all alike. Humans, animals, birds, and fish each have their own kind. 40 There are
bodies in heaven and bodies on earth, each with its own kind of splendor. 41 The sun
has one splendor, the moon another, and the stars another; even one star differs in
splendor from another. 42 So it is with the resurrection of the dead: the body is sown
subject to decay and raised beyond decay. 43 Sown in dishonor, it is raised in glory;
sown in weakness, it is raised in power. 44 The body is sown with natural life and
raised with life from the Spirit. As there is a body with natural life, there is also a
body with life from the Spirit. 45 As scripture says, “The first human being, Adam,
became a living being.” The last Adam became a spirit who gives life. 46 The natural
comes first, and then the spiritual. 47 The first man was made from the earth’s dust;
the second man comes from heaven. 48 Those who belong to the dust are like the man
of dust, and those who belong to heaven are like the heavenly man. 49 As we have
borne the likeness of the man of dust, we will also bear the likeness of the heavenly
man.

Victory over death

50 My brothers and sisters, this is what I mean: flesh and blood cannot inherit God’s
kingdom, and what decays cannot inherit life beyond decay. 51 Listen: I am telling
you a mystery. Not all of us will die, but all of us will be changed, 52 in an instant, in
an eye’s blink, at the final trumpet. The trumpet will sound, the dead will rise beyond
decay, and we will be changed. 53 This perishable body must be clothed with freedom
from decay, and this mortal body with immortality. 54 When this perishable body is
clothed with freedom from decay and this mortal body with immortality, the written
saying will come true: “Death has been swallowed up in victory.” 55 “Death, where is
your victory? Death, where is your sting?” 56 Sin is death’s sting, and the law is sin’s
power. 57 Thanks to God, who grants us victory through our Lord Jesus Christ! 58 So,
my dear brothers and sisters, stand firm and do not be moved. Give yourselves fully
to the Lord’s work at all times, knowing that your labor in the Lord is never wasted.

1 Corinthians 16

The collection for God’s people

1 As for the collection for God’s holy people, follow the instructions I gave the
churches of Galatia. 2 On the first day of every week, each of you should put
something aside and save it in keeping with your prosperity, so that collections will
not be needed when I arrive. 3 When I arrive, I will send the people you approve in
your letters to take your gift to Jerusalem. 4 If it seems right for me to go as well,
they will travel with me.

The plans of Paul and Apollos

5 I will come to you after passing through Macedonia; that is the route I intend to
take. 6 I may stay with you, perhaps even through the winter, so that you can help me
on my way wherever I go next. 7 I do not want this visit to be merely a passing one. I
hope to spend some time with you, if the Lord allows. 8 For now I will stay in Ephesus
until Pentecost. 9 A wide door for effective work has opened to me, and there are
many opponents. 10 If Timothy comes, make sure he can be with you without fear. He
is doing the Lord’s work, just as I am. 11 No one should treat him with contempt.
Help him on his way in peace so he can come to me; I am expecting him to come with
the other believers. 12 As for our brother Apollos, I strongly urged him to visit you
with the other believers. He was quite unwilling to come now, but will come when he
has the opportunity.

Stay alert and do everything in love

13 Stay alert, stand firm in the faith, be courageous, and be strong. 14 Let love shape
everything you do. 15 My brothers and sisters, you know the household of Stephanas.
They were the firstfruits of Achaia and devoted themselves to serving God’s holy
people. I urge you 16 to place yourselves under the guidance of such people and of
everyone who joins in the work and labors. 17 I am glad that Stephanas, Fortunatus,
and Achaicus have arrived. They have made up for your absence, 18 for they have
refreshed my spirit and yours. Give such people the recognition they deserve.

Greetings and blessing

19 The churches of Asia send you greetings. Aquila and Prisca and the church that
meets in their home send warm greetings in the Lord. 20 All the brothers and sisters
send their greetings. Greet one another with a holy kiss. 21 I, Paul, write this greeting
in my own hand. 22 If anyone has no love for the Lord, let that person be under a
curse. Come, our Lord! 23 May the grace of the Lord Jesus be with you. 24 My love is
with all of you in Christ Jesus.

2 Corinthians

2 Corinthians 1

Greeting

1 From Paul, an apostle of Christ Jesus by God’s will, and Timothy our brother, to
God’s church in Corinth and all God’s holy people throughout Achaia. 2 May you have
grace and peace 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 He comforts us in all our trouble, enabling us to comfort
people in any trouble with the comfort we ourselves receive from God. 5 For just as
we share abundantly in Christ’s sufferings, through Christ we also receive abundant
comfort. 6 When we suffer, it serves your comfort and salvation. When we are
comforted, it serves your comfort, sustaining you as you endure the same sufferings
we endure. 7 Our hope for you is firm, because we know that just as you share in the
sufferings, you also share in the comfort.

Rescue from mortal danger

8 Brothers and sisters, we want you to know about the trouble we faced in Asia. The
burden was so far beyond our strength that we lost hope of staying alive. 9 We felt
within ourselves that we had received a death sentence. This taught us to rely on God
who raises the dead, rather than on ourselves. 10 He rescued us from that deadly
peril, and he will rescue us. We have set our hope on him to rescue us again, 11 as
you join in helping us through your prayers. Then many people will give thanks on
our behalf for the gracious help we receive through the prayers of many.

The testimony of conscience

12 Our reason for confidence is what our conscience tells us: we have acted in the
world, and especially toward you, with holiness and sincerity from God, relying on
God’s grace rather than human cleverness. 13 We write nothing to you beyond what
you can read and understand. I hope you will come to understand fully, 14 as you
have already understood us in part, that on the day of our Lord Jesus you can be
proud of us just as we can be proud of you.

Changed plans and God’s faithfulness

15 With this confidence, I planned to visit you first, so that you could benefit from a
second visit, 16 passing through on my way to Macedonia and returning to you from
Macedonia, so that you could help me on my way to Judea. 17 Was I being fickle when
I made that plan? Do I make plans for merely human reasons, saying ‘Yes, yes’ and
‘No, no’ at the same time? 18 As surely as God is faithful, our message to you is not
both ‘Yes’ and ‘No.’ 19 For God’s Son, Jesus Christ, whom Silvanus, Timothy, and I
proclaimed among you, did not turn out to be both ‘Yes’ and ‘No.’ In him there has
been a lasting ‘Yes.’ 20 Every promise of God finds its ‘Yes’ in him. That is why
through him we also say ‘Amen,’ bringing glory to God. 21 It is God who makes us
stand firm with you in Christ and who anointed us. 22 He also put his seal on us and
gave us the Spirit in our hearts as a pledge of what is to come.

Sparing you and helping your joy

23 I stake my life on this and call God as witness: I held back from returning to
Corinth in order to spare you. 24 We are not masters of your faith. We work with you
for your joy, for it is by faith that you stand firm.

2 Corinthians 2

The sorrowful letter

1 I made up my mind not to make another painful visit to you. 2 For if I make you sad,
who is left to bring me joy except the very people I have saddened? 3 That is why I
wrote as I did: when I came, I did not want to be saddened by the people who should
bring me joy. I was confident that all of you would share my joy. 4 I wrote to you in
deep distress and anguish, with many tears. My purpose was to show how deeply I
love you, not to make you sad.

Forgive the person who was punished

5 If someone has caused pain, he has hurt more than me. To some extent he has hurt
all of you; I do not want to overstate the case. 6 The punishment imposed by the
majority is enough for him. 7 Now you should turn to forgiving and comforting him,
so that he is not overwhelmed by excessive sorrow. 8 So I urge you to reaffirm your
love for him. 9 I also wrote to find out whether you would stand the test and be
obedient in everything. 10 When you forgive someone, I forgive them too. Whatever I
have forgiven, if there was anything to forgive, I have forgiven for your sake in
Christ's presence, 11 so that Satan cannot take advantage of us. We know his
schemes.

Anxiety in Troas

12 When I came to Troas to proclaim the good news of Christ, a door was open for me
in the Lord. 13 Still, I could find no peace of mind because my brother Titus was not
there. So I said goodbye to the people there and left for Macedonia.

The fragrance of Christ

14 Thanks be to God, who always leads us in his triumphal procession in Christ.
Through us he spreads everywhere the fragrance of knowing Christ. 15 For to God we
are the sweet fragrance of Christ, both among those who are being saved and among
those who are perishing. 16 To some we are a scent of death leading to death; to
others, a scent of life leading to life. Who is equal to such a task? 17 For we do not
peddle God's message as so many do. We speak sincerely, as people sent from God,
in his presence and in union with Christ.

2 Corinthians 3

A living letter and servants of a new covenant

1 Are we starting to recommend ourselves again? Do we need letters of
recommendation to you or from you, as some people do? 2 You yourselves are our
letter, written on our hearts for everyone to know and read. 3 It is clear that you are
a letter from Christ, delivered through our service, written with the Spirit of the
living God rather than ink, on human hearts rather than stone tablets. 4 This is the
confidence we have before God through Christ. 5 We cannot take credit for anything
as if it came from our own resources. Our competence comes from God. 6 He has
equipped us to serve a new covenant, a covenant of the Spirit rather than the written
code. The written code brings death, but the Spirit gives life.

Fading glory and lasting glory

7 The ministry that brought death, engraved in letters on stone, came with glory. The
Israelites could not gaze at Moses' face because of its radiance, even though that
radiance was fading. 8 How much greater, then, will be the glory of the ministry of
the Spirit! 9 If the ministry that brought condemnation had glory, the ministry that
brings righteousness overflows with far greater glory. 10 Indeed, what once had glory
now has none by comparison with the glory that surpasses it. 11 If what was passing
away came with glory, how much more glorious is what lasts!

The veil and transformation

12 With hope like this, we speak with great boldness. 13 We do not act like Moses,
who put a veil over his face to keep the Israelites from gazing at the end of what was
passing away. 14 But their minds became closed. To this very day, the same veil
remains when the old covenant is read. It is not lifted, because it is removed in
Christ. 15 Even today, whenever Moses is read, a veil lies over their hearts. 16 But
whenever someone turns to the Lord, the veil is taken away. 17 The Lord is the Spirit,
and where the Lord's Spirit is, there is freedom. 18 With unveiled faces, we all gaze
as in a mirror at the Lord's glory and are being changed into his likeness, from one
degree of glory to another. This comes from the Lord, who is the Spirit.

2 Corinthians 4

Open ministry and the light of knowledge

1 Because God has shown us mercy and entrusted us with this ministry, we do not
give up. 2 We have rejected shameful, hidden practices. We use no trickery and do
not distort God's message. By setting out the truth openly, we commend ourselves to
every person's conscience in God's sight. 3 Even if the good news we proclaim is
veiled, it is veiled to those who are perishing. 4 The god of this age has blinded their
unbelieving minds, keeping them from seeing the light of the good news about
Christ's glory. Christ is the image of God. 5 Our proclamation is about Christ Jesus as
Lord. We are your servants for Jesus' sake; we do not proclaim ourselves. 6 God said,
'Light will shine out of darkness.' He has shone in our hearts, giving us the light of
knowing God's glory in the face of Christ.

Treasure in clay jars

7 We carry this treasure in clay jars, so that its extraordinary power is seen to come
from God, rather than from us. 8 Trouble presses us on every side, yet does not crush
us. We are bewildered, yet do not lose all hope. 9 We are hunted, yet never
abandoned; knocked down, yet never destroyed. 10 We always carry Jesus' dying in
our bodies, so that his life may also be seen in us. 11 For while we are alive, we are
continually handed over to death for Jesus' sake, so that his life may also be seen in
our mortal bodies. 12 Death is at work in us, then, while life is at work in you.

Faith, speech and resurrection

13 We share the spirit of faith expressed in the words, 'I believed; therefore I spoke.'
We too believe, and so we speak, 14 because we know that the one who raised Jesus
will also raise us with him and bring us, together with you, into his presence. 15 All
this is for your sake, so that as grace reaches more and more people, thanksgiving
may overflow and bring glory to God.

Inward renewal and the unseen

16 That is why we do not give up. Though outwardly we are wasting away, inwardly
we are renewed each day. 17 Our present trouble is light and brief beside the eternal
weight of glory it is producing for us, a glory beyond all measure. 18 We keep our
attention on what cannot be seen, rather than what can. What is visible lasts only a
while; what is unseen lasts forever.

2 Corinthians 5

Our earthly and heavenly dwelling

1 We know that if this earthly tent we live in is taken down, we have a building from
God: an eternal home in heaven, made by no human hands. 2 Here we groan, longing
to put on our heavenly dwelling like an outer garment, 3 since, once clothed in it, we
will not be left naked. 4 While we live in this tent, we groan under our burden. We
long to be clothed over, rather than stripped bare, so that life may swallow up what is
mortal. 5 God has prepared us for this very purpose and has given us the Spirit as his
pledge.

Walking by faith and Christ’s judgment

6 So we remain confident, knowing that to be at home in the body is to be away from
the Lord. 7 For our life is guided by faith, not by what we see. 8 We are confident, and
would prefer to leave the body and be at home with the Lord. 9 So, whether at home
or away, our aim is to please him. 10 All of us must be brought into the open before
Christ’s judgment seat, so that each receives what is due for their bodily actions,
good or bad.

Christ’s love holds us

11 Knowing what it means to fear the Lord, we seek to persuade people. God knows
us for what we are, and I hope your consciences recognize us too. 12 We are giving
you grounds to be proud of us, rather than recommending ourselves again. Then you
can answer those who take pride in outward appearance instead of what is in the
heart. 13 If we have seemed out of our minds, that is between us and God; if we are in
our right minds, it is for your sake. 14 Christ’s love compels us, because we have
reached this conclusion: one died for all, and therefore all died. 15 He died for all so
that the living would no longer live for themselves, but for him who died and was
raised for their sake.

A new creation and the ministry of reconciliation

16 From now on, we assess no one by merely human standards. Even though we once
viewed Christ that way, we no longer do. 17 For anyone in Christ, there is a new
creation. The old has passed away. Look—the new has come! 18 All this comes from
God. Through Christ he reconciled us to himself and gave us the work of
reconciliation. 19 In Christ, God was reconciling the world to himself, not counting
people’s offenses against them. He entrusted us with the message of reconciliation.
20 We are therefore Christ’s ambassadors, with God making his appeal through us.
On Christ’s behalf we plead: be reconciled to God. 21 For our sake God made Christ,
who knew no sin, to be sin, so that in him we might become God’s righteousness.

2 Corinthians 6

Do not receive grace in vain

1 As we work together with God, we urge you not to let his grace come to nothing in
your lives. 2 For God says, ‘When the time was favorable, I listened to you; when the
day of salvation came, I helped you.’ See, this is the favorable time; this is the day of
salvation!

The paradoxes of apostolic ministry

3 We give no one any reason to stumble, so that our service will draw no blame. 4 In
every circumstance we show ourselves to be God’s servants: through great
endurance amid suffering, hardship, and distress; 5 through beatings, prison, and
public unrest; through exhausting work, nights without sleep, and going without
food; 6 through purity, knowledge, patience, and kindness; through the Holy Spirit
and love free of pretense; 7 through a truthful message and God’s power, with
righteousness as our weapons on both right and left; 8 through honor and disgrace,
through slander and praise. We are called deceivers, yet we are truthful; 9 treated as
unknown, yet recognized; dying, yet see how we live; punished, yet not killed; 10
sorrowful, yet always rejoicing; poor, yet enriching many; owning nothing, yet
possessing everything.

Open your hearts

11 Corinthians, we have spoken openly to you, with our hearts wide open. 12 The
narrowness is in your own affection, not in our love for you. 13 I speak to you as my
children: give us the same response, and open your hearts wide too.

Do not be unequally yoked

14 Do not join unbelievers under a mismatched yoke. What partnership can
righteousness have with lawlessness? What fellowship can light share with darkness?
15 How can Christ be in harmony with Beliar? What common share is there for a
believer and an unbeliever? 16 What agreement can God’s temple make with idols?
We are the temple of the living God. As God said, ‘I will live among them and walk in
their midst. I will be their God, and they will be my people.’ 17 ‘So come out from
among them and set yourselves apart,’ says the Lord. ‘Do not touch anything
unclean, and I will welcome you.’ 18 ‘I will be your Father, and you will be my sons
and daughters,’ says the Lord Almighty.

2 Corinthians 7

Cleansing and holiness

1 Beloved friends, these promises are ours. Let us therefore cleanse ourselves of
everything that defiles body or spirit, and bring our holiness to completion in
reverence for God.

Make room for us

2 Make room for us in your hearts. We have wronged no one, ruined no one, and
taken advantage of no one. 3 I am not saying this to condemn you. As I have said, you
are in our hearts, bound to us in death and in life. 4 I can speak to you with great
openness, and I take great pride in you. I am full of encouragement and overflowing
with joy through all our troubles.

Comfort through Titus

5 Even when we reached Macedonia, we found no physical rest. Trouble pressed on
us from every side: conflicts around us and fears within us. 6 But God, who gives
courage to the downcast, encouraged us by bringing Titus to us. 7 His arrival was not
the only encouragement: he himself had been encouraged by you. He told us of your
longing, your grief, and your devotion to me, and this made me still more glad.

Godly sorrow

8 Even though my letter caused you grief, I do not regret sending it. I did regret it for
a time, for I see that the letter hurt you, though only briefly. 9 Now I am glad,
because your grief brought repentance, not because you were hurt. You grieved as
God would have you grieve, so that nothing we did would cause you loss. 10 Grief that
accords with God brings repentance leading to salvation, with no cause for regret.
The world’s grief brings death. 11 Look at the earnestness this grief in accord with
God has stirred in you: your desire to clear yourselves, your indignation and alarm,
your longing and zeal, and your readiness to see justice done. In every respect you
have shown yourselves clear in this matter. 12 So I wrote neither for the wrongdoer
nor for the injured person, but so that you yourselves could recognize, before God,
your earnest concern for us.

Joy over Titus

13 That is why we are encouraged. Beyond this, Titus’s own joy made us even
happier, because all of you have refreshed his spirit. 14 You did not put me to shame
for anything I had said in your praise to him. Just as everything we told you was
truthful, what we told Titus in praise of you has proved true. 15 His affection for you
grows as he remembers how all of you obeyed and how you welcomed him with fear
and trembling. 16 I am glad that I can count on you in every respect.

2 Corinthians 8

The Macedonians’ generosity

1 Brothers and sisters, we want you to know how God’s grace has worked among the
churches in Macedonia. 2 During a severe ordeal, their abundant joy combined with
deep poverty to overflow in rich generosity. 3 I can testify that they gave as their
means allowed, and even beyond their means, entirely by their own choice. 4 They
begged us insistently for the privilege of joining in the service to God’s holy people. 5
They went beyond our expectations: they gave themselves first to the Lord, and also
to us, in keeping with God’s will. 6 This led us to urge Titus to bring this work of
generosity to completion among you, just as he had begun it. 7 You are rich in every
respect: in faith, speech, knowledge, wholehearted commitment, and the love that
has come from us to dwell in you. Let your generosity be just as abundant.

Christ’s grace and equality

8 I am giving no command. I am using others’ earnestness to test how sincere your
love is. 9 You know the grace of our Lord Jesus Christ: rich as he was, he became
poor for you, so that his poverty might make you rich. 10 Here is my judgment about
what is good for you in this matter. Last year you had already begun both to act and
to desire to give. 11 Now finish what you began. Let your willing desire be matched
by completing the gift out of what you have. 12 When the willingness is there, the gift
is accepted on the basis of what a person has, rather than what they do not have. 13
The aim is a fair balance, rather than relief for others at the cost of hardship for you.
14 At present, your surplus can meet their need. In turn, their surplus can meet your
need, bringing about a fair balance. 15 As Scripture says, ‘Whoever had much had
nothing left over, and whoever had little was not short of anything.’

Titus and the churches’ messengers

16 Thanks be to God for placing this same earnest care for you in Titus’s heart. 17 He
accepted our appeal, and his own greater eagerness is taking him to you of his own
accord. 18 We are sending with him the brother praised throughout the churches for
his work in the gospel. 19 More than that, the churches appointed him to travel with
us in this work of generosity, which we administer to honor the Lord himself and to
show our willingness to help. 20 We are taking care that no one can fault our
handling of this generous gift. 21 We give careful thought to honorable conduct in the
eyes of both the Lord and other people. 22 With them we are sending another brother
of ours. We have often tested him in many matters and found him eager; his great
confidence in you now makes him much more eager still. 23 Titus is my partner,
working alongside me for your benefit. Our brothers are the churches’
representatives, and they bring honor to Christ. 24 So let the churches see, through
these men, the evidence of your love and the grounds for our pride in you.

2 Corinthians 9

Preparing the gift

1 There is really no need for me to write to you about this service to God’s holy
people. 2 I know how willing you are. I have been praising you to the Macedonians,
saying that Achaia has been ready since last year. Your enthusiasm has stirred most
of them to act. 3 I am sending the brothers so that our praise of you in this matter will
prove sound, and you will be ready, as I said you would be. 4 Otherwise, if any
Macedonians come with me and find you unprepared, our confidence would leave us
ashamed—to say nothing of you. 5 That is why I thought the brothers should go ahead
to you and arrange the generous gift you promised. It should be ready as a freely
given blessing, with nothing forced from you.

A cheerful giver

6 Remember this: sow little and the harvest will be little; sow generously and the
harvest will be generous. 7 Let each person give what they have settled in their
heart, without reluctance or pressure. God loves someone who gives gladly. 8 God
can make his grace abundant toward you, so that you always have enough in every
circumstance and can give abundantly to every good work. 9 As Scripture says, ‘He
distributed his gifts to the poor; his righteousness endures forever.’ 10 God, who
supplies seed for sowing and bread to eat, will provide and multiply your seed and
increase the harvest of your righteousness. 11 You will be enriched in every way so
that you can be generous in every way. Through our work, that generosity brings
thanks to God.

Thanksgiving for this service

12 This service does more than meet the needs of God’s holy people: it also overflows
in many expressions of thanks to God. 13 This service gives them proof, and they
praise God for the obedience that accompanies your confession of Christ’s gospel,
and for your generous sharing with them and everyone else. 14 They pray for you
with deep affection, drawn to you by the surpassing grace God has given you. 15 We
thank God for his gift beyond description!

2 Corinthians 10

Christ’s gentleness and spiritual warfare

1 I, Paul, appeal to you personally with Christ’s gentleness and consideration—I who
am said to be meek in your presence but bold when away. 2 I ask you to spare me the
need for boldness when I come. I am prepared to act firmly against those who think
we live by merely human standards. 3 We live as human beings, but our warfare does
not rely on merely human means. 4 Our weapons draw their power from God, rather
than human resources, to demolish strongholds. We tear down arguments 5 and
every lofty claim raised against knowing God. We take every thought prisoner to
bring it into obedience to Christ, 6 and we are ready to punish every act of
disobedience once your obedience is complete.

Paul’s presence and his letters

7 Look at what is right before you. Anyone confident of belonging to Christ should
reflect again: we belong to Christ just as they do. 8 Even if I speak more boldly about
our authority, I will have no reason for shame. The Lord gave it to build you up,
rather than tear you down. 9 I do not want to seem to be frightening you with my
letters. 10 Someone says, ‘His letters carry weight and force, but in person he is
weak, and his speaking counts for nothing.’ 11 Anyone saying that should reckon with
this: our actions when present will match our words in letters when absent.

The scope of ministry and the Lord’s commendation

12 We would not dare put ourselves in the same class as those who recommend
themselves, or compare ourselves with them! They use themselves as their own
measure and comparison, and show no understanding. 13 We will keep our boasting
within the field God assigned us, and that field extends as far as you. 14 We are not
stretching our claims beyond our reach: we did reach you with Christ’s gospel. 15 We
do not take credit beyond our limits for other people’s work. Our hope is that, as your
faith grows, our work among you will expand greatly within the field assigned to us,
16 so that we can carry the good news to regions beyond you, without claiming credit
for work already done in someone else’s field. 17 Whoever boasts should boast in the
Lord. 18 Approval belongs to the person the Lord commends, rather than the person
who recommends themself.

2 Corinthians 11

Jealous concern and sincerity toward Christ

1 I wish you would put up with a little foolishness from me. Please do bear with me. 2
I guard you with a jealousy that comes from God. I promised you in marriage to one
husband, Christ, to present you to him as a pure virgin. 3 I am afraid that your minds
may be corrupted and drawn away from sincere, pure devotion to Christ, just as the
serpent's cunning deceived Eve. 4 When someone arrives proclaiming a different
Jesus from the one we proclaimed, or you receive a different spirit or gospel from
what you first received and accepted, you put up with it readily enough! 5 I consider
myself in no way inferior to those 'super-apostles.' 6 I may lack training as a speaker,
but I do not lack knowledge. We have made that clear to you in every way and in
everything.

Ministry without charge and false apostles

7 Was it a sin to lower myself so that you could be lifted up, by bringing you God's
good news without charge? 8 I 'plundered' other churches by accepting their support
so that I could serve you. 9 Even when I was with you and lacked what I needed, I
burdened none of you. The brothers arriving from Macedonia supplied what I lacked.
I have kept myself from being a burden to you in any way, and I will continue to do
so. 10 As surely as Christ's truth is in me, no one in the regions of Achaia will silence
this boast of mine. 11 Why do I do this? Because I do not love you? God knows that I
do. 12 I will keep doing as I do, to deny an opening to those who want to claim that
their boasted work is on the same footing as ours. 13 Such people are false apostles,
workers who deceive while posing as Christ's apostles. 14 That is no surprise: Satan
himself poses as an angel of light. 15 So it is hardly surprising that his servants pose
as servants of righteousness. Their outcome will match their deeds.

Reluctant boasting

16 Again, let no one take me for a fool. But if you do, at least welcome me as a fool
and let me boast a little too. 17 In speaking with this boastful confidence, I am
speaking as a fool, rather than in the Lord's way. 18 Since so many boast by human
standards, I will boast too. 19 You are so wise that you gladly put up with fools! 20 You
tolerate people enslaving you, consuming your resources, taking advantage of you,
lording it over you, and striking you in the face. 21 To my shame, I must admit we
were too weak for that! But whatever anyone dares to claim—I am speaking
foolishly—I dare to claim as well.

The apostle’s labors and sufferings

22 Hebrews? I am too. Israelites? I am too. Descendants of Abraham? So am I. 23 Are
they Christ’s servants? I am talking as though out of my mind: I am more so, with far
more labor and imprisonment, countless beatings, and repeated brushes with death.
24 Five times I received the Jewish punishment of thirty-nine lashes. 25 Three times I
was beaten with rods, once stoned, and three times shipwrecked. I spent a night and
a day on the open sea. 26 On frequent journeys I faced danger from rivers and
robbers, from my own people and from Gentiles; danger in cities, in the wilderness,
at sea, and among false believers. 27 I have known exhausting labor and hardship,
many nights without sleep, hunger and thirst, often going without food, and cold
without enough clothing. 28 Beyond all the rest, I carry the daily burden of concern
for all the churches. 29 When someone is weak, do I not share their weakness? When
someone is led into sin, do I not burn within?

Boasting in weakness and the escape from Damascus

30 If I must boast, I will speak of what shows my weakness. 31 God, the Father of the
Lord Jesus, knows I am not lying. Blessed be he forever! 32 In Damascus, the official
under King Aretas had the city guarded in order to arrest me. But I was lowered in a
basket through a window in the city wall and escaped his grasp.

2 Corinthians 12

Visions and revelations

1 I must go on boasting, though nothing is gained by it. I will turn to visions and
revelations from the Lord. 2 I know someone in Christ who was caught up to the third
heaven fourteen years ago. Whether this happened in the body or outside it, I do not
know; God knows. 3 And I know that this person—whether in the body or apart from
it, I do not know; God knows— 4 was caught up into Paradise and heard words
beyond telling, words no human is permitted to repeat. 5 I will boast about someone
like that. About myself I will boast only of my weaknesses. 6 If I wanted to boast, I
would not be a fool: I would be telling the truth. But I hold back, so that no one will
rate me above what they see in me or hear from me,

A thorn in the flesh and sufficient grace

7 or because of these extraordinary revelations. So, to keep me from becoming
conceited, I was given a thorn in the flesh, a messenger of Satan to keep tormenting
me and prevent me from becoming conceited. 8 Three times I pleaded with the Lord
to take this away from me. 9 But he answered me, ‘My grace is enough for you,
because power reaches its fullness in weakness.’ So I will all the more gladly boast of
my weaknesses, so that Christ’s power may rest on me. 10 For Christ’s sake, then, I
am content with weakness, insults, hardship, persecution, and distress. For when I
am weak, that is when I am strong.

The signs of an apostle

11 I have made a fool of myself, and you forced me to it. You ought to have
commended me, since I was in no way inferior to those ‘super-apostles,’ even though
I am nothing. 12 The marks of an apostle were shown among you with complete
endurance, through signs, wonders, and mighty works. 13 How were you treated
worse than the other churches, except that I did not burden you myself? Forgive me
for wronging you in that way!

A third visit without burdening you

14 Here I am, ready for a third visit, and I will not burden you. It is you I want, not
what you own. Children are not expected to save up for their parents; parents save
up for their children. 15 For your sake I will gladly spend everything and give all of
myself. If I love you all the more, am I to be loved all the less? 16 Agreed, I did not
burden you. But, you say, I was clever and caught you through trickery! 17 Did I take
advantage of you through anyone I sent to you? 18 I urged Titus to go and sent our
brother with him. Titus did not take advantage of you, did he? Did we not act in the
same spirit and follow the same course?

Fears before the meeting

19 Have you been thinking all this time that we are defending ourselves before you?
We speak in Christ, before God. Dear friends, everything we do is to build you up. 20 I
am afraid that when I arrive, I may not find you as I hope, and you may find me
different from what you want. I fear finding conflict, jealousy, anger, selfish rivalry,
slander, gossip, arrogance, and disorder. 21 I fear that when I return, my God may
humble me before you, and I may have to grieve over many who sinned earlier and
have not repented of their impure, sexually immoral, and unrestrained behavior.

2 Corinthians 13

The third visit and Christ’s power

1 I am coming to you for the third time. Every matter must be established by the
testimony of two or three witnesses. 2 I warned those who sinned before, and
everyone else, during my second visit. Now, while absent, I repeat the warning: when
I come again, I will not spare you. 3 You are asking for proof that Christ speaks
through me. He does not act weakly toward you; he works powerfully among you. 4
He was crucified in weakness, but he lives by the power of God. We too share his
weakness, but in dealing with you we will live with him by God’s power.

Examine yourselves

5 Put yourselves to the test: are you living in faith? Examine yourselves. Surely you
recognize that Jesus Christ is in you—unless you fail the test! 6 I hope you will
recognize that we have not failed the test. 7 We pray to God that you will do no
wrong. Our aim is not to look as though we have passed the test, but for you to do
what is right, even if we appear to have failed. 8 For our power can do nothing
against the truth; it can only serve the truth. 9 We are glad to be weak if you are
strong. What we pray for is that you will be restored. 10 That is why I write this while
I am away: I want to avoid dealing harshly with you when I arrive. The Lord gave me
authority to build you up, not to tear you down.

Final instructions and blessing

11 Finally, brothers and sisters, rejoice! Put your lives in order, take encouragement,
seek agreement, and live in peace. Then the God of love and peace will be with you.
12 Give one another the greeting of a holy kiss. All God’s people here send you their
greetings. 13 May the grace of the Lord Jesus Christ, God’s love, and the shared life
the Holy Spirit gives be with every one of you.

Galatians

Galatians 1

Greeting

1 From Paul, an apostle whose commission comes neither from people nor through a
human intermediary, but through Jesus Christ and God the Father, who raised him
from the dead, 2 and from all the brothers and sisters with me, to the churches
throughout Galatia: 3 May grace and peace come to you from God the Father and our
Lord Jesus Christ, 4 who gave himself for our sins to rescue us from this present evil
age, in keeping with the will of our God and Father. 5 To him be glory for all ages,
forever. Amen.

There is no other good news

6 I am astonished that you are turning away so quickly from the one who called you
by Christ's grace and toward a different gospel. 7 There is no other gospel. Some
people are unsettling you and trying to distort the good news of Christ. 8 Even if we
ourselves, or an angel from heaven, proclaim a gospel that contradicts the one we
brought you, let the one doing so be under a curse. 9 We have said it before, and I
repeat it now: whoever proclaims to you a gospel at odds with what you received is to
be under a curse. 10 Am I now trying to win people's approval, or God's? Is my aim to
please people? If pleasing people were still my aim, I would not be a slave of Christ.

Good news received through revelation

11 I want you to understand, brothers and sisters: the gospel I proclaimed does not
come from a human source. 12 I did not receive it from another person, and no one
taught it to me. It came through the revelation of Jesus Christ. 13 You have heard how
I lived in Judaism: I persecuted God's church relentlessly and tried to destroy it. 14 I
was advancing in Judaism beyond many of my own age among my people, with
exceptional zeal for the traditions of my ancestors. 15 But God, who set me apart from
my mother's womb and called me by his grace, was pleased 16 to reveal his Son to me
so that I could proclaim him among the Gentiles. I did not stop to consult anyone, 17
or go to Jerusalem to see those who were apostles before me. Instead, I went away to
Arabia and then returned to Damascus.

The first visit to Jerusalem

18 Three years later I went to Jerusalem to get to know Cephas, and I stayed with him
for fifteen days. 19 I saw none of the other apostles except James, the Lord's brother.
20 I declare before God that what I am writing to you is no lie. 21 After that I went to
the regions of Syria and Cilicia. 22 The churches in Judea that belong to Christ did not
know me personally. 23 All they kept hearing was, 'The man who once persecuted us
is now proclaiming the faith he tried to destroy.' 24 And because of what had
happened to me, they gave glory to God.

Galatians 2

Paul’s ministry is recognized

1 Fourteen years later I went up to Jerusalem again, with Barnabas, and took Titus
with me. 2 I went in response to a revelation. I explained the gospel I proclaim among
the Gentiles, meeting privately with the recognized leaders, so that my present or
past work would not prove fruitless. 3 Even Titus, my companion, was not forced to
undergo circumcision, though he was Greek. 4 The issue arose because false brothers
had slipped in to spy on the freedom we have in Christ Jesus and to make slaves of
us. 5 We did not submit to them for a moment, so that the truth of the gospel would
remain intact for you. 6 As for the recognized leaders, their former standing makes
no difference to me: God does not favor people for their status. These leaders added
nothing to my message. 7 Instead, they saw that I had been entrusted with bringing
the gospel to the uncircumcised, just as Peter had been entrusted with bringing it to
the circumcised. 8 For the one who empowered Peter as an apostle to the
circumcised also empowered me for the Gentiles. 9 Recognizing the grace given to
me, James, Cephas, and John—the acknowledged pillars—offered Barnabas and me
their hands in fellowship. We were to go to the Gentiles, and they to the circumcised.
10 They asked only that we remember the poor, which I was already eager to do.

The dispute with Peter at Antioch

11 When Cephas came to Antioch, I confronted him directly, because his conduct was
wrong. 12 Before certain people arrived from James, Cephas had shared meals with
Gentiles. When they arrived, he began withdrawing and keeping apart, afraid of the
circumcision group. 13 The other Jewish believers joined him in this hypocrisy, and
even Barnabas was swept along with them. 14 When I saw that their conduct did not
accord with the truth of the gospel, I said to Cephas in front of everyone, “You are
Jewish, yet you live like a Gentile rather than according to Jewish practice. How can
you force Gentiles to adopt Jewish ways?”

Justification through faith in Christ

15 We are Jews by birth, not “Gentile sinners.” 16 Yet we know that a person is
declared righteous through faith in Jesus Christ, not by doing what the law requires.
Even we have put our faith in Christ Jesus, to be declared righteous by faith in Christ
and not by works of the law. No human being will be declared righteous by such
works. 17 If we ourselves turn out to be sinners while seeking to be declared
righteous in Christ, does that make Christ a servant of sin? Certainly not! 18 If I
rebuild the very things I tore down, I establish that I am a transgressor. 19 Through
the law I died to the law, in order to live for God. I have been crucified with Christ. 20
I no longer live as the one I was; Christ lives in me. My present bodily life is lived by
faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify
God’s grace. If righteousness could come through the law, Christ’s death would have
been needless.

Galatians 3

The Spirit received through faith

1 Foolish Galatians! Who has cast a spell over you? Jesus Christ was vividly set before
your eyes as crucified. 2 Answer me this one question: did you receive the Spirit by
doing what the law requires, or by hearing the message and believing it? 3 Are you so
foolish? You began by the Spirit; do you now expect to reach completion by human
effort? 4 Was all you experienced for nothing? Surely it cannot have been for nothing!
5 Does God give you the Spirit and work miracles among you because you do what
the law requires, or because you hear and believe?

Abraham, faith and blessing

6 Consider Abraham: he trusted God, and this was counted to him as righteousness. 7
Understand, then, that those who live by faith are Abraham's children. 8 Scripture
foresaw that God would declare the Gentiles righteous by faith and announced good
news to Abraham in advance: "All nations will receive blessing through you." 9 Those
who have faith therefore share the blessing with Abraham, who believed. 10 All who
rely on works of the law are under a curse, for scripture says: "Everyone who fails to
keep doing everything written in the book of the law is under a curse." 11 It is clear
that no one is declared righteous before God through the law, because "the righteous
person will live by faith." 12 The law does not rest on faith; it says, "The person who
does these things will live by them." 13 Christ bought our freedom from the law's
curse by becoming a curse on our behalf. Scripture says, "Everyone hung on a tree is
under a curse." 14 This was so that Abraham's blessing would reach the Gentiles in
Christ Jesus, and so that through faith we would receive the promised Spirit.

The promise comes before the law

15 Brothers and sisters, take an example from ordinary life: once a human covenant is
confirmed, no one cancels it or adds new conditions. 16 The promises were made to
Abraham and to his offspring. Scripture does not say "to your descendants,"
referring to many, but "to your descendant," referring to one: Christ. 17 My point is
this: the law came four hundred and thirty years later. It cannot cancel a covenant
already confirmed by God and so make the promise ineffective. 18 If the inheritance
depends on the law, it no longer depends on a promise. Yet God freely granted it to
Abraham by a promise.

The purpose of the law

19 Why, then, was the law given? It was added because of transgressions, until the
promised descendant came. It was put into effect through angels by a mediator. 20 A
mediator does not represent only one party; but God is one. 21 Does the law therefore
oppose God’s promises? Certainly not! If a law capable of giving life had been given,
righteousness really would come through the law. 22 Instead, scripture has placed
everything under sin’s confinement, so that what was promised through faith in Jesus
Christ might be given to those who believe. 23 Before faith came, we were held in
custody under the law, kept confined until the faith that was to come would be
revealed. 24 The law therefore served as our guardian until Christ came, so that we
could be declared righteous by faith. 25 Now that faith has come, we are no longer
under that guardian.

All are one in Christ

26 Through faith in Christ Jesus, you are all God’s children. 27 All of you who were
baptized into Christ have clothed yourselves with Christ. 28 Jew or Greek, slave or
free, male and female: these distinctions do not divide you, for all of you are one in
Christ Jesus. 29 If you belong to Christ, you are Abraham’s offspring and heirs in
keeping with the promise.

Galatians 4

From slaves to sons and heirs

1 As long as an heir is under age, his position is no different from a slave’s, even
though the whole estate is his. 2 He remains under guardians and estate managers
until the date his father has set. 3 In the same way, when we were minors, we were
held in slavery under the elemental powers of the world. 4 When the time had fully
come, God sent his Son, born of a woman and born under the law, 5 to redeem those
under the law and enable us to receive adoption as his children. 6 Because you are
his children, God has sent the Spirit of his Son into our hearts, crying out, “Abba,
Father!” 7 You are therefore no longer a slave, but a child; and as a child, you are
also an heir through God.

Returning to weak elemental powers

8 Formerly, when you did not know God, you served as slaves to beings that are not
gods by nature. 9 Now that you know God—or better, that God knows you—how can
you turn back to those weak and impoverished elemental powers? Do you want to
become their slaves all over again? 10 You carefully observe special days, months,
seasons, and years. 11 I am afraid that all my work for you may have been wasted.

Paul’s personal appeal

12 I beg you, brothers and sisters, to become like me, for I became like you. You did
not wrong me. 13 You know that an illness was the occasion for my first bringing you
the gospel. 14 Though my physical condition put you to the test, you did not despise
or reject me. You welcomed me as an angel of God, as Christ Jesus himself. 15 What
became of the happiness you felt? I can testify that you would have torn out your own
eyes and given them to me, had that been possible. 16 Have I now become your
enemy because I tell you the truth? 17 Those people are eager to win you over, but
their purpose is not good. They want to isolate you so that you will devote yourselves
to them. 18 It is good to receive devoted attention for a good purpose at all times, not
only while I am there with you. 19 My children, I am again in the pain of childbirth for
you, until Christ takes shape in you. 20 I wish I could be with you now and speak in a
different tone, for I do not know what to make of you.

Hagar and Sarah: slavery and freedom

21 Tell me, you who want to live under the law: are you listening to what the law
says? 22 Scripture says that Abraham had two sons: one by a woman who was a slave,
the other by a free woman. 23 The slave woman's son was born in the ordinary human
way; the free woman's son was born through a promise. 24 These events are being
read as an allegory. The women represent two covenants. One comes from Mount
Sinai and bears children into slavery: this is Hagar. 25 Hagar stands for Mount Sinai
in Arabia and corresponds to the present Jerusalem, which is in slavery along with
her children. 26 The Jerusalem above, however, is free. She is our mother. 27
Scripture says: "Rejoice, barren woman, you who bear no children! Break into a
joyful shout, you who have no labor pains! The deserted woman has more children
than the woman with a husband." 28 You, brothers and sisters, are children of the
promise, as Isaac was. 29 At that time, the son born in the ordinary human way
persecuted the one born through the Spirit. The same is happening now. 30 But what
does scripture say? "Send away the slave woman and her son. The slave woman's son
will never share the inheritance with the free woman's son." 31 So, brothers and
sisters, we are children of the free woman, not of a slave woman.

Galatians 5

Freedom and faith working through love

1 Christ freed us to live in freedom. Stand firm, then, and do not submit again to a
slave’s yoke. 2 Listen: I, Paul, tell you that if you accept circumcision, Christ will be of
no benefit to you. 3 I again solemnly warn every man who accepts circumcision that
he is bound to obey the entire law. 4 Those of you seeking to be declared righteous
through the law have cut yourselves off from Christ and fallen away from grace. 5
Through the Spirit, by faith, we eagerly await the righteousness for which we hope. 6
In Christ Jesus, neither being circumcised nor being uncircumcised counts for
anything. What matters is faith expressing itself through love.

The leaven of pressure to be circumcised

7 You were running so well! Who obstructed you and kept you from following the
truth? 8 That persuasion does not come from the one who calls you. 9 A little leaven
works through the entire batch of dough. 10 I trust in the Lord that you will take no
other view. Whoever is unsettling you will answer for it, no matter who he is. 11
Brothers and sisters, if I am still preaching circumcision, why am I still being
persecuted? If that were so, the offense of the cross would have been removed. 12 I
wish those who are disturbing you would go the whole way and castrate themselves!

Freedom to serve through love

13 Brothers and sisters, you were called to freedom. Do not make that freedom an
opening for the flesh. Instead, serve one another in love. 14 The entire law is fulfilled
in this single command: “Love your neighbor as yourself.” 15 If you keep biting and
devouring each other, beware: you may destroy one another.

Works of the flesh and fruit of the Spirit

16 Let the Spirit direct your conduct, and you will not carry out what the flesh
desires. 17 The flesh desires what opposes the Spirit, and the Spirit opposes the flesh.
Their opposition means that you do not simply do whatever you wish. 18 If the Spirit
leads you, you are not under the law. 19 The deeds of the flesh are plain to see: sexual
immorality, impurity, shameless excess, 20 idolatry, sorcery, hostility, quarreling,
jealousy, fits of rage, selfish rivalry, division, factionalism, 21 envy, drunkenness,
carousing, and things of that sort. I warn you now, as I warned you before: those who
practice these things will not inherit the kingdom of God. 22 The Spirit’s fruit,
however, is love, joy, peace, patience, kindness, goodness, faithfulness, 23
gentleness, and self-control. No law stands against qualities like these. 24 Those who
belong to Christ have crucified the flesh, together with its passions and desires. 25
Since the Spirit gives us life, let us also follow the Spirit’s lead. 26 Let us give up
conceit, provoking each other and envying each other.

Galatians 6

Restoration and bearing one another’s burdens

1 Brothers and sisters, if someone is caught in wrongdoing, you who live by the Spirit
should help restore that person gently. Each of you must watch yourself, so that you
too are not tempted. 2 Help carry each other’s burdens; in this way you will fulfill
Christ’s law. 3 Anyone who imagines they are something when they are nothing is
deceiving themselves. 4 Each person should examine their own work. Then any
satisfaction they take will rest on their own work, without comparison with someone
else, 5 for each person will carry their own load.

Sowing and reaping

6 Anyone taught the message should share all good things with the person who
teaches them. 7 Do not deceive yourselves: God cannot be made a fool of. A person
will harvest what they sow. 8 Those who sow for their own flesh will harvest decay
from it. Those who sow for the Spirit will harvest eternal life from the Spirit. 9 Let us
not grow discouraged in doing good. At the right time we will gather the harvest, if
we do not give up. 10 Whenever we have the opportunity, let us do good to everyone,
especially to those who belong to the family of faith.

The cross and a new creation

11 Notice the large letters I am writing to you in my own hand. 12 The people who
want to make a good outward impression are pressing you to accept circumcision.
Their sole aim is to avoid persecution for the cross of Christ. 13 Even those who
accept circumcision do not themselves keep the law. They want you circumcised so
that they can boast about your flesh. 14 May I boast in nothing except the cross of our
Lord Jesus Christ. Through that cross, the world has been crucified to me, and I to
the world. 15 Neither circumcision nor uncircumcision counts for anything; what
matters is a new creation. 16 May peace and mercy rest on all who follow this rule,
and on the Israel of God. 17 Let no one trouble me further: my body bears the marks
of Jesus. 18 May the grace of our Lord Jesus Christ be with your spirit, brothers and
sisters. Amen.

Ephesians

Ephesians 1

Greeting

1 From Paul, an apostle of Christ Jesus by God’s will, to God’s holy people [in
Ephesus], who are faithful in Christ Jesus. 2 May grace and peace be yours from God
our Father and the Lord Jesus Christ.

Blessing and God’s purpose in Christ

3 Praise the God and Father of our Lord Jesus Christ! In Christ he has blessed us with
every spiritual blessing in the heavenly realms. 4 He chose us in Christ before the
world’s foundation, to be holy and without blemish before him in love. 5 He
determined beforehand to adopt us as his children through Jesus Christ, in keeping
with his gracious will. 6 This brings praise to his glorious grace, which he freely
bestowed on us in the one he loves. 7 In him we have release through his blood: our
transgressions are forgiven, so rich is God’s grace. 8 He poured that grace upon us
with all wisdom and insight, 9 making known to us the mystery of his will, the
gracious purpose he set out in Christ. 10 His purpose is to bring all things together in
Christ when the times reach their fullness: everything in heaven and on earth, in him.
11 In Christ we also were chosen as God’s own portion. He determined this
beforehand, according to his purpose; he brings all things about in keeping with
what he wills and decides. 12 His purpose was that we who first placed our hope in
Christ should bring praise to his glory. 13 In Christ you too heard the message of
truth, the good news of your salvation. When you believed in him, you were marked
with the seal of the Holy Spirit who had been promised. 14 The Spirit is the first
payment of our inheritance, looking toward the redemption of God’s own people, to
the praise of his glory.

Prayer for understanding and the head of the church

15 For this reason, since I heard of your faith in the Lord Jesus and your love for all
God’s holy people, 16 I keep thanking God for you and mentioning you in my prayers.
17 I pray that the God of our Lord Jesus Christ, the glorious Father, will give you a
spirit of wisdom and revelation so that you may know him. 18 May the eyes of your
heart be opened to know the hope to which he calls you and the glorious wealth of
his inheritance among his holy people, 19 and the extraordinary greatness of his
power toward us who believe. This is the working of his mighty strength, 20 which he
exercised in Christ when he raised him from the dead and seated him at his right
hand in the heavenly realms, 21 far above every ruler, authority, power, and
dominion, and every name that can be named—in this age and in the age to come. 22
God placed everything beneath Christ’s feet and gave him, as head over everything,
to the church. 23 The church is his body, the fullness of the one who fills everything in
every way.

Ephesians 2

From death to life by grace

1 You were dead in your transgressions and sins. 2 You once lived in them, following
this world's course and the ruler of the authority of the air, the spirit now at work in
those who disobey. 3 All of us once lived among them, following the desires of our
flesh and carrying out what our flesh and minds wanted. By nature we were children
subject to wrath, like everyone else. 4 But God is rich in mercy. Because of the great
love he had for us, 5 even when we were dead in transgressions, he brought us to life
with Christ. It is by grace that you have been saved. 6 He raised us with Christ and
seated us with him in the heavenly realms in Christ Jesus. 7 He did this to display, in
the ages to come, the extraordinary wealth of his grace through his kindness to us in
Christ Jesus. 8 For you have been saved by grace, through faith. This does not
originate with you; it is God's gift. 9 It does not come from works, so no one can
boast. 10 We are God's handiwork, created in Christ Jesus for good works. God
prepared these beforehand for us to live by.

One new humanity and peace

11 Remember, then, that you were once Gentiles in the flesh, called "the
uncircumcision" by those called "the circumcision," a mark made in the flesh by
human hands. 12 At that time you were apart from Christ, excluded from Israel's
citizenship and strangers to the covenants of promise. You had no hope and were
without God in the world. 13 Now, in Christ Jesus, you who were once far away have
been brought near through Christ's blood. 14 Christ himself is our peace. He made
the two groups one and, in his own flesh, tore down the barrier between them: their
hostility. 15 He nullified the law with its commandments expressed in decrees, so that
in himself he could create one new humanity from the two, making peace. 16 Through
the cross he reconciled both to God in one body, putting their hostility to death by it.
17 He came announcing peace to you who were far away and peace to those who
were near. 18 Through him both groups have access to the Father in the one Spirit.

God's household and a holy temple

19 You are therefore no longer foreigners or resident aliens. You share citizenship
with God's holy people and belong to God's household. 20 You have been built on the
foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.
21 In him the whole structure is joined together and grows into a holy temple in the
Lord. 22 In him you too are being built together as a place where God dwells by the
Spirit.

Ephesians 3

The mystery and Paul’s ministry

1 For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles— 2
surely you have heard about the responsibility for God’s grace that was entrusted to
me for your benefit. 3 The mystery was made known to me by revelation, as I have
already written briefly. 4 By reading this, you can understand my insight into the
mystery of Christ. 5 In earlier generations it was not made known to humanity as it
has now been revealed by the Spirit to his holy apostles and prophets. 6 The mystery
is that through the good news Gentiles share the inheritance, belong to the same
body, and share the promise in Christ Jesus. 7 I became a servant of this good news
by the gift of God’s grace, given to me through the working of his power. 8 This grace
was given to me, less than the least of all God’s holy people: to announce to the
Gentiles the riches of Christ that no one can fully trace, 9 and to make clear to
everyone how God’s mystery is being carried out. It was hidden through the ages in
God, the creator of everything. 10 The purpose is that God’s wisdom in all its variety
should now be made known through the church to the rulers and authorities in the
heavenly realms. 11 This accords with the eternal purpose he accomplished in Christ
Jesus our Lord. 12 In him we can approach with boldness and confidence through our
faith in him. 13 So I ask you not to be discouraged by what I suffer for you. These
sufferings are your glory.

Prayer for inner strength

14 For this reason I kneel before the Father, 15 from whom every family in heaven and
on earth receives its name. 16 I pray that, out of his glorious riches, he will give you
strength through his Spirit in your inner life, 17 and that Christ may live in your
hearts through faith, in love. Rooted and firmly established, 18 may you have
strength, together with all God’s holy people, to grasp the breadth and length and
height and depth, 19 and to know Christ’s love, which exceeds what can be known, so
that you may be filled to the whole fullness of God. 20 To the one who can do far more
than anything we ask or imagine, through the power at work in us, 21 to him be glory
in the church and in Christ Jesus through all generations, forever and ever. Amen.

Ephesians 4

The unity of the Spirit

1 As a prisoner in the Lord, I urge you to live in a way worthy of the calling you
received, 2 with complete humility and gentleness, patiently bearing with one
another in love. 3 Make every effort to preserve the unity of the Spirit through the
bond of peace. 4 There is one body and one Spirit, just as your calling brought you
one shared hope; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who
is over all, works through all, and is in all.

Gifts and the growth of the body

7 Yet each of us was given grace in the measure that Christ gave. 8 That is why it
says, “He went up on high, taking captives with him, and gave gifts to people.” 9
What does “he went up” mean except that he also went down into the lower regions
of the earth? 10 The one who went down is the very one who went up far above all the
heavens, to fill everything. 11 He gave people to serve as apostles, prophets,
announcers of the good news, and shepherds and teachers, 12 to equip God’s holy
people for the work of service, so that Christ’s body is built up. 13 This continues until
we all reach unity in faith and in knowing the Son of God, becoming a mature
humanity that measures up to the fullness of Christ. 14 Then we will no longer be
children tossed by waves and swept along by every wind of teaching, at the mercy of
human trickery and cunning schemes that mislead. 15 Instead, by being truthful in
love, let us grow in every way into Christ, who is the head. 16 From him the whole
body is joined and held together through every joint that supplies it. As each part
does its proper work, the body grows and builds itself up in love.

Put off the old self

17 I therefore say this and insist on it in the Lord: stop living as the Gentiles do, with
their futile thinking. 18 Their understanding is darkened, and they are estranged
from the life of God because of the ignorance within them and the hardness of their
hearts. 19 Having lost sensitivity, they surrendered themselves to shameless conduct,
greedily practicing every kind of impurity. 20 But that is not how you learned Christ,
21 surely you heard him and were taught in him, in keeping with the truth that is in
Jesus: 22 you were taught to put off the old self of your former way of life, which is
being ruined by deceitful desires, 23 to be renewed in the spirit of your mind, 24 and
to put on the new self, created in God’s likeness in true righteousness and holiness.

Life as the new self

25 So put away falsehood. Each of you must speak truth with your neighbor, for we
belong to one another as members of one body. 26 If you are angry, do not sin. Do not
let the sun go down while you remain angry, 27 and give the devil no opportunity. 28
Anyone who steals must stop stealing and work hard instead, doing useful work with
their own hands so they have something to share with people in need. 29 Let no
harmful talk come from your mouths. Say what helps build others up according to
their need, so that it benefits those who hear. 30 Do not grieve God's Holy Spirit, by
whom you were sealed for the day of redemption. 31 Put away every kind of
bitterness, rage, anger, shouting, and slander, along with all malice. 32 Be kind and
compassionate to one another. Forgive each other, as God forgave you in Christ.

Ephesians 5

Walk in love and light

1 As dearly loved children, imitate God, 2 and live in love. Christ loved us and gave
himself for us as an offering and sacrifice to God, a pleasing fragrance. 3 Sexual
immorality, any kind of impurity, and greed should not even be found among you;
that is fitting for God's holy people. 4 Obscenity, foolish talk, and coarse joking are
also out of place. Let there be thanksgiving instead. 5 You know this well: no sexually
immoral, impure, or greedy person has an inheritance in the kingdom of Christ and
God. Such greed is idolatry. 6 Do not let anyone mislead you with empty talk. These
things bring God's wrath on those who disobey. 7 So do not join them in these things.
8 You were once darkness, but now you are light in the Lord. Live as children of light,
9 for light bears fruit in every kind of goodness, righteousness, and truth. 10 Discern
what pleases the Lord. 11 Take no part in the fruitless works of darkness; instead,
expose them. 12 What they do in secret is shameful even to speak about. 13 But when
the light exposes things, they become visible, 14 for everything brought into view is
light. That is why it says, "Wake up, you who sleep! Rise from the dead, and Christ
will shine on you."

Wisdom and being filled with the Spirit

15 Pay close attention, then, to how you live. Live wisely, not foolishly, 16 making the
most of the opportunity, because these are evil days. 17 So do not be senseless;
understand what the Lord wills. 18 Do not get drunk on wine, which leads to reckless
living. Be filled with the Spirit, 19 speaking to one another with psalms, hymns, and
spiritual songs. Sing and make music to the Lord from your hearts, 20 and always
thank God the Father for everything in the name of our Lord Jesus Christ. 21 Submit
to one another out of reverence for Christ.

Marriage and the mystery of Christ and the church

22 Wives, submit to your own husbands as to the Lord. 23 For a husband is the head of
his wife, as Christ is the head of the church, which is his body, and he is its savior. 24
As the church submits to Christ, so wives are to submit to their husbands in
everything. 25 Husbands, love your wives as Christ loved the church and gave himself
for her, 26 to make her holy, cleansing her through washing with water and the word,
27 so that he could present the church to himself in glory, without a stain or wrinkle
or anything like that, holy and without blemish. 28 In the same way husbands should
love their wives as their own bodies. A man who loves his wife loves himself. 29 No
one hates their own flesh; they nourish it and care for it. That is how Christ treats the
church, 30 because we are members of his body. 31 “This is why a man will leave his
father and mother and be joined to his wife, and the two will become one flesh.” 32
This mystery is profound; I am speaking of Christ and the church. 33 Each of you,
then, must love his wife as he loves himself, and the wife must respect her husband.

Ephesians 6

Children, parents, slaves and masters

1 Children, obey your parents in the Lord; this is right. 2 “Honor your father and
mother” is the first commandment accompanied by a promise: 3 “so that things may
go well for you and you will have a long life on the earth.” 4 Fathers, do not drive
your children to anger. Raise them with the Lord’s training and instruction. 5 Slaves,
obey your earthly masters with fear and trembling and a sincere heart, as you would
Christ. 6 Do not work only when watched, merely to please people. As slaves of
Christ, do God’s will wholeheartedly, 7 serving with goodwill as those who serve the
Lord, not merely people. 8 Know that each person will receive back from the Lord the
good they do, whether they are enslaved or free. 9 Masters, act toward them in the
same spirit and stop threatening them. You know that their Master and yours is in
heaven, and he shows no favoritism.

The full armor of God

10 Finally, draw strength from the Lord and from his mighty power. 11 Put on all the
armor God provides, so that you can stand firm against the devil’s schemes. 12 Our
struggle is not against human beings. It is against rulers and authorities, against the
powers that govern this darkness, against spiritual forces of evil in the heavenly
realms. 13 So take up God’s full armor, so that you can resist when the evil day comes
and, after doing everything, remain standing. 14 Stand firm, then: fasten truth around
your waist and put on righteousness as your breastplate. 15 Equip your feet with the
readiness that comes from the good news of peace. 16 In every circumstance take up
faith as your shield; with it you can extinguish every burning arrow of the evil one. 17
Receive salvation as your helmet, and take the Spirit’s sword, which is God’s word. 18
Pray in the Spirit on every occasion with every kind of prayer and petition. Stay alert
and persevere in praying for all God’s holy people, 19 and for me: ask that words be
given to me when I open my mouth, so that I can boldly make known the mystery of
the good news. 20 I am an ambassador for this message, even in chains. Pray that I
may speak it boldly, as I ought.

Tychicus and the closing blessing

21 So that you too may know how I am and what I am doing, Tychicus will tell you
everything. He is a beloved brother and a faithful servant in the Lord. 22 I am sending
him for this very purpose: to tell you how we are and to encourage your hearts. 23
May peace and love with faith come to the brothers and sisters from God the Father
and the Lord Jesus Christ. 24 May grace be with everyone who loves our Lord Jesus
Christ with a love that does not fade.

Philippians

Philippians 1

Greeting

1 From Paul and Timothy, slaves of Christ Jesus, to all God’s holy people in Christ
Jesus at Philippi, together with the overseers and deacons: 2 May grace and peace
come to you from God our Father and the Lord Jesus Christ.

Thanksgiving and prayer

3 Whenever I remember you, I thank my God. 4 In every prayer I make for all of you, I
always pray with joy, 5 because you have shared in the work of the good news from
the first day until now. 6 I am confident of this: the one who began a good work
among you will bring it to completion by the day of Christ Jesus. 7 It is right for me to
feel this way about all of you, because I hold you in my heart. In my imprisonment
and in defending and confirming the good news, you all share God’s grace with me. 8
God can testify how deeply I long for all of you with the affection of Christ Jesus. 9 My
prayer is that your love may keep growing in knowledge and every kind of
discernment, 10 so that you can recognize what matters most and be pure and
blameless for the day of Christ, 11 filled with the fruit of righteousness that Jesus
Christ produces, to God’s glory and praise.

The good news in chains

12 I want you to know, brothers and sisters, that what has happened to me has
actually helped the good news move forward. 13 Throughout the whole headquarters
guard and among everyone else, it has become clear that I am imprisoned for Christ.
14 My imprisonment has given most of the brothers and sisters greater confidence in
the Lord, and they are much bolder in speaking the message without fear. 15 Some
preach Christ out of envy and rivalry; others do so out of goodwill. 16 Those who act
from love know that I am here to defend the good news. 17 The others proclaim
Christ from selfish ambition, with impure motives, thinking they can make my
imprisonment more painful. 18 What does it matter? In every case Christ is being
proclaimed, whether sincerely or as a pretext, and that gives me joy. And I will
continue to rejoice,

To live is Christ

19 because I know that this will lead to my deliverance through your prayers and the
help supplied by the Spirit of Jesus Christ. 20 I eagerly expect and hope that I will
face no shame. With complete boldness, now as always, may Christ be honored in my
body, whether I live or die. 21 For me, living means Christ, and dying means gain. 22
If I go on living in this body, that means fruitful work for me. Yet I cannot tell which I
would choose. 23 I am pulled in both directions. I long to depart and be with Christ,
which is far better, 24 but for your sake it is more necessary that I remain alive in this
body. 25 Convinced of this, I know I will remain and stay with you all, helping you
grow and rejoice in your faith, 26 so that when I am with you again, you may have
even more reason through me to rejoice in Christ Jesus.

Live in a manner worthy of the good news

27 Above all, conduct your life together in a way worthy of Christ's good news.
Whether I come and see you or remain away, let me hear that you stand firm with a
united spirit, working side by side with one purpose for the faith that the good news
brings, 28 unafraid of your opponents in any way. This is a sign to them of their
destruction and of your salvation, and it comes from God. 29 For you have been
granted, for Christ's sake, both to believe in him and to suffer for him, 30 as you face
the same struggle you saw me face and now hear that I am still facing.

Philippians 2

Unity and the example of Christ

1 So if there is encouragement in Christ, comfort in love, fellowship in the Spirit, and
tenderness and compassion, 2 make my joy complete: share the same outlook and
love, united in heart and purpose. 3 Do nothing out of selfish ambition or empty
pride. With humility, regard others as more important than yourselves. 4 Let each of
you look beyond your own concerns and attend also to those of others. 5 Let the
outlook of Christ Jesus shape your life together: 6 Though he existed in God's form,
he did not treat equality with God as an advantage to exploit. 7 Instead, he emptied
himself by taking a slave's form and becoming like human beings. Found in human
form, 8 he humbled himself in obedience all the way to death—even death on a cross.
9 For this reason God raised him to the highest place and bestowed on him the name
above every name, 10 so that at Jesus' name every knee should bend—in heaven, on
earth, and beneath the earth— 11 and every tongue acknowledge Jesus Christ as
Lord, to the glory of God the Father.

Work out your salvation and shine in the world

12 So, my dear friends, as you have always obeyed, continue to work out your
salvation with fear and trembling. Do this not only when I am present, but even more
now that I am away. 13 For God is at work among you, bringing about both the desire
and the action that serve his good purpose. 14 Do all things without grumbling or
arguing, 15 so that you may be blameless and innocent, God's children without fault
amid a crooked and distorted generation. Among them you shine like stars in the
world, 16 holding firmly to the message of life. Then on Christ's day I can rejoice that
my race and my hard work were not wasted. 17 Even if my life is poured out as an
offering alongside the sacrifice and service of your faith, I rejoice, and I share that
joy with you all. 18 You too should rejoice in the same way and share my joy.

Timothy

19 I hope in the Lord Jesus to send Timothy to you soon, so that news of you may
encourage me too. 20 I have no one else with the same concern who will care so
sincerely about your welfare. 21 For the others all pursue their own interests, rather
than those of Jesus Christ. 22 But you know how Timothy has proved himself. Like a
child working with a father, he has served alongside me for the good news. 23 So I
hope to send him at once, as soon as I know how my own situation will turn out. 24
And I am confident in the Lord that I myself will come soon as well.

Epaphroditus

25 I have thought it necessary to send Epaphroditus back to you. He is my brother,
fellow worker, and fellow soldier, and your messenger who has attended to my
needs. 26 He has been longing for all of you and has been distressed because you
heard he was ill. 27 He really was ill and nearly died. But God had mercy on him—and
on me as well—so that I would not suffer sorrow upon sorrow. 28 So I am all the more
eager to send him, so that seeing him again will bring you joy and ease my sorrow. 29
Welcome him in the Lord with great joy, and honor people like him. 30 For he nearly
died for Christ's work, risking his life to provide the help you could not give me in
person.

Philippians 3

A warning against confidence in the flesh

1 Now, my brothers and sisters, rejoice in the Lord. I do not mind repeating these
things in writing; they are a safeguard for you. 2 Watch out for those dogs, those
workers of evil, those who mutilate the flesh! 3 For we are the circumcision: we
worship by God's Spirit, take pride in Christ Jesus, and place no confidence in human
credentials. 4 Yet I too have grounds for such confidence. If anyone else thinks they
can rely on human credentials, I have even more: 5 circumcised when eight days old,
born into Israel's people and Benjamin's tribe, a Hebrew of Hebrew parents; in my
approach to the law, a Pharisee; 6 in zeal, a persecutor of the church; in the
righteousness defined by the law, blameless.

Count everything as loss for Christ

7 But everything I once counted as gain I now count as loss because of Christ. 8 More
than that, I count everything as loss beside the surpassing worth of knowing Christ
Jesus my Lord. For him I have lost everything, and I regard it as rubbish, so that I
may gain Christ 9 and be found united with him. My righteousness will not be my
own, derived from the law, but will come through faith in Christ: righteousness from
God, grounded in faith. 10 I want to know him—the power of his resurrection and
participation in his sufferings—as I am shaped into the likeness of his death, 11 in the
hope that I may attain the resurrection from the dead.

Pressing toward the goal

12 I do not mean that I have already reached the goal or been made complete. I press
on to take hold of it, because Christ has taken hold of me. 13 Brothers and sisters, I
do not count myself as having grasped it. This one thing I do: I leave what is behind
and stretch toward what is ahead. 14 I press toward the goal, toward the prize of
God's call upward in Christ Jesus. 15 Let all of us who are mature adopt this outlook.
If you see something differently, God will make that clear to you as well. 16 What
matters is that we continue to live in line with what we have already reached.

Citizenship in heaven

17 Join together in following my example, brothers and sisters, and pay attention to
those who live according to the pattern you see in us. 18 Many live as enemies of
Christ’s cross. I have often spoken of them to you, and now I do so with tears. 19
Their end is destruction, their appetite is their god, and they take pride in what
brings them shame. Their minds are set on earthly things. 20 Our citizenship,
however, is in heaven, and from there we eagerly await the Savior, the Lord Jesus
Christ. 21 He will transform our lowly body to be like his glorious body, using the
power by which he can bring all things under his own authority.

Philippians 4

Stand firm in the Lord and be united

1 So, my brothers and sisters, whom I love and long to see, my joy and crown, stand
firm in the Lord in this way, dear friends. 2 I appeal to Euodia, and I appeal equally to
Syntyche: come to a shared mind in the Lord. 3 And you, my faithful companion, I ask
you to help these women. They worked hard beside me for the good news, along with
Clement and my other coworkers, whose names are in the book of life.

Joy, prayer and worthy thoughts

4 Always rejoice in the Lord. I will say it again: rejoice! 5 Let everyone see your
considerate spirit. The Lord is near. 6 Do not be anxious about anything. In every
situation, bring your requests to God in prayer and petition, with thanksgiving. 7
Then God’s peace, which goes beyond all understanding, will guard your hearts and
minds in Christ Jesus. 8 Finally, brothers and sisters, give your thought to what is
true and honorable, just and pure, lovely and commendable—to anything excellent or
worthy of praise. 9 Put into practice what you learned and received from me, what
you heard and saw in me. And the God of peace will be with you.

Gratitude and contentment

10 I was very glad in the Lord that your concern for me has now flowered again. You
did care all along; you simply had no opportunity to show it. 11 I am not saying this
because I am in need. I have learned to be content with whatever circumstances I
face. 12 I know how to live with little and how to live with plenty. In every situation I
have learned the secret of facing both a full stomach and hunger, both abundance
and need. 13 I have strength to face all these circumstances through the one who
empowers me. 14 Even so, you did well to share in my trouble. 15 You Philippians
know that in the early days of the good news, when I left Macedonia, yours was the
only church to share with me in giving and receiving. 16 Even while I was in
Thessalonica, you sent help for my needs more than once. 17 It is not the gift itself I
seek, but the fruit that grows to your credit. 18 I have received everything in full and
have more than enough. Epaphroditus has brought your gifts, and I am fully
supplied. They are a fragrant offering, an acceptable sacrifice that pleases God. 19
My God will meet all your needs according to his glorious riches in Christ Jesus. 20
Glory belongs to our God and Father for ever and ever. Amen.

Greetings and blessing

21 Greet each of God’s holy people in Christ Jesus. The brothers and sisters here with
me send you greetings. 22 All God’s holy people send greetings, especially those who
belong to Caesar’s household. 23 May the grace of the Lord Jesus Christ be with your
spirit.

Colossians

Colossians 1

Greeting

1 From Paul, an apostle of Christ Jesus by God’s will, and our brother Timothy. 2 To
God’s holy people at Colossae, faithful brothers and sisters in Christ: grace and
peace to you from God our Father.

Thanksgiving for faith and love

3 We thank God, the Father of our Lord Jesus Christ, whenever we pray for you. 4 We
have heard of your faith in Christ Jesus and your love for all God’s holy people. 5 This
springs from the hope stored up for you in heaven, which you first heard about in the
true message of the good news. 6 That good news has reached you and is bearing
fruit and growing throughout the world. It has done the same among you since the
day you heard and truly understood God’s grace. 7 You learned this from Epaphras,
our dear fellow servant, who faithfully serves Christ on our behalf. 8 He has also told
us about your love in the Spirit.

Prayer to know God’s will

9 That is why, from the day we heard, we have kept praying for you. We ask that you
be filled with knowledge of his will, with all the wisdom and understanding the Spirit
gives, 10 so that you may live in a way worthy of the Lord and please him in every
respect, bearing fruit in every good work and growing in your knowledge of God. 11
May his glorious might strengthen you with every kind of power, so that you endure
patiently and with joy, 12 giving thanks to the Father, who has made you fit to share
the inheritance of his holy people in the light. 13 He rescued us from the dominion of
darkness and brought us into the kingdom of the Son he loves. 14 In him we have
redemption, the forgiveness of sins.

The image of the invisible God and the head of creation

15 He is the image of the invisible God, the firstborn over all creation. 16 For in him
everything was created, in heaven and on earth, visible and invisible: thrones,
dominions, rulers, and authorities. Everything has been created through him and for
him. 17 He is before everything, and everything holds together in him. 18 He is also
the head of the body, the church. He is the beginning, the firstborn from the dead, so
that he may have first place in everything. 19 For God was pleased to have all fullness
dwell in him 20 and through him to reconcile everything to himself, making peace
through the blood shed on his cross—[through him]—whether on earth or in heaven.

Reconciliation in Christ’s body

21 You were once estranged and hostile in your thinking, expressed in evil deeds. 22
But now you have been reconciled through his death in a physical body, to be
presented before him holy, without blemish, and free from accusation. 23 This calls
for you to continue in the faith, firmly grounded and steadfast, without shifting from
the hope of the good news you heard. It has been proclaimed throughout creation
under heaven, and I, Paul, became its servant.

Suffering and service to the mystery

24 Now I rejoice in what I suffer for you. In my own flesh I am filling up what remains
of Christ’s afflictions for the sake of his body, the church. 25 I became its servant
through the responsibility God entrusted to me for your sake, to bring God’s message
to its full expression: 26 the mystery hidden through ages and generations, but now
revealed to his holy people. 27 God chose to make known to them how glorious and
rich this mystery is among the nations: Christ among you, the hope of glory. 28 We
proclaim him, warning and teaching each person with all wisdom, so that we may
present everyone fully mature in Christ. 29 That is what I work for, striving with his
power, which is at work in me.

Colossians 2

Concern for full understanding

1 I want you to know how hard I struggle for you, for those in Laodicea, and for
everyone who has never met me in person. 2 My aim is that their hearts be
encouraged as they are united in love, gaining all the riches of assured
understanding and coming to know God's mystery: Christ. 3 All the treasures of
wisdom and knowledge lie hidden in him. 4 I tell you this so that no one misleads you
with convincing arguments. 5 Though I am physically absent, I am with you in spirit. I
rejoice to see your orderly life and your firm faith in Christ.

Fullness in Christ and the victory of the cross

6 So, as you received Christ Jesus as Lord, continue to live in him. 7 Remain rooted in
him, being built up and made firm in the faith you were taught, overflowing with
gratitude. 8 Take care that no one carries you off through a philosophy of empty
deception, based on human tradition and the elemental forces of the world rather
than on Christ. 9 For the entire fullness of deity dwells bodily in him, 10 and in him
you have been brought to fullness. He is the head over every ruler and authority. 11
In him you also received a circumcision beyond human hands: the stripping away of
the fleshly body in the circumcision that comes from Christ. 12 You were buried with
him in baptism and, in it, raised with him through faith in God's powerful action, the
God who raised him from the dead. 13 You were dead in your trespasses and in the
uncircumcision of your flesh. God made you alive with Christ and forgave us all our
trespasses. 14 He erased the written record of debt, with its demands, that stood
against us. He removed it altogether by nailing it to the cross. 15 He disarmed the
rulers and authorities and made a public spectacle of them, leading them as captives
in triumph through the cross.

A shadow of what is to come and the head of the body

16 So let no one pass judgment on you over food or drink, or over a festival, a new
moon, or sabbath days. 17 These are a shadow of what is to come; the substance
belongs to Christ. 18 Let no one disqualify you by delighting in self-abasement and
worship of angels. Such a person dwells on visions they have seen and is inflated
without cause by a fleshly way of thinking, 19 losing their hold on the head. From him
the whole body is nourished and held together through its joints and ligaments,
growing with the growth God gives.

Human regulations

20 If you died with Christ to the world’s elemental forces, why submit to regulations
as though you still belonged to that world: 21 “Do not handle! Do not taste! Do not
touch!” 22 All these things perish as they are used up. Why follow such human
commands and teachings? 23 Such rules have a reputation for wisdom, with their
self-imposed worship, self-abasement, and harsh treatment of the body. Yet they do
nothing to restrain the indulgence of the flesh.

Colossians 3

Seek the things above

1 Since you have been raised with Christ, seek what is above, where Christ sits at
God's right hand. 2 Direct your thinking toward what is above, rather than what
belongs to the earth. 3 For you died, and your life is hidden with Christ in God. 4
When Christ, who is your life, is revealed, you too will appear with him in glory.

Put off the old self

5 So put to death what belongs to your earthly way of life: sexual immorality,
impurity, uncontrolled passion, evil desire, and greed—which is idolatry. 6 Because of
these things, God's wrath comes upon those who live in disobedience. 7 You too once
followed these ways, when they shaped your life. 8 Now put all these things aside:
anger, rage, malice, slander, and filthy talk. 9 Do not lie to each other. You have
taken off the old self and its practices 10 and put on the new self, which is being
renewed in knowledge to reflect its Creator's image. 11 Here the divisions of Greek
and Jew, circumcised and uncircumcised, foreigner, Scythian, slave, and free no
longer define you. Christ is everything and is in all of you.

Put on love and peace

12 As God's chosen people, holy and loved, clothe yourselves with deep compassion,
kindness, humility, gentleness, and patience. 13 Bear with one another and forgive
any grievance you have against each other. Forgive as the Lord forgave you. 14 Above
all these, put on love, which binds everything together into completeness. 15 Let
Christ's peace govern your hearts, for you were called to this peace as one body. Be
thankful. 16 Let the message of Christ make its home richly among you with all
wisdom. Teach and admonish one another through psalms, hymns, and spiritual
songs, with gratitude, singing to God from your hearts. 17 Whatever you say or do, do
it all in the name of the Lord Jesus, thanking God the Father through him.

Household relationships in the Lord

18 Wives, be subject to your husbands, as is fitting in the Lord. 19 Husbands, love
your wives and do not treat them with bitterness. 20 Children, obey your parents in
everything, for this is pleasing in the Lord. 21 Fathers, do not keep provoking your
children, or they may become discouraged. 22 Slaves, obey your earthly masters in
everything. Do not work only when watched, trying to win human approval, but work
sincerely, in reverence for the Lord. 23 Whatever you do, work wholeheartedly, as
work for the Lord rather than for people, 24 knowing that the Lord will reward you
with the inheritance. The master you serve is Christ. 25 Anyone who does wrong will
receive the consequences of that wrong, and there is no favoritism.

Colossians 4

Masters and slaves

1 Masters, treat your slaves with justice and fairness, knowing that you too have a
Master in heaven.

Prayer and wise speech

2 Keep devoting yourselves to prayer, remaining alert and thankful. 3 Pray for us as
well, that God will open a door for our message, so that we may speak of the mystery
of Christ. It is for this that I am imprisoned. 4 Pray that I may make it clear, as I
ought to speak. 5 Act wisely toward those outside the community, making the most of
each opportunity. 6 Let your conversation always be gracious and seasoned with salt,
so that you know how to respond to each person.

Tychicus and Onesimus

7 Tychicus will tell you all my news. He is a dear brother, a faithful minister, and a
fellow servant in the Lord. 8 I am sending him to you for this very purpose: to tell you
how we are and encourage your hearts. 9 He comes with Onesimus, a faithful and
dear brother who is one of your own. Together they will tell you everything
happening here.

Greetings and instructions

10 My fellow prisoner Aristarchus sends greetings, as does Mark, the cousin of
Barnabas. You have received instructions about him: welcome him if he comes to
you. 11 Jesus, known as Justus, also sends greetings. These are my only Jewish
coworkers for God’s kingdom, and they have been a comfort to me. 12 Epaphras, one
of your own and a servant of Christ, sends greetings. He is always striving for you in
prayer, that you may stand mature and fully assured in everything God wills. 13 I can
testify how hard he works for you and for those in Laodicea and Hierapolis. 14 Luke,
the dear physician, sends greetings, and so does Demas. 15 Give my greetings to the
brothers and sisters in Laodicea, to Nympha, and to the church that meets in her
home. 16 After this letter has been read among you, have it read to the church in
Laodicea as well. You, in turn, should read the letter coming from Laodicea. 17 Tell
Archippus, “Take care to complete the service entrusted to you in the Lord.” 18 I,
Paul, write this greeting in my own hand. Remember my imprisonment. Grace be
with you.

1 Thessalonians

1 Thessalonians 1

Greeting

1 From Paul, Silvanus, and Timothy, to the Thessalonian church in God the Father
and the Lord Jesus Christ: grace and peace to you.

Faith, love, hope and the community’s example

2 We always thank God for every one of you, mentioning you in our prayers and
constantly 3 remembering before our God and Father the work your faith produces,
the labor your love undertakes, and the endurance sustained by your hope in our
Lord Jesus Christ. 4 We know, brothers and sisters loved by God, that he has chosen
you. 5 For the good news we brought came with more than words: it came with
power, with the Holy Spirit, and with deep conviction. You know how we lived among
you for your sake. 6 You followed our example and the Lord’s, welcoming the
message amid great suffering with the joy the Holy Spirit gives. 7 You became an
example to all the believers in Macedonia and Achaia. 8 The Lord’s message has rung
out from you. News of your faith in God has spread beyond Macedonia and Achaia to
every place, so that we need say nothing about it. 9 People themselves report what
sort of welcome we received among you and how you turned from idols to God, to
serve the living and true God 10 and to wait for his Son from heaven, whom he raised
from the dead: Jesus, who rescues us from the wrath to come.

1 Thessalonians 2

Paul’s ministry in Thessalonica

1 You yourselves know, brothers and sisters, that our visit to you was not fruitless. 2
Though we had already suffered and been insulted in Philippi, as you know, our God
gave us courage to tell you his good news amid fierce opposition. 3 Our appeal does
not arise from error or impure motives, and we do not use deceit. 4 We speak as
people whom God has tested and entrusted with the good news. We aim to please
God, who examines our hearts, rather than people. 5 As you know, we never used
flattery or a cover for greed. God is our witness. 6 We did not seek praise from
people, whether from you or anyone else, 7 though as Christ’s apostles we could have
made demands. Instead, we were gentle among you, like a mother tenderly nursing
her children. 8 We cared for you so deeply that we gladly shared with you both God’s
good news and our own lives. You had become dear to us. 9 You remember, brothers
and sisters, our hard work and toil. We worked night and day to avoid burdening any
of you while we proclaimed God’s good news. 10 You and God are witnesses to how
devoutly, justly, and blamelessly we behaved toward you believers. 11 You know that
we treated each one of you as a father treats his own children, 12 urging you,
encouraging you, and solemnly appealing to you to live worthily of God, who calls you
into his own kingdom and glory.

The received word and persecution

13 We also keep thanking God because, when you heard and received his message
from us, you welcomed it as God’s word, which it truly is, rather than as a merely
human message. It is at work in you who believe. 14 Brothers and sisters, your
experience has resembled that of God’s churches in Judea that belong to Christ
Jesus. You suffered from your own compatriots just as they suffered from the Jews 15
who killed the Lord Jesus and the prophets and drove us out. They displease God and
oppose everyone 16 by trying to stop us from speaking to the Gentiles so that they
may be saved. In this way they keep filling up the measure of their sins. But wrath
has overtaken them at last.

The desire to see the community again

17 Brothers and sisters, when we were torn away from you for a short time, our
separation was in person, not in heart. We longed intensely to see you and made
every effort to do so. 18 We wanted to come to you. I, Paul, tried more than once, but
Satan blocked our way. 19 For who is our hope, our joy, our crown to rejoice in before
our Lord Jesus when he comes? Surely you are! 20 You are our glory and our joy.

1 Thessalonians 3

Sending Timothy

1 So, when we could bear it no longer, we decided to remain alone in Athens 2 and
sent Timothy, our brother and God's coworker in the good news of Christ, to
strengthen and encourage you in your faith. 3 We wanted no one to be shaken by
these troubles. You yourselves know that such suffering is part of what we are
appointed to face. 4 While we were with you, we kept warning you that we would face
suffering. As you know, that is what happened. 5 That is why, when I could bear it no
longer, I sent to learn about your faith. I feared that the tempter might have tempted
you and our labor might come to nothing.

Good news about their faith

6 Now Timothy has returned from you with good news of your faith and love. He says
you always remember us warmly and long to see us, just as we long to see you. 7 So,
brothers and sisters, your faith has encouraged us in all our distress and suffering. 8
Now we can truly live, as long as you stand firm in the Lord. 9 How can we thank God
enough for you, for all the joy you bring us before our God? 10 Night and day we pray
earnestly to see you in person and supply what is still lacking in your faith.

Prayer for the journey and for love

11 May our God and Father himself, and our Lord Jesus, open the way for us to come
to you. 12 May the Lord make your love for each other and for everyone grow and
overflow, just as our love does for you, 13 so that he may strengthen your hearts to be
blameless in holiness before our God and Father when our Lord Jesus comes with all
his holy ones.

1 Thessalonians 4

Holiness and purity

1 Finally, brothers and sisters, we ask and urge you in the Lord Jesus to make still
more progress in the way of life you learned from us, the way that pleases God and
that you already follow. 2 You know the instructions we gave you through the Lord
Jesus. 3 God's will is that you be holy: you must abstain from sexual immorality. 4
Each of you should learn to control your own body in a holy and honorable way, 5
rather than in lustful passion like the Gentiles who do not know God. 6 No one should
wrong or exploit a fellow believer in this matter. The Lord will judge all such wrongs,
as we told you before and solemnly warned you. 7 God called us to live in holiness,
not impurity. 8 Anyone who rejects this instruction rejects God, who gives you his
Holy Spirit, rather than merely a human teacher.

Brotherly love and quiet work

9 You need no one to write to you about love for one another as brothers and sisters.
God himself has taught you to love each other. 10 You already show this love to all the
believers throughout Macedonia. Yet we urge you, brothers and sisters, to love still
more, 11 to make it your ambition to live quietly, attend to your own affairs, and work
with your hands, as we instructed you. 12 Then your conduct will earn the respect of
outsiders, and you will not depend on anyone for your support.

Those who have died and the Lord's coming

13 Brothers and sisters, we want you to understand about those who have died, so
that you do not grieve like others who have no hope. 14 We believe that Jesus died
and rose again. In the same way, God will, through Jesus, bring those who have died
together with him. 15 We tell you this on the Lord's authority: those of us who are
alive and remain until the Lord comes will certainly not go ahead of those who have
died. 16 The Lord himself will descend from heaven with a commanding shout, an
archangel's voice, and God's trumpet. Those who have died in Christ will rise first. 17
Then those of us who are still alive 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 each other with these words.

1 Thessalonians 5

The day of the Lord and watchfulness

1 Brothers and sisters, you need no one to write to you about the times and seasons. 2 You know very well that the day of the Lord comes like a thief in the night. 3 When people are saying, “Peace and security,” destruction will come upon them suddenly, like labor pains upon a pregnant woman. They will not escape. 4 But you, brothers and sisters, are not in darkness for that day to catch you like a thief. 5 You are all children of the light and children of the day. We belong neither to the night nor to darkness. 6 So let us stay awake and sober, instead of sleeping as others do. 7 People sleep at night, and those who get drunk do so at night. 8 We belong to the day, so let us be sober. Let us wear faith and love as our breastplate, and the hope of salvation as our helmet. 9 God appointed us to receive salvation through our Lord Jesus Christ, rather than to suffer wrath. 10 Christ died for us so that, whether we are alive or dead, we may live together with him. 11 So encourage each other and help each other grow, as you already do.

Instructions to the community

12 Brothers and sisters, we ask you to acknowledge those who work hard among you, lead you in the Lord, and give you correction. 13 Hold them in the highest regard and love because of their work. Live at peace with each other. 14 We urge you, brothers and sisters, to warn those who are disorderly, give courage to those who are discouraged, support the weak, and be patient with everyone. 15 Make sure no one pays anyone back with evil. Always seek the good of each other and of everyone. 16 Always rejoice. 17 Keep praying. 18 Give thanks in every circumstance. This is God’s will for you in Christ Jesus. 19 Do not put out the Spirit’s fire. 20 Do not dismiss prophetic messages with contempt. 21 But examine everything, and hold on to what is good. 22 Keep away from every kind of evil.

Holiness, public reading and blessing

23 May the God of peace himself make you holy in every way. May your whole being—spirit, soul, and body—be kept blameless when our Lord Jesus Christ comes. 24 The one who calls you is faithful. He will do this. 25 Brothers and sisters, pray for us. 26 Greet all the brothers and sisters with a holy kiss. 27 I charge you solemnly by the Lord: have this letter read to all the brothers and sisters. 28 May the grace of our Lord Jesus Christ be with you.

2 Thessalonians

2 Thessalonians 1

Greeting

1 From Paul, Silvanus, and Timothy, to the Thessalonian church in God our Father
and the Lord Jesus Christ. 2 May grace and peace be yours from God the Father and
the Lord Jesus Christ.

Faith and endurance under persecution

3 Brothers and sisters, we ought always to thank God for you. This is fitting, because
your faith is growing so much and the love each of you has for the others keeps
increasing. 4 We ourselves speak proudly of you among God's churches, telling of
your endurance and faith through all the persecution and suffering you bear. 5 All
this is evidence of God's just judgment, through which you will be counted worthy of
his kingdom—the kingdom for which you are suffering.

The Lord's appearing and righteous judgment

6 It is just for God to repay those who cause you suffering with suffering 7 and to give
relief to you who suffer, along with us. This will happen when the Lord Jesus is
revealed from heaven with his mighty angels 8 in blazing fire, bringing judgment on
those who do not know God and those who do not obey the good news of our Lord
Jesus. 9 Their penalty will be eternal ruin, away from the Lord's presence and from
the glory of his might, 10 when he comes on that day to be glorified among his holy
people and to be greeted with wonder by all who have believed. You are included,
because you believed our testimony.

Prayer for a worthy calling

11 With this in view, we always pray for you. We ask our God to make you worthy of
his calling and, by his power, bring to fulfillment every good purpose of yours and
every work that springs from faith. 12 Then the name of our Lord Jesus will be
honored in you, and you will be honored in him, through the grace of our God and the
Lord Jesus Christ.

2 Thessalonians 2

The day of the Lord and the lawless one

1 Brothers and sisters, concerning the coming of our Lord Jesus Christ and our
gathering together with him, we ask you 2 not to lose your balance quickly or become
alarmed by a prophetic utterance, a spoken message, or a letter presented as coming
from us, claiming that the day of the Lord has already arrived. 3 Do not let anyone
deceive you in any way. That day will not come until the rebellion occurs first and the
man of lawlessness is revealed, the one destined for destruction. 4 He opposes and
raises himself above everything called a god or treated as an object of worship. He
even takes his seat in God's temple and claims to be God.

What restrains and the working of deception

5 Do you not remember how I used to tell you these things while I was still with you?
6 You know what is restraining him now, so that he will be revealed at his proper
time. 7 The mystery of lawlessness is already at work. But the one who now holds it
back will continue to do so until he is out of the way. 8 Then the lawless one will be
revealed. The Lord Jesus will kill him with the breath of his mouth and put an end to
him by the radiance of his coming. 9 The lawless one's coming takes place through
Satan's activity, with every kind of power, signs, and wonders that serve falsehood,
10 and every wicked deception directed at those who are perishing. They refused to
welcome and love the truth that would save them. 11 For this reason God sends them
a powerful delusion that leads them to believe the lie, 12 so that all who rejected the
truth and took pleasure in wrongdoing may be judged.

Election, tradition and comfort

13 But we ought always to thank God for you, brothers and sisters whom the Lord
loves. God chose you as the firstfruits of salvation, through the Spirit's sanctifying
work and your faith in the truth. 14 He called you to this through the good news we
proclaimed, so that you may share in the glory of our Lord Jesus Christ. 15 So stand
firm, brothers and sisters. Hold on to the teachings handed down to you, whether we
taught them by speaking or by letter. 16 May our Lord Jesus Christ himself and God
our Father, who loved us and graciously gave us lasting encouragement and good
hope, 17 encourage your hearts and strengthen you in every good thing you do and
say.

2 Thessalonians 3

Prayer for the word and for faithfulness

1 Finally, brothers and sisters, pray for us. Pray that the Lord’s message may spread
rapidly and be honored, as it was among you, 2 and that we may be rescued from
perverse and wicked people, since not everyone believes. 3 The Lord is faithful. He
will strengthen you and protect you from the evil one. 4 In the Lord we are confident
that you are doing what we instruct and will continue to do it. 5 May the Lord guide
your hearts into God’s love and Christ’s endurance.

Order, work and imitation

6 Brothers and sisters, in the name of our Lord Jesus Christ we instruct you to keep
away from fellow believers who live irresponsibly and fail to follow the teaching they
received from us. 7 You yourselves know how you should follow our example. We did
not live irresponsibly among you 8 or eat anyone’s food without paying. We worked
hard, laboring night and day so that none of you would be burdened. 9 We had a right
to receive support, but we wanted to give you an example to follow. 10 While we were
with you, we used to give you this instruction: anyone who refuses to work must not
eat either. 11 We hear that some among you are living irresponsibly. Instead of being
busy at work, they are busy interfering in other people’s affairs. 12 We instruct and
urge such people in the Lord Jesus Christ to work quietly and earn the food they eat.
13 Brothers and sisters, do not become tired of doing what is good.

Correcting the disobedient

14 If someone refuses to obey the instruction in this letter, take note of them and stop
associating with them, so that they may feel ashamed. 15 Still, treat that person as a
brother or sister who needs correction, rather than as an enemy.

Peace and a greeting in Paul’s own hand

16 May the Lord of peace himself give you peace always and in every circumstance.
May the Lord be with all of you. 17 I, Paul, write this greeting in my own hand. This is
the identifying mark in every letter; this is my handwriting. 18 May the grace of our
Lord Jesus Christ be with all of you.

1 Timothy

1 Timothy 1

Greeting

1 From 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. May God the Father
and Christ Jesus our Lord give you grace, mercy, and peace.

A warning against different teaching

3 Stay in Ephesus, as I urged you when I was leaving for Macedonia. Instruct certain
people to stop teaching a different message 4 and paying attention to myths and
endless genealogies. These lead to speculation instead of furthering God's plan,
which is received in faith. 5 The purpose of this instruction is love that comes from a
pure heart, a good conscience, and sincere faith. 6 Some have missed these aims and
wandered into empty talk. 7 They want to teach the law, but they do not understand
what they are saying or the subjects about which they speak so confidently.

The law and sound teaching

8 We know that the law is good when it is used properly. 9 We must recognize that
law is made for those who break it, not for those who do right: for the rebellious, the
ungodly and sinful, those who defy what is holy, those who kill their fathers or
mothers, other murderers, 10 those who practice sexual immorality, men who have
sex with males, people who enslave others, liars and those who swear falsely, and
anyone doing something else opposed to sound teaching. 11 This teaching agrees
with the good news entrusted to me, the good news of the glory of the blessed God.

Mercy for the foremost sinner

12 I thank Christ Jesus our Lord for giving me strength. He judged me trustworthy
and appointed me to serve him, 13 even though I had spoken against him, persecuted
his people, and acted violently. I received mercy because I had acted in ignorance
and unbelief. 14 Our Lord’s grace overflowed for me, bringing the faith and love
found in Christ Jesus. 15 This saying is reliable and deserves full acceptance: Christ
Jesus came into the world to save sinners, and I am the foremost of them. 16 Yet this
is why I received mercy: in me, the foremost sinner, Christ Jesus could show the full
extent of his patience. I would be an example for those who were going to believe in
him and receive eternal life. 17 To the eternal King, who cannot perish and cannot be
seen, the only God, be honor and glory forever and ever. Amen.

The charge to Timothy

18 Timothy, my child, I entrust this instruction to you in keeping with the prophecies
previously spoken about you. Let them guide you in fighting the good fight, 19
holding on to faith and a good conscience. Some have rejected that conscience and
wrecked their faith. 20 Hymenaeus and Alexander are among them. I handed them
over to Satan so that they might learn through discipline to stop blaspheming.

1 Timothy 2

Prayer for everyone and the one mediator

1 First of all, I urge you to make requests, prayers, intercessions, and expressions of
thanks for everyone, 2 including kings and everyone in authority. Pray that we may
lead peaceful, quiet lives, marked by devotion to God and dignity. 3 Such prayer is
good and pleasing to God our Savior, 4 who wants everyone to be saved and come to
know the truth. 5 There is one God and one mediator between God and humanity:
Christ Jesus, himself human. 6 He gave himself as a ransom for everyone. This was
the testimony given at the proper time, 7 and I was appointed to announce it as a
herald and an apostle. I am telling the truth, not lying: I teach the nations in faith and
truth.

Order in the prayer gathering

8 I want men everywhere to pray, lifting holy hands without anger or quarreling. 9
Likewise, women should dress in a respectable way, with modesty and self-control.
Their adornment should not be elaborate braids and gold, pearls, or expensive
clothes, 10 but good deeds, as is fitting for women who profess to honor God. 11 A
woman should learn quietly and with full submission. 12 I do not allow a woman to
teach or exercise authority over a man; she is to remain quiet. 13 Adam was formed
first, and then Eve. 14 Adam was not deceived; the woman was deceived and fell into
transgression. 15 Yet women will be saved through childbearing, if they continue in
faith, love, and holiness, with self-control.

1 Timothy 3

Requirements for an overseer

1 This saying is reliable: anyone who aspires to serve as an overseer desires a good
task. 2 An overseer must therefore have a blameless reputation, be faithful to his
wife, be temperate, self-controlled, respectable, welcoming to guests, and able to
teach. 3 He must not be given to drunkenness or violence, but be gentle, avoid
quarrels, and be free from the love of money. 4 He must manage his own household
well and keep his children obedient, with full dignity. 5 If he cannot manage his own
household, how will he care for God's church? 6 He must not be a new convert, or he
may become conceited and incur the same condemnation as the devil. 7 He must also
have a good reputation among outsiders, so that he does not fall into disgrace and
the devil's trap.

Requirements for deacons

8 Deacons must likewise be respectable and sincere in what they say, not given to
excessive wine or dishonest gain. 9 They must hold to the revealed mystery of the
faith with a clear conscience. 10 They too must first be tested. Then, if no charge
stands against them, they may serve as deacons. 11 The women must likewise be
respectable, avoid slander, be temperate, and be trustworthy in everything. 12
Deacons must be faithful to their wives and manage their children and households
well. 13 Those who serve well gain a good standing and great confidence in their faith
in Christ Jesus.

God's household and the mystery of godliness

14 I am writing this to you in the hope of coming to see you soon. 15 If I am delayed,
this letter will tell you how people should conduct themselves in God's household.
That household is the church of the living God, a pillar and support of the truth. 16
The mystery of our devotion to God is undeniably great: He appeared in human flesh;
was vindicated by the Spirit; was seen by angels; was proclaimed among the nations;
was trusted in the world; was taken up in glory.

1 Timothy 4

Departure from the faith and sanctified creation

1 The Spirit clearly says that in later times some people will abandon the faith and
follow deceiving spirits and teachings that come from demons. 2 These teachings
come through hypocritical liars whose consciences have been seared. 3 They forbid
marriage and require people to abstain from foods that God created to be received
with thanks by those who believe and know the truth. 4 Everything God created is
good. Nothing received with thanks should be rejected, 5 because God's word and
prayer make it holy.

A good servant of Christ

6 Set these things before the brothers and sisters. You will be a good servant of
Christ Jesus, nourished by the message of faith and the good teaching you have
followed. 7 Reject irreverent tales of the sort dismissed as old wives' stories. Train
yourself to live in devotion to God. 8 Physical training has some value, but devotion to
God benefits every part of life. It holds a promise for both the present life and the life
to come. 9 This saying is reliable and deserves full acceptance. 10 This is why we
work hard and endure reproach: our hope rests on the living God, the Savior of
everyone, especially those who believe.

Example, reading and the gift

11 Give these instructions and teach them. 12 Do not let anyone look down on you
because you are young. Set an example for believers in what you say, how you live,
and in love, faith, and purity. 13 Until I arrive, devote yourself to public reading,
encouragement, and teaching. 14 Do not neglect the gift you received through
prophecy when the elders laid their hands on you. 15 Practice these things and
devote yourself to them, so that everyone can see your progress. 16 Watch your life
and your teaching, and persevere in them. By doing so, you will save both yourself
and your listeners.

1 Timothy 5

Relations with older and younger people

1 Do not speak harshly to an older man. Appeal to him as you would to a father, and
treat younger men as brothers, 2 older women as mothers, and younger women as
sisters, with complete purity.

Care for widows

3 Honor and support widows who are truly alone. 4 If a widow has children or
grandchildren, they should first learn to practice their devotion at home by repaying
their parents and grandparents. This is pleasing to God. 5 A widow who has been left
alone places her hope in God and continues asking for his help and praying night and
day. 6 The widow who lives for self-indulgence is dead even while alive. 7 Give these
instructions too, so that those concerned may be above reproach. 8 Anyone who fails
to provide for their relatives, especially members of their own household, has denied
the faith and is worse than an unbeliever. 9 A widow should be put on the list only if
she is at least sixty and has been faithful to her husband. 10 She must be known for
good deeds: raising children, welcoming strangers, washing the feet of God’s people,
helping those in distress, and devoting herself to every kind of good work. 11 Do not
enroll younger widows. When their desires draw them away from Christ, they want to
marry 12 and incur judgment because they have set aside their earlier commitment.
13 They also learn idleness by going from house to house, and become gossips and
meddlers as well, saying things they should not. 14 I therefore want younger widows
to marry, have children, and manage their households, giving the adversary no
occasion to speak against them. 15 Some have already turned away to follow Satan. 16
If a believing woman has widows in her care, she should support them. The church
should be free to help widows who are truly alone.

Elders, accusations and personal instructions

17 Elders who lead well deserve double honor, especially those who work hard at
preaching and teaching. 18 Scripture says, “Do not muzzle an ox as it threshes,” and,
“A worker deserves his wages.” 19 Receive an accusation against an elder only on the
testimony of two or three witnesses. 20 Correct those who persist in sin in the
presence of everyone, so that the others may take warning. 21 Before God, Christ
Jesus, and the chosen angels, I solemnly charge you to follow these instructions
without prejudging anyone or showing favoritism. 22 Do not be quick to lay hands on
anyone, and do not share responsibility for other people’s sins. Keep yourself pure. 23
Stop drinking only water; use a little wine for your stomach and your frequent
illnesses. 24 Some people’s sins are obvious and go ahead of them to judgment; the
sins of others become evident later. 25 Good deeds are likewise plain to see, and even
those that are not obvious cannot remain hidden.

1 Timothy 6

Slaves and masters

1 Those under the yoke of slavery should regard their masters as deserving full
respect, so that God's name and the teaching are not spoken against. 2 Those whose
masters are believers must not look down on them because they are fellow believers.
They should serve them all the better, since those benefiting from their service are
fellow believers who are loved. Teach these things and urge people to follow them.

False teaching, contentment and the love of money

3 Anyone who teaches differently and rejects the sound words of our Lord Jesus
Christ and the teaching that accords with devotion to God 4 is conceited and
understands nothing. Such a person has an unhealthy appetite for disputes and
arguments over words. These produce envy, conflict, slander, malicious suspicions, 5
and constant friction among people whose minds are corrupted and who have lost
the truth. They treat devotion to God as a way to make money. 6 Devotion to God
does bring great gain when joined with contentment. 7 We brought nothing into the
world, and we cannot take anything out of it. 8 If we have food and clothing, we will
be content with them. 9 Those determined to become rich fall into temptation, a trap,
and many foolish, harmful desires that sink people into ruin and destruction. 10 The
love of money is a root of every kind of evil. In craving it, some have strayed from the
faith and brought many piercing sorrows on themselves.

The struggle of faith and the good confession

11 But you belong to God: flee from these things. Pursue righteousness, devotion to
God, faith, love, endurance, and gentleness. 12 Fight the good fight of faith. Take hold
of the eternal life to which you were called. You made your good confession before
many witnesses. 13 Before God, who sustains all life, and Christ Jesus, who bore
witness with the good confession before Pontius Pilate, I charge you 14 to keep the
commandment without stain or reproach until our Lord Jesus Christ appears. 15 The
blessed and only Sovereign will reveal that appearing at the proper time: he is King
over all kings and Lord over all lords, 16 the only one who possesses immortality. He
lives in light no one can approach, and no human has seen him or can see him. To
him be honor and power forever. Amen.

Instruction to the rich

17 Instruct those who are rich in this present age not to be arrogant or place their
hope in wealth, which is uncertain. Their hope should be in God, who generously
provides everything for us to enjoy. 18 Tell them to do good, to be rich in good deeds,
and to give generously and share freely. 19 In this way they store up a firm
foundation for the future and take hold of life that is truly life.

Guard what has been entrusted to you

20 Timothy, guard what has been entrusted to you. Turn away from irreverent empty
talk and the opposing claims of what is falsely called knowledge. 21 Some have
claimed this knowledge and gone astray in matters of faith. May grace be with you
all.

2 Timothy

2 Timothy 1

Greeting

1 From Paul, an apostle of Christ Jesus by God’s will, serving the promise of life found
in Christ Jesus, 2 to Timothy, my dear child. May God the Father and Christ Jesus our
Lord give you grace, mercy, and peace.

Fan God’s gift into flame

3 I thank God, whom I serve with a clear conscience as my ancestors did. Night and
day I constantly remember you in my prayers. 4 I remember your tears and long to
see you, so that I may be filled with joy. 5 I have been reminded of your sincere faith.
It first lived in your grandmother Lois and your mother Eunice, and I am convinced
that it lives in you too. 6 That is why I remind you to fan into flame God’s gift within
you, received through the laying on of my hands. 7 God has not given us a spirit of
cowardice, but one of power, love, and self-discipline.

Do not be ashamed; guard what was entrusted

8 Do not be ashamed to bear witness to our Lord, or be ashamed of me, his prisoner.
Rely on God’s power and share in suffering for the good news. 9 God saved us and
called us to a holy life, because of his own purpose and grace, not because of
anything we had done. He gave us this grace in Christ Jesus before the ages began,
10 and has now revealed it through the appearing of our Savior Jesus Christ. He
broke death’s power and brought life and imperishability to light through the good
news. 11 I was appointed to proclaim this good news as a herald, an apostle, and a
teacher. 12 That is why I suffer as I do, but I am not ashamed. I know the one I have
trusted, and I am convinced that he can guard what I have entrusted to him until that
day. 13 Keep the sound teaching you heard from me as your pattern, with the faith
and love found in Christ Jesus. 14 Guard the good trust placed in your care through
the Holy Spirit who lives in us.

Those who left Paul and the household of Onesiphorus

15 You know that everyone in Asia turned away from me, including Phygelus and
Hermogenes. 16 May the Lord show mercy to Onesiphorus’s household. He often
refreshed me and was not ashamed of my imprisonment. 17 When he arrived in
Rome, he searched earnestly for me until he found me. 18 May the Lord grant that he
find mercy from the Lord on that day. You know very well how much service he gave
in Ephesus.

2 Timothy 2

The soldier, the athlete and the farmer

1 So, my child, draw strength from the grace found in Christ Jesus. 2 Entrust what
you heard from me in the presence of many witnesses to dependable people who will
be able to teach others too. 3 Take your share of suffering as a good soldier of Christ
Jesus. 4 A soldier avoids entanglement in civilian affairs in order to please the one
who enlisted him. 5 An athlete receives no victor's crown without competing by the
rules. 6 The farmer who does the hard work should have the first share of the
harvest. 7 Think over what I am saying. The Lord will give you understanding in all
these matters.

Remember Jesus Christ

8 Remember Jesus Christ, raised from the dead and descended from David. This is
the good news I proclaim, 9 for which I suffer, even being chained like a criminal. Yet
God's message is not chained. 10 That is why I endure everything for the sake of
those God has chosen, so that they too may receive salvation in Christ Jesus, together
with eternal glory. 11 This saying deserves trust: If we died with him, we will also live
with him. 12 If we endure, we will also reign with him. If we disown him, he will
disown us too. 13 If we are unfaithful, he remains faithful. He cannot be false to
himself.

A faithful worker and a firm foundation

14 Keep reminding people of these things. Charge them solemnly before the Lord to
avoid battles over words: these do no good and ruin those who listen. 15 Make every
effort to present yourself to God as an approved worker, with no reason for shame,
who teaches the message of truth accurately. 16 Avoid irreverent empty talk. Those
who engage in it will move further away from devotion to God, 17 and their teaching
will spread like gangrene. Hymenaeus and Philetus belong among these people. 18
They have gone astray from the truth by saying that the resurrection has already
taken place, and they are undermining some people's faith. 19 Yet God's firm
foundation stands, marked with these words: "The Lord knows those who belong to
him," and, "Everyone who names the Lord's name must turn away from wrongdoing."

Vessels in a household and a gentle servant

20 A large house has utensils of wood and clay as well as gold and silver. Some serve
honorable purposes; others serve dishonorable ones. 21 Those who cleanse
themselves of these things will be utensils for honorable use, set apart for the
master, useful to him and ready for every good work. 22 Flee the desires of youth.
Pursue righteousness, faith, love, and peace alongside those who call on the Lord
with a pure heart. 23 Have nothing to do with foolish, ill-informed disputes. You know
that they lead to fights. 24 The Lord’s servant must avoid quarrels and be gentle with
everyone, skilled in teaching and patient when wronged, 25 correcting opponents
gently. Perhaps God will grant them a change of heart that leads them to recognize
the truth, 26 and they may come to their senses and escape the devil’s trap, where he
has held them captive to do his will.

2 Timothy 3

Difficult times in the last days

1 Know this: hard times will come in the last days. 2 People will love themselves and
money. They will be boastful, arrogant, abusive, disobedient to their parents,
ungrateful, and irreverent. 3 They will lack affection, refuse reconciliation, slander
others, lack self-control, act brutally, and have no love for what is good. 4 They will
be treacherous, reckless, and conceited, loving pleasure more than God. 5 They will
display an outward form of devotion to God while rejecting its power. Avoid such
people. 6 Some of these people slip into homes and gain control over easily
influenced women who are weighed down by sins and driven by various desires. 7
These women are always learning, yet never able to arrive at knowledge of the truth.
8 Just as Jannes and Jambres resisted Moses, these people resist the truth. Their
minds are corrupted, and they fail the test of faith. 9 They will get no further: their
folly will become obvious to everyone, just as the folly of those two men did.

Following the teaching and God-breathed Scripture

10 You, however, have closely followed my teaching, my way of life, my purpose, faith,
patience, love, and endurance, 11 along with my persecutions and sufferings. You
know what happened to me in Antioch, Iconium, and Lystra, and the persecutions I
endured. The Lord rescued me from them all. 12 Indeed, everyone who wants to live
with devotion to God in Christ Jesus will face persecution. 13 Evil people and
impostors will go from bad to worse, misleading others while being misled
themselves. 14 But you must continue in what you learned and came to trust.
Remember the people from whom you learned it, 15 and remember that you have
known the sacred writings since infancy. They can give you the wisdom that leads to
salvation through faith in Christ Jesus. 16 All Scripture comes from God’s breath and
is useful for teaching, exposing error, correcting what is wrong, and training people
to live rightly, 17 so that the person who belongs to God may be fully capable and
equipped for every good work.

2 Timothy 4

Proclaim the word

1 Before God and Christ Jesus, who will judge the living and the dead, I charge you
solemnly, invoking his appearing and his kingdom: 2 Proclaim the message. Be ready
whether the time is favorable or not. Expose error, rebuke wrongdoing, and
encourage, always with patience and instruction. 3 A time will come when people will
no longer tolerate sound teaching. Their ears will itch for what they want to hear,
and they will gather teachers to satisfy their own desires. 4 They will stop listening to
the truth and turn to myths. 5 You must remain clearheaded in every situation.
Endure hardship, do the work of proclaiming the good news, and fulfill your ministry.

The race is finished

6 I am already being poured out as an offering, and the time for my departure has
come. 7 I have fought the good fight, completed the race, and kept the faith. 8 Now
the crown of righteousness awaits me. The Lord, the righteous judge, will award it to
me on that day, and to everyone who has looked forward with love to his appearing.

Personal instructions and deliverance

9 Make every effort to come to me soon. 10 Demas abandoned me because he loved
this present age, and he went to Thessalonica. Crescens went to Galatia, and Titus to
Dalmatia. 11 Only Luke is here with me. Bring Mark along with you; he is useful to me
in the ministry. 12 I have sent Tychicus to Ephesus. 13 When you come, bring the
cloak I left with Carpus in Troas. Bring the written volumes too, especially the
parchments. 14 Alexander the metalworker caused me great harm. The Lord will
repay him for what he has done. 15 You should be on your guard against him too,
because he strongly opposed our message. 16 At my first defense, no one came to
support me. Everyone abandoned me. May it not be held against them. 17 The Lord
stood beside me and gave me strength, so that I could fully proclaim the message
and all the nations could hear it. I was rescued from the lion’s mouth. 18 The Lord
will rescue me from every evil deed and bring me safely into his heavenly kingdom.
Glory to him forever and ever. Amen.

Greetings and blessing

19 Give my greetings to Prisca and Aquila and to Onesiphorus’s household. 20 Erastus
stayed in Corinth. I left Trophimus in Miletus because he was ill. 21 Make every effort
to come before winter. Eubulus, Pudens, Linus, Claudia, and all the fellow believers
send you greetings. 22 May the Lord be with your spirit, Timothy. May grace be with
all of you.

Titus

Titus 1

Greeting

1 From Paul, God’s slave and an apostle of Jesus Christ, serving the faith of God’s
chosen people and their knowledge of the truth that leads to godly living. 2 This rests
on the hope of eternal life, promised before the ages began by God, who never lies. 3
At the time he appointed, God made his word known through the proclamation
entrusted to me by his command, the command of God our Savior. 4 To Titus, my true
child in the faith we share: grace and peace from God the Father and Christ Jesus our
Savior.

Appointing elders

5 I left you in Crete to put the unfinished matters in order and appoint elders in each
town, as I instructed you. 6 An elder must be above reproach and faithful to his wife.
His children must be believers, free of any charge of reckless living or rebellion. 7 An
overseer manages what belongs to God and must therefore be above reproach. He
must not be arrogant, quick-tempered, a heavy drinker, violent, or greedy for
dishonest gain. 8 He must welcome guests, love what is good, exercise sound
judgment, act justly, be devout, and control himself. 9 He must hold firmly to the
trustworthy message as taught, so that he can encourage others through sound
teaching and refute those who oppose it.

Rebuking insubordinate teachers

10 There are many rebellious people whose empty talk deceives others, especially
among those of the circumcision. 11 They must be silenced, because they upset entire
households by teaching what they should not, for dishonest profit. 12 One of their
own prophets said, “Cretans are always liars, vicious beasts, lazy gluttons.” 13 This
testimony is true. So rebuke them sharply, with the aim of making them sound in the
faith. 14 They must stop attending to Jewish myths and to commands from people
who turn away from the truth. 15 For those who are pure, everything is pure. For
those who are defiled and do not believe, nothing is pure: both their minds and their
consciences are defiled. 16 They claim to know God, but their actions deny him. They
are detestable, disobedient, and unfit for any good work.

Titus 2

Sound teaching for everyone

1 You, however, must teach what accords with sound instruction. 2 Teach older men
to be sober, dignified, and sensible, with sound faith, love, and endurance. 3
Likewise, older women should conduct themselves reverently, avoiding slander and
slavery to drink. They should teach what is good, 4 training younger women to love
their husbands and children, 5 to be sensible and pure, to work in their homes, to be
kind, and to submit to their own husbands, so that God's word will not be maligned. 6
Urge younger men as well to exercise sound judgment. 7 In every way, set an
example through good works. Teach with integrity and dignity, 8 using sound speech
that cannot be faulted. Then an opponent will be put to shame, with nothing bad to
say about us. 9 Slaves should submit to their own masters in everything, seeking to
please them and avoiding backtalk. 10 They must not steal, but show themselves
entirely trustworthy, so that everything they do brings credit to the teaching about
God our Savior.

The grace that has appeared teaches us to live

11 For God's grace has appeared, bringing salvation to all people. 12 It trains us to
renounce ungodliness and worldly desires, and to live with self-control, justice, and
devotion to God in the present age, 13 as we await our blessed hope: the appearing of
the glory of our great God and Savior, Jesus Christ. 14 He gave himself for us to free
us from every kind of lawlessness and to make us pure, a people belonging to him
and eager to do good. 15 Teach these things. Encourage and correct with full
authority. Let no one dismiss you.

Titus 3

Life in society and salvation through mercy

1 Remind them to submit to rulers and authorities, to obey, and to be ready for every
good work. 2 They should malign no one, avoid quarrels, be considerate, and show
gentleness to everyone. 3 We too were once foolish and disobedient, led astray and
enslaved to all kinds of desires and pleasures. We lived in malice and envy, hateful
and hating one another. 4 But the kindness and love for humanity of God our Savior
appeared. 5 He saved us because of his mercy, not because of righteous deeds we
had done. He saved us through the washing of rebirth and renewal by the Holy
Spirit, 6 whom he poured out generously on us through Jesus Christ our Savior. 7 He
did this so that, justified by his grace, we might become heirs with the hope of
eternal life. 8 This saying can be trusted. I want you to insist on these things, so that
those who have trusted God will give careful attention to doing good. These things
are good and beneficial for people.

Avoid disputes and division

9 Avoid foolish controversies, genealogies, quarrels, and disputes about the law. They
are useless and empty. 10 Warn a divisive person once, and then a second time. After
that, have nothing more to do with them. 11 You know that such a person has gone
astray and continues to sin, bringing condemnation on themselves.

Final instructions and greetings

12 When I send Artemas or Tychicus to you, make every effort to join me at Nicopolis.
I have decided to spend the winter there. 13 Do all you can to help Zenas the lawyer
and Apollos on their journey, making sure they have everything they need. 14 Our
people must also learn to devote themselves to good works that meet pressing needs,
so that their lives will bear fruit. 15 Everyone here with me sends you greetings.
Greet those who love us in the faith. May grace be with all of you.

Philemon

Philemon 1

Greeting

1 From Paul, a prisoner for Christ Jesus, and Timothy our brother, to our dear fellow
worker Philemon, 2 to Apphia our sister, to Archippus our fellow soldier, and to the
congregation meeting in your house: 3 Grace and peace to you all from God our
Father and the Lord Jesus Christ.

Thanksgiving for faith and love

4 I thank my God whenever I remember you in my prayers, 5 because I hear of your
love for all God’s holy people and your faith in the Lord Jesus. 6 I pray that your
participation in our shared faith may become effective through a full understanding
of every good thing among us for Christ. 7 Your love has brought me much joy and
encouragement, brother, because you have refreshed the hearts of God’s people.

The appeal for Onesimus

8 So, although in Christ I could boldly command you to do what is right, 9 I choose to
appeal to you on the basis of love. It is I, Paul, an old man and now a prisoner for
Christ Jesus, who make this appeal. 10 I appeal to you for my child Onesimus, whose
father I became while in prison. 11 He was once useless to you, but now he is useful
to both of us. 12 I am sending him back to you, and with him I am sending my own
heart. 13 I wanted to keep him here with me, so that he could help me in your place
while I am imprisoned for the good news. 14 But I wanted to do nothing without your
consent, so that your kindness would be freely given, without compulsion. 15 Perhaps
this is why he was parted from you for a little while: so that you could have him back
for good, 16 no longer as a slave, but as something more: a dear brother. He is
especially dear to me, and how much more to you, both in everyday life and in the
Lord. 17 If you consider me your partner, welcome him as you would welcome me. 18
If he has wronged you in any way or owes you anything, put it on my account. 19 I,
Paul, write this in my own hand: I will repay it. I need hardly remind you that you
owe me your very self. 20 Yes, brother, let me receive this benefit from you in the
Lord. Refresh my heart in Christ. 21 I write with confidence that you will respond
obediently, knowing that you will do even more than I ask.

Hope for a visit and greetings

22 Please also prepare a place for me to stay. I hope that through your prayers I will
be given back to you all. 23 Epaphras, who shares my imprisonment in Christ Jesus,
sends you greetings, 24 as do my fellow workers Mark, Aristarchus, Demas, and
Luke. 25 May the grace of the Lord Jesus Christ be with your spirit, all of you.

Hebrews

Hebrews 1

God has spoken to us in the Son

1 Long ago God spoke to our ancestors through the prophets, in many different
portions and ways. 2 In these final days he has spoken to us through his Son. He
appointed him heir of everything, and through him he also made the universe. 3 The
Son radiates God's glory and exactly expresses his being. He sustains everything by
his powerful word. After making purification for sins through himself, he sat down at
the right hand of the Majesty on high. 4 He has become far greater than the angels,
just as the name he has inherited far exceeds theirs.

The Son is greater than the angels

5 Did God ever say to any angel, "You are my Son; today I have become your father"?
Or again, "I will be his father, and he will be my son"? 6 When he brings the firstborn
into the world again, he says, "Let all God's angels worship him." 7 Of the angels he
says, "He makes his angels winds and his servants a flame of fire." 8 But of the Son
he says, "Your throne, O God, endures forever and ever, and justice is the scepter of
your kingdom. 9 You loved what is right and hated lawlessness. That is why God, your
God, anointed you with the oil of joy above your companions." 10 And he says, "You,
Lord, laid the earth's foundations in the beginning, and the heavens are the work of
your hands. 11 They will perish, but you remain. They will all wear out like clothing.
12 You will roll them up like a cloak, and they will be changed like clothing. But you
remain the same, and your years will never end." 13 Has God ever said to any angel,
"Sit at my right hand until I make your enemies a footstool under your feet"? 14 Are
not all the angels spirits who serve, sent to help those who will inherit salvation?

Hebrews 2

Do not neglect so great a salvation

1 That is why we must pay closer attention to what we have heard, so that we do not
drift away. 2 The message spoken through angels proved binding, and every violation
and act of disobedience received its just penalty. 3 How, then, will we escape if we
disregard such a great salvation? The Lord first announced it, and those who heard
him confirmed it to us. 4 God added his witness through signs, wonders, many kinds
of mighty works, and gifts of the Holy Spirit distributed as he willed.

The coming world and Jesus made low

5 God did not place the world to come, which we are speaking about, under the
angels. 6 Somewhere someone has testified, “What is a human being that you
remember him, a son of man that you care for him? 7 You made him lower than the
angels for a little while, and crowned him with glory and honor. 8 You placed
everything under his feet.” By placing everything under him, God left nothing outside
his authority. Yet we do not see everything under him now. 9 But we see Jesus, made
lower than the angels for a little while. Because he suffered death, he is crowned
with glory and honor. This was so that, apart from God, he might experience death
for everyone.

The pioneer of salvation and merciful high priest

10 It was fitting that God, for whom and through whom everything exists, should
bring many children into glory by making the pioneer of their salvation complete
through suffering. 11 The one who makes people holy and those made holy all share
one source. That is why he is not ashamed to call them his brothers and sisters. 12 He
says, “I will proclaim your name to my brothers and sisters; among the gathered
people I will sing your praise.” 13 And again, “I will trust in him.” And again, “Here I
am with the children God has given me.” 14 Since the children share flesh and blood,
he too shared their humanity. He did this so that through death he could break the
power of the one who holds the power of death—the devil— 15 and free everyone
whose fear of death had kept them enslaved all their lives. 16 Surely it is Abraham’s
descendants he comes to help, rather than angels. 17 So he had to become like his
brothers and sisters in every way. In this way he could be a merciful and faithful high
priest in their dealings with God, making atonement for the people’s sins. 18 Because
he himself suffered when put to the test, he can help those who are being tested.

Hebrews 3

Jesus and Moses in God’s household

1 So, holy brothers and sisters who share a heavenly calling, give careful thought to
Jesus, the one sent to us and the high priest whom we confess. 2 He is faithful to the
one who appointed him, just as Moses was faithful in God’s household. 3 Jesus has
been judged worthy of greater glory than Moses, just as the builder of a house
receives more honor than the house itself. 4 Every house has a builder, and God is
the builder of everything. 5 Moses was faithful as a servant in all God’s household,
bearing witness to what would later be spoken. 6 Christ, however, is faithful as a Son
over God’s household. We are that household if we hold firmly to our confidence and
the hope in which we take pride.

Today, do not harden your hearts

7 So, as the Holy Spirit says, “Today, if you hear his voice, 8 do not harden your
hearts as you did in the rebellion, on the day of testing in the wilderness, 9 where
your ancestors put me to the test and saw what I did 10 for forty years. That is why I
was angry with this generation. I said, ‘Their hearts are always going astray; they
have not learned my ways.’ 11 So in my anger I swore, ‘They will never enter my
rest.’” 12 Take care, brothers and sisters, that none of you has an evil, unbelieving
heart that turns away from the living God. 13 Encourage one another every day, while
the invitation still says “Today,” so that sin’s deceit does not harden any of you. 14 We
have come to share in Christ, provided we hold firmly to the confidence we had at the
beginning, right through to the end. 15 As the saying goes, “Today, if you hear his
voice, do not harden your hearts as you did in the rebellion.” 16 Who heard and yet
rebelled? Was it not all those whom Moses led out of Egypt? 17 Who made him angry
for forty years? Was it not those who sinned, whose bodies lay dead in the
wilderness? 18 To whom did he swear that they would never enter his rest? To those
who refused to obey. 19 So we see that unbelief kept them from entering.

Hebrews 4

The promise of entering rest

1 The promise of entering God’s rest still stands. So let us take care that none of you
is found to have missed it. 2 We have received good news, just as they did. But the
message they heard did them no good, because they did not join in faith with those
who listened. 3 We who believe enter that rest. As God has said, “So in my anger I
swore, ‘They will never enter my rest.’” Yet his works have been completed since the
world was founded. 4 Somewhere he has said this about the seventh day: “God rested
on the seventh day from all his works.” 5 Yet in this passage he says again, “They will
never enter my rest.” 6 It still remains for some to enter that rest. Those who first
received the good news did not enter because they disobeyed. 7 So God sets another
day, calling it “Today.” Long afterward he speaks through David in the words already
quoted: “Today, if you hear his voice, do not harden your hearts.” 8 If Joshua had
brought them into that rest, God would not later have spoken of another day. 9 So a
Sabbath rest still awaits God’s people. 10 Anyone who enters God’s rest also rests
from their own works, just as God rested from his. 11 Let us make every effort to
enter that rest, so that no one falls by following the same pattern of disobedience. 12
God’s word is alive and effective. Sharper than any two-edged sword, it penetrates to
the division of soul and spirit, of joints and marrow, and judges the heart’s thoughts
and intentions. 13 No creature is hidden from him. Everything is bare and exposed
before the eyes of the one to whom we must answer.

The great high priest and the throne of grace

14 We have a great high priest who has passed through the heavens—Jesus, God’s
Son. So let us hold firmly to the faith we confess. 15 Our high priest can sympathize
with our weaknesses. He has been tested in every way as we are, yet without sin. 16
So let us come confidently to the throne of grace, to receive mercy and find grace to
help us when we need it.

Hebrews 5

A high priest called by God

1 Every high priest is chosen from among people and appointed to represent them
before God, offering gifts and sacrifices for sins. 2 He can treat the ignorant and
those who go astray with understanding, because he too is subject to weakness. 3
Because of that weakness, he must offer sacrifices for his own sins as well as for the
people's. 4 No one claims this honor for himself. He must be called by God, as Aaron
was. 5 In the same way, Christ did not give himself the glory of becoming high priest.
It came from the one who said to him, "You are my Son; today I have become your
father." 6 He also says elsewhere, "You are a priest forever in the order of
Melchizedek." 7 During his earthly life, Jesus brought prayers and pleas, with loud
cries and tears, to the one who could save him from death. He was heard because of
his reverent devotion. 8 Although he was a Son, he learned obedience through what
he suffered. 9 Brought to completion, he became the source of lasting salvation for
everyone who obeys him. 10 God designated him high priest in the order of
Melchizedek.

Milk and solid food

11 We have much to say about this, but it is hard to explain because you have grown
slow to listen. 12 By now you ought to be teachers. Instead, you need someone to
teach you the basics of God's message all over again. You have come to need milk
instead of solid food. 13 Anyone who lives on milk is still an infant, unskilled in the
message of righteousness. 14 Solid food is for the mature, whose powers of
discernment have been trained by practice to tell good from evil.

Hebrews 6

Toward maturity and a warning against falling away

1 So let us move beyond the elementary teaching about Christ and be carried forward
to maturity. We should not keep laying the foundation of turning from dead works
and trusting in God, 2 of instruction about washings and the laying on of hands, the
resurrection of the dead and eternal judgment. 3 And this is what we will do, if God
permits. 4 It is impossible to restore to repentance people who were once
enlightened, who experienced the heavenly gift and shared in the Holy Spirit, 5 who
experienced God's good word and the powers of the age to come, 6 and then fell
away. They are crucifying God's Son again for themselves and holding him up to
public disgrace. 7 Land that drinks in the rain that often falls on it and produces
crops useful to those for whom it is cultivated receives God's blessing. 8 But land that
produces thorns and thistles fails the test and is close to being cursed. It will end in
burning.

Hope for better things

9 Dear friends, although we speak like this, we are confident of better things for
you—things that belong to salvation. 10 God is not unjust. He will not forget your
work and the love you have shown for his name by serving his holy people, as you
continue to do. 11 We want each of you to keep showing that same diligence, so that
your hope remains fully assured to the end. 12 Then you will not grow sluggish, but
will follow the example of those who inherit the promises through faith and patient
endurance.

God's oath and the anchor of hope

13 When God made his promise to Abraham, he swore by himself, because there was
no one greater by whom he could swear. 14 He said, "I will surely bless you and
greatly increase your descendants." 15 In this way Abraham waited patiently and
obtained what was promised. 16 People swear by someone greater than themselves,
and an oath confirms their word and settles a dispute. 17 Because God wanted the
heirs of the promise to see even more clearly that his purpose would never change,
he confirmed it with an oath. 18 These two unchangeable things, in which God cannot
lie, give strong encouragement to us who have fled for refuge to hold firmly to the
hope before us. 19 This hope is our soul's anchor, secure and firm. It reaches into the
inner sanctuary behind the curtain, 20 where Jesus has entered ahead of us on our
behalf, becoming high priest forever in the order of Melchizedek.

Hebrews 7

Melchizedek and Abraham

1 Melchizedek was king of Salem and priest of God Most High. He met Abraham as
he returned from defeating the kings and blessed him. 2 Abraham gave him a tenth of
everything. His name means “king of righteousness,” and his title king of Salem also
means “king of peace.” 3 He is presented without father, mother, or genealogy, with
neither a beginning of days nor an end of life. Resembling the Son of God, he remains
a priest without interruption. 4 Consider his greatness: even Abraham, the patriarch,
gave him a tenth of the spoils. 5 Levi’s descendants who receive the priestly office
are commanded by the law to collect a tenth from the people—their own kin, who are
also Abraham’s descendants. 6 Yet Melchizedek, whose ancestry is not traced
through them, collected a tenth from Abraham and blessed the man who held the
promises. 7 There is no dispute that the lesser receives a blessing from the greater. 8
In the one case, people who die receive the tithes; in the other, they are received by
someone testified to be living. 9 One might even say that Levi, who receives tithes,
paid a tithe through Abraham, 10 because he was still within his ancestor when
Melchizedek met Abraham.

A change of priesthood and law

11 If the Levitical priesthood could bring perfection—and the people received the law
on that basis—why was another priest needed, one in the order of Melchizedek
instead of Aaron’s order? 12 A change in the priesthood necessarily brings a change
in the law as well. 13 The one of whom these things are said belongs to a different
tribe, one whose members have not served at the altar. 14 It is clear that our Lord
came from Judah, and Moses said nothing about priests from that tribe. 15 This
becomes even clearer when another priest arises in the likeness of Melchizedek, 16
whose priesthood rests on the power of an indestructible life, rather than on a legal
requirement concerning physical descent. 17 For the testimony says, “You are a
priest forever in the order of Melchizedek.” 18 The earlier command is set aside
because it is weak and ineffective, 19 for the law brought nothing to perfection. A
better hope is introduced, and through it we draw near to God.

An everlasting priesthood and a better hope

20 This priesthood was also established with an oath. The others became priests
without one, 21 but he became a priest with the oath of the one who said to him, “The
Lord has sworn and will not change his mind: You are a priest forever.” 22
Accordingly, Jesus has become the guarantor of a better covenant. 23 There have
been many of those priests, because death kept each from continuing in office. 24 But
because Jesus lives forever, his priesthood is permanent. 25 He can therefore save
completely those who come to God through him, because he always lives to speak on
their behalf. 26 This is the high priest we needed: holy, innocent, unstained, set apart
from sinners, and raised above the heavens. 27 Unlike the other high priests, he has
no daily need to offer sacrifices first for his own sins and then for the people’s. He
made the offering once for all by offering himself. 28 The law appoints high priests
who share human weakness. But the oath that came after the law appoints a Son
brought to completion forever.

Hebrews 8

The high priest of the heavenly sanctuary

1 Here is the main point of what we are saying: we have just such a high priest. He
has taken his seat at the right hand of the throne of the Majesty in heaven, 2 and
serves in the sanctuary, the true tent set up by the Lord, not by human hands. 3
Every high priest is appointed to offer gifts and sacrifices, so this high priest too
must have something to offer. 4 If he were on earth, he would not even be a priest,
since others already offer the gifts required by the law. 5 Their worship takes place in
a copy and shadow of the heavenly reality. When Moses was about to construct the
tent, he was instructed, “Be sure to make everything according to the pattern shown
to you on the mountain.” 6 As it is, he has received a greater ministry, for he
mediates a better covenant founded on better promises.

The promise of a new covenant

7 If the first covenant had been without fault, there would have been no need to seek
a place for a second. 8 But God finds fault with the people when he says, “The days
are coming, says the Lord, when I will establish a new covenant with the people of
Israel and the people of Judah. 9 It will be unlike the covenant I made with their
ancestors when I took them by the hand and led them out of Egypt. They did not
remain faithful to my covenant, and I turned away from them, says the Lord. 10 This
is the covenant I will make with the people of Israel after those days, says the Lord: I
will put my laws in their minds and write them on their hearts. I will be their God,
and they will be my people. 11 No one will need to teach their fellow citizen or their
own kin by saying, ‘Know the Lord,’ because they will all know me, from the least to
the greatest. 12 I will show mercy toward their wrongdoing and will no longer
remember their sins.” 13 By calling this covenant “new,” God has made the first one
obsolete. What is obsolete and aging is close to disappearing.

Hebrews 9

The earthly sanctuary and its regulations

1 The first covenant had its regulations for worship and its earthly sanctuary. 2 The
outer tent was set up with the lampstand, the table, and the bread laid out upon it.
This is called the Holy Place. 3 Beyond the second curtain was the tent called the
Most Holy Place. 4 It had a golden incense altar and the covenant chest, covered on
every side with gold. The chest held a golden jar of manna, Aaron's staff that had
budded, and the tablets of the covenant. 5 Above the chest, the glorious cherubim
overshadowed the atonement cover. We cannot discuss these things in detail now. 6
With everything arranged in this way, the priests regularly enter the outer tent to
carry out their duties of worship. 7 But only the high priest enters the inner tent,
once a year, and he takes blood with him to offer for himself and for the sins the
people committed in ignorance. 8 By this the Holy Spirit shows that the way into the
sanctuary has not yet been disclosed while the first tent still stands. 9 This
arrangement is a symbol for the present time. The gifts and sacrifices offered under
it cannot bring the worshiper's conscience to perfection. 10 They concern food, drink,
and various ceremonial washings: outward regulations imposed until the time when
things are set right.

Christ entered with his own blood

11 But Christ has come as high priest of the good things that have arrived. He passed
through the greater, more perfect tent, made without human hands and belonging
beyond this creation. 12 He entered the sanctuary once for all through his own blood,
rather than the blood of goats and calves, and secured eternal redemption. 13 The
blood of goats and bulls, and the ashes of a heifer sprinkled on defiled people, make
them holy in terms of outward purity. 14 How much more will Christ's blood cleanse
our conscience from dead works so that we may worship the living God! Through the
eternal Spirit he offered himself to God without blemish.

The mediator of the covenant and cleansing by blood

15 This is why he mediates a new covenant: his death has brought redemption from
the transgressions committed under the first covenant, so that those who are called
may receive the promised eternal inheritance. 16 When there is a will, the death of its
maker must be established. 17 A will takes effect after death; it has no force while its
maker is still alive. 18 That is why even the first covenant was inaugurated with
blood. 19 After Moses had declared every commandment of the law to all the people,
he took calves' blood, water, scarlet wool, and hyssop, and sprinkled both the book
itself and all the people. 20 He said, "This is the blood of the covenant that God has
commanded for you." 21 He likewise sprinkled blood on the tent and all the vessels
used in worship. 22 Under the law, almost everything is purified with blood, and there
is no forgiveness without the shedding of blood.

One sacrifice and the second appearing

23 The copies of heavenly things therefore had to be purified by these sacrifices, but
the heavenly things themselves required better sacrifices. 24 Christ entered heaven
itself to appear now in God's presence on our behalf. He did not enter a sanctuary
made by human hands, a copy of the true one. 25 Nor did he enter to offer himself
over and over, as the high priest enters the sanctuary each year with blood that is not
his own. 26 Otherwise he would have had to suffer repeatedly since the world's
foundation. But now, at the culmination of the ages, he has appeared once to put
away sin by his own sacrifice. 27 People are appointed to die once, and then face
judgment. 28 In the same way, Christ was offered once to bear the sins of many. He
will appear a second time, no longer to deal with sin but to bring salvation to those
eagerly waiting for him.

Hebrews 10

A body prepared for the one sacrifice

1 The law has only a shadow of the good things to come, rather than the full image of
those realities. Its same sacrifices, offered continually year after year, can never
bring those who approach to perfection. 2 Otherwise, would those offerings not have
stopped? Once cleansed, the worshipers would no longer have a conscience
burdened by sins. 3 Instead, these sacrifices bring a yearly reminder of sins, 4
because the blood of bulls and goats cannot take sins away. 5 So when Christ comes
into the world, he says, “You did not desire sacrifice or offering, but you prepared a
body for me. 6 You took no delight in burnt offerings or offerings for sin. 7 Then I
said, ‘Here I am, O God, to do your will, as it is written about me in the scroll.’” 8
First he says, “You did not desire or delight in sacrifices, offerings, burnt offerings,
or offerings for sin,” even though these are offered according to the law. 9 Then he
says, “Here I am to do your will.” He removes the first in order to establish the
second. 10 By God’s will we have been made holy through the offering of Jesus
Christ’s body, once for all.

Made complete forever by one offering

11 Every priest stands at his service day after day, offering the same sacrifices
repeatedly, although they can never take away sins. 12 But Christ offered one
sacrifice for sins, effective for all time, and sat down at God’s right hand. 13 From
then on he waits until his enemies are made a footstool beneath his feet. 14 By a
single offering he has brought to lasting perfection those who are being made holy.
15 The Holy Spirit also bears witness to us. First he says, 16 “This is the covenant I
will make with them after those days, says the Lord: I will put my laws on their hearts
and write them in their minds.” 17 Then he adds, “I will no longer remember their
sins and their lawless deeds.” 18 Once these are forgiven, an offering for sin is no
longer needed.

Let us draw near with sincere hearts

19 So, brothers and sisters, we have confidence to enter the sanctuary by Jesus’
blood. 20 He opened for us a new and living way through the curtain—that is, through
his flesh. 21 And we have a great priest over God’s household. 22 Let us draw near
with sincere hearts and the full assurance of faith, our hearts sprinkled clean from an
evil conscience and our bodies washed with pure water. 23 Let us hold firmly to the
hope we profess, without wavering, because the one who made the promise is
faithful. 24 Let us give thought to one another and to how we can stir up love and
good deeds. 25 Let us keep gathering together, rather than give it up as some
habitually do, and encourage one another all the more as you see the Day drawing
near.

A warning against deliberate sin

26 If we go on sinning deliberately after receiving the knowledge of the truth, no
sacrifice for sins remains. 27 There remains a fearful expectation of judgment and
raging fire that will consume the adversaries. 28 Someone who rejects the law of
Moses is put to death without mercy on the testimony of two or three witnesses. 29
How much worse punishment do you think someone deserves who has trampled on
God’s Son, treated as unholy the covenant blood by which they were made holy, and
insulted the Spirit of grace? 30 We know the one who said, “Vengeance is mine; I will
repay,” and also, “The Lord will judge his people.” 31 It is a fearful thing to fall into
the living God’s hands.

Keep your confidence and faith

32 Remember those earlier days. After receiving the light, you endured a hard
struggle with suffering. 33 At times you were publicly exposed to insults and
affliction; at other times you stood alongside people treated that way. 34 You shared
the suffering of prisoners and joyfully accepted the confiscation of your property,
knowing that you had a better possession, one that would last. 35 So do not throw
away your confidence: it carries a great reward. 36 You need endurance, so that after
doing God’s will you may receive what he has promised. 37 For “in just a little while,
the one who is coming will arrive without delay. 38 My righteous one will live by faith;
but if that person draws back, I take no pleasure in them.” 39 We belong among those
who have faith and preserve their lives, rather than those who draw back and are
destroyed.

Hebrews 11

Faith and what is unseen

1 Faith gives assurance about what we hope for and conviction about what we cannot
see. 2 It was through faith that the people of old received commendation. 3 By faith
we understand that God’s word formed the universe, so that the visible world did not
come into being from things we can see.

Abel, Enoch and Noah

4 By faith Abel offered God a better sacrifice than Cain did. Through faith he was
commended as righteous when God bore witness to his gifts, and through faith he
still speaks even though he has died. 5 By faith Enoch was taken away without
experiencing death. He could not be found, because God had taken him away. Before
he was taken, he had received testimony that he pleased God. 6 Without faith it is
impossible to please God. Anyone who approaches him must believe that he exists
and rewards those who seek him. 7 By faith Noah took God’s warning about unseen
things seriously and built an ark to save his household. Through this he condemned
the world and inherited the righteousness that comes through faith.

Abraham, Sarah, Isaac, Jacob and Joseph

8 By faith Abraham obeyed the call to leave for a place he would receive as an
inheritance. He set out without knowing where he was going. 9 By faith he lived as a
foreigner in the promised land, making his home in tents, as did Isaac and Jacob, who
shared the same promise. 10 He was waiting for the city with firm foundations,
designed and built by God. 11 By faith Abraham, together with Sarah herself,
received power to have offspring even past the usual age, because he trusted the one
who had made the promise. 12 So from one man, already as good as dead, came
descendants as numerous as the stars in the sky and as countless as the sand beside
the sea. 13 All these people died in faith. They had not received what was promised,
but they saw it from a distance and welcomed it, acknowledging that they were
strangers and temporary residents on earth. 14 Those who speak this way show that
they are looking for a homeland. 15 If they meant the land they had left, they would
have had an opportunity to return. 16 Instead, they long for a better homeland, a
heavenly one. God is therefore not ashamed to be called their God, and he has
prepared a city for them. 17 By faith Abraham offered Isaac when put to the test. The
man who had welcomed the promises was ready to offer his one and only son, 18 even
though he had been told, “Your line of descendants will be traced through Isaac.” 19
Abraham reasoned that God could even raise the dead, and in a figurative sense he
did receive Isaac back from death. 20 By faith Isaac blessed Jacob and Esau with
regard to their future. 21 By faith Jacob, as he was dying, blessed each of Joseph’s
sons and worshiped as he leaned over the top of his staff. 22 By faith Joseph, near
death, spoke of Israel’s departure from Egypt and gave instructions about his bones.

Moses, the exodus and Rahab

23 By faith Moses’ parents hid him for three months after his birth. They saw that he
was a beautiful child and were not afraid of the king’s decree. 24 By faith Moses,
when he grew up, refused to be known as the son of Pharaoh’s daughter. 25 He chose
to share the suffering of God’s people instead of enjoying the passing pleasures of
sin. 26 He regarded the disgrace associated with Christ as greater wealth than
Egypt’s treasures, because he was looking ahead to the reward. 27 By faith he left
Egypt without fearing the king’s anger. He endured as though he could see the
invisible God. 28 By faith he observed the Passover and the sprinkling of blood, so
that the destroyer would not strike their firstborn. 29 By faith the people crossed the
Red Sea as if it were dry land. When the Egyptians tried to do the same, they were
swallowed up. 30 By faith Jericho’s walls fell after the people had marched around
them for seven days. 31 By faith Rahab the prostitute escaped the destruction of the
disobedient, because she had welcomed the spies peacefully.

Witnesses, victories and suffering

32 What more can I say? I would run out of time telling of Gideon, Barak, Samson,
Jephthah, David, Samuel, and the prophets. 33 Through faith they conquered
kingdoms, administered justice, received promised blessings, and shut lions' mouths.
34 They quenched raging fire, escaped the sword, found strength in weakness,
became mighty in battle, and drove foreign armies away. 35 Women received their
dead back alive. Others endured torture and refused release, seeking a better
resurrection. 36 Others suffered mockery and flogging, as well as chains and
imprisonment. 37 They were stoned, sawn apart, and put to death by the sword. They
went about in sheepskins and goatskins, suffering poverty, affliction, and
mistreatment. 38 The world was not worthy of them. They wandered through deserts
and mountains, living in caves and holes in the ground. 39 All these people received
commendation for their faith, yet they did not receive what was promised. 40 God had
provided something better for us, so that they would reach perfection together with
us.

Hebrews 12

The race and Jesus, the perfecter of faith

1 With such a great cloud of witnesses around us, let us lay aside every weight and
the sin that so easily entangles us, and run with endurance the race ahead, 2 keeping
our eyes on Jesus, who leads the way in faith and brings it to completion. For the joy
ahead of him, he endured the cross, disregarded its shame, and took his seat at the
right hand of God's throne. 3 Consider how he endured the opposition of sinners,
directed against their own selves, so that you will not grow weary and lose heart.

God's fatherly discipline

4 In your struggle against sin, you have not yet resisted to the point of shedding
blood. 5 Have you forgotten the encouragement that speaks to you as children? "My
child, do not dismiss the Lord's discipline or lose heart when he corrects you. 6 The
Lord disciplines those he loves, and scourges every child he accepts." 7 Endure this
as discipline: God is treating you as his children. What child is there whose father
does not provide discipline? 8 If you do not share in the discipline given to all the
children, you are being treated as illegitimate children, outside the recognized
family. 9 We respected our earthly fathers when they disciplined us. How much more
should we submit to the Father of spirits and live! 10 They disciplined us for a short
time as they thought best. God disciplines us for our good, so that we may share in
his holiness. 11 At the time, discipline feels painful rather than joyful. Later it
produces a peaceful harvest of righteousness for those who have been trained by it.

Straight paths, peace and holiness

12 So lift your drooping hands and strengthen your weak knees. 13 Make straight
paths for your feet, so that what is lame may be healed instead of put out of joint. 14
Pursue peace with everyone and the holiness without which no one will see the Lord.
15 See that no one falls short of God's grace and that no bitter root grows up to cause
trouble and defile many. 16 See that no one is sexually immoral or treats sacred
things lightly, as Esau did when he sold his birthright for a single meal. 17 You know
that later, when he wanted to inherit the blessing, he was rejected. He found no
opportunity to reverse the decision, although he sought it with tears.

From Sinai to heavenly Zion

18 You have not come to something you can touch, to blazing fire, gloom, darkness,
and storm, 19 to a trumpet blast and a voice speaking words that made the hearers
beg to hear no more. 20 They could not bear the command: “Even an animal that
touches the mountain must be stoned.” 21 The sight was so terrifying that Moses
said, “I am afraid and trembling.” 22 Instead, you have come to Mount Zion, to the
city of the living God, Jerusalem in heaven, and to countless angels gathered in
celebration, 23 to the assembly of the firstborn whose names are registered in
heaven, to God the judge of all, and to the spirits of righteous people brought to
perfection, 24 to Jesus, who mediates a new covenant, and to sprinkled blood that
speaks a better message than Abel.

An unshakable kingdom

25 Take care not to refuse the one who speaks. Those who refused the warning on
earth did not escape; how much less will we escape if we turn away from the one who
warns from heaven! 26 His voice shook the earth then. Now he has promised, “Once
more I will shake both earth and heaven.” 27 The words “once more” indicate that
created things which can be shaken will be removed, so that what cannot be shaken
may remain. 28 Since we are receiving a kingdom that cannot be shaken, let us be
thankful and worship God acceptably, with reverence and awe. 29 For our God is a
consuming fire.

Hebrews 13

Mutual love, hospitality and contentment

1 Keep loving one another as family. 2 Do not neglect hospitality: some have
welcomed angels as guests without knowing who they were. 3 Remember prisoners
as though you were imprisoned alongside them, and those suffering mistreatment,
mindful that you too are vulnerable in your bodies. 4 Let everyone honor marriage
and keep the marriage bed undefiled, because God will judge sexual immorality and
adultery. 5 Keep your lives free from the love of money and be content with what you
have. God himself has said, “I will never leave you or abandon you.” 6 So we can say
with confidence, “The Lord helps me; I will not be afraid. What can anyone do to
me?”

Leaders, the unchanging Jesus and the sacrifice of praise

7 Remember the leaders who spoke God’s word to you. Reflect on the outcome of
their lives and imitate their faith. 8 Jesus Christ remains the same: yesterday, today,
and for all time. 9 Do not be swept away by all kinds of unfamiliar teachings. The
heart is strengthened by grace, not by food rules that have brought no benefit to
those who follow them. 10 We have an altar from which those who serve in the tent
have no right to eat. 11 When the high priest brings animals’ blood into the sanctuary
as an offering for sin, their bodies are burned outside the camp. 12 That is why Jesus
too suffered outside the city gate, to make the people holy through his own blood. 13
Let us then go to him outside the camp and share his disgrace. 14 We have no
permanent city here; we are looking for the city still to come. 15 Through Jesus let us
continually offer God a sacrifice of praise: the fruit of lips that acknowledge his
name. 16 Do not neglect to do good and share what you have, for these are sacrifices
that please God. 17 Obey your leaders and cooperate with them. They watch over
your lives and must give an account. Let them do this joyfully instead of with
groaning, which would bring you no benefit.

A request for prayer

18 Pray for us. We are confident that our conscience is clear and that we want to act
honorably in every situation. 19 I especially urge you to pray so that I may be restored
to you all the sooner.

The blessing of the God of peace

20 May the God of peace, who brought our Lord Jesus back from the dead—the great
shepherd of the sheep through the blood of an eternal covenant— 21 equip you with
every good thing to carry out his will. May he work in us what pleases him through
Jesus Christ, to whom be glory for all time. Amen.

Final requests and greetings

22 Brothers and sisters, I urge you to receive this message of encouragement
patiently; I have written to you briefly. 23 You should know that our brother Timothy
has been released. If he arrives soon, I will come to see you with him. 24 Greet all
your leaders and all God’s holy people. Those from Italy send you their greetings. 25
May grace be with all of you.

James

James 1

Greeting to the twelve tribes

1 From James, a servant of God and of the Lord Jesus Christ, to the twelve tribes
scattered abroad: greetings.

The testing of faith and the request for wisdom

2 My brothers and sisters, regard it as pure joy when you face trials of many kinds, 3
because you know that the testing of your faith develops endurance. 4 Let endurance
finish its work, so that you may become mature and whole, with nothing lacking. 5 If
any of you needs wisdom, ask God, who gives generously to everyone without
reproaching them, and it will be given to you. 6 But ask in faith, without wavering.
Someone who wavers is like a wave on the sea, driven and tossed by the wind. 7 Such
a person should not expect to receive anything from the Lord— 8 a person divided
within, unsteady in everything they do.

The lowly, the rich and the crown of life

9 Let believers of low standing take pride in being raised up, 10 and the rich in being
brought low, because they will pass away like a wildflower. 11 The sun rises with its
scorching heat and dries the grass; its flower falls and its beauty is lost. In the same
way, the rich will wither away in the midst of their pursuits. 12 Blessed is the person
who perseveres through trial. Once proved genuine, that person will receive the
crown of life promised to those who love God.

Temptation, the gift from above and the word of truth

13 No one who is tempted should say, “God is tempting me.” God is not susceptible to
evil, and he himself tempts no one. 14 Each person is tempted when their own desire
lures and drags them away. 15 Then desire conceives and gives birth to sin; sin, when
fully grown, gives birth to death. 16 My dear brothers and sisters, do not be misled. 17
Every good act of giving and every perfect gift comes from above, from the Father of
the heavenly lights. With him there is no variation or shifting shadow. 18 He chose to
give us birth through the message of truth, so that we would be a kind of firstfruits of
his creation.

Hear the word and put it into practice

19 Take this to heart, my dear brothers and sisters: everyone should be quick to
listen, slow to speak, and slow to become angry, 20 because human anger does not
bring about the righteousness God desires. 21 So put away all moral filth and the evil
that abounds, and humbly receive the message planted in you, which has the power
to save you. 22 Put the message into practice; do not merely listen to it and deceive
yourselves. 23 Anyone who listens to the message without acting on it is like someone
looking at their own face in a mirror: 24 they look at themselves, walk away, and
immediately forget what they look like. 25 But whoever looks closely into the perfect
law that brings freedom and stays with it, acting on it instead of listening and
forgetting, will be blessed in what they do. 26 If someone thinks they are religious yet
fails to control their tongue, they deceive themselves, and their religion is worthless.
27 Religion that is pure and unspoiled in the sight of God the Father means caring for
orphans and widows in their distress and keeping oneself untainted by the world.

James 2

Faith without favoritism

1 My brothers and sisters, can you combine faith in our glorious Lord Jesus Christ
with favoritism? 2 Suppose a man with a gold ring and fine clothes comes into your
gathering, and a poor person in dirty clothes comes in too. 3 If you give special
attention to the finely dressed person and say, “Take this good seat,” but tell the poor
person, “You can stand, or sit down there below my footstool,” 4 have you not
discriminated among yourselves and become judges whose reasoning is evil? 5
Listen, my dear brothers and sisters: has God not chosen those the world considers
poor to be rich in faith and to inherit the kingdom he promised to those who love
him? 6 Yet you have humiliated the poor. Is it not the rich who oppress you and drag
you into court? 7 Are they not the ones who slander the honored name that has been
invoked over you?

The royal law and judgment without mercy

8 You do well if you carry out the royal law found in scripture: “Love your neighbor as
yourself.” 9 But when you show favoritism, you commit sin, and the law exposes you
as lawbreakers. 10 Whoever keeps the whole law but fails at one point becomes
accountable for breaking it all. 11 The one who said, “Do not commit adultery,” also
said, “Do not murder.” Even if you do not commit adultery, committing murder
makes you a lawbreaker. 12 Speak and act as people who will be judged by the law
that brings freedom. 13 Judgment will be without mercy for anyone who has shown no
mercy. Mercy triumphs over judgment.

Faith and works

14 My brothers and sisters, what good is it to claim faith while doing nothing? Can
that kind of faith save anyone? 15 Suppose a brother or sister has inadequate clothing
and no food for the day, 16 and one of you says, “Go in peace; keep warm and eat
well,” yet does not give them what their bodies need. What good does that do? 17 In
the same way, faith on its own, without action, is dead. 18 Someone may say, “You
have faith; I have deeds.” Show me your faith without deeds, and I will show you my
faith through what I do. 19 You believe that God is one? That is good—but even the
demons believe that, and they shudder. 20 Do you need to be shown, you foolish
person, that faith without action accomplishes nothing? 21 Was our ancestor
Abraham not declared righteous through his actions when he offered his son Isaac on
the altar? 22 You see that his faith worked together with his actions, and through
those actions his faith reached its full expression. 23 Thus the scripture was fulfilled:
“Abraham trusted God, and it was counted to him as righteousness.” He was called
God’s friend. 24 You see that a person is declared righteous through actions and not
through faith alone. 25 Likewise, was Rahab the prostitute not also declared
righteous through her actions when she welcomed the messengers and sent them
away by a different route? 26 Just as a body without the breath of life is dead, so faith
without action is dead.

James 3

Teachers and the power of the tongue

1 My brothers and sisters, not many of you should become teachers, because you
know that we who teach will be judged more strictly. 2 We all fail in many ways.
Anyone who does not fail in speech is mature enough to keep their whole body under
control. 3 When we put bits into horses' mouths to make them obey us, we can direct
their whole bodies. 4 Consider ships too: large as they are, and driven by strong
winds, a very small rudder directs them wherever the pilot intends. 5 The tongue too
is a small part of the body, yet it makes great boasts. See how a tiny fire can set a
vast forest ablaze! 6 The tongue is a fire. Among our body's parts it stands as a world
of evil, defiling the whole body. It sets the entire course of life ablaze and is itself set
alight by Gehenna. 7 Every kind of wild animal, bird, crawling creature, and sea
creature is being tamed and has been tamed by humankind. 8 Yet no human being
can tame the tongue. It is a restless evil, full of deadly poison. 9 With the tongue we
bless our Lord and Father, yet with it we curse people made in God's likeness. 10
Blessing and cursing come out of the same mouth. My brothers and sisters, this
should not be so. 11 Can a spring pour both fresh and bitter water from the same
opening? 12 My brothers and sisters, can a fig tree bear olives, or a grapevine figs?
Neither can a saltwater source produce fresh water.

Earthly wisdom and wisdom from above

13 Who among you is wise and discerning? Let them show it by a good life, with
actions shaped by wisdom's gentleness. 14 If your hearts harbor bitter envy and
selfish ambition, do not boast about it and deny the truth. 15 Such wisdom does not
come down from above. It is earthly, unspiritual, and demonic. 16 Where envy and
selfish ambition prevail, there is disorder and every kind of evil conduct. 17 Wisdom
from above is pure first of all, and also peaceable, considerate, willing to listen, full
of mercy and good fruit, impartial and sincere. 18 For those who make peace, a
harvest of righteousness is sown in peace.

James 4

Desires, friendship with the world and grace

1 Where do your conflicts and quarrels come from? Do they not come from the
desires for pleasure that wage war within you? 2 You want what you do not have. You
murder and envy, yet cannot get what you want. You quarrel and fight. You do not
have because you do not ask. 3 When you ask, you do not receive, because you ask
with wrong motives: you want to spend it on your own pleasures. 4 You unfaithful
people, do you not know that friendship with the world means hostility toward God?
Anyone who chooses to be the world's friend becomes God's enemy. 5 Or do you
think scripture speaks without purpose when it says, "God yearns jealously for the
spirit he has placed within us"? 6 Yet God gives more grace. That is why scripture
says, "God resists the proud but gives grace to the humble."

Submit to God and draw near to him

7 Submit yourselves to God. Resist the devil, and he will flee from you. 8 Come near
to God, and he will come near to you. Clean your hands, you sinners, and purify your
hearts, you whose allegiance is divided. 9 Grieve, mourn, and weep. Let your laughter
turn to mourning and your joy to sorrow. 10 Humble yourselves in the Lord's
presence, and he will lift you up.

Do not judge a brother or sister

11 Brothers and sisters, do not slander one another. Anyone who speaks against or
judges a fellow believer speaks against the law and judges it. If you judge the law,
you put yourself in the place of its judge instead of obeying it. 12 There is only one
lawgiver and judge, who has the power to save and destroy. Who are you to judge
your neighbor?

Do not boast about tomorrow

13 Now listen, you who say, "Today or tomorrow we will go to this or that city, spend
a year there, do business, and make money." 14 You do not even know what your life
will be like tomorrow. You are a mist that appears briefly and then disappears. 15 You
should say instead, "If the Lord wills, we will live and do this or that." 16 As it is, you
boast in your arrogance. All boasting of that kind is evil. 17 So anyone who knows the
good they ought to do and fails to do it commits sin.

James 5

A warning to wealthy oppressors

1 Now listen, you rich: weep and wail over the miseries coming upon you. 2 Your
wealth has rotted away, and moths have eaten your clothes. 3 Your gold and silver
have corroded. Their corrosion will testify against you and consume your flesh. What
you have hoarded in these last days is like fire. 4 Look! The wages you withheld from
the workers who harvested your fields are crying out. The harvesters' cries have
reached the ears of the Lord of Hosts. 5 You have lived in luxury on earth and
indulged yourselves. You have fattened your hearts on a day of slaughter. 6 You have
condemned and killed the innocent. Does God not stand against you?

Patience until the Lord's coming

7 Be patient, then, brothers and sisters, until the Lord comes. A farmer waits
patiently for the earth's precious crop until it receives the early and late rains. 8 You
too must be patient and steady your hearts, because the Lord's coming is near. 9
Brothers and sisters, do not grumble against one another, so that you will not be
judged. Look, the judge is standing at the doors. 10 Brothers and sisters, look to the
prophets who spoke in the Lord's name as examples of patience in suffering. 11 We
call those who persevered blessed. You have heard how Job endured and have seen
the outcome the Lord brought about: the Lord is deeply compassionate and merciful.

Truthful speech, prayer and healing

12 Above all, my brothers and sisters, do not swear oaths by heaven, by earth, or by
anything else. Let your yes mean yes and your no mean no, so that you do not come
under judgment. 13 Is anyone among you suffering? Pray. Is anyone cheerful? Sing
praise. 14 Is anyone among you sick? Call the elders of the church to pray over the
sick person and anoint them with oil in the Lord's name. 15 The prayer offered in
faith will restore the sick person, and the Lord will raise them up. If they have
committed sins, they will be forgiven. 16 So confess your sins to one another and pray
for one another, so that you may be healed. A righteous person's prayer has great
power in its working. 17 Elijah was a human being like us. He prayed earnestly for no
rain, and no rain fell on the land for three years and six months. 18 He prayed again;
the sky gave rain, and the land produced its crops.

Restoring someone who has wandered

19 My brothers and sisters, if one of you wanders away from the truth and someone
brings them back, 20 the one who brings them back should know this: whoever turns
a sinner from a wandering path will rescue that sinner from death and bring
forgiveness for many sins.

1 Peter

1 Peter 1

Greeting to the chosen sojourners

1 From Peter, an apostle of Jesus Christ, to God’s chosen people living as strangers,
scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia: 2 chosen
according to God the Father’s foreknowledge, made holy by the Spirit, to obey Jesus
Christ and be sprinkled with his blood. May grace and peace be yours in abundance.

Living hope and the salvation explored by the prophets

3 Blessed be the God and Father of our Lord Jesus Christ! In his great mercy he has
given us new birth into a living hope through Jesus Christ’s resurrection from the
dead, 4 and into an inheritance that cannot perish, be spoiled, or fade, kept in heaven
for you. 5 Through faith you are guarded by God’s power for the salvation ready to be
revealed at the final time. 6 You rejoice greatly in this, even though for a short time
now you may have had to suffer grief through many kinds of trial. 7 These trials prove
your faith genuine—more precious than gold, which can perish even though refined
by fire—so that it may result in praise, glory, and honor when Jesus Christ is
revealed. 8 You love him though you have never seen him. Even now, without seeing
him, you trust in him and rejoice with a joy beyond words, filled with glory, 9 as you
receive the goal of your faith: your salvation. 10 The prophets who foretold the grace
intended for you searched and investigated this salvation closely. 11 They sought to
discover the time and circumstances to which Christ’s Spirit within them was
pointing, as he testified beforehand to Christ’s sufferings and the glories that would
follow. 12 They learned by revelation that this service was for you, not for themselves.
These things have now been announced to you by those who brought you the good
news through the Holy Spirit sent from heaven. Even angels long to look into them.

The call to holiness and redemption by Christ’s blood

13 So prepare your minds for action and remain fully clearheaded. Set your hope on
the grace that will come to you when Jesus Christ is revealed. 14 As obedient
children, do not let the desires of your former ignorance shape your lives. 15 Instead,
as the one who called you is holy, be holy yourselves in every part of your conduct, 16
for scripture says, “You shall be holy, because I am holy.” 17 Since you call on as
Father the one who judges each person’s conduct impartially, live in reverent fear
throughout your time as strangers here. 18 You know that your release from the futile
way of life handed down by your ancestors was not bought with perishable things
such as silver or gold, 19 but with Christ’s precious blood, like that of a lamb without
blemish or stain. 20 He was foreknown before the world’s foundation, but was
revealed at the end of the times for your sake. 21 Through him you believe in God,
who raised him from the dead and gave him glory. Thus your faith and hope rest in
God.

New birth through the word and mutual love

22 Now that obedience to the truth has purified your lives for sincere love within the
family of believers, love one another deeply, from the heart. 23 You have been born
anew from imperishable seed, through God’s living and enduring word, rather than
from seed that perishes. 24 For “all humanity is like grass, and all its glory like a
wildflower. The grass withers and the flower falls, 25 but the Lord’s word endures
forever.” This is the message that was proclaimed to you as good news.

1 Peter 2

Pure spiritual milk

1 So put away every kind of malice, deceit, hypocrisy, envy, and slander. 2 Like
newborn infants, crave pure spiritual milk, so that through it you may grow into
salvation, 3 if indeed you have tasted the Lord’s kindness.

Living stones and a royal priesthood

4 Come to him, the living stone whom people rejected but whom God has chosen and
honored. 5 You too, like living stones, are being built into a spiritual house to be a
holy priesthood, offering spiritual sacrifices that God accepts through Jesus Christ. 6
For scripture says, “Look, I am laying in Zion a chosen and honored cornerstone.
Whoever trusts in him will never be put to shame.” 7 That honor belongs to you who
believe. But for those who do not believe, “The stone the builders rejected has
become the cornerstone,” 8 and “a stone that makes people stumble, a rock that trips
them up.” They stumble because they disobey the message; this is also what they
were appointed to. 9 But you are a chosen people, a royal priesthood, a holy nation, a
people belonging to God, called to proclaim the great deeds of the one who brought
you out of darkness into his wonderful light. 10 Once you were no people; now you
are God’s people. Once you had received no mercy; now you have received mercy.

Good conduct among the nations and submission to authority

11 Dear friends, as strangers and temporary residents, keep away from the desires of
the flesh that wage war against your very life. 12 Live honorably among the nations,
so that even where they accuse you of wrongdoing, they may see your good deeds
and glorify God on the day he visits. 13 For the Lord’s sake, submit to every human
authority: to the emperor as the highest civil ruler, 14 and to governors sent by him to
punish wrongdoing and commend those who do good 15 (for God’s will is that you
silence the ignorance of foolish people by doing good). 16 Live as free people, using
your freedom as God’s servants, never as a cover for evil. 17 Honor everyone. Love
the family of believers. Fear God. Honor the emperor.

Christ’s suffering and the return to the shepherd

18 Household slaves, submit to your masters with full respect, including those who
are unjust as well as those who are kind and considerate. 19 For it finds favor with
God when a person endures the pain of unjust suffering out of awareness of him. 20
What credit is there in enduring a beating for doing wrong? But when you do good
and endure suffering, that finds favor with God. 21 This is what you were called to,
because Christ suffered for you and left you an example to follow in his footsteps. 22
He “committed no sin, and no deceit was found in his mouth.” 23 When people
insulted him, he did not retaliate with insults. When he suffered, he made no threats,
but entrusted himself to the one who judges justly. 24 He himself bore our sins in his
body on the cross, so that we might die to sins and live for righteousness. By his
wound you were healed. 25 You were wandering like sheep, but now you have
returned to the shepherd who watches over your lives.

1 Peter 3

Wives and husbands

1 Likewise, wives, submit to your own husbands, so that even those who reject the
message may be won over without a word by the way their wives live, 2 when they
see your pure and reverent conduct. 3 Let your beauty come from more than outward
adornment—braided hair, gold ornaments, or clothing. 4 Let it come from the person
hidden in the heart, with the unfading beauty of a gentle and quiet spirit, precious in
God's sight. 5 This is how the holy women of earlier times, who put their hope in God,
adorned themselves: they submitted to their own husbands, 6 as Sarah obeyed
Abraham and called him lord. You are her children when you do good and refuse to
be intimidated. 7 Husbands, likewise, live with your wives considerately. Honor them
as the more vulnerable partner and as fellow heirs of the gift of life, so that your
prayers may not be hindered.

Unity of mind and blessing

8 Finally, all of you, share a common mind. Be sympathetic, love one another as
family, and be compassionate and humble. 9 Do not repay evil with evil or insults with
insults. Give a blessing instead, because you were called to this so that you might
inherit a blessing. 10 For "Whoever wishes to love life and see good days must keep
their tongue from evil and their lips from deceit. 11 Let them turn from evil and do
good, seek peace and pursue it. 12 For the Lord watches over the righteous and
listens to their prayers, but he turns his face against those who do evil."

Suffering for what is right and an answer about hope

13 Who will harm you if you are eager to do good? 14 But even if you suffer for doing
what is right, you are blessed. Do not fear their threats or be alarmed. 15 Honor
Christ as Lord in your hearts. Always be ready to explain your hope to anyone who
asks, 16 but do so with gentleness and respect. Keep a good conscience, so that those
who slander your good conduct in Christ may be ashamed of their accusations. 17 For
if God wills that you suffer, it is better to suffer for doing good than for doing evil.

Christ, the spirits, water and resurrection

18 Christ too suffered once for sins, the righteous one for the unrighteous, to bring
you to God. He was put to death in the flesh but made alive in the spirit. 19 In this
state he also went and made a proclamation to the spirits in prison, 20 who had
disobeyed long ago, when God waited patiently in Noah’s days while the ark was
being built. In it a few people—eight in all—were brought safely through water. 21
Baptism, which corresponds to this, now saves you through Jesus Christ’s
resurrection. It is an appeal to God for a good conscience, rather than washing dirt
off the body. 22 He has gone into heaven and is at God’s right hand, with angels,
authorities, and powers subject to him.

1 Peter 4

Arm yourselves with Christ’s resolve

1 Since Christ suffered in the flesh, equip yourselves with the same resolve. Whoever
has suffered in the flesh has made a break with sin, 2 so as to spend the rest of
earthly life following God’s will instead of human desires. 3 You have already spent
enough time doing what the nations desire, living in debauchery, uncontrolled
desires, drunkenness, revelry, drinking parties, and forbidden idol worship. 4 They
are astonished that you no longer rush with them into the same flood of reckless
living, and they malign you. 5 They will have to answer to the one who stands ready
to judge both the living and the dead. 6 This is why the good news was proclaimed
even to the dead: so that, though judged in the flesh as humans are, they might live
in the spirit as God intends.

Love, hospitality and service through gifts

7 The end of all things is near. So remain clearheaded and self-controlled in order to
pray. 8 Above all, love one another earnestly, because love covers many sins. 9
Welcome one another into your homes without grumbling. 10 Use whatever gift each
of you has received to serve one another, as good stewards of God’s grace in its many
forms. 11 Whoever speaks should speak as one conveying God’s words; whoever
serves should do so with the strength God supplies. In this way God may be glorified
in everything through Jesus Christ, to whom belong glory and dominion forever and
ever. Amen.

The fiery trial and suffering as a Christian

12 Dear friends, do not be surprised by the fiery ordeal that has come to test you, as
though something unusual were happening. 13 Rejoice as you share in Christ’s
sufferings, so that you may also be filled with joy when his glory is revealed. 14 If you
are insulted for bearing Christ’s name, you are blessed: the Spirit of glory, God’s
Spirit, rests on you. 15 Let none of you suffer for being a murderer, a thief, a
wrongdoer, or a meddler in other people’s affairs. 16 But anyone who suffers as a
Christian should feel no shame; they should glorify God in bearing that name. 17 For
the time has come for judgment to begin with God’s household. If it begins with us,
what will be the outcome for those who refuse to obey God’s good news? 18 And “If
the righteous are saved with difficulty, what will become of the ungodly and the
sinner?” 19 So those who suffer according to God’s will should entrust their lives to
their faithful Creator and continue doing good.

1 Peter 5

Shepherds of the flock and mutual humility

1 I appeal to the elders among you as a fellow elder, a witness to Christ’s sufferings,
and one who shares in the glory to be revealed: 2 Shepherd God’s flock in your care.
Watch over it willingly, as God desires, with eagerness to serve rather than under
compulsion or out of greed. 3 Lead by being examples to the flock, without
domineering over those entrusted to you. 4 When the chief shepherd appears, you
will receive the crown of glory that never fades. 5 Likewise, you who are younger,
submit to the elders. All of you, put on humility in your dealings with one another,
because “God opposes the proud but gives grace to the humble.”

Anxiety, watchfulness and the God of all grace

6 Humble yourselves under God’s mighty hand, so that he may raise you up at the
right time. 7 Cast all your anxiety on him, because you matter to him. 8 Stay
clearheaded and alert. Your adversary, the devil, prowls like a roaring lion, looking
for someone to devour. 9 Resist him, standing firm in faith, knowing that your fellow
believers throughout the world are undergoing the same kinds of suffering. 10 After
you have suffered for a little while, the God of all grace, who called you into his
eternal glory in Christ, will himself restore you, make you steadfast, strengthen you,
and set you on a firm foundation. 11 To him belongs dominion forever and ever.
Amen.

Closing testimony and greetings

12 I have written briefly to you through Silvanus, whom I regard as a faithful brother,
to encourage you and testify that this is the true grace of God. Stand firm in it. 13 The
congregation in Babylon, chosen along with you, sends greetings, as does Mark, my
son. 14 Greet one another with a loving kiss. Peace to all of you who are in Christ.

2 Peter

2 Peter 1

Greeting in the righteousness of God and Savior

1 From Simeon Peter, a servant and apostle of Jesus Christ, to those who have
received a faith as precious as ours through the righteousness of our God and Savior
Jesus Christ: 2 May grace and peace abound for you through knowing God and Jesus
our Lord.

What has been given for life and growth in virtue

3 His divine power has given us everything needed for life and godliness through
knowing the one who called us by his own glory and excellence. 4 Through these he
has given us precious and magnificent promises, so that through them you may share
in the divine nature, having escaped the corruption that desire brings into the world.
5 For this very reason, make every effort to enrich your faith with excellence,
excellence with knowledge, 6 knowledge with self-control, self-control with
endurance, endurance with godliness, 7 godliness with affection for fellow believers,
and that affection with love. 8 If these qualities are present and growing in you, they
will keep your knowledge of our Lord Jesus Christ active and fruitful. 9 Whoever
lacks them is so shortsighted as to be blind, forgetting that their former sins have
been cleansed. 10 So, brothers and sisters, work all the more diligently to confirm
your calling and election. If you practice these things, you will never stumble. 11 In
this way you will be richly welcomed into the eternal kingdom of our Lord and Savior
Jesus Christ.

A reminder before departure

12 So I will always be ready to remind you of these things, even though you know
them and are firmly grounded in the truth you have. 13 I think it right to keep stirring
your memory while I live in this bodily tent, 14 knowing that I will soon put this tent
aside, as our Lord Jesus Christ has made clear to me. 15 I will also make every effort
to ensure that after my departure you can always call these things to mind.

Christ’s majesty and the prophetic word

16 When we told you of the power and coming of our Lord Jesus Christ, we were
witnesses to his majesty, not followers of cleverly invented myths. 17 He received
honor and glory from God the Father when this voice came to him from the majestic
glory: “This is my Son, my beloved, in whom I am well pleased.” 18 We ourselves
heard that voice from heaven when we were with him on the holy mountain. 19 We
also have the prophetic message confirmed more firmly. Attend 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, understand this: no prophecy in scripture arises from someone’s own
interpretation. 21 Prophecy never came by human will. People spoke from God as the
Holy Spirit carried them along.

2 Peter 2

False teachers and the way of truth

1 False prophets arose among the people, and false teachers will likewise appear
among you. They will secretly introduce destructive teachings, even denying the
Master who bought them, and bring swift destruction on themselves. 2 Many will
follow their debauched ways, and because of them the way of truth will be maligned.
3 In their greed they will exploit you with invented stories. Their judgment,
determined long ago, is still active, and their destruction has not fallen asleep.

Judgment on angels, the ancient world and Sodom

4 For God did not spare angels who sinned. He cast them into Tartarus and
committed them to chains of darkness, to be held for judgment. 5 He did not spare
the ancient world, but preserved Noah, a herald of righteousness, with seven others
when he brought a flood on the world of the ungodly. 6 He reduced Sodom and
Gomorrah to ashes and condemned them to destruction, making them an example of
what awaits the ungodly. 7 He rescued righteous Lot, distressed by the debauched
conduct of the lawless. 8 Living among them, that righteous man was tormented in
his righteous soul day after day by the lawless deeds he saw and heard. 9 So the Lord
knows how to rescue the godly from trial and hold the unrighteous under punishment
for the day of judgment, 10 especially those who follow defiling bodily desires and
despise authority. Brazen and self-willed, they have no fear of slandering glorious
beings,

Arrogance, Balaam and lawlessness

11 while angels, greater in strength and power, do not bring a slanderous judgment
against them. 12 These people are like unreasoning animals, creatures of instinct
born to be caught and destroyed. They slander what they do not understand and will
perish in the same destruction, 13 suffering harm as the return for their wrongdoing.
They delight in indulgence even by day. They are spots and blemishes, reveling in
their deceit while sharing your meals. 14 Their eyes are full of adulterous desire and
never stop sinning. They lure unstable people, their hearts trained in greed. They are
under a curse. 15 They abandoned the straight path and went astray, following
Balaam son of Bosor, who loved the payment for wrongdoing. 16 But he was rebuked
for his transgression: a mute donkey spoke with a human voice and checked the
prophet’s madness.

Waterless springs and a return to slavery

17 They are springs without water and mists swept along by a storm. Deep darkness
has been reserved for them. 18 With grand but empty words they use bodily desires
and debauchery to lure people who are only just escaping from those who live in
error. 19 They promise freedom, but are themselves slaves of corruption, for people
become slaves to whatever masters them. 20 If people escape the world's corruption
by knowing the Lord and Savior Jesus Christ, then become entangled and overcome
again, they end up worse off than before. 21 It would have been better for them never
to have known the way of righteousness than to know it and then turn away from the
holy commandment they received. 22 The true proverb fits them: "A dog returns to its
own vomit," and "A washed sow goes back to wallowing in mud."

2 Peter 3

A reminder and the scoffers of the last days

1 Dear friends, this is now my second letter to you. In both letters I seek to awaken
your sincere understanding by reminding you, 2 so that you remember what the holy
prophets said beforehand and the commandment of the Lord and Savior given
through your apostles. 3 Above all, know that in the last days mockers will come with
their mockery, living by their own desires. 4 They will say, “What has happened to the
promise of his coming? Ever since our ancestors died, everything has continued as it
was from creation’s beginning.” 5 They deliberately overlook this: long ago the
heavens existed, and the earth was formed out of water and through water by God’s
word. 6 By these means the world of that time was overwhelmed with water and
perished. 7 By that same word, the present heavens and earth are reserved for fire,
kept for the day when ungodly people are judged and destroyed.

The day of the Lord and new heavens and earth

8 Do not overlook this one thing, dear friends: to the Lord a day is like a thousand
years, and a thousand years like a day. 9 The Lord is not delaying his promise in the
way some call delay. He is patient with you, wanting everyone to come to repentance
and no one to perish. 10 Yet the Lord’s day will come as unexpectedly as a thief. The
heavens will pass away with a roar, the elements will dissolve in the heat, and the
earth and its works will be exposed. 11 Since everything is to be dissolved like this,
consider what kind of people you ought to be. Live in holiness and devotion to God, 12
waiting for and hastening the coming of God’s day. Because of that day, the heavens
will dissolve in flames and the elements melt in the heat. 13 In keeping with his
promise, we await new heavens and a new earth where righteousness makes its
home.

Wait without stain and grow in grace

14 So, dear friends, as you await these things, make every effort to be found spotless,
blameless, and at peace before him. 15 Regard our Lord’s patience as an opportunity
for salvation. Our dear brother Paul also wrote to you in this way, with the wisdom
given to him. 16 He speaks of these matters in all his letters. Some things in them are
hard to understand, and unlearned and unstable people twist them, as they do the
other scriptures, bringing destruction on themselves. 17 You know this beforehand,
dear friends. Be on guard, so that the error of the lawless does not sweep you away
and make you lose your firm footing. 18 Keep growing in the grace and knowledge of
our Lord and Savior Jesus Christ. Glory belongs to him now and through the day of
eternity. Amen.

1 John

1 John 1

The word of life heard and seen

1 Concerning the word of life, we speak of what was there from the beginning: what
we have heard, seen with our own eyes, looked upon, and touched with our hands. 2
This life was revealed. We have seen it, and we bear witness and announce to you
this eternal life, which was with the Father and was revealed to us. 3 We announce to
you what we have seen and heard so that you too may share in our fellowship. Our
fellowship is with the Father and with his Son, Jesus Christ. 4 We write this so that
our joy may be complete.

God is light and the confession of sin

5 This is the message we heard from him and now tell you: God is light. There is no
darkness in him at all. 6 If we claim fellowship with him while living in darkness, we
are lying and failing to live by the truth. 7 But if we live in the light, as he is in the
light, we share fellowship with one another, and the blood of Jesus his Son cleanses
us from every sin. 8 If we claim to be without sin, we deceive ourselves, and the truth
has no place in us. 9 If we acknowledge our sins, he is faithful and just: he forgives
our sins and cleanses us from all wrongdoing. 10 If we claim that we have not sinned,
we are making him out to be a liar, and his word has no place in us.

1 John 2

The advocate and knowing through the commandments

1 My dear children, I write this to keep you from sinning. If anyone does sin, we have
someone who speaks for us before the Father: Jesus Christ, the righteous one. 2 He
himself is the atoning sacrifice for our sins, and for the sins of the whole world as
well as ours. 3 This is how we know that we have come to know him: we keep his
commandments. 4 Anyone who says, “I know him,” but fails to keep his
commandments is lying; the truth has no place in that person. 5 But when someone
keeps his word, the love of God truly reaches its goal in that person. This is how we
know we are in him: 6 Anyone who claims to remain in him ought to live as Jesus
lived.

The old and new commandment of love

7 Dear friends, the commandment I write to you is an old one you have had from the
beginning. It is the message you heard. 8 Yet I am also writing you a new
commandment, whose truth is seen in him and in you: the darkness is passing away,
and the true light is already shining. 9 Anyone who claims to be in the light but hates
a fellow believer is still in darkness. 10 Anyone who loves a fellow believer remains in
the light, with nothing in them to cause stumbling. 11 Anyone who hates a fellow
believer is in darkness and lives in darkness. They do not know where they are going,
because the darkness has blinded them.

Children, fathers, young people and love of the world

12 I write to you, dear children, because your sins are forgiven on account of his
name. 13 I write to you, fathers, because you know the one who is from the
beginning. I write to you, young men, because you have overcome the evil one. 14 I
have written to you, children, because you know the Father. I have written to you,
fathers, because you know the one who is from the beginning. I have written to you,
young men, because you are strong, God’s word remains in you, and you have
overcome the evil one. 15 Do not love the world or what belongs to it. If someone
loves the world, love for the Father has no place in them. 16 The world’s cravings of
the flesh, cravings of the eyes, and boastful pride in possessions come from the
world, not from the Father. 17 The world and its cravings are passing away. Whoever
does God’s will remains forever.

Antichrists, truth and anointing

18 Children, this is the last hour. You heard that antichrist is coming, and many
antichrists have already appeared. That is how we know it is the last hour. 19 They
left our fellowship, but they did not truly belong to us. If they had belonged to us,
they would have stayed. Their departure made it clear that none of them belonged to
us. 20 You, however, have received an anointing from the Holy One, and all of you
know the truth. 21 I have written because you know the truth, not because you lack it.
You also know that no lie comes from the truth. 22 Who is the liar? The one who
denies that Jesus is the Messiah. Such a person is the antichrist, denying both the
Father and the Son. 23 Anyone who denies the Son also lacks the Father. Anyone who
acknowledges the Son has the Father as well. 24 Let the message you heard from the
beginning remain in you. As it remains in you, you will remain in the Son and in the
Father. 25 This is what he himself promised us: eternal life. 26 I have written this
about those who are trying to lead you astray. 27 The anointing you received from
him remains in you, so you do not need anyone to teach you. His anointing teaches
you about everything; it is true, without falsehood. Remain in him, just as it taught
you.

Remain in him until his appearing

28 Now, dear children, remain in him, so that when he appears we may meet him with
confidence, without shrinking from him in shame at his coming. 29 If you know that
he is righteous, you know that everyone who practices righteousness has been born
of him.

1 John 3

God’s children and the hope of becoming like him

1 Look at the love the Father has given us: we are called God’s children, and that is
what we are. The world does not recognize us because it did not recognize him. 2
Dear friends, we are God’s children now. What we will become has not yet been
revealed, but we know that when he appears we will be like him, because we will see
him as he is. 3 Everyone who places this hope in him purifies themselves, just as he is
pure.

Sin, righteousness and the devil’s children

4 Everyone who practices sin also practices lawlessness: sin is lawlessness. 5 You
know that he appeared to take away sins. There is no sin in him. 6 No one who
remains in him sins. Whoever sins has neither seen him nor come to know him. 7
Dear children, do not let anyone lead you astray. Whoever practices righteousness is
righteous, just as he is righteous. 8 Whoever practices sin belongs to the devil, who
has been sinning from the beginning. The Son of God appeared to destroy the devil’s
works. 9 No one born of God practices sin, because God’s seed remains in them. They
cannot sin, because they have been born of God. 10 This is how God’s children and
the devil’s children are distinguished: whoever fails to practice righteousness does
not belong to God, and neither does anyone who fails to love a fellow believer.

Love, Cain and laying down one’s life for others

11 The message you heard from the beginning is this: we should love one another. 12
We must not be like Cain, who belonged to the evil one and murdered his brother.
Why did he murder him? Because his own deeds were evil and his brother’s were
righteous. 13 Brothers and sisters, do not be surprised if the world hates you. 14 We
know we have crossed from death into life because we love our fellow believers.
Whoever does not love remains in death. 15 Anyone who hates a fellow believer is a
murderer, and you know that no murderer has eternal life dwelling in them. 16 This is
how we have come to know love: he laid down his life for us. We too ought to lay
down our lives for our fellow believers. 17 If someone has material resources and sees
a fellow believer in need but shuts off their compassion, how can the love of God
remain in them? 18 Dear children, let our love be shown in action and truth, beyond
words and talk.

Confidence of heart and the Spirit’s abiding

19 This is how we will know that we belong to the truth and reassure our hearts
before him, 20 even if our hearts condemn us: God is greater than our hearts and
knows everything. 21 Dear friends, if our hearts do not condemn us, we can approach
God with confidence. 22 We receive from him whatever we ask, because we keep his
commandments and do what pleases him. 23 His commandment is that we believe in
the name of his Son, Jesus Christ, and love one another as he commanded us. 24
Those who keep his commandments remain in him, and he remains in them. We know
that he remains in us through the Spirit he has given us.

1 John 4

Testing the spirits and confessing Jesus Christ

1 Dear friends, do not trust every spirit. Test the spirits to learn whether they come
from God, because many false prophets have gone out into the world. 2 This is how
you recognize God's Spirit: every spirit that acknowledges Jesus Christ as having
come in the flesh comes from God. 3 Every spirit that does not acknowledge Jesus
does not come from God. This is the spirit of the antichrist. You heard that it was
coming, and it is already in the world. 4 Dear children, you belong to God and have
overcome them, because the one in you is greater than the one in the world. 5 They
belong to the world. That is why their speech comes from the world and the world
listens to them. 6 We belong to God. Whoever knows God listens to us, and whoever
does not belong to God does not listen. In this way we distinguish the Spirit of truth
from the spirit of error.

God is love

7 Dear friends, let us love one another. Love comes from God, and everyone who
loves has been born of God and knows him. 8 Anyone who does not love has not come
to know God, because God is love. 9 God revealed his love among us by sending his
only Son into the world so that we might live through him. 10 Love is shown in this:
God loved us and sent his Son as the atoning sacrifice for our sins, before any love
we offered him. 11 Dear friends, since God loved us like this, we too ought to love one
another. 12 No one has ever seen God. As we love one another, God remains in us,
and his love reaches its goal in us.

Remaining in love and the casting out of fear

13 We know that we remain in him, and he in us, because he has shared his Spirit
with us. 14 We have seen and bear witness that the Father has sent his Son to be the
world’s Savior. 15 When someone acknowledges that Jesus is God’s Son, God remains
in them, and they remain in God. 16 We have come to know and trust the love God
has for us. God is love. Whoever remains in love remains in God, and God remains in
them. 17 Love reaches its goal among us so that we can face the day of judgment with
confidence, because as he is, so are we in this world. 18 There is no fear in love.
Complete love drives fear away, because fear has to do with punishment. Anyone
who fears has not reached maturity in love. 19 We love because he loved us first. 20 If
someone says, “I love God,” while hating a fellow believer, they are lying. Anyone
who fails to love a fellow believer they have seen cannot love the God they have not
seen. 21 This is the commandment we have from him: whoever loves God must also
love their fellow believer.

1 John 5

The one born of God overcomes the world

1 Everyone who believes that Jesus is the Messiah has been born of God. Whoever
loves the Father also loves his child. 2 We know that we love God's children when we
love God and carry out his commandments. 3 Loving God means keeping his
commandments, and his commandments are not a crushing burden, 4 because
everyone born of God overcomes the world. The victory that has overcome the world
is our faith. 5 Who overcomes the world? The person who believes that Jesus is God's
Son.

The Spirit, water, blood and God's testimony

6 Jesus Christ is the one who came through water and blood. His coming involved
both water and blood. The Spirit bears witness, because the Spirit is the truth. 7
Three bear witness: 8 the Spirit, the water, and the blood. These three agree. 9 We
accept human testimony, but God's testimony is greater. It is God himself who has
borne witness about his Son. 10 Anyone who believes in God's Son has this testimony
within them. Anyone who refuses to believe God makes him out to be a liar by
rejecting the testimony he has given about his Son. 11 The testimony is this: God has
given us eternal life, and that life is in his Son. 12 Whoever has the Son has life.
Whoever does not have God's Son does not have life.

Confidence in eternal life and prayer

13 I have written to you who believe in the name of God's Son so that you may know
you have eternal life. 14 We have this confidence before him: whenever we ask for
something in keeping with his will, he hears us. 15 If we know he hears whatever we
ask, we know that what we have requested from him is ours. 16 If you see a fellow
believer committing a sin that does not lead to death, pray, and God will give that
person life. This applies to those whose sin does not lead to death. There is sin that
leads to death; I am not saying you should pray about that. 17 All wrongdoing is sin,
yet there is sin that does not lead to death.

The one born of God and the true one

18 We know that no one born of God sins. The one born of God protects them, and the
evil one does not take hold of them. 19 We know that we belong to God, while the
whole world lies under the evil one’s power. 20 We know that God’s Son has come
and given us understanding to know the one who is true. We are in the one who is
true, in his Son Jesus Christ. This is the true God and eternal life. 21 Dear children,
keep yourselves from idols.

2 John

2 John 1

Greeting to the chosen lady

1 From the elder, to the chosen lady and her children. I love you in truth, as do all
who have come to know the truth, 2 because of the truth that remains in us and will
be with us forever. 3 Grace, mercy, and peace will be with us, from God the Father
and from Jesus Christ, his Son, in truth and love.

Walking in truth and the commandment of love

4 I was very glad to find some of your children living by the truth, as the Father
commanded us. 5 Now, lady, I ask that we love one another. I am writing the
commandment we have had from the beginning, not a new one. 6 Love means living
according to his commandments. The commandment you heard from the beginning is
that you live in this love.

Deceivers and the teaching of Christ

7 Many deceivers have gone out into the world. They do not acknowledge Jesus
Christ as coming in the flesh. Anyone like this is the deceiver and the antichrist. 8 Be
on your guard, so that you receive the full reward and do not lose what we have
worked for. 9 Anyone who goes beyond the teaching of Christ and fails to remain in it
does not have God. Whoever remains in the teaching has both the Father and the
Son. 10 If someone comes to you without bringing this teaching, do not take them into
your home or offer them a greeting. 11 Anyone who greets such a person shares in
their evil deeds.

Hope for a meeting and a greeting

12 I have much to write to you, but I would prefer to be with you and speak face to
face instead of using paper and ink. I hope to do this so that your joy may be
complete. 13 The children of your chosen sister send you their greetings.

3 John

3 John 1

Greeting to Gaius and joy in the truth

1 From the elder, to my dear Gaius, whom I truly love. 2 Dear friend, I pray that all
goes well with you and that you enjoy good health, as your inner life is doing well. 3 I
was very glad when fellow believers came and told me of your faithfulness to the
truth, showing how you live by it. 4 Nothing gives me greater joy than hearing that
my children are living by the truth.

Faithfulness toward the traveling brothers

5 Dear friend, you show faithfulness in all you do for fellow believers, even those who
are strangers to you. 6 They have told the church about your love. Please help them
continue their journey in a way that honors God. 7 They set out for the sake of the
Name and accept no support from those outside the faith. 8 We ought to support
people like these and so share in the work of the truth.

Diotrephes and the testimony about Demetrius

9 I wrote to the church, but Diotrephes wants the leading place among them and
refuses to accept us. 10 If I come, I will expose what he is doing: spreading malicious
nonsense about us. He goes further still, refusing to welcome fellow believers,
stopping those who want to welcome them, and expelling them from the church. 11
Dear friend, follow good examples, not evil ones. The person who does good belongs
to God; the one who does evil has not seen God. 12 Everyone speaks well of
Demetrius, and the truth itself confirms that testimony. We also speak for him, and
you know our testimony is true.

Hope for a meeting and peace

13 I have much to tell you, but I do not want to put it all down with pen and ink. 14 I
hope to see you soon and speak face to face. 15 Peace be with you. Your friends here
send their greetings. Greet each of our friends there by name.

Jude

Jude 1

Greeting to those called and kept

1 From Jude, a servant of Jesus Christ and brother of James, to those who are called,
loved by God the Father, and kept for Jesus Christ. 2 May you receive mercy, peace,
and love in abundance.

Contend for the faith entrusted once for all

3 Dear friends, I was eager to write about the salvation we share, but felt compelled
to urge you to struggle for the faith entrusted once for all to God’s holy people. 4
Some people have slipped in among you, people whose condemnation was written
about long ago. They are ungodly, turning our God’s grace into an excuse for
debauchery and denying Jesus Christ, our only Master and Lord.

Examples of judgment and the dispute over Moses’s body

5 You already know all this, yet I want to remind you: Jesus rescued a people from
Egypt, but later destroyed those who refused to believe. 6 He has also kept in
everlasting bonds and deep darkness, awaiting judgment on the great day, the angels
who abandoned their own place and left their proper dwelling. 7 Sodom, Gomorrah,
and the surrounding cities likewise gave themselves to sexual immorality and
pursued flesh of another kind. They stand as a warning through the punishment of
eternal fire. 8 These dreamers act in the same way: they pollute the body, reject
authority, and insult glorious beings. 9 Even Michael the archangel, when he
disputed with the devil over Moses’s body, did not presume to pronounce an insulting
judgment. He said, “May the Lord rebuke you.” 10 These people insult what they do
not understand. The things they grasp by instinct, like animals without reason, are
the very things that destroy them.

The way of Cain and Balaam and Enoch’s prophecy

11 Woe to them! They have followed Cain’s way, rushed into Balaam’s error for profit,
and met their ruin in rebellion like Korah’s. 12 At your fellowship meals they are
dangerous reefs, eating with you and caring only for themselves without fear. They
are clouds that bring no rain, blown along by winds; autumn trees with no fruit, twice
dead and uprooted; 13 wild sea waves churning up the foam of their shameful deeds;
wandering stars for whom deep darkness is reserved forever. 14 Enoch, the seventh
generation from Adam, prophesied about them too: “Look! The Lord comes with his
countless holy ones 15 to judge everyone and convict all the ungodly of every godless
deed they have done and every harsh word these ungodly sinners have spoken
against him.” 16 They grumble and complain, following their own desires. They boast
loudly and flatter people to gain an advantage.

Remember the apostles’ words and keep yourselves

17 But you, dear friends, remember what the apostles of our Lord Jesus Christ
foretold. 18 They told you, “In the last time mockers will come, following their own
ungodly desires.” 19 These people create divisions. They are governed by natural
impulses and do not have the Spirit. 20 But you, dear friends, build yourselves up on
your most holy faith and pray in the Holy Spirit. 21 Keep yourselves in God’s love as
you wait for the mercy of our Lord Jesus Christ that leads to eternal life. 22 Show
mercy to those who waver. 23 Rescue others by snatching them from the fire. Show
mercy to still others with fear, hating even the clothing stained by the flesh.

Praise to the one able to keep you

24 To the one who can keep you from falling and bring you faultless into his glorious
presence with great joy, 25 to the only God our Savior, through Jesus Christ our Lord,
belong glory, majesty, dominion, and authority, before all time, now, and forever.
Amen.

Revelation

Revelation 1

Prologue and the blessing of the reader

1 This is a revelation of Jesus Christ. God gave it to him to show his servants what
must happen soon, and he made it known by sending his angel to his servant John. 2
John bore witness to God's word and the testimony of Jesus Christ—to everything he
saw. 3 Blessed is the one who reads this aloud, and blessed are those who hear the
words of this prophecy and live by what is written in it. The time is near.

Greeting to the seven churches

4 From John to the seven churches in Asia: grace and peace to you from the one who
is, who was, and who is coming, 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
earth's kings. He loves us and has freed us from our sins by his blood. 6 He has made
us a kingdom, priests serving his God and Father. To him belong glory and dominion
forever and ever. Amen. 7 Look! He is coming with the clouds. Everyone will see him,
including those who pierced him, and all the peoples of the earth will mourn over
him. Yes, amen. 8 "I am the Alpha and the Omega," says the Lord God, the one who
is, who was, and who is coming—the Almighty.

John on Patmos

9 I am John, your brother, sharing with you in the suffering, kingdom, and endurance
that are ours in Jesus. I was on the island of Patmos because of God's word and the
testimony of Jesus. 10 On the Lord's day I was in the Spirit, and behind me I heard a
voice as loud as a trumpet. 11 It said, "Write what you see on a scroll and send it to
the seven churches—in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia,
and Laodicea."

The vision of the Son of Man

12 I turned to see who was speaking to me, and saw seven golden lampstands. 13
Among the lampstands stood someone like a son of man, wearing a robe that reached
his feet and a golden sash around his chest. 14 His head and hair were white as white
wool, white as snow, and his eyes were like a blazing fire. 15 His feet shone like fine
bronze refined in a furnace, and his voice sounded like a great rush of water. 16 He
held seven stars in his right hand. A sharp sword with two edges came from his
mouth, and his face shone like the sun at full strength.

Do not fear: the charge to record the vision

17 When I saw him, I fell at his feet as if dead. He laid 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, but look—I
am alive forever and ever! I hold the keys of death and Hades. 19 So write what you
have seen, what is now, and what will happen after this. 20 Here is the hidden
meaning of the seven stars you saw in my right hand and the seven golden
lampstands: the stars are the angels of the seven churches, and the seven
lampstands are seven churches."

Revelation 2

To the church in Ephesus

1 Write to the angel of the church in Ephesus: This is the message of the one who
holds the seven stars in his right hand and walks among the seven golden
lampstands. 2 I know what you do, how hard you work, and how you endure. You
refuse to tolerate evil people. You tested those who claimed to be apostles but were
not, and found them to be liars. 3 You have endured hardship for my name and have
not given up. 4 Yet I have this against you: you have abandoned the love you had at
first. 5 Remember how far you have fallen. Repent and do what you did at first. If you
do not repent, I will come and remove your lampstand from its place. 6 Still, this
stands in your favor: you hate the deeds of the Nicolaitans, as I do. 7 Anyone with
ears should listen to what the Spirit says to the churches. Whoever conquers will
receive from me the right to eat from the tree of life in God’s paradise.

To the church in Smyrna

8 Write to the angel of the church in Smyrna: This is the message of the first and the
last, who died and came to life. 9 I know your suffering and your poverty—yet you are
rich. I know the slander from those who claim to be Jews but are not; they are an
assembly of Satan. 10 Do not fear the suffering ahead. The devil is about to put some
of you in prison, where you will be tested, and you will suffer for ten days. Remain
faithful even to death, and I will give you life as your crown. 11 Anyone with ears
should listen to what the Spirit says to the churches. The second death will never
harm the one who conquers.

To the church in Pergamum

12 Write to the angel of the church in Pergamum: This is the message of the one who
has the sharp sword with two edges. 13 I know where you live—where Satan has his
throne. You remain loyal to my name. You did not renounce your faith in me even
when Antipas, my faithful witness, was killed among you, where Satan lives. 14 But I
have a few things against you. Some among you follow Balaam’s teaching. He taught
Balak to lead the Israelites into sin by eating food offered to idols and committing
sexual immorality. 15 Likewise, you have people who follow the teaching of the
Nicolaitans. 16 Repent, then. Otherwise I will come to you quickly and fight against
them with the sword that comes from my mouth. 17 Anyone with ears should listen to
what the Spirit says to the churches. Whoever conquers will receive from me some of
the hidden manna and a white stone inscribed with a new name, known only to the
one who receives it.

To the church in Thyatira

18 Write to the angel of the church in Thyatira: This is the message of the Son of God,
whose eyes are like a blazing fire and whose feet are like fine bronze. 19 I know your
deeds, your love and faith, your service and endurance. You are doing more now than
you did at first. 20 Yet I have this against you: you tolerate that woman Jezebel, who
calls herself a prophet. Through her teaching she leads my servants into sexual
immorality and eating food offered to idols. 21 I gave her time to repent, but she
refuses to turn from her sexual immorality. 22 Look! I will throw her onto a sickbed
and bring severe suffering on those who commit adultery with her, unless they turn
from her deeds. 23 I will strike her children dead. All the churches will know that I
search people's deepest thoughts and desires, and I will repay each of you according
to what you have done. 24 But to the rest of you in Thyatira, who do not follow this
teaching and have not learned what they call the deep things of Satan, I say: I place
no further burden on you. 25 Just hold firmly to what you have until I come. 26 To the
one who conquers and continues to do my works to the end, I will give authority over
the nations. 27 They will rule the nations with an iron rod, shattering them like clay
pots, 28 just as I have received authority from my Father. I will also give that person
the morning star. 29 Anyone with ears should listen to what the Spirit says to the
churches.

Revelation 3

To the church in Sardis

1 Write to the angel of the church in Sardis: This is the message of the one who has
God's seven spirits and the seven stars. I know your deeds. You have a reputation for
being alive, but you are dead. 2 Wake up and strengthen what remains and is close to
death. I have not found your deeds complete in the sight of my God. 3 Remember how
you received and heard the message. Hold to it and repent. If you do not stay awake,
I will come like a thief, and you will not know when I will arrive. 4 Yet a few people in
Sardis have kept their clothes unstained. They will walk with me dressed in white, for
they are worthy. 5 Whoever conquers will be dressed in white. I will never erase their
name from the book of life, and I will acknowledge them by name before my Father
and his angels. 6 Anyone with ears should listen to what the Spirit says to the
churches.

To the church in Philadelphia

7 Write to the angel of the church in Philadelphia: This is the message of the holy and
true one, who holds the key of David. What he opens, no one can shut; what he shuts,
no one can open. 8 I know your deeds. Look, I have opened a door before you that no
one can shut. You have little strength, yet you have kept my word and have not
disowned my name. 9 Look! Those in the assembly of Satan who claim to be Jews but
are lying—I will bring some of them to you. I will make them come and bow at your
feet and recognize that I have loved you. 10 Because you have obeyed my word to
endure, I will keep you from the time of testing that is coming upon the whole world
to test those who live on earth. 11 I am coming quickly. Hold firmly to what you have,
so that no one takes away your crown. 12 Whoever conquers I will make a pillar in my
God's sanctuary, never to leave it again. I will write on them my God's name, the
name of my God's city—the new Jerusalem that comes down from heaven from my
God—and my own new name. 13 Anyone with ears should listen to what the Spirit
says to the churches.

To the church in Laodicea

14 Write to the angel of the church in Laodicea: This is the message of the Amen, the
faithful and true witness, the origin of God’s creation. 15 I know your deeds: you are
neither cold nor hot. I wish you were one or the other! 16 Because you are lukewarm,
neither hot nor cold, I am about to vomit you out. 17 You say, “I am rich. I have
prospered and need nothing.” Yet you do not realize that you are wretched and
pitiful, poor, blind, and naked. 18 I advise you to buy from me gold purified in fire, so
that you can be rich; white clothes to wear, so that your shameful nakedness is
covered; and ointment for your eyes, so that you can see. 19 I rebuke and discipline
everyone I love. So be wholehearted and repent. 20 Look! I am standing at the door,
knocking. If anyone hears my voice and opens the door, I will come in, and we will
share a meal. 21 Whoever conquers will sit beside me on my throne, just as I
conquered and sat beside my Father on his throne. 22 Anyone with ears should listen
to what the Spirit says to the churches.

Revelation 4

The throne in heaven

1 After this I looked and saw an open door in heaven. The voice I had heard earlier,
speaking to me like a trumpet, said, “Come up here, and I will show you what must
happen.” After this, 2 I was immediately in the Spirit. There in heaven stood a throne,
with someone seated on it. 3 The seated figure shone like jasper and carnelian, and a
rainbow with an emerald-like appearance encircled the throne. 4 Twenty-four thrones
surrounded it. Twenty-four elders sat on them, dressed in white and wearing golden
crowns. 5 Lightning flashed from the throne, with sounds and peals of thunder. Seven
blazing torches burned before it: the seven spirits of God. 6 Before the throne was
something like a sea of glass, clear as crystal. At the throne’s center and around it
were four living creatures, covered with eyes in front and behind.

The four living creatures and the elders’ worship

7 The first creature looked like a lion, the second like a young bull, the third had a
face like a human face, and the fourth looked like an eagle in flight. 8 Each of the four
creatures had six wings and was covered with eyes, all around and within. Day and
night they never stopped saying, “Holy, holy, holy is the Lord God Almighty, who
was, who is, and who is coming.” 9 Whenever the living creatures gave glory, honor,
and thanks to the one seated on the throne, who lives forever and ever, 10 the
twenty-four elders fell before the one seated there and worshiped the one who lives
forever and ever. They laid their crowns before the throne and said, 11 “You are
worthy, our Lord and God, to receive glory, honor, and power. You created
everything; by your will all things existed and were created.”

Revelation 5

The scroll with seven seals

1 I saw a scroll in the right hand of the one seated on the throne. It had writing inside
and on the back and was sealed with seven seals. 2 A mighty angel called out loudly,
“Who is worthy to open the scroll and break its seals?” 3 No one in heaven, on earth,
or beneath the earth could open the scroll or look into it. 4 I wept bitterly because no
one had been found worthy to open the scroll or look into it. 5 One of the elders told
me, “Stop weeping. Look! The Lion of Judah’s tribe, the Root of David, has won the
victory and can open the scroll and its seven seals.”

The Lamb receives the scroll

6 Then I saw a Lamb standing at the center, amid the throne and the four living
creatures and among the elders. It bore the marks of slaughter. It had seven horns
and seven eyes; the eyes are God’s seven spirits sent throughout the earth. 7 The
Lamb approached and took the scroll from the right hand of the one seated on the
throne. 8 When the Lamb took the scroll, the four living creatures and the
twenty-four elders bowed down before him, each holding a lyre and golden bowls
filled with incense. These are the prayers of God’s holy people. 9 They sang a new
song: “You are worthy to take the scroll and open its seals. You were slaughtered,
and with your blood you bought for God people from every tribe, language, people,
and nation. 10 You have made them a kingdom and priests serving our God, and they
reign on earth.”

The song to the Lamb and all creation’s worship

11 Then I looked and heard countless angels surrounding the throne, the living
creatures, and the elders—ten thousands upon ten thousands, and thousands upon
thousands. 12 They cried out loudly, “The Lamb who was slaughtered is worthy to
receive power, wealth, wisdom, might, honor, glory, and blessing!” 13 I heard every
creature in heaven, on earth, beneath the earth, and on the sea—all that is in
them—saying, “To the one seated on the throne and to the Lamb belong blessing,
honor, glory, and dominion forever and ever!” 14 The four living creatures said,
“Amen,” and the elders bowed down in worship.

Revelation 6

The first four seals and the riders

1 I watched as the Lamb opened the first of the seven seals. One of the four living
creatures called out with a voice like thunder, “Come!” 2 Then I saw a white horse.
Its rider held a bow, and he was given a crown. He rode out victorious, intent on
further conquest. 3 When the Lamb opened the second seal, I heard the second living
creature call, “Come!” 4 Another horse came out, fiery red. Its rider was given power
to take peace from the earth and make people slaughter one another. He was given a
great sword. 5 When the Lamb opened the third seal, I heard the third living creature
call, “Come!” Then I saw a black horse. Its rider held a pair of scales. 6 I heard what
sounded like a voice among the four living creatures: “A quart of wheat for a
denarius, and three quarts of barley for a denarius! But do not harm the oil and
wine.” 7 When the Lamb opened the fourth seal, I heard the fourth living creature
call, “Come!” 8 Then I saw a pale-green horse. Its rider was named Death, and Hades
followed him. They were given authority over a quarter of the earth, to kill by the
sword, famine, disease, and the earth’s wild beasts.

The fifth seal: the souls at the altar

9 When the Lamb opened the fifth seal, I saw beneath the altar the souls of those who
had been slaughtered for God’s word and for the testimony they had upheld. 10 They
cried out loudly, “Sovereign Lord, holy and true, how long will you wait to judge the
earth’s inhabitants and avenge our blood?” 11 Each of them received a white robe.
They were told to rest a little longer, until the full number of their fellow servants,
their brothers and sisters who would be killed as they had been, was reached.

The sixth seal: the world shaken

12 I watched as the Lamb opened the sixth seal. A great earthquake struck. The sun
turned black like coarse haircloth, and the whole moon turned blood-red. 13 The stars
fell from the sky to the earth, like unripe figs shaken from a fig tree by a powerful
wind. 14 The sky receded like a scroll rolling up. Every mountain and island was
displaced. 15 The earth’s kings, its nobles and military commanders, the rich and
powerful, and everyone else, enslaved or free, hid in caves and among the mountain
rocks. 16 They called to the mountains and rocks, “Fall on us! Hide us from the
presence of the one seated on the throne and from the Lamb’s wrath. 17 The great
day of their wrath has come. Who can withstand it?”

Revelation 7

The sealing of the hundred and forty-four thousand

1 After this I saw four angels standing at the earth’s four corners. They held back its
four winds so that no wind could blow on the land, the sea, or any tree. 2 I saw
another angel coming up from the east with the seal of the living God. He called out
loudly to the four angels who had been given power to harm the land and sea: 3 “Do
not harm the land, the sea, or the trees until we have marked the foreheads of our
God’s servants with his seal.” 4 I heard the number of those marked with the seal:
144,000 from all the tribes of Israel. 5 From the tribe of Judah, 12,000 were sealed;
from Reuben, 12,000; from Gad, 12,000; 6 from Asher, 12,000; from Naphtali,
12,000; from Manasseh, 12,000; 7 from Simeon, 12,000; from Levi, 12,000; from
Issachar, 12,000; 8 from Zebulun, 12,000; from Joseph, 12,000; and from Benjamin,
12,000 were sealed.

The great multitude before the throne

9 After this I saw a vast crowd that no one could count, from every nation, tribe,
people, and language. They stood before the throne and the Lamb, wearing white
robes and holding palm branches. 10 They cried out loudly, “Salvation belongs to our
God, seated on the throne, and to the Lamb!” 11 All the angels stood around the
throne, the elders, and the four living creatures. They fell facedown before the
throne and worshiped God, 12 saying, “Amen! Blessing, glory, wisdom, thanksgiving,
honor, power, and strength belong to our God forever and ever. Amen!”

Those who come out of the great tribulation

13 One of the elders asked me, “Who are these people in white robes, and where have
they come from?” 14 I replied, “Sir, you know.” He told me, “These are the people
coming out of the great tribulation. They have washed their robes and made them
white in the Lamb’s blood. 15 That is why they stand before God’s throne and serve
him day and night in his temple. The one seated on the throne will shelter them with
his tent. 16 They will never hunger or thirst again. The sun will not strike them, nor
will any scorching heat, 17 because the Lamb at the center of the throne will
shepherd them and lead them to springs of life-giving water. And God will wipe every
tear from their eyes.”

Revelation 8

The seventh seal and the prayers of the saints

1 When the Lamb opened the seventh seal, there was silence in heaven for about half
an hour. 2 I saw the seven angels who stand before God. They were given seven
trumpets. 3 Another angel came and stood at the altar with a golden censer. He was
given much incense to offer with the prayers of all God's holy people on the golden
altar before the throne. 4 The incense smoke rose from the angel's hand with the
prayers of God's holy people, into God's presence. 5 The angel took the censer, filled
it with fire from the altar, and hurled it to the earth. There were peals of thunder,
rumblings, flashes of lightning, and an earthquake.

The first four trumpets

6 The seven angels with the seven trumpets prepared to blow them. 7 The first angel
blew his trumpet. Hail and fire mixed with blood were hurled to the earth. A third of
the land burned up, along with a third of the trees and all the green grass. 8 The
second angel blew his trumpet. Something like a great blazing mountain was hurled
into the sea, and 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 The third angel blew his
trumpet. A great star, blazing like a torch, fell from the sky onto a third of the rivers
and onto the springs of water. 11 The star's name is Wormwood. A third of the water
turned bitter as wormwood, and many people died from the bitter water. 12 The
fourth angel blew his trumpet. A third of the sun, moon, and stars was struck and
darkened. There was no light for a third of the day, and the same was true of the
night. 13 Then I saw an eagle flying high overhead and heard it cry out, "Woe! Woe!
Woe to the earth's inhabitants when the remaining three angels blow their
trumpets!"

Revelation 9

The fifth trumpet: locusts from the abyss

1 The fifth angel blew his trumpet. I saw a star that had fallen from heaven to earth.
He was given the key to the shaft of the abyss. 2 He opened the abyss's shaft. Smoke
poured out like smoke from a great furnace, darkening the sun and the air. 3 Locusts
came out of the smoke onto the earth. They were given power like that of the earth's
scorpions. 4 They were told to spare the earth's grass, every green plant, and every
tree, and to harm only people without God's seal on their foreheads. 5 The locusts
were allowed to torment them for five months, but not to kill them. The pain was like
a scorpion's sting. 6 In those days people will seek death but will not find it. They will
long to die, but death will elude them. 7 The locusts looked like horses ready for
battle. On their heads were what looked like golden crowns, and their faces looked
human. 8 They had hair like women's hair and teeth like lions' teeth. 9 They had
breastplates like iron armor. Their wings roared like chariots drawn by many horses
charging into battle. 10 They had tails with stings like scorpions. Their power to harm
people for five months was in their tails. 11 Their king was the angel of the abyss,
named Abaddon in Hebrew and Apollyon in Greek. 12 The first woe has passed. Two
more woes are still to come.

The sixth trumpet: the army at the Euphrates

13 The sixth angel blew his trumpet. I heard a voice from the horns of the golden
altar before God, 14 saying to the sixth angel, who held the trumpet, "Release the
four angels bound at the great river Euphrates." 15 The four angels were released.
They had been kept ready for that very hour, day, month, and year, to kill a third of
humanity. 16 The mounted troops numbered two hundred million. I heard their
number. 17 This is how the horses and their riders appeared in my vision: they had
breastplates colored fiery red, deep blue, and sulfur yellow. The horses had heads
like lions, and fire, smoke, and sulfur poured from their mouths. 18 These three
plagues—the fire, smoke, and sulfur coming from their mouths—killed a third of
humanity. 19 The horses' power was in their mouths and their tails. Their tails were
like snakes with heads, with which they inflicted harm. 20 The people who survived
these plagues still did not turn away from what their hands had made. They kept
worshiping demons and idols of gold, silver, bronze, stone, and wood—idols that
cannot see, hear, or walk. 21 Nor did they repent of their murders, sorcery, sexual
immorality, or theft.

Revelation 10

The mighty angel and the seven thunders

1 I saw another mighty angel coming down from heaven, wrapped in a cloud, with a
rainbow over his head. His face was like the sun and his legs like pillars of fire. 2 He
held an open little scroll in his hand. He set his right foot on the sea and his left on
the land, 3 and called out in a loud voice like a roaring lion. At his cry, the seven
thunders spoke. 4 When the seven thunders spoke, I was about to write it down. But a
voice from heaven said, “Keep what the seven thunders said sealed up. Do not write
it down.” 5 The angel I had seen standing on the sea and land raised his right hand
toward heaven 6 and swore by the one who lives forever and ever, who created
heaven, earth, and sea and everything in them: “There will be no more delay. 7 When
the seventh angel is about to blow his trumpet, God’s mystery will be brought to
completion, just as he announced the good news to his servants the prophets.”

The little scroll: sweetness and bitterness

8 The voice I had heard from heaven spoke to me again: “Go and take the open scroll
from the hand of the angel standing on the sea and land.” 9 I went to the angel and
asked him for the little scroll. He said, “Take it and eat it. It will turn bitter in your
stomach, but in your mouth it will be sweet as honey.” 10 I took the little scroll from
the angel’s hand and ate it. It was sweet as honey in my mouth, but when I had eaten
it, my stomach turned bitter. 11 Then they told me, “You must prophesy again about
many peoples, nations, languages, and kings.”

Revelation 11

Measuring the temple

1 I was given a reed to use as a measuring rod and was told, “Get up and measure
God’s temple and the altar, and count those worshiping there. 2 Leave out the
temple’s outer court; do not measure it. It has been handed over to the nations, who
will trample the holy city for forty-two months.

The two witnesses

3 I will give my two witnesses authority to prophesy for 1,260 days, dressed 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 tries to harm them, fire comes from
their mouths and consumes their enemies. Anyone who tries to harm them must die
in this way. 6 They have power to shut the sky so that no rain falls during their
prophetic ministry. They also have power to turn the waters into blood and strike the
earth with every kind of plague as often as they wish. 7 When they have finished their
testimony, the beast that rises from the abyss will wage war against them, overcome
them, and kill them. 8 Their bodies will lie in the main street of the great city,
symbolically called Sodom and Egypt, where their Lord was also crucified. 9 For
three and a half days, people from many peoples, tribes, languages, and nations will
look at their bodies and refuse to let them be buried. 10 The earth’s inhabitants will
rejoice over their deaths and celebrate by exchanging gifts, because these two
prophets had tormented them. 11 But after those three and a half days, the breath of
life from God entered them, and they stood up. Those who saw them were terrified.
12 They heard a loud voice from heaven say, “Come up here!” They ascended to
heaven in a cloud while their enemies watched. 13 At that very hour a great
earthquake struck, and a tenth of the city collapsed. Seven thousand people died in
the earthquake. The survivors were terrified and gave glory to the God of heaven. 14
The second woe has passed. The third is coming soon.

The seventh trumpet

15 The seventh angel blew his trumpet. Loud voices in heaven proclaimed, “The
world’s kingdom now belongs to our Lord and his Messiah, and he will reign forever
and ever!” 16 The twenty-four elders seated on their thrones before God fell
facedown and worshiped him, 17 saying, “We thank you, Lord God Almighty, who is
and who was, because you have taken up your great power and begun to reign. 18
The nations raged, but your wrath has come. The time has come to judge the dead
and reward your servants the prophets, your holy people, and all who revere your
name, small and great, and to destroy those who destroy the earth.” 19 God’s temple
in heaven opened, and the ark of his covenant appeared within it. There were flashes
of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

Revelation 12

The woman, the child and the dragon

1 A great sign appeared in heaven: a woman clothed with the sun, with the moon
beneath her feet and a crown of twelve stars on her head. 2 She was pregnant and
cried out in the agony of labor. 3 Another sign appeared in heaven: a great fiery-red
dragon with seven heads, ten horns, and seven royal crowns on his heads. 4 His tail
swept a third of the stars from the sky and hurled them to the earth. The dragon
stood before the woman, ready to devour her child as soon as she gave birth. 5 She
gave birth to a son who is to rule all nations with an iron rod. Her child was snatched
up to God and his throne. 6 The woman fled into the wilderness to a place God had
prepared for her, where she would receive nourishment for 1,260 days.

War in heaven

7 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 could not prevail, and there was
no longer any place for them in heaven. 9 The great dragon was thrown down—the
ancient serpent called the Devil and Satan, who deceives the whole world. He was
hurled to the earth, and his angels were hurled down with him. 10 I heard a loud
voice in heaven proclaim, “Now have come our God’s salvation, power, and kingdom,
and the authority of his Messiah! The accuser of our brothers and sisters, who
accused them before our God day and night, has been thrown down. 11 They
overcame him through the Lamb’s blood and the message to which they bore
witness. They did not cling to life, even when faced with death. 12 So rejoice,
heavens, and all who dwell in them! But woe to the earth and sea: the devil has come
down to you in great fury, knowing his time is short.”

The pursuit of the woman and her offspring

13 When the dragon saw that he had been thrown to the earth, he pursued the
woman who had borne the son. 14 The woman was given the two wings of a great
eagle to fly to her place in the wilderness. There she would be nourished for a time,
times, and half a time, out of the serpent’s reach. 15 The serpent spewed water from
his mouth like a river after the woman, to sweep her away in its flood. 16 But the
earth came to the woman’s aid. It opened its mouth and swallowed the river the
dragon had spewed from his mouth. 17 Furious with the woman, the dragon went off
to wage war against the rest of her offspring—those who keep God’s commands and
hold to the testimony of Jesus.

Revelation 13

The beast from the sea

1 Then the dragon stood on the seashore. I saw a beast rising from the sea. It had ten
horns and seven heads, with ten royal crowns on its horns and blasphemous names
on its heads. 2 The beast looked like a leopard, with feet like a bear's and a mouth
like a lion's. The dragon gave it his power, his throne, and great authority. 3 One of
its heads looked as though it had been fatally wounded, but its deadly wound had
healed. The whole world followed the beast in amazement. 4 They worshiped the
dragon for giving the beast its authority. They also worshiped the beast, saying,
"Who can match the beast? Who can wage war against it?" 5 The beast was allowed
to speak arrogant boasts and blasphemies and to exercise authority for forty-two
months. 6 It opened its mouth to blaspheme God, slandering his name and his
dwelling—that is, those who dwell in heaven. 7 It was allowed to wage war against
God's holy people and overcome them. It was given authority over every tribe,
people, language, and nation. 8 All the earth's inhabitants whose names have not
been recorded since the world's foundation in the book of life belonging to the
slaughtered Lamb will worship the beast. 9 Anyone with ears should listen. 10
Whoever is destined for captivity will go into captivity. Whoever is to be killed by the
sword must be killed by the sword. This calls for endurance and faith from God's holy
people.

The beast from the earth and the number of its name

11 Then I saw another beast rising from the earth. It had two horns like a lamb, but it
spoke like a dragon. 12 It exercised all the first beast's authority in its presence and
made the earth and its inhabitants worship that beast, whose deadly wound had
healed. 13 It performed great signs, even bringing fire down from heaven to earth in
full view of people. 14 Through the signs it was allowed to perform in the beast's
presence, it deceived the earth's inhabitants. It told them to make an image honoring
the beast that had been wounded by the sword and lived again. 15 It was allowed to
give breath to the beast's image, so that the image could speak and have anyone who
refused to worship it put to death. 16 It forced everyone—small and great, rich and
poor, free and enslaved—to receive a mark on the right hand or the forehead, 17 so
that no one could buy or sell without the mark: the beast's name or the number of its
name. 18 Wisdom is needed here. Whoever has understanding should calculate the
beast's number, for it is a person's number. That number is 666.

Revelation 14

The Lamb and the hundred and forty-four thousand

1 Then I looked and saw the Lamb standing on Mount Zion. With him were 144,000
people who had his name and his Father's name written on their foreheads. 2 I heard
a sound from heaven like rushing waters and powerful thunder. It sounded like
harpists playing their harps. 3 They sang what sounded like a new song before the
throne, the four living creatures, and the elders. Only the 144,000 who had been
redeemed from the earth could learn that song. 4 These are the ones who have not
defiled themselves with women; they are virgins. They follow the Lamb wherever he
goes. They have been redeemed from humanity as the firstfruits offered to God and
the Lamb. 5 No lie was found on their lips. They are blameless.

The three angels' announcements

6 Then I saw another angel flying high overhead, with eternal good news to announce
to the earth's inhabitants—to every nation, tribe, language, and people. 7 He called
out loudly, "Fear God and give him glory, for the hour of his judgment has arrived.
Worship the one who made heaven, earth, the sea, and the springs of water." 8 A
second angel followed, declaring, "She has fallen! Babylon the great has fallen! She
made all the nations drink the wine of her unrestrained sexual immorality." 9 A third
angel followed them and called out loudly, "Anyone who worships the beast and its
image and receives a mark on their forehead or hand 10 will also drink the wine of
God's fury, prepared at full strength in the cup of his wrath. They will be tormented
with fire and sulfur in the presence of the holy angels and the Lamb. 11 The smoke of
their torment rises forever and ever. There is no rest, day or night, for those who
worship the beast and its image or receive the mark of its name." 12 This calls for
endurance from God's holy people, who obey his commandments and remain faithful
to Jesus. 13 Then I heard a voice from heaven say, "Write this: Blessed are those who
die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labors,
for their deeds accompany them."

The earth’s harvest and the winepress

14 Then I looked and saw a white cloud. Seated on it was someone like a son of man,
with a gold crown on his head and a sharp sickle in his hand. 15 Another angel came
out of the temple and called loudly to the one seated on the cloud, “Put your sickle to
work and reap! The time to reap has come; the earth’s harvest is ripe.” 16 The one
seated on the cloud swung his sickle over the earth, and the earth was harvested. 17
Another angel came out of the temple in heaven. He too had a sharp sickle. 18 Then
another angel came from the altar—the angel with authority over the fire. He called
loudly to the one with the sharp sickle, “Put your sharp sickle to work and gather the
grape clusters from the earth’s vine. Its grapes are ripe!” 19 The angel swung his
sickle across the earth and gathered the grapes from its vine. He threw them into the
great winepress of God’s fury. 20 The winepress was trodden outside the city. Blood
flowed from it as high as the horses’ bridles for a distance of 1,600 stadia.

Revelation 15

Those who overcame the beast and the song of Moses and the Lamb

1 Then I saw another great and astonishing sign in heaven: seven angels with the
seven final plagues, for through these God's fury reaches its completion. 2 I saw what
looked like a sea of glass mixed with fire. Beside it stood those who had overcome the
beast, its image, and the number of its name. They held harps given to them by God.
3 They sang the song of God's servant Moses and the song of the Lamb: "Your works
are great and marvelous, Lord God Almighty. Your ways are just and true, King of the
ages. 4 Who would not fear you, Lord, and honor your name? You alone are holy. All
the nations will come and worship before you, for your righteous acts have been
made known."

The seven bowls of wrath

5 After this I looked, and the sanctuary of the tent of testimony in heaven was
opened. 6 The seven angels with the seven plagues came out of the sanctuary. They
wore clean, shining linen and gold sashes around their chests. 7 One of the four living
creatures gave the seven angels seven gold bowls filled with the fury of God, who
lives forever and ever. 8 The sanctuary filled with smoke from God's glory and power.
No one could enter it until the seven angels' seven plagues had run their course.

Revelation 16

The first four bowls

1 Then I heard a loud voice from the temple telling the seven angels, “Go and pour
the seven bowls of God’s fury over the earth.” 2 The first angel went and poured his
bowl over the earth. Foul, painful sores broke out on the people who bore the beast’s
mark and worshiped its image. 3 The second angel poured his bowl into the sea. It
turned to blood like the blood of a dead person, and every living thing in the sea died.
4 The third angel poured his bowl into the rivers and springs, and their water turned
to blood. 5 I heard the angel of the waters say, “You are just, you who are and who
were, the Holy One, for bringing these judgments. 6 They shed the blood of your holy
people and prophets, and you have given them blood to drink. It is what they
deserve.” 7 Then I heard a voice from the altar say, “Yes, Lord God Almighty, your
judgments are true and just.” 8 The fourth angel poured his bowl over the sun, and
the sun was allowed to scorch people with fire. 9 People were scorched by the fierce
heat. They cursed the name of God, who has authority over these plagues, and
refused to repent and give him glory.

The fifth and sixth bowls; Armageddon

10 The fifth angel poured his bowl over the beast’s throne. Its kingdom was plunged
into darkness, and people bit their tongues in agony. 11 They cursed the God of
heaven because of their pain and sores, but they did not turn away from what they
had been doing. 12 The sixth angel poured his bowl over the great Euphrates River.
Its water dried up to prepare a route for the kings from the east. 13 I saw three
unclean spirits that looked like frogs coming out of the mouths of the dragon, the
beast, and the false prophet. 14 They are demonic spirits performing signs. They go
out to the kings of the whole world to gather them for battle on the great day of God
Almighty. 15 “Look! I am coming like a thief. Blessed is the one who stays awake and
keeps their clothes ready, so that they do not walk about naked and exposed to
shame.” 16 The spirits gathered the kings to the place called Armageddon in Hebrew.

The seventh bowl

17 The seventh angel poured his bowl into the air. A loud voice came from the throne
in the temple, declaring, “It is done!” 18 Lightning flashed, noises sounded, and
thunder rolled. Then came an enormous earthquake, unlike any since humanity first
lived on earth. So powerful and severe was the quake 19 that the great city split into
three parts and the cities of the nations collapsed. God remembered Babylon the
great and gave her the cup filled with the wine of his furious wrath. 20 Every island
fled away, and the mountains vanished. 21 Huge hailstones, each weighing about a
talent, fell from heaven onto people. They cursed God because the hailstorm’s
devastation was so severe.

Revelation 17

The woman on the scarlet beast

1 One of the seven angels with the seven bowls came and said to me, “Come. I will
show you the judgment on the great prostitute seated on many waters. 2 The earth’s
kings committed sexual immorality with her, and its inhabitants became drunk on the
wine of her immorality.” 3 He carried me away in the Spirit to a wilderness. There I
saw a woman seated on a scarlet beast covered with blasphemous names. It had
seven heads and ten horns. 4 The woman wore purple and scarlet and was adorned
with gold, precious stones, and pearls. In her hand she held a gold cup filled with
detestable things and the filth of her sexual immorality. 5 A name with a hidden
meaning was written on her forehead: “Babylon the great, mother of prostitutes and
of the earth’s detestable things.” 6 I saw that the woman was drunk on the blood of
God’s holy people and of those who bore witness to Jesus. I was utterly astonished at
the sight of her.

The mystery of the beast and the seven heads

7 The angel said to me, “Why are you astonished? I will explain the mystery of the
woman and the beast that carries her, with its seven heads and ten horns. 8 The
beast you saw once was, now is not, and is about to rise from the abyss and go to its
destruction. The earth’s inhabitants whose names have not been written in the book
of life since the world’s foundation will be astonished when they see the beast: it
once was, now is not, and will appear again. 9 This calls for a mind with wisdom. The
seven heads are seven hills on which the woman sits. 10 They are also seven kings:
five have fallen, one now rules, and the other has not yet come. When he comes, he
must remain for a short time. 11 The beast that once was and now is not is an eighth
king. It belongs to the seven and is headed for destruction. 12 The ten horns you saw
are ten kings who have not yet received a kingdom. They will receive royal authority
with the beast for one hour. 13 They share a single purpose and hand their power and
authority over to the beast. 14 They will wage war against the Lamb, but the Lamb
will defeat them, for he is Lord of lords and King of kings. Those with him are called,
chosen, and faithful.”

The waters, the horns and the judgment of the great city

15 He said to me, “The waters you saw, where the prostitute sits, represent peoples,
crowds, nations, and languages. 16 The ten horns you saw and the beast will turn
against the prostitute. They will leave her ruined and naked, devour her flesh, and
burn her up. 17 For God has put it into their hearts to carry out his purpose by
agreeing to hand their kingdom over to the beast until God’s words are fulfilled. 18
The woman you saw is the great city that rules over the kings of the earth.”

Revelation 18

Babylon’s fall and the call to come out

1 After this I saw another angel coming down from heaven with great authority. His
glory lit up the earth. 2 He called out in a mighty voice, “She has fallen! Babylon the
great has fallen! She has become a home for demons and a haunt for every unclean
spirit, every unclean bird, and every unclean, detested beast. 3 For all the nations
have been brought down by the wine of her unrestrained sexual immorality. The
earth’s kings committed sexual immorality with her, and its merchants grew rich
from her extravagant luxury.” 4 Then I heard another voice from heaven: “Come out
of her, my people, so that you do not take part in her sins or suffer her plagues. 5 Her
sins have piled up to heaven, and God has remembered her crimes. 6 Repay her as
she has repaid others. Give her double for what she has done. Prepare a double
portion for her in the cup she prepared. 7 Give her torment and grief to match the
glory and luxury she claimed for herself. In her heart she says, ‘I reign as a queen. I
am no widow, and I will never know grief.’ 8 That is why her plagues will arrive in a
single day: death, grief, and famine. She will be consumed by fire, for the Lord God
who has judged her is mighty.”

The lament of kings, merchants and seafarers

9 The earth’s kings who shared her sexual immorality and luxury will weep and
mourn for her when they see the smoke rising as she burns. 10 They will stand far
away, terrified of her torment, and say, “Alas, alas for the great city! Babylon, mighty
city, your judgment has come in a single hour!” 11 The earth’s merchants weep and
mourn for her because no one buys their cargo anymore: 12 gold, silver, precious
stones, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of fragrant wood,
objects of ivory, and objects made of the costliest wood, bronze, iron, and marble; 13
cinnamon, aromatic spice, incense, perfume, frankincense, wine, olive oil, fine flour,
wheat, livestock, sheep, horses, carriages, slaves, and human lives. 14 The fruit you
longed for is gone. All your luxury and splendor have vanished, never to be found
again. 15 The merchants who sold these goods and became rich through her will
stand far away, terrified of her torment. They will weep and mourn 16 and say, “Alas,
alas for the great city, dressed in fine linen, purple, and scarlet, and adorned with
gold, precious stones, and pearls! 17 In a single hour such great wealth has been
destroyed!” Every shipmaster, every sea traveler, the sailors, and all who earn their
living from the sea stood far away. 18 When they saw the smoke from her burning,
they cried out, “What city could compare with this great city?” 19 They threw dust on
their heads and cried out in grief, “Alas, alas for the great city! Everyone who owned
ships at sea grew rich through her wealth, and in a single hour she has been
destroyed!”

Heaven rejoices at the final fall

20 Rejoice over her downfall, heaven, and you holy people, apostles, and prophets!
God has judged her and vindicated your cause. 21 A mighty angel lifted a stone like a
huge millstone and hurled it into the sea. He said, “This is how violently Babylon, the
great city, will be thrown down, never to be found again. 22 No sound of harpists,
musicians, flute players, or trumpeters will ever be heard in you again. No artisan of
any trade will ever be found in you again. No mill will ever be heard grinding in you
again. 23 No lamplight will ever shine in you again. No bridegroom’s or bride’s voice
will ever be heard in you again. Your merchants were the earth’s powerful people,
and your sorcery deceived all the nations. 24 In her was found the blood of prophets
and God’s holy people, and of all who had been slaughtered on earth.”

Revelation 19

Hallelujah and the Lamb’s wedding supper

1 After this I heard what sounded like a great crowd in heaven crying out,
“Hallelujah! Salvation, glory, and power belong to our God. 2 His judgments are true
and just. He has judged the great prostitute who corrupted the earth with her sexual
immorality, and he has avenged his servants’ blood, holding her responsible.” 3 Again
they cried, “Hallelujah! The smoke from her rises forever and ever.” 4 The
twenty-four elders and the four living creatures fell down and worshiped God, who
was seated on the throne. They said, “Amen! Hallelujah!” 5 A voice came from the
throne: “Praise our God, all you who serve him and fear him, small and great alike.” 6
Then I heard what sounded like a great crowd, like rushing waters and powerful
thunder, declaring, “Hallelujah! The Lord God Almighty has taken up his reign. 7 Let
us rejoice and celebrate! We will give him glory, for the Lamb’s wedding has arrived,
and his bride has prepared herself. 8 She was granted bright, clean fine linen to
wear.” The fine linen represents the righteous deeds of God’s holy people. 9 He said
to me, “Write this: Blessed are those invited to the Lamb’s wedding feast.” Then he
added, “These are God’s true words.” 10 I fell at his feet to worship him, but he told
me, “Do not do that! I serve alongside you and your fellow believers who hold to the
testimony of Jesus. Worship God! The testimony of Jesus is the spirit that inspires
prophecy.”

The rider called Faithful and True

11 Then I saw heaven opened, and there was a white horse. Its rider is called Faithful
and True. He judges and wages war with justice. 12 His eyes are a flame of fire, and
many royal crowns are on his head. A name is written on him that only he knows. 13
He wears a robe dipped in blood, and his name is the Word of God. 14 The armies of
heaven followed him on white horses, dressed in clean, white fine linen. 15 A sharp
sword comes from his mouth to strike the nations. He will rule them with an iron rod.
He treads the winepress of God Almighty’s furious wrath. 16 On his robe and on his
thigh is written the name “King of kings and Lord of lords.”

The defeat of the beast and the false prophet

17 Then I saw an angel standing in the sun. He called loudly to all the birds flying
high overhead, “Come! Gather for God’s great feast, 18 to eat the flesh of kings,
commanders, warriors, horses and their riders—the flesh of everyone, free and
enslaved, small and great.” 19 I saw the beast, the earth’s kings, and their armies
gathered to wage war against the rider on the horse and his army. 20 The beast was
captured along with the false prophet, who had performed signs in its presence. With
those signs he had deceived the people who received the beast’s mark and worshiped
its image. Both were thrown alive into the fiery lake burning with sulfur. 21 The rest
were killed by the sword that came from the rider’s mouth, and all the birds ate their
fill of the dead bodies.

Revelation 20

The thousand years and the first resurrection

1 Then I saw an angel coming down from heaven with the key to the abyss and a
great chain in his hand. 2 He seized the dragon—the ancient serpent, who is the Devil
and Satan—and bound him for a thousand years. 3 The angel threw him into the
abyss, locked it, and sealed it over him to keep him from deceiving the nations until
the thousand years were over. After that he must be released for a little while. 4 Then
I saw thrones with people seated on them who had been given authority to judge. I
also saw the souls of those beheaded for the testimony of Jesus and for God's word,
and those who had refused to worship the beast or its image or receive its mark on
their foreheads or hands. They came to life and reigned with the Messiah for a
thousand years. 5 (The rest of the dead did not come to life until the thousand years
were over.) This is the first resurrection. 6 Blessed are those who share in the first
resurrection; they belong to God's holy people. The second death has no power over
them. They will be priests of God and of the Messiah, and they will reign with him for
a thousand years.

The final rebellion and the dragon's end

7 When the thousand years are over, Satan will be released from his prison. 8 He will
go out to deceive the nations at the earth's four corners—Gog and Magog—and
gather them for battle. They are as numerous as the sand by the sea. 9 They
advanced across the earth and surrounded the camp of God's holy people and the
beloved city. But fire came down from heaven and devoured them. 10 The devil who
had deceived them was thrown into the lake of burning sulfur, where the beast and
the false prophet already were. They will be tormented day and night forever and
ever.

The great white throne and judgment

11 Then I saw a great white throne and the one sitting on it. Earth and heaven fled
from his presence, and there was no place left for them. 12 I saw the dead, great and
small alike, standing before the throne. Books were opened, including another
book—the book of life. The dead were judged according to what they had done, as
recorded in the books. 13 The sea gave up its dead, and Death and Hades gave up
theirs. Each person was judged according to what they had done. 14 Then Death and
Hades were thrown into the lake of fire. The lake of fire is the second death. 15
Anyone whose name was not found in the book of life was thrown into the lake of fire.

Revelation 21

A new heaven, a new earth and the New Jerusalem

1 Then I saw a new heaven and a new earth. The first heaven and earth had passed
away, and the sea was gone. 2 I saw the holy city, the new Jerusalem, coming down
out of heaven from God, ready like a bride beautifully dressed for her husband. 3 I
heard a loud voice from the throne: “Look! God’s home is now among human beings.
He will live with them; they will be his peoples, and God himself will be with them. 4
He will wipe every tear from their eyes. There will be no more death, mourning,
crying, or pain. The old order has passed away.” 5 The one sitting on the throne said,
“Look! I am making everything new.” He added, “Write this down, for these words
are trustworthy and true.” 6 He told me, “These things have been accomplished. I am
the Alpha and the Omega, the beginning and the end. I will give anyone who is
thirsty water from the spring of life, free of charge. 7 Whoever overcomes will inherit
all this. I will be their God, and they will be my child. 8 But the cowardly and
unfaithful, those who practice detestable things, murderers, the sexually immoral,
sorcerers, idolaters, and all liars will have their portion in the lake of burning sulfur.
This is the second death.”

The bride-city and its measurement

9 Then one of the seven angels who held the seven bowls filled with the last seven
plagues came to me. He said, “Come! I will show you the bride, the Lamb’s wife.” 10
He carried me away in the Spirit to a great, high mountain. He showed me the holy
city Jerusalem, coming down out of heaven from God, 11 shining with God’s glory. Its
radiance was like a precious gemstone, like jasper clear as crystal. 12 The city had a
great, high wall with twelve gates and twelve angels at the gates. Inscribed on the
gates were the names of the twelve tribes of Israel: 13 three gates faced east, three
north, three south, and three west. 14 The city wall had twelve foundation stones,
bearing the names of the Lamb’s twelve apostles. 15 The angel speaking to me had a
gold measuring rod to measure the city, its gates, and its wall. 16 The city was laid
out as a square, as long as it was wide. He measured it with the rod: twelve thousand
stadia. Its length, width, and height were all equal. 17 He measured its wall at one
hundred forty-four cubits, using the ordinary human measure that the angel also
used. 18 The wall was built of jasper, and the city was pure gold, as clear as glass. 19
The foundation stones of the city wall were adorned with precious stones of every
kind. The first 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 The twelve gates were twelve pearls; each gate was made from a single
pearl. The city’s main street was pure gold, like transparent glass.

God and the Lamb as the city’s temple and light

22 I saw no temple in the city. The Lord God Almighty and the Lamb are its temple. 23
The city needs neither sun nor moon to shine on it. God’s glory gives it light, and the
Lamb is its lamp. 24 The nations will walk in its light, and the kings of the earth will
bring their splendor into it. 25 Its gates will never close during the day—and there
will be no night there. 26 The glory and honor of the nations will be brought into the
city. 27 Nothing unclean will ever enter it, nor anyone who does what is detestable or
false. Only those whose names are written in the Lamb’s book of life may enter.

Revelation 22

The river of life-giving water and the tree of life

1 Then the angel showed me a river of life-giving water, sparkling like crystal. It
flowed from the throne of God and the Lamb 2 down the middle of the city's main
street. On both sides of the river stood the tree of life, bearing twelve crops of fruit,
one each month. Its leaves were for healing the nations. 3 Nothing under a curse will
remain. The throne of God and the Lamb will be in the city, and his servants will
worship him. 4 They will see his face and bear his name on their foreheads. 5 There
will be no more night. They will need neither a lamp nor the sun, for the Lord God
will give them light. They will reign forever and ever.

The words are faithful and true

6 The angel told me, "These words are trustworthy and true. The Lord, the God of the
prophets' spirits, sent his angel to show his servants what must soon take place." 7
"Look! I am coming soon." Blessed is anyone who follows the prophetic words in this
book. 8 I, John, heard and saw all this. When I had heard and seen it, I fell at the feet
of the angel who had shown it to me, intending to worship him. 9 But he told me, "Do
not do that! I serve alongside you, your fellow prophets, and all who follow the words
of this book. Worship God!" 10 Then he told me, "Do not seal up the prophetic words
in this book. The time is near. 11 Let those who do wrong go on doing wrong, and
those who are filthy remain filthy. Let the righteous keep doing what is right, and the
holy remain holy."

Look, I am coming soon

12 "Look! I am coming soon. I bring the payment due, to repay each person for what
they have 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. They will have
the right to eat from the tree of life and enter the city through its gates. 15 Outside
are the dogs, those who practice sorcery or sexual immorality, murderers, idolaters,
and everyone who loves and practices deceit. 16 "I, Jesus, sent my angel to bear
witness to these things for you in the churches. I am David's root and descendant,
the bright morning star." 17 The Spirit and the bride say, "Come!" Let everyone who
hears say, "Come!" Let anyone who is thirsty come, and let anyone who wishes
receive the water of life without cost.

The warning and the final promise

18 I warn everyone who hears the prophetic words in this book: if anyone adds to
them, God will bring on that person the plagues described in this book. 19 If anyone
removes words from this prophetic book, God will remove their share in the tree of
life and the holy city described here. 20 The one who bears witness to all this says,
“Yes, I am coming soon.” Amen! Come, Lord Jesus! 21 May the grace of the Lord
Jesus be with everyone.

Reading notes

Reading notes · Matthew

Return to Matthew

Words attributed to Jesus

Burgundy marks words attributed to Jesus, including quotation within his teaching and explicitly reported words. Narration, other speakers, and editorial translation formulas are black. Attribution is not a claim of historical authenticity.

Textual signs

A dagger (†) after a verse number identifies a traditional reading absent from the adopted SBL Greek New Testament main text. These readings are retained in their familiar positions and identified in the closing reading notes. Other quotation marks and textual signs are preserved from the English text.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Verse numbers follow the established English corpus. Page numbers are continuous within each file; the editable document may paginate differently.

Traditional readings

Matthew 17:21, 18:11 and 23:14 are marked †. Their English is preserved from the qualified traditional-text entries in the research corpus. They are not presented as part of the adopted SBLGNT main text.

Attribution and narration

In Matthew 24:15, “let the reader understand” remains uncolored as an address to the reader. In 27:46, the cry and its supplied translation are colored, while the narrator’s “This means” remains uncolored.

Reported words

Matthew 26:75 recalls an earlier saying. In 27:43 and 27:63, hostile speakers quote words attributed to Jesus. The quoted words are colored; the speakers’ surrounding statements are not. The color records attribution in the narrative and does not verify the speakers’ claims.

Text and edition

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Source reference

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Reading notes · Mark

Return to Mark

Words attributed to Jesus

Burgundy marks words attributed to Jesus, including quotation within his teaching and explicitly recalled words. Narration, other speakers, and editorial translation formulas are black. Allegations explicitly labeled false testimony remain uncolored. Attribution is not a claim of historical authenticity.

Textual signs

A dagger (†) identifies a traditional reading absent from the adopted SBL Greek New Testament main text. In Mark, these five readings appear in separate labeled paragraphs after the associated section. The longer ending, 16:9–20, carries its own heading and textual-status notice.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Verse numbers follow the established English corpus. Page numbers are continuous within each file; the editable document may paginate differently.

Traditional readings

Mark 7:16, 9:44, 9:46, 11:26 and 15:28 are marked †. Their English is preserved from qualified traditional-text entries. They are not presented as part of the adopted SBLGNT main text.

The endings of Mark

The main narrative is printed through 16:8. The longer ending, 16:9–20, follows under its own heading and explicit status notice. SBLGNT prints it in double brackets; the label represents this status without changing the verse text. The distinct, unnumbered shorter ending belongs to the research volume’s appendix and is not joined to this continuous reader.

Speech and explanatory formulas

The glosses after Talitha koum (5:41), Corban (7:11), Ephphatha (7:34), and the cry at 15:34 are distinguished from the utterances. The supplied translations of the utterances are colored, while meaning and This means remain black. The Corban gloss, the narrator’s food explanation in 7:19, and the parenthesis in 13:14 remain black.

Recalled words and false testimony

The question repeated by the disciples in 5:31 and Peter’s recalled quotation in 14:72 are colored. The temple allegation at 14:58 remains black because 14:57–59 identifies it as false testimony. The same distinction applies to the allegation in Matthew 26:61; it is not adopted as a verified saying.

Text and edition

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Reading notes · Luke

Return to Luke

Words attributed to Jesus

Burgundy marks words attributed to Jesus, including the full telling of parables and explicitly recalled words. Narration, other speakers, and editorial introductions remain black. Attribution is not a claim of historical authenticity.

Textual signs

A dagger (†) identifies a traditional reading absent from the adopted SBL Greek New Testament main text. Luke 17:36 appears separately after its section; 23:17 remains in sequence with its dagger. Square brackets preserve qualifications already present in the adopted English text.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Verse numbers follow the established English corpus. Page numbers are continuous within each file; the editable document may paginate differently.

Traditional readings

Luke 17:36 and 23:17 are marked † and retain their qualified traditional-text status. Following the source structure, 17:36 appears separately after its section; 23:17 remains in sequence, with its dagger. Neither is presented as part of the adopted SBLGNT main text.

Square brackets and adopted readings

Single brackets in 22:19–20, 24:40, 24:51 and 24:52 preserve the adopted text’s qualification. The SBLGNT text used here includes 22:43–44, 23:34 and 24:12 without added brackets. Luke 9:55–56 and 24:36 retain their shorter adopted wording; no traditional speeches are supplied.

Speech and narration

The parenthesis in 7:29–30 remains black. Narration within the parable of the rich man and Lazarus, 16:19–31, belongs to Jesus’ telling and is colored; narrative introductions outside the parables remain black. In mixed-speaker verses, only the words attributed to Jesus are colored.

Recalled words

Peter’s remembered quotation in 22:61 and the saying recalled by the messengers in 24:7 are colored. The surrounding narratorial and messenger introductions remain black. The traditional saying at 17:36 is colored while its separate textual status remains explicit.

Text and edition

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Reading notes · John

Return to John

Words attributed to Jesus

Burgundy marks words attributed to Jesus, including explicitly repeated or reported sayings. Narration, other speakers, and explanatory formulas remain black. Color records attribution, including an explicitly attributed claim; it is not a judgment of historical authenticity.

Textual signs

A dagger (†) identifies John 5:4 as a traditional reading absent from the adopted main text. John 7:53–8:11 carries explicit notices preserving the double-bracket status of the adopted electronic source; the narrative resumes at 8:12.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Verse numbers follow the established English corpus. Page numbers are continuous within each file; the editable document may paginate differently.

Traditional reading at the pool

John 5:4 is marked † and retained in sequence as a qualified traditional reading. It is absent from the adopted SBLGNT main text. Its presence here is not presented as a main-text reading.

The qualified passage at 7:53–8:11

The adopted electronic SBLGNT source encloses this passage in double brackets. The reader retains all twelve verse positions, with explicit status notices at 7:53 and 8:1. The main narrative resumes at 8:12. The notices express the qualification while retaining the wording of this translation.

The conversation with Nicodemus

Here 3:3–21 is attributed to Jesus, with Nicodemus’s interruptions remaining black. The end of Jesus’ speech is uncertain. The later reflection at 3:31–36 remains black.

Reported words and different speakers

Explicitly repeated sayings are colored only within their boundaries. This includes the proverb at 4:44, the disciples’ quotations at 16:17–18, and the saying corrected at 21:23. At 19:21 only the priests’ attributed claim is colored, without treating it as a verified historical quotation. The heavenly voice at 12:28, Mary’s response at 20:16, and Peter’s answers in 21:15–17 remain black.

Text and edition

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Source reference

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Reading notes · Acts

Return to Acts

Words attributed to Jesus

Burgundy marks words attributed to Jesus, including explicitly recalled sayings. Narration, other speakers and reporting formulas remain black. Color identifies attribution, not the date when a saying was first spoken.

Textual signs

A dagger (†) identifies four qualified traditional readings absent from the adopted main text. Three occur in sequence; Acts 24:7 is presented in a separately labelled paragraph. The closing notes identify their Greek sources.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition; the final dismissal sentence in chapter 19 is included in 19:40. Page numbers are continuous within each file; the editable document may paginate differently.

Traditional readings

Acts 8:37, 15:34 and 28:29 are marked † in sequence. Acts 24:7 is presented separately after the accusation in 24:1–9. All four are absent from the adopted SBLGNT main text. Their inclusion preserves the qualified readings of this edition.

The separate reading at 24:7

The traditional wording at 24:7 belongs to a longer form of the accusation that also expands 24:6 and 24:8. Those neighboring expansions are not inserted into the main text. The main-text wording at 24:8 refers to Paul. A full stop closes the separately presented English excerpt.

Numbering at the end of chapter 19

Verse 19:40 includes the final sentence dismissing the gathering. That sentence is numbered 19:41 in some editions; it is retained in full here.

Different speakers and repeated sayings

Burgundy marks sayings attributed to Jesus, including Peter’s recollection at 11:16 and Paul’s quotation at 20:35. The questions of Saul and the reply of Ananias remain black. Other or unnamed heavenly voices are not automatically treated as Jesus speaking.

The accounts of Paul’s calling

The accounts in chapters 9, 22 and 26 retain their distinct wording. The short dialogue at 9:5–6 is not expanded from the traditional text. The saying about kicking against the goads appears at 26:14.

Text and sources

The main English text is an original translation from the SBL Greek New Testament, copyright 2010 by the Society of Biblical Literature and Logos Bible Software, licensed under CC BY 4.0. The qualified traditional readings at 8:37, 15:34 and 24:7 follow Scrivener 1894 as reproduced in the Robinson–Pierpont comparison; 28:29 follows Robinson–Pierpont 2005. Headings, punctuation and speech boundaries are editorial aids.

Source references

SBL Greek New Testament: https://sblgnt.com/ • License: https://creativecommons.org/licenses/by/4.0/ • Traditional Greek editions and comparison: https://byzantinetext.com/study/editions/robinson-pierpont/

Reading notes · Romans

Return to Romans

Words attributed to Jesus

This letter is presented as apostolic teaching. Scriptural quotations and statements about Christ are not automatically colored as direct words spoken by Jesus; no delimited direct saying is marked here.

Textual signs

A dagger (†) marks the qualified doxology at 14:24–26. Its heading and note identify its traditional status and alternate numbering. The closing blessing at 16:24 belongs to the adopted SBLGNT main text and is not marked as a supplement.

Reading and navigation

The contents link to all sixteen chapters. The doxology is numbered 14:24–26 here; its alternate numbering is 16:25–27. It appears only once. Chapter 16 ends at verse 24. Page numbers are continuous within each file; the editable document may paginate differently.

The doxology and its position

The qualified doxology appears at Romans 14:24–26 in this edition, following Robinson–Pierpont 2005. It corresponds to Romans 16:25–27 in editions that place it at the end of the letter. A dagger marks each verse. The doxology is absent from the adopted SBLGNT main text, although that edition prints it in its apparatus.

The closing blessing

Romans 16:24 is present in the adopted SBLGNT main text. It retains the established English translation without a dagger. The absence of the doxology from that main text must not be confused with the status of this blessing.

Apostolic argument and scriptural quotations

The letter’s questions, objections, scriptural citations and replies remain in their own wording. At 15:3 Paul applies a psalm to Christ; this edition does not present the citation as a newly narrated direct utterance by Jesus.

Text and sources

The principal English text is an original translation from the SBL Greek New Testament, copyright 2010 by the Society of Biblical Literature and Logos Bible Software, licensed under CC BY 4.0. The doxology is newly translated for the qualified supplement from The New Testament in the Original Greek: Byzantine Textform 2005, edited by Maurice A. Robinson and William G. Pierpont. Their text is released for unrestricted use; reproduction implies no doctrinal agreement by its editors or publisher with other publishers. Headings, punctuation and section boundaries are editorial aids.

Source references

SBL Greek New Testament: https://sblgnt.com/ • License: https://creativecommons.org/licenses/by/4.0/ • Robinson–Pierpont editions: https://byzantinetext.com/study/editions/robinson-pierpont/

Reading notes · 1 Corinthians

Return to 1 Corinthians

Words attributed to Jesus

Burgundy marks the delimited words of Jesus handed on by Paul at the Lord’s Supper in 11:24–25. Paul’s narrative, explanations and instructions remain black. A reference to the Lord’s authority alone does not establish the boundaries of a direct quotation.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. The closing notes explain the treatment of reported sayings.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Words at the Lord’s Supper

Only the words introduced as Jesus’ speech at 11:24 and 11:25 are colored. Paul’s account of taking and breaking the bread, his introduction to the cup, and his explanation at 11:26 remain black. The adopted text does not add broken or Take, eat to the saying about the body.

Commands handed on by Paul

At 7:10–11 Paul invokes the Lord’s authority concerning marriage; at 9:14 he reports the Lord’s provision for those who proclaim the good news. Neither passage delimits a verbatim quotation, so both remain uncolored.

Preserved argument and order

The wording and sequence of the adopted translation are retained, including the instructions in 14:34–35. Section headings assist reading; they do not replace the apostolic text or harmonize it with parallel accounts.

Text and edition

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Source reference

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Reading notes · 2 Corinthians

Return to 2 Corinthians

Words attributed to Jesus

Burgundy marks the Lord’s answer to Paul at 12:9. The surrounding appeal and Paul’s response remain black. Scriptural citations and references to divine authority are not automatically treated as direct sayings by Jesus.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Three differences in verse numbering are explained in the closing notes.

Reading and navigation

The contents link to all thirteen chapters. Verse 11:32 includes the escape often numbered 11:33; verse 13:12 includes both greetings, and the final blessing is 13:13 here. All wording is retained. Page numbers are continuous within each file; the editable document may paginate differently.

Numbering at the end of chapter 11

The account of Paul being lowered in a basket is included in 11:32. It is numbered 11:33 in the established English research corpus and in other editions. Both sentences are retained without rewording.

The final greetings and blessing

Verse 13:12 combines the invitation to greet one another with a holy kiss and the greetings from all God’s people. Some editions number these greetings 13:12 and 13:13 and the final blessing 13:14. Here the blessing is 13:13. The difference concerns verse boundaries, not missing text.

The reply concerning grace

At 12:9 only the answer about grace and power is colored. Paul’s introductory words and his decision to boast in weakness remain black. The adopted Greek says power without an expressed my before it; the established translation preserves that distinction.

Text and edition

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Source reference

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Reading notes · Galatians

Return to Galatians

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Paul’s voice and scriptural citations

Paul’s account of revelation at 1:11–16 is not presented as a quoted speech by Jesus. His words to Peter at 2:14 and his later appeal remain apostolic speech. Scriptural citations, including the command to love one’s neighbor at 5:14, remain within the letter’s argument.

The course of the letter

The source’s section order is retained from the opening defense of the good news to the final appeal concerning the cross and the new creation. The headings do not add parallel Gospel wording to Paul’s text.

Text and edition

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Reading notes · Ephesians

Return to Ephesians

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

Square brackets around in Ephesus at 1:1 retain the qualification in the adopted Greek source. Other quotation marks and textual signs preserve the established English wording. No separately inserted traditional verse is added.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

The address at 1:1

The words in Ephesus are enclosed in square brackets, following the qualification in the adopted Greek text. The reader retains both the words and their brackets; the title of the letter is unchanged.

Prayer, praise and exhortation

The opening blessing, prayers and teaching about Christ retain the established translation and section order. They are not treated as speeches by Jesus. The quotation beginning Wake up at 5:14 remains a citation within the letter’s exhortation.

Household instruction

The sequence of 5:21–6:9 is preserved without deleting, rearranging or harmonizing the instructions. Headings aid navigation while the full wording remains available to the reader.

Text and edition

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Source reference

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Reading notes · Philippians

Return to Philippians

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

The example of Christ

The passage at 2:5–11 is retained as the letter’s account of Christ’s humility and exaltation. It is not colored as a direct utterance by Jesus. Paul’s prayers, personal reports and exhortations also remain black.

The shape of the letter

The sequence of thanksgiving, news from imprisonment, exhortation, travel plans and gratitude follows the letter.

Text and edition

The English is an original translation. Its principal Greek base is the SBL Greek New Testament, copyright 2010 by the Society of Biblical Literature and Logos Bible Software, licensed under CC BY 4.0. Headings and section boundaries are editorial aids.

Source reference

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Reading notes · Colossians

Return to Colossians

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Teaching about Christ

The account of Christ at 1:15–20 remains the letter’s proclamation, not a direct quotation spoken by Jesus. The description of reconciliation, the warnings and the household instructions retain their original order and wording.

Chapter boundaries

The instruction to masters remains at 4:1, followed by the exhortations to prayer and wise speech. Section divisions help navigation without moving the text between chapters.

Text and edition

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Source reference

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Reading notes · 1 Thessalonians

Return to 1 Thessalonians

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

A word of the Lord

At 4:15 Paul introduces teaching by a word of the Lord. The passage does not delimit a direct quotation; 4:18 is explicitly the pastoral encouragement to comfort one another. The complete passage remains uncolored.

Hope and encouragement

The dead in Christ, the living, the gathering and the call to encourage one another retain the established English wording. No additional timetable or Gospel harmonization is inserted.

Text and edition

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Source reference

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Reading notes · 2 Thessalonians

Return to 2 Thessalonians

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Apostolic teaching about the Lord’s coming

The teaching in chapters 1–2 remains the letter’s own exposition and exhortation. It is not marked as a delimited direct speech by Jesus. The descriptions of the lawless one and what restrains retain the established translation.

Work and correction

The instructions in chapter 3 preserve both the call to work and the direction to admonish a disobedient person as a fellow believer. The closing greeting and blessing remain complete.

Text and edition

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Source reference

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Reading notes · 1 Timothy

Return to 1 Timothy

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Scripture and testimony

The two citations at 5:18 remain quotations introduced as Scripture. The reference at 6:13 to Christ’s confession before Pontius Pilate supplies no quoted words here. Neither passage is expanded from Gospel parallels or colored as a newly delimited saying by Jesus.

The entrusted charge

The instructions on prayer, leadership, care for widows and the use of wealth preserve the established English wording and the source’s section order.

Text and edition

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Source reference

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Reading notes · 2 Timothy

Return to 2 Timothy

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Remembering Christ

The remembrance of Jesus Christ at 2:8 and the trustworthy saying at 2:11–13 remain part of the letter’s apostolic teaching. No direct speech by Jesus is delimited here, and the saying remains uncolored.

The final charge

The charge to proclaim the word, the account of the completed race, the personal instructions and the final blessing retain their full wording and sequence.

Text and edition

The English is an original translation. Its principal Greek base is the SBL Greek New Testament, copyright 2010 by the Society of Biblical Literature and Logos Bible Software, licensed under CC BY 4.0. Headings and section boundaries are editorial aids.

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Reading notes · Titus

Return to Titus

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Teaching and quotation

The letter’s instructions and its accounts of grace and salvation remain apostolic teaching. The quotation at 1:12 is attributed to a Cretan speaker, not to Jesus; it remains black with its surrounding explanation.

Grace and good works

The passages at 2:11–14 and 3:3–8 retain the established translation and remain in their source sections. Headings do not replace or shorten the argument.

Text and edition

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Source reference

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Reading notes · Philemon

Return to Philemon

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

The appeal for Onesimus

The complete personal appeal is retained in its own wording, including the request to receive Onesimus as a beloved brother and Paul’s undertaking concerning any debt. Paul’s appeal is not colored as a saying by Jesus.

A single letter

This brief letter presents Paul’s appeal for Onesimus.

Text and edition

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Reading notes · Hebrews

Return to Hebrews

Words attributed to Jesus

Burgundy marks Scripture explicitly voiced by Christ in 2:12–13 and 10:5–9. These are quotations attributed to him within the letter’s argument, not separately narrated Gospel events. Introductions, explanations and quotations assigned to other speakers remain black.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Scripture voiced by Christ

At 2:12–13 and 10:5–9 the argument places words of Scripture in Christ’s mouth. The quoted words are colored as speech attributed to him within this letter. The color does not identify these passages as reports of a separately narrated Gospel event.

The boundaries of the quotations

At 2:12–13 the introductory phrases remain black. At 10:5–7 the quotation continues across the verse divisions; at 10:8–9 only the repeated quoted words are colored. The author’s introductions and explanations remain black.

Other speakers

Words addressed by God to the Son, words introduced as the Holy Spirit’s speech, other divine quotations and the author’s exhortations remain black. They are not assigned to Jesus merely because they refer to him or use the title Lord.

Text and attribution

The reader presents all thirteen chapters without adding an author’s name to the letter.

Text and edition

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Reading notes · James

Return to James

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Exhortation and Scripture

The commands, examples and scriptural citations remain part of the letter’s own argument. Similarities to Jesus’ teaching are not expanded into Gospel quotations or colored as directly spoken words by him.

The course of the letter

All five chapters are retained, from the greeting to the twelve tribes through the closing instruction about restoring a person who has wandered from the truth.

Text and edition

The English is an original translation. Its principal Greek base is the SBL Greek New Testament, copyright 2010 by the Society of Biblical Literature and Logos Bible Software, licensed under CC BY 4.0. Headings and section boundaries are editorial aids.

Source reference

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Reading notes · 1 Peter

Return to 1 Peter

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Christ’s suffering and proclamation

The accounts at 2:21–25 and 3:18–22 describe Christ’s action. The proclamation to the spirits is reported without its words being quoted. These passages remain black; no speech is supplied from outside the letter.

Instruction and testimony

The instructions, scriptural citations and final testimony retain their complete wording and order, including the passage on baptism and the closing greetings.

Text and edition

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Reading notes · 2 Peter

Return to 2 Peter

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

The voice on the holy mountain

At 1:17–18 the quoted voice speaks to the Son and is associated with God the Father. It remains black as a different speaker. At 1:14 the Lord Jesus Christ’s disclosure is reported without quoted words, so no saying is reconstructed.

Prophecy and expectation

The warnings about false teachers, the discussion of the Lord’s day and the closing exhortation retain the established text. Headings do not add a timetable or resolve questions beyond the wording.

Text and edition

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Source reference

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Reading notes · 1 John

Return to 1 John

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Message and commandment

The message heard from him, the command to love and the testimony concerning Christ remain the letter’s teaching. No separately delimited direct utterance by Jesus is introduced or reconstructed from the Gospel of John.

The witnesses at 5:7–8

The adopted main text names the Spirit, the water and the blood. The expanded wording about heavenly witnesses found in some later forms of the passage is not part of the adopted text and is not inserted into this reader.

The closing exhortation

The complete final chapter is preserved, including the discussion of prayer and sin and the final warning against idols.

Text and edition

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Reading notes · 2 John

Return to 2 John

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Truth, love and teaching

The elder’s greeting, command to love and warning concerning deceivers remain the letter’s own discourse. References to Christ and his teaching do not delimit a direct saying by Jesus.

A complete short letter

Near the end of the letter, the elder expresses his wish to speak face to face.

Text and edition

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Source reference

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Reading notes · 3 John

Return to 3 John

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

People and testimony

The accounts concerning Gaius, Diotrephes and Demetrius retain their complete wording. They remain the elder’s testimony and instructions, with no direct speech assigned to Jesus.

The final verse

The final wish for peace and greetings are numbered as verse 15 here, rather than being joined to verse 14.

Text and edition

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Source reference

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Reading notes · Jude

Return to Jude

Words attributed to Jesus

The letter is presented as apostolic teaching. Its prayers, scriptural citations and statements about Christ are not automatically colored as direct words spoken by Jesus. No delimited direct saying is marked in this book.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter. PDF bookmarks also link to each section. Numbering follows this reading edition. Page numbers are continuous within each file; the editable document may paginate differently.

Speakers within the letter

At verse 9 the rebuke is spoken by Michael. At verses 14–15 the prophecy is attributed to Enoch; at verses 17–18 the remembered warning belongs to the apostles. These quotations remain black and are not reassigned to Jesus.

The final praise

The closing doxology is retained in full at verses 24–25. Its words are praise offered to God, not a direct speech by Christ.

Text and edition

The English is an original translation. Its principal Greek base is the SBL Greek New Testament, copyright 2010 by the Society of Biblical Literature and Logos Bible Software, licensed under CC BY 4.0. Headings and section boundaries are editorial aids.

Source reference

SBL Greek New Testament: https://sblgnt.com/ • License: https://creativecommons.org/licenses/by/4.0/

Reading notes · Revelation

Return to Revelation

Words attributed to Jesus

Burgundy marks speech attributed to Jesus. Probable attributions and the uncolored voice at 4:1 are explained in the reading notes. At 22:7 only the opening promise is colored. Narration, other speakers and the answering prayer at 22:20 remain black.

Textual signs

This reader follows the adopted Greek main text without a separately inserted traditional verse. Quotation marks and other textual signs retain the established English wording. Headings and paragraph divisions are reading aids.

Reading and navigation

The contents link to every chapter, and PDF bookmarks also link to each section. Source position 13:1 includes the sentence numbered 12:18 in the adopted English corpus; no wording is lost or repeated. Page numbers run continuously within each file; the editable document may paginate differently.

Speech and attribution

Burgundy marks these passages: 1:11; the direct speech in 1:17–20; the messages in chapters 2–3; 16:15; 22:7a, 12–13, 16; and the promise within 22:20. Attributions at 1:11, 22:7 and 22:12–13 are probable rather than explicitly named at the transition.

The voice at 4:1

The trumpet-like voice recalls the earlier voice, but it is not explicitly named as Christ here. Its words are left uncolored.

The closing dialogue

Only the promise in 22:7a is colored; the blessing in 7b remains the narrator’s comment in the adopted English. Including the blessing in Christ’s speech is another possible boundary. At 22:20 the promise is colored, while the introductory testimony and the answering Amen and prayer remain black. The voices of the angel, the Spirit, the bride and the hearer are not merged with Jesus’ speech.

The boundary of chapters 12 and 13

The sentence carried as 12:18 in the adopted English corpus is printed at the beginning of source position 13:1, before the description of the beast. Both English units are present once. This preserves the reading edition’s numbering without losing or duplicating text.

Textual limits

The reader retains the adopted Greek text’s shorter form at 1:11 and its ending at 22:21. Familiar expansions are not imported from other editions. References to the Lord God or the one seated on the throne are not automatically colored as speech by Jesus.

Reading this vision

Headings preserve the source’s section order and serve as navigation. They do not impose a historical timetable or identify the book’s symbols with contemporary people or events.

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Revelation 22:7 — alternative speech boundary

UBS separates the speakers at Revelation 22:7; SIL recommends Jesus for both parts. This edition retains its provisional split: the promise is colored and the blessing is not. The Greek does not identify the speaker at this point.