

The Chiastic Word

New Testament

with Commentary

Luis Alberto Castro

Copyright © 2024 by Luis Alberto Castro

The Chiastic Word New Testament with Commentary is made available to you under the terms of the Creative Commons *Attribution-ShareAlike 4.0 International* License. Canonical URL:

<https://creativecommons.org/licenses/by-sa/4.0/>

The Chiastic Word uses the abbreviation *CHI* when it is quoted in the Commentary, Notes, and the “Articles and Resources” companion book.

You are free: to **share**, copy, and redistribute the material in any medium or format, and to **adapt**, remix, transform and build upon the material under the following terms:

- **Attribution**—You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.
- **ShareAlike**—If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.

A free downloadable PDF version of this Bible is available at:

<https://chiasticbible.com>

ISBN 979-8-9917380-0-2

Chiastic Bible Publishers

Contents

Introduction	i	1 Timothy	494
Matthew	1	2 Timothy	502
Mark	91	Titus	508
Luke	143	Philemon	512
John	225	Hebrews	514
Acts	290	James	536
Romans	366	1 Peter	544
1 Corinthians	397	2 Peter	552
2 Corinthians	427	1 John	557
Galatians	448	2 John	564
Ephesians	459	3 John	565
Philippians	470	Jude	566
Colossians	477	Revelation	568
1 Thessalonians	484	Notes on	627
2 Thessalonians	490	Differences	728

INTRODUCTION [↵]

Among modern-day Bible translations, *The Chiastic Word* is **unique**, **uncommon**, and **unorthodox**. It is unique in its formatting—*chiastic*. It is uncommon in its textual basis—the Majority Text (MT). And, it is unorthodox in its translation philosophy—historic Adventism. As such, this Bible is unlikely to interest the majority of Christians, given that: (a) they will find *chiastically* formatted text difficult to read, (b) they will be uncomfortable reading anything other than Critical Text based Bible translations (which includes most modern versions), and (c) they are unwilling to look at or be challenged by anything outside their creedal perspective. Explained further, this Bible is characterized by:

1. **Unique formatting.** The biblical text is formatted in *chiastic* structures (explained below). Further, book outlines and sectional headings are inserted as an aid to the reader, which are not part of the biblical text and not intended for oral reading.
2. **Uncommon textual basis.** This translation is based on the Byzantine **Majority Text** (MT) family of Greek manuscripts, over and above the Nestle-Aland/UBS text, also known as the Critical Text (CT). Differences between the MT and CT are referenced in the body of the text and explained in a separate section (“*Translatable Differences*”) at the end of this Bible.
3. **Unorthodox translation philosophy.** You can rightly assume that this Bible has translation *bias* as, arguably, all translations do. I do not deny having been raised a Seventh-day Adventist (SDA), and having a strong belief in the Fundamental Principles of the church (up through the 1914 SDA Yearbook). Be aware that this pre-1915 Adventist theology is “unorthodox” relative to other Christian faiths, and even modern-day Adventism. If this is a non-starter for you, then so be it. Otherwise, be prepared to face theological views totally unfamiliar and even at odds to what you believe.

Definition of *chiasm*. A *chiasm* (also called a *chiasmus*) is a literary device in which a sequence of words, phrases, sentences, paragraphs, or sections are presented and then repeated in reverse order. The result is a “mirror” effect as the ideas are “reflected” back in a passage. Each idea is connected to its “reflection” by a repeated word, often in a related form. The term *chiasm* comes from the Greek letter chi, which looks like our letter X.

The structure of a *chiasm* is usually expressed through a series of letters, each letter representing a new idea. For example, the structure ABBA refers to two ideas (A and B) repeated in reverse order (B and A). Often, a *chiasm* includes another idea in the middle of the repetition: ABXBA. In this structure, the two ideas (A and B) are repeated in reverse order, but a third idea is inserted before the repetition (X). By virtue of its position, the insertion is emphasized. Typically, the “reflected” letters, of a *labelled chiasm* are marked with apostrophes (such as B’ and A’). For example,

{1 John 3:9}

A. No one **born of God**

|

B. commits **sin**;

|

X. for **God’s seed** abides in him,

B’. and he cannot **sin**

A’. because he is **born of God**.

Chiastic layers. Another characteristic of chiasms is that there can be chiasms within chiasms, like the peeling of an onion. You will find many examples of this in the body of the text in this Bible.

Chiastic benefits. Chiastic structures are helpful in the following ways:

1. **Mnemonic device.** The reversal of sounds in a chiasm creates euphony and rhythm which can be memorable. Thus, it serves as an aid to memorization and in teaching and sermon presentation.
2. **Clarity.** The comparison and contrast resulting from mirroring the elements of a passage helps give unity and clarity to the meaning of a passage.
3. **Context.** A chiasm is *cohesive and resonant*. When all the parts are *connected*, then they are all of a whole and, therefore, the context is better understood.
4. **Truthfulness.** A chiasm serves to communicate and reinforce truth. One study has shown that esthetically pleasing expressions, particularly those in a chiastic structure, evoke stronger feelings of truthfulness.^a

^a “*Beauty and truth, truth and beauty: Chiastic structure increases the subjective accuracy of statements,*” Canadian Journal of Experimental Psychology, Vol 76(2), June, 2022, 144-155

Authenticity

The Chiastic Word is not an original translation from the Greek but is **derived** from a set of English translations based on the Byzantine **Majority Text** family of Greek manuscripts. They include the following:

- **Byzantine Text Version.** An English version translated and compiled by Robert Adam Boyd, ISBN 979-8-84726-292-7, published in 2021. This New Testament translation is based on *The New Testament in the Original Greek: Byzantine Textform 2018* by Robinson and Pierpont.
- **World English Bible (WEB).** An English translation created by volunteers with oversight by Michael Paul Johnson and deemed complete in 2020. The New Testament portion of this version is based on the Byzantine Majority Text.
- **^aTextus Receptus Bibles.** An online resource listing the text of most of the Textus Receptus Bibles in parallel, including the KJV.

As noted, this Bible is heavily reliant on English translations based on the Byzantine Majority Text (MT) over and above the Nestle-Aland/UBS text (NU), also known as the Critical Text (CT). The reason behind this decision came down to an understanding of the superiority of the Majority Text. The readily available online article, *The Case for Byzantine Priority*, by Maurice A. Robinson and William G. Pierpont, was persuasive. The other major factor is the understanding that the two primary manuscripts in the Critical Text family, *Codex Vaticanus* and *Codex Sinaiticus*, are not as authentic as most believe them to be.

Earliest manuscripts. Advocates of the Critical Text claim to have the earliest and most reliable Greek manuscripts of the New Testament, namely *Codex Vaticanus* and *Codex Sinaiticus*, which are dated to the 4th century. However, this is *merely* based on someone's opinion, not on verifiable scientific data. It turns out, no chemical or radiometric dating methods have ever been performed (or allowed to be performed) on the two most important Greek manuscripts of the Critical Text family. We have only the word of **paleographers** to rely on.

Who are **paleographers**? They are individuals devoted to the study of ancient writing systems in order to decipher and date historical documents. Which is to say, they *look* at the manuscripts and guess at their age. Can **paleographers** be fooled? The answer is yes and spectacularly

^a See: <https://textusreceptusbibles.com/Interlinear>

so. Codex 2427 is perfect example of this, whose text is extremely similar to *Codex Vaticanus*. Codex 2427 was claimed to be quite ancient and of great importance in the Critical Text line of manuscripts until through *chemical* testing it was found to be a forgery. In 2009, *Science Daily* reported:

“A biblical expert at the University of Chicago, Margaret M. Mitchell, together with experts in micro-chemical analysis and medieval bookmaking, has concluded that one of the University Library’s most enigmatic possessions is a forgery.”

When the discovery of Codex 2427 was first announced in 1945, Ernest Colwell, a Bible scholar of the University of Chicago, said it preserved the Gospel of Mark, “in a more primitive form than any other known manuscript.” It was so highly valued that if you have a Bible translated between 1993 and 2011, the Gospel of Mark was based in part on this, now disgraced, manuscript.

With regard to *Codex Sinaiticus*, the online *Codex Sinaiticus Project* confirms that no chemical analysis has ever been performed on the inks of this manuscript:

“The *Codex Sinaiticus* inks have never been chemically characterized, and the type and proportions of ingredients mixed together have never been determined. Therefore, the composition of the writing media can only be roughly guessed by observing their visible characteristics and their degradation patterns.” ^a

Questions on authenticity. In recent years, meaningful evidence has surfaced to suggest that *Codex Sinaiticus* is a forgery. See, *Who Faked the “World’s Oldest Bible”?* David W. Daniels, ISBN 978-0-75891-3838. Also, in the case of *Codex Vaticanus*, the presumed 4th century dating has been questioned by no less than the head of Western Heritage Collections, British Library, Dr. Scot McKendrick, who oversaw the online *Codex Sinaiticus Project* (codexsinaiticus.org). In his own words, “When you look at it [i.e. *Codex Vaticanus*], as a manuscript expert, although you know that people tell you that it’s a 4th century manuscript, actually it looks like a 15th century manuscript.” ^b And a quote from another scholar, “In short, we cannot be certain of the exact date nor the place of origin of *Codex Vaticanus*, nor, in spite of scholarly efforts, can its history before

^a https://codexsinaiticus.org/en/project/conservation_ink.aspx

^b This quote is found toward the end of the movie, “*A Lamp in the Dark: The Untold History of the Bible*,” from Exploration Films.

the fifteenth century be traced.”^a

In contrast, the Byzantine family of Greek manuscripts lacks these issues. It does not depend on one or two primary manuscripts, but on a super-majority set of manuscripts, numbering well over 5,000 manuscripts in total (some place it as high as 5,840). The greater consistency among these manuscripts as compared to the Critical Text manuscripts is also a big plus.

Internally inconsistent. The two primary manuscripts in the Critical Text family, *Codex Vaticanus* and *Codex Sinaiticus*, are largely known for their disagreements with each other. In fact, it is easier to find two consecutive verses in which they differ than in which they agree. According to Herman C. Hoskier^b, there are, without counting errors of iotacism, 3,036 textual variations between Vaticanus and Sinaiticus in the text of the Gospels alone (i.e. Matthew: 656, Mark: 567, Luke: 791, and John: 1022). There is nearly one disagreement for every verse of the Gospels (which has 3779 verses). Thus, one must conclude that one of these two manuscripts is clearly wrong in at least 3,036 places.

Check your translation. How do you know you are using a Bible translation that comes from either the Majority Text or Critical Text? The answer is that most translations will tell you in the Preface or Introduction to the Bible. Another way is to look at a telltale verse. The simplest one to remember and use is Luke 4:4, when Jesus was tempted by the devil in the wilderness. This is how it generally reads in each family of translations,

- *Luke 4:4* (Majority Text): And Jesus answered him, “It is written, ‘Man shall not live by bread alone, **but by every word of God.**’”
- *Luke 4:4* (Critical Text): And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’”

As you can see, the Critical Text does not include the full quote that Luke references from Deuteronomy 8:3. This is the telltale sign—*omissions*. In fact, the Critical Text is largely known for its omissions. In some cases, a word or two; in others, a phrase or a verse; and, in the most extreme, an entire section—fortunately, there are only two of those. Just to

^a J. Neville Birdsall, “The Codex Vaticanus: Its History and Significance,” in Scot McKendrick and Orlaith A. O’Sullivan (eds.), *The Bible as Book: The Transmission of the Greek Text* (London: The British Library; New Castle, DE: Oak Knoll Press, 2003), pp. 33–41.

^b Herman C. Hoskier, *Codex B and its Allies*, Bernard Quaritch, London 1914.

get an idea on how prevalent this is, in the Gospel of Matthew alone, the Critical Text contains well over 300 translatable differences (many of which are *omissions*) as compared to the Majority Text. These differences are documented as bracketed numerical references in the body of the text and detailed in the “Translatable Differences” section at the end of this Bible. *Omissions* are shown using the “--- CT” format.

Translation bias

No Bible translation is free from translation bias. Even committees of well-intentioned Bible translation institutions manifest biases. Invariably, they bring cherished dogmas, creedal teachings, cultural upbringing, and blind spots into the translation; sometimes knowingly, but more often than not, unknowingly.

Despite the sincere declarations of an unbiased approach by the translators, the evidence points to the contrary. The best example of this is in the translation of the Greek word *pneuma*. *Pneuma* has a *neuter* gender—neither *masculine* nor *feminine*, but *neuter*. *Pneuma* is an “it”. Yet, translators rarely translate it as such.

Translation bias with *pneuma* (“spirit”). The authors of the New Testament, from Peter to Paul and everyone else in between, often changed the gender of articles, adjectives, and pronouns that referred to a *neuter* word—if that neuter word referred to a person. However, although there were many opportunities to do so, and although it was allowed by the rules of Greek grammar, **New Testament writers never changed from *neuter* to *masculine* when referring to the spirit of God.** They always referred to the spirit as “it” or “which”, never “he” or “whom.”

Yet, that is what translators do and have done seemingly forever. They use “he” or “whom” when they should be using “it” or “which” when referring to the spirit. The justification for this is, of course, creedal. (The KJV translation does occasionally translate it correctly, but not consistently.)

My translation breaks from this creedal tradition and takes the rare and unorthodox approach of attempting to faithfully translate “spirit” as a *neuter* word throughout, just as the authors of the New Testament intended it to be. For a full discussion on this issue, see “*Translation of pneuma*” in the “Articles and Resources” section (available as a separate book).

Transliterations

A *transliteration* (as opposed to a translation) is when a translator takes a word in one language (i.e. Greek) and adjusts it a little to make it look and sound more like another language (i.e. English). There are many examples in the New Testament, such as *apostolos* (Greek) to *apostle* (English) and *aggelos* (Greek) to *angel* (English).

Paraclete. Less familiar and less frequently used, is the transliteration of the word *parakletos* (Greek) to *Paraclete* (English) by a handful of translators. *The Chiastic Word* takes this approach with the Greek word *parakletos*. Unfortunately, most translators translate *parakletos* inconsistently, which led me to choose this transliteration.

The Greek word *parakletos* only occurs five times in the New Testament (i.e. John 14:16, 26; 15:26; 16:7, and 1 John 2:1), and is only used by the apostle John. Yet, most translators will translate *parakletos* one way in the Gospel of John and another way in the first letter of John. You would think John intended *parakletos* to have the same meaning throughout, but the translators (with few exceptions), thought otherwise. However, rather than enter the debate on how it should be translated, I took the easy way out and left it untranslated by using the *Paraclete* transliteration. I *did* write a lengthy note, in the notes section for the gospel of John, on how I believe it should be understood, but that's my own personal view which you can choose to agree with or not.

Matters of Orthography

The use of italics. At times it seemed appropriate to *add* words, not present either in the original English translation or the Greek. In these cases, *italicizing* was employed. This practice may not have been thorough or consistent enough, but I felt that something was better than nothing. It would at least assist the reader on where the more apparent “enhancements” were made. Admittedly, *adding* words to the original text is risky business, and can lead the reader to confusion or worse, false interpretations. However, in order to provide clarity (in my judgment), I felt the risk was worth taking.

Pronouns referring to God. *The Chiastic Word* follows the traditional approach (which includes the KJV) of not capitalizing pronouns that refer to God.

The name of God. The tetragrammaton יהוה transliterated as YHVH (or YHWH) occurs 6,828 times in the Hebrew Bible and is the most common

name for God in the Old Testament. The first occurrence is found in Genesis 2:4. Another important reference is Exodus 3:14 which explains the meaning of the name. There is debate as to the “V” in the tetragrammaton being a “V” or whether it should be a “W” as in YHWH instead of YHVH. The debate also extends to the pronunciation of the name. Since vowels did not exist in the original Hebrew, we cannot be certain as to the correct pronunciation.

As a result of the work of the Hebrew scholar Dr. Nehemia Gordon^a and others on this subject, I have come to favor the view that “Yehovah” is the correct spelling and pronunciation of the tetragrammaton. This pronunciation places the emphasis on the last syllable, “Ye-ho-vAh.”

However, there is no direct translation or even transliteration of the tetragrammaton in the Greek New Testament. Whenever an Old Testament reference contains the term, the New Testament writers use the Greek term *kurios* (“Lord”) instead. For example, when Psalm 110:1 is quoted in the New Testament, it generally is translated as follows (using Luke 20:42 as an instance):

Luke 20:42: For David himself says in the Book of Psalms, “**The Lord said to my Lord**, ‘Sit at My right hand,

The above is an accurate translation of the NT Greek. However, the phrase, “The Lord said to my Lord,” is not an accurate quote of the Psalm in Hebrew. Something gets lost in the translation. What gets lost is the meaning of the term “Lord”. Someone unfamiliar with the original quote in Hebrew will not know which “Lord” is speaking to which “Lord”.

Only if you understand the Hebrew will you know that the first “Lord” is YHVH, the God of the Old Testament, and the second “Lord” is *Adoni* which simply means “Lord”. Therefore, in violation of fidelity to the original Greek of the New Testament, the better translation (for the benefit of the modern reader) is:

Luke 20:42 (version 2): For David himself says in the Book of Psalms, “**Yehovah said to my Lord**, ‘Sit at My right hand,

However, I chose not to do this. As a compromise, whenever the NT Greek reads *kurios* (“Lord”) for an Old Testament **quote** that references the tetragrammaton, *The Chiastic Word* translates it as “The Lord [Yehovah]” instead. This is an effort to be faithful to the Greek, while at the same time alerting the reader that in this case it should be understood as Yehovah and not the Lord Jesus Christ or some other Lord.

^a <https://www.nehemiaswall.com/>

The Mythological Septuagint (LXX)

The Septuagint (also known as LXX) is a Greek version of the Hebrew Bible (or Old Testament), including the Apocrypha, *claimed* to have been made for Greek-speaking Jews in Egypt in the 3rd and 2nd centuries BC and adopted by the early Christian churches. The operative word here is “*claimed*”.

The facts are that there is no extant manuscript evidence of the existence of a Septuagint before Christ (BC). Anything we have, claiming to be the Septuagint, comes centuries *after* Christ. Today, when you purchase a copy of the Septuagint, what you are getting is an edited version of a combination of manuscripts dated many centuries *after* Christ. They are largely taken from: *Codex Vaticanus*, *Codex Sinaiticus* and *Codex Alexandrinus*; all of which are in the Alexandrian (i.e. Egyptian) family of Greek New Testament manuscripts.

Moreover, the story of the origins of the Septuagint is so bizarre that it can rightly be called a fabrication, mythological and propaganda. The book, *Did Jesus Use The Septuagint?*, David W. Daniels, ISBN 978-0-75891-1698, covers much of this history.

Which came first? It is popularly claimed that the Septuagint came before the NT and that the writers of the NT used and quoted from the Septuagint. However, given that the historical evidence speaks to the contrary—that there never was a BC Septuagint—then how is it that many of the quotes found in the NT are so similar to the Septuagint? The answer is simple: Rather than the NT writers copying from the Septuagint; in reality, it is the other way around. It was the composers of the Septuagint that copied from the NT. Given that it was a common practice back in the day, with the writers of the many other apocryphal books of that era, this should not be surprising at all.

If this is the case, is there any internal evidence? Yes, there is. One striking example is found in Luke 4, which is discussed in detail in the video, “Did Jesus Read From the Septuagint in Luke 4?” from GraceLife-Bible, (tinyurl.com/bdz3n3rv), duration 40:57.

Not relied upon. Given the Septuagint’s history, *The Chiastic Word* does not regard the Septuagint as a reliable Greek translation of the Hebrew Old Testament and is, therefore, largely ignored when the translation of Old Testament quotes found in the New Testament are evaluated. The unreliability of the Septuagint is made evident in the reading of 2 Peter 1:19, discussed in detail in the notes section of 2 Peter.

“Unorthodox” Translation

Notable differences between *The Chiastic Word* and what many would consider an “orthodox” translation of the Bible are given below.

Topic	Comments
<i>pneuma</i> (“spirit”, <i>neuter</i>)	Greek grammar. In keeping with the rules of grammar, pronouns are never changed from <i>neuter</i> to <i>masculine</i> when they refer to the spirit of God. Also, the article “the” is not added when it is not present in the Greek, with few exceptions, in which case it is <i>italicized</i> . This is discussed in detail in the Articles and Resources section under “Translation of <i>pneuma</i> ”
Gehenna (G1067)	Transliteration. <i>Gehenna</i> refers to an actual location outside of Jerusalem which Jesus used to symbolize the Final Judgment. Most translators interpret it to mean “hell.” Discussed in detail in Matthew 5:22 in the “ Notes on Matthew ” section.
<i>Sheol</i> (<i>Hades</i> [G86] in the Greek)	Hebrew idiom. The NT Greek uses <i>Hades</i> , which refers to <i>Sheol</i> in the OT (see Job 17:16; Isaiah 38:10). <i>Sheol</i> is the state of being dead. It is not the Greek concept of <i>Hades</i> .
<i>porneia</i> (G4202)	Transliteration. This Greek word is left untranslated because no single English word can cover its fuller meaning. Discussed in detail in relation to Matthew 5:32 under “ Notes on Matthew ”
<i>Paraclete</i>	Transliteration. The Greek word is <i>parakletos</i> . Discussed in detail in John 14:16 under “ Notes on John ”
<i>lasciviousness</i> (G766)	Not a common term. Morally unrestrained, prone to (<i>sexual</i>) assault, unbridled lust
Matthew 28:19	Emendation. The traditional reading of Father, Son, and Holy Spirit is emended to read “in my name.” Discussed in (great) detail on Matthew 28:19 under “ Notes on Matthew ”
John 1:1-18	Alternate reading. The <i>logos</i> of John’s prologue has historically been misunderstood and mistranslated. This is discussed in detail in both the inline commentary and “ Notes on John ”
<i>aiōn</i> [G165], <i>aiōnios</i> [G166], and <i>aidios</i> [G126]	Typically translated as <i>eternal</i> and also <i>world</i> or <i>eon</i> . Discussed in detail in Matthew 25:46 under “ Notes on Matthew ”. In the text these Greek words are placed as inline references: [<i>aiōn</i>], [<i>aiōnios</i>], and [<i>aidios</i>]

Form and Function

Finally, *The Chiastic Word* has much **form** (or structure), but there is little discussion of **function**. By function, I mean the purpose or meaning behind the structure.

Unexplored territory. Beyond the intrinsic benefits of chiastic structures as discussed at the beginning of this introduction, *The Chiastic Word* says little about the *meaning* or function behind the form. A minor attempt is found in the Sermon on the Mount commentary, where “The Beatitudes” (Matt. 5:3-10) at the beginning of the sermon is compared to the parallel section “The Two Ways” (Matt. 7:13-29) at the end. However, beyond this minor attempt in this passage and a few elsewhere, a fuller discussion of function in this translation is largely left unexplored.

DNA structure. In some ways, what *The Chiastic Word* presents can be compared to the DNA structure in the physical world in the study of biology. In 1953, James Watson and Francis Crick proposed a detailed model of DNA's structure based on data from Rosalind Franklin and others. Their model included the idea that DNA is a double helix with two complementary strands that run in opposite directions and are held together by hydrogen bonds. This was its structure (or **form**). Yet the structure of the DNA molecule was only the beginning of understanding. It has taken decades of study and research after this discovery to determine its true **function** in living cells.

Challenge. In the same way, the discovery of the **form**, as I have attempted to convey in *The Chiastic Word*, is only the beginning. God *must* have had intentionality when he inspired the writers to compose the Scriptures in this way. That is to say, beyond an understanding of *the words* of the text, I believe there could very well be meaning to its structure. This is my challenge to you as you read *The Chiastic Word*: as you seek to understand the essential *salvific message* of the Word of God and contemplate its **form**, that you also attempt to determine its **function**.

“It is the glory of God to conceal things,
but the glory of kings is to search things out.”
— *Proverbs 25:2* —

Matthew

Outline [\[↶\]](#) [\[↴\]](#) [\[Notes\]](#)

Chapters

{1-4}	I. Nativity and Early Ministry
{5-7}	II1. Sermon on the Mount
{8-9}	II2. Jesus <i>acts</i> with Authority
{10}	III1. Instructions to the Apostles
{11-12}	III2. Unbelief of Israel
{13}	IV1. Parables of the Kingdom
{14-17}	IV2. Unbelief and Little Faith
{18}	V1. Life in the Church
{19-22}	V2. The Way to Jerusalem
{23-25}	VI. Little Apocalypse
{26-28}	VII. Passion and Resurrection

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 1-4} I. Nativity and Early Ministry

- {1:1-17}. . . . I-1. Genealogy of Jesus Christ
- {1:18-25} . . . I-2. [Shall name him Jesus](#)
- {2:1-12} I-3. [Wise men; the Star; Bethlehem](#)
- {2:12-23} . . . I-4. [The flight to Egypt](#)
- {3:1-17}. . . . I-5. [John the Baptist](#)
- {4:1-11}. . . . I-6. [Jesus tempted in the wilderness](#)
- {4:12-25} . . . I-7. [Jesus begins his ministry](#)

{1:1-17}^a I-1. Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the **son of David**, the **son of Abraham**.

{1:2-6} [*Jesus' patriarchal ancestry*]

² **Abraham** begat Isaac, who begat Jacob, who begat Judah and **his brothers**; ³ Judah begat Perez and Zerah (**by Tamar**). Perez begat Hezron, ⁴ who begat Ram, who begat Amminadab, who begat Nahshon, ⁵ who begat Salmon, who begat Boaz (**by Rahab**). Boaz begat Obed (**by Ruth**), and Obed begat Jesse, ⁶ who begat **David the king**.

{1:6-11} [*Followed by Jesus' kingly ancestry*]

David ^[1]the king begat Solomon (**by the wife of Uriah**). ⁷ Solomon begat Rehoboam, who begat Abijah, who begat ^[2]Asa, ⁸ who begat Jehoshaphat, who begat Joram, who begat Uzziah, ⁹ who begat Jotham, who begat Ahaz, who begat Hezekiah, ¹⁰ who begat Manasseh, who begat ^[3]Amon, who begat Josiah, ¹¹ who begat Jechoniah and **his brothers**, at the time of the **exile to Babylon**.

{1:12-17} [*Finally, Jesus' post-exile ancestry*]

¹² After the **exile to Babylon**, Jechoniah begat Shealtiel, ¹³ who begat Zerubbabel, who begat Abiud, who begat Eliakim, ¹⁴ who begat Azor, who begat Zadok, who begat Achim, ¹⁵ who begat Eliud, who begat Eleazar, who begat Matthan, who begat Jacob. ¹⁶ And Jacob begat **Joseph the husband of Mary**, of whom was born Jesus, who is called Christ.

¹⁷ So all the generations **from Abraham** to David are fourteen generations, and **from David** to the exile to Babylon fourteen generations, and **from the exile to Babylon** to the Christ fourteen generations.

^a 1:1-17:—cf. Lk 3:23-38

Commentary

{1:2-15} Although there are many kings in this genealogy, only David is mentioned as “the king”. This occurs twice in v.6. Also of note, between Joram and Uzziah (v.8), there are three unmentioned kings; namely, Ahaziah, Joash, and Amaziah.

{1:3-6} “**by Tamar... by Rahab... by Ruth... by the wife of Uriah.**” The fact that Matthew mentions these four women and not the four great ancestral mothers of the nation of Israel (Sarah, Rebecca, Leah and Rachel) is surprising to say the least. Moreover, these four women are of various reputations; mostly, morally questionable in character. Why did Matthew do this? The answer is in the phrasing itself and as a backdrop to the circumstances of Jesus’ own birth. Several important men in Jesus’ genealogy were birthed “*by*” (Greek, *ek*) these questionable women, just as Jesus was birthed “*by*” a virgin (v.23) who was impregnated “*by* holy spirit” (v.18). The idea that Jesus came into existence “*by* holy spirit” moves the narrative from the “natural” to the supernatural. Joseph, Mary’s husband to be, did not and could not have come to this understanding without special revelation (v.20) and then, in good conscience, go forward with his marriage to Mary.

The procreation of Jesus “*by* holy spirit” is the culmination of the history of Israel that began with Abraham who fathered the promised seed, Isaac, through the miraculous conception and birth *by* his barren wife, Sarah. At the same time, however, Jesus’ birth was a new reality. He would both be the **Son of Man** and the **Son of God** (Matthew 3:17) and, because of his adoption by Joseph in the royal lineage, the **Son of David**.

{1:17} “**fourteen generations.**” David’s name in Hebrew, which uses letters as numbers, adds up to fourteen (“*DVD*”=4+6+4=14). Some suggest this is the reason Matthew grouped the generations into threefold fourteens—to present this as a type of Jesus’ *kingly* heritage. Note that in order for the count of fourteens to work, one needs to *exclude* David’s name from the count of the second list and count Jechoniah *twice*—at the end of the second list and at the beginning of the third (vv.11-12).

As can be seen, both David and Jechoniah serve as transition figures in the genealogy. They are a kind of bridge from one period of history to the next. This must also be true of Jesus, who comes at the end of the third and final list. Like David and Jechoniah, Jesus ends one era and inaugurates the next. Jesus Christ thus becomes the culmination of Israel’s history and at the same time the beginning of the new Christian era. Ultimately, Jesus becomes the end of history at the “end of the age” (Matthew 13:39-40, 49; 24:3).

{1:18-25}^a 1-2. Shall name him Jesus [\[e\]](#)

¹⁸ Now the **birth of Jesus Christ** took place in this way. When his mother Mary had been betrothed to Joseph, **before they came together**, she was found to be with child by holy spirit.

¹⁹ Her husband Joseph, being righteous and not willing to shame her publicly, **intended to divorce her privately**.

²⁰ But as he thought about these things, behold, an angel of the Lord [*Yehovah*] appeared to him in a dream and said, “Joseph, Son of David, do not be afraid to receive Mary as your wife, for the child that is **conceived in her is by holy spirit**.”

²¹ She will give birth to a son, and you **shall name him Jesus**, for he will save his people from their sins.”

²² All this took place to fulfill what the Lord [*Yehovah*] had spoken through the prophet: ²³ “Behold, the virgin will conceive and give birth to a son, and they will name him Immanuel,” which means, “**God with us**.” [ISAIAH 7:14]

²⁴ When Joseph awoke from his sleep, he did as the angel of the Lord [*Yehovah*] commanded him. **He took his wife**,

²⁵ but **knew her not** until she had given **birth** to ^[4]her firstborn son. And he **named him Jesus**.

Commentary

{1:18} “**by holy spirit**.” *Lit.* “by spirit holy” (*ek pneumatos hagiou*). The article “the” is missing. In its context, it is the genitive of origin, thus the translation “by”. Also in v.20.

{1:21} “**Jesus, for he will save his people**.” *Yeshua*, the Hebrew name for Jesus, is the shortened version of *Yehoshua* (“Joshua”). *Yeshua* and *Yehoshua* have the same meaning in Hebrew, which is “Yehovah saves”. Interestingly, the late Hebrew translation of Matthew (c. 1385 AD) has a shortened version of this clause which reads, “*Yeshua for Yoshia*”. *Yoshia* means “he will save” in Hebrew. Thus, “*Yeshua for Yoshia*” means “*Yehovah saves for he will save*”.

^a 1:18-25:—cf. Lk 2:1-7

{2:1-12}^a 1-3. Wise men; the Star; Bethlehem [e]

2 After Jesus was born in Bethlehem of Judea, in the days of **Herod** the king, behold, **wise men from the east arrived** in Jerusalem,

² saying, “Where is the child who has been born king of the Jews? For we **saw his star** in the east and have come to **worship** [*proskyneō*] **him**.”

³ When **Herod the king** heard this, he was troubled, and all Jerusalem with him. ⁴ So he assembled all the chief priests and scribes of the people, and **inquired of them where the Christ was to be born**.

⁵ They told him, “In **Bethlehem** of Judea, for so it is written by the prophet, ⁶ ‘But you Bethlehem, land of Judah, are by no means least among the rulers of Judah; for from you will come a ruler who will shepherd my people Israel.’ ” [MICAH 5:2] ⁷ Then Herod secretly called the wise men and ascertained from them what time the star had appeared. ⁸ He sent them to **Bethlehem**

and said, “**Go search diligently for the child**, and when you have found him, bring me word so that I too may come and worship [*proskyneō*] him.” ⁹ They listened to **the king** and went on their way,

and behold, **the star** that they had seen in the east went before them until it came and stopped over the place where the child was. ¹⁰ When they **saw the star**, they rejoiced with exceedingly great joy. ¹¹ As they came into the house and [¹⁵]saw the child with Mary his mother, they fell down and **worshiped** [*proskyneō*] **him**. Then they opened their treasures and offered him gifts: gold, frankincense, and myrrh.

¹² And **being warned in a dream** not to return to Herod, **they departed for their own country** by another way.

^a 2:1-12:—cf. Lk 2:8-20

{2:12-23} 1-4. The flight to Egypt [\[e\]](#)

¹² And being warned in a dream not to return to **Herod**, they departed for their own country by another way.

¹³ After they were gone, behold, **an angel of the Lord** [*Yehovah*] appeared to Joseph in a dream, saying, “**Rise, take the child and his mother** and flee to Egypt, and stay there until I tell you, for Herod is about to seek the child, to destroy him.” ¹⁴ So Joseph rose, took the child and his mother by night, and departed for Egypt,

¹⁵ where he stayed until the death of Herod. This was to **fulfill** what the Lord [*Yehovah*] had said through the **prophet**: “Out of Egypt I called my son.” [HOSEA 11:1]

¹⁶ When **Herod** saw that he had been **fooled** by the wise men, he was greatly enraged and sent men to kill all the boys in Bethlehem and in its vicinity who were two years old and under, according to the time that he had ascertained from the wise men.

¹⁷ Then what had been spoken by Jeremiah the **prophet** was **fulfilled**: ¹⁸ “A voice was heard in Ramah, ^[6]wailing, weeping, and great lamentation, Rachel weeping for her children, and she would not be comforted, because they are no more.” [JER. 31:15]

¹⁹ After Herod died, behold, **an angel of the Lord** [*Yehovah*] appeared in a dream to Joseph in Egypt, ²⁰ saying, “**Rise, take the child and his mother**, and go to the land of Israel, for those who sought the life of the child are dead.” ²¹ So Joseph rose, took the child and his mother, and went to the land of Israel.

²² But when he heard that Archelaus was reigning over Judea instead of his father **Herod**, he was afraid to go there. And being warned in a dream, he withdrew to the district of Galilee ²³ and came and dwelt in a town called Nazareth, so that what had been spoken by the prophets might be fulfilled: “He will be called a ^aNazarene.”

^a 2:23 Nazarene—*Netzer* meaning “branch” is the root word of Nazareth. By living in Nazareth Jesus was called a Nazarene or by extension, *Branch* [Isaiah 11:1], thus fulfilling the prophecy.

{3:1-17}^a 1-5. John the Baptist [4]

3 In those days John the Baptist came preaching in the wilderness of Judea, ² “Repent, for the kingdom of **heaven** has drawn near.” ³ This is the one who was spoken of by Isaiah the prophet, who said, “The **voice** of one crying out in the wilderness, ‘Prepare the way of the Lord [*Yehovah*]; make his paths straight.’ ” [ISAIAH 40:3]

⁴ Now John wore a garment of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. ⁵ Then Jerusalem was going out to him, and so were all **Judea** and all the region around the **Jordan**. ⁶ They were being **baptized by him** in the ^[7]**Jordan**, **confessing their sins**.

⁷ But when John saw many of the Pharisees and Sadducees coming to **his baptism**, he said to them, “You brood of vipers, who warned you to flee from the **coming wrath**?

⁸ Produce ^[8]**fruit consistent with repentance**. ⁹ And do not think that you can say to yourselves, ‘We have Abraham as our father,’ for I tell you that God is able from these stones to raise up children to Abraham. ¹⁰ Even now the axe is laid at the root of the trees. Every tree therefore that does not produce good **fruit** is cut down and thrown into the **fire**.

¹¹ “**I baptize** you in water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. **He will baptize** you in ^[9]holy spirit. ¹² His winnowing fork is in his hand, and he will thoroughly clean out his threshing floor and gather his wheat into the barn, but the chaff he will burn up with **unquenchable fire**.”

¹³ Then Jesus came from Galilee to the **Jordan** to John, to be **baptized by him**. ¹⁴ But John tried to prevent him, saying, “I need to be baptized by you, and do you come to me?” ¹⁵ But Jesus answered him, “Permit it for now, for thus it is fitting for us to **fulfill all righteousness**.” Then John permitted him. ¹⁶ After **being baptized**, Jesus immediately went up from the water. And behold, the heavens were opened ^[10]to him, and he saw the spirit of God descending like a dove and alighting on him.

¹⁷ And behold, a **voice** from **heaven** said, “This is my beloved Son, in whom I am well pleased.”

^a 3:1-17:—cf. Mark 1:2-11; Luke 3:1-22; John 1:19-34

Word meaning

Baptize. The word “baptize” comes from the Greek *baptizo* [G907] which means: to immerse, to submerge, or to plunge into. If the intent was to sprinkle or pour water over an individual, two entirely different Greek words would have been used, namely: *cheo* (pouring) or *rantizo* (sprinkling).

Commentary

John the Baptist immersed his converts in the waters of the Jordan River. “They were being baptized by him *in the Jordan*” (Matthew 3:6). When John baptized Jesus, “Jesus immediately went up *from the water*” (Matthew 3:16). It is evident that this was a baptism of immersion *in the waters* of the Jordan River. John the Baptist did not take a bucket of water *from* the Jordan and sprinkle or pour water over the individual. It was done *in the Jordan* River by baptism—i.e. literally, by immersion.

John may have been directed or inspired to baptize in and *through* the waters of the Jordan as a replay of the Israelites entering the Promised Land under Joshua’s leadership (Joshua 3:2-4). Therefore, symbolically, John was having the people pass *through* the waters of the Jordan to renew their commitment to the God of Israel and usher in the kingdom of the promised Messiah.

Also, that it was by immersion meant that it was a symbolic act of purification and *cleansing* that the Jews well understood from their traditional practices of purification. John’s message was a “baptism of repentance for the forgiveness of sins” (Luke 3:3; Acts 19:4) which foreshadowed the *cleansing* from sin that the Messiah would provide.

3:11 “in water.” The Greek for this phrase is *εν hydati*. The preposition *εν* [G1722] is most often translated as “**in**” (1,902x) but can also mean: by (163x), with (140x), among (117x), at (113x), on (62x), through (39x), or *miscellaneous* (264x) depending on the context. Given that baptism—by definition—is by immersion then baptizing “*in water*” is the best translation.

Visualize what John was doing. He was *not* baptizing at the edge of the river, but *in the river*. A believer of John had to *enter the river* to be baptized. Once the believer reached John, who was *in the river*, John would immerse him (i.e. baptize him) *in the water*.

3:11 “in holy spirit.” The parallel to John the Baptist baptizing “in water” is the phrase “in holy spirit” which John prophesied would be done by the coming Messiah. The Greek phrase for “in holy spirit” is *εν pneumatī hagio* (lit. “in spirit holy”). Note that the article “the” is missing in the original Greek. It is not “in *the* holy spirit” but “in holy spirit.” The baptism that Jesus was to provide to his believers was full immersion *in* holy spirit.

{3:16-17} EGW on Jesus’ baptism. Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct **from the Father issues the light of his glory**. The heavens were opened, and **beams of glory** rested upon the Son of God **and assumed the form of a dove**, in appearance like burnished

gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." **The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work.** Notwithstanding the Son of God was clothed with humanity, yet **Jehovah, with his own voice, assures him of his sonship with the Eternal.** In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son. {[RH January 21, 1873, par. 5](#)}

{4:1-11}^a 1-6. Jesus tempted in the wilderness [\[e\]](#)

4 Then Jesus was led up into the wilderness by the spirit to be tempted by the devil.

[*To turn stones into bread: Appeal to the flesh*]

² After fasting for forty days and forty nights, he was hungry. ³ Then the tempter came up ^[11] to him and said, "If you are the Son of God, command these stones to become bread." ⁴ But Jesus answered, "It is written, '**Man shall not live by bread alone, but by every word that comes from the mouth of God.**'" [DEUT. 8:3]

[*To jump from the temple: Appeal to pride and popularity*]

⁵ Then the devil took him to the holy city, set him on the pinnacle of the temple, ⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and, 'In their hands they will bear you up, so that you do not strike your foot against a stone.'" [Ps. 91:11-12] ⁷ Jesus said to him, "Again it is written, '**you shall not put the Lord [*Yehovah*] your God to the test.**'" [DEUT. 6:16]

[*To bow to the devil: Appeal to power and covetousness*]

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. ⁹ And he said to him, "**All these things I will give you**, if you will fall down and worship [*proskyneō*] me." ¹⁰ Then Jesus said to him, "[^[12]Get behind me, Satan! For it is written, '**You shall worship [*proskyneō*] the Lord [*Yehovah*] your God, and him only shall you serve.**'" [DEUT. 6:13]

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

^a 4:1-11: —cf. Mk 1:12-13; Lk 4:1-13

Commentary

{4:1-11} *EGW commentary:* Within the domain of every human heart the controversy between Christ and Satan is repeated, this is why this story is important to us {[DA 116.4](#)}. Here are some key thoughts:

- **Tempted in like manner.** We are tempted in like manner to how Christ was tempted. It is evident from this story that Christ took our nature and had the possibility of yielding to temptation {[DA 117.2](#)}.
- **Weapon of warfare.** Christ’s defense or “weapon of warfare” in each temptation was the word of God, which is the only thing in our world that we can rely on {[DA 120.1](#); [DA 121.2](#)}.
- **Victory over thoughts.** Not even by a thought did Christ yield to temptation. So it may be with us {[DA 123.3](#)}.
- **Cannot be compelled.** The tempter can never compel us to do evil {[DA 125.2](#)}.
- **Resist presumption.** Often when Satan has failed of exciting distrust (i.e. to lose faith in God), he succeeds in leading us to the other extreme, presumption {[DA 126.2](#)}.
- **Purpose in trials.** We should not lose courage when assailed by temptation, God has a purpose to accomplish for our good {[DA 126.3](#)}.
- **Defeated foe.** We may resist temptation, and force Satan to depart from us {[DA 130.4](#)}.

{4:12-25}^a 1-7. Jesus begins his ministry [\[e\]](#)

¹² Now when Jesus heard that John had been put in prison, he withdrew to **Galilee**. ¹³ And leaving Nazareth, he went and dwelt at Capernaum by the sea, in **the region of Zebulun and Naphtali**, ¹⁴ so that what had been spoken by Isaiah the prophet might be fulfilled: ¹⁵ “Land of Zebulun and land of Naphtali, way of the sea, **beyond the Jordan, Galilee of the Gentiles**, ¹⁶ the people sitting in darkness have seen a great light, and on those sitting in the region and shadow of death light has dawned.” [ISAIAH 9:1-2]

¹⁷ From that time Jesus began **to preach**, “Repent, for the kingdom of heaven has drawn near.” ¹⁸ As Jesus was walking by the Sea of **Galilee**,

he saw **two brothers**, Simon (who is called Peter) and Andrew his brother, **casting a net** into the sea, for they were fishermen. ¹⁹ Jesus said to them,

“Follow me, and I will make you fishers of men.” ²⁰
So they immediately left their nets and followed him.

²¹ Going on from there, he saw **two other brothers**, James the son of Zebedee and John his brother, in the boat with Zebedee their father, **mending their nets**, and he called them. ²² So they immediately left the boat and their father and followed him.

²³ Then Jesus went throughout all of **Galilee**, teaching in their synagogues, **preaching** the gospel of the kingdom, and healing every disease and every sickness among the people.

²⁴ So the news about him went out into all of Syria, and the people brought him all who were sick with various diseases, those suffering severe pain, the demon-possessed, epileptics, and paralytics. And he healed them. ²⁵ And large crowds followed him from **Galilee**, the Decapolis, Jerusalem, Judea, and from **beyond the Jordan**.

^a 4:12-25:—cf. Mk 1:14-20

Section outline [\[⌵\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 5-7} II1. Sermon on the Mount

{5:3-10}	A. The Beatitudes
{5:11-20}	... B. The Law Fulfilled
{5:11-12}	... [a. <i>Great reward</i>]
{5:13}	... [b. <i>Salt not thrown out</i>]
{5:14-16}	... [x: <i>Light of the world</i>]
{5:17-18}	... [b'. <i>Law not abolished</i>]
{5:19-20}	... [a'. <i>Greater righteousness</i>]
{5:21-48}	C. New Righteousness
{5:21-26}	... [a. <i>No anger</i>]
{5:27-32}	... [b. <i>Not covet (pluck out eye)</i>]
{5:33-37}	... [x: <i>Not break oaths</i>]
{5:38-42}	... [b'. <i>No retaliation (eye-for-eye)</i>]
{5:43-48}	... [a'. <i>Love your enemies</i>]
{6:1-21}	X. Secret Piety
{6:1-4}	... [a. <i>Giving to the needy</i>]
{6:5-8}	... [b. <i>When you pray</i>]
{6:9-15}	... [x: The Lord's Prayer]
{6:16-18}	... [b'. <i>When you fast</i>]
{6:19-21}	... [a'. <i>Treasures in heaven</i>]
{6:22-7:5}	C'. Be not anxious
{6:22-23}	... [a. <i>Sound eye</i>]
{6:24}	... [b. <i>Cannot serve two masters</i>]
{6:25-27}	... [c. <i>Anxious about your life</i>]
{6:28-30}	... [c'. <i>Anxious about clothing</i>]
{6:31-34}	... [b'. <i>Seek first God's kingdom</i>]
{7:1-12}	B'. Righteous Discernment
{7:1-2}	... [a. <i>Judge not</i>]
{7:3-5}	... [b. <i>Avoid hypocrisy</i>]
{7:6-11}	... [b. <i>Discernment in giving and asking</i>]
{7:12}	... [a'. <i>The Golden Rule</i>]
{7:13-29}	A'. The Two Ways
{7:13-14}	... [Two gates: narrow/wide; hard/easy]
{7:15-20}	... [Two prophets: sheep/wolves; good/bad fruit]
{7:21-23}	... [Two professions: doers vs. evil doers]
{7:24-29}	... [Two hearers: wise/foolish; rock/sand]

{Chapters 5–7} **II1. Sermon on the Mount** (cf. Luke 6:20–49) [e]

5 When Jesus saw the multitude, he went up on the mountain. And when he sat down, his disciples came to him. ² And he opened his mouth and taught them, saying,

{5:3–10} A. The Beatitudes

³ “Blessed are the **poor in spirit, for theirs is the kingdom of heaven.**

⁴ Blessed are those who **mourn**, for they will be comforted.

⁵ Blessed are the **meek**, for they will inherit the earth.

⁶ Blessed are those who **hunger and thirst for righteousness**, for they will be filled.

⁷ Blessed are the **merciful**, for they will receive mercy.

⁸ Blessed are the **pure in heart**, for they will see God.

⁹ Blessed are the **peacemakers** [*who pursue peace*], for they will be called sons of God. [Ps. 34:14]

¹⁰ Blessed are those who are **persecuted** [*who are pursued*] **for righteousness’ sake, for theirs is the kingdom of heaven.** [DEUT. 16:20]

{5:11–20} B. The Law Fulfilled

{5:11–12} [a. *Great reward*]

¹¹ Blessed are you when they revile you, and persecute [*pursue*] you, and say all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for **great is your reward in heaven**; for so men persecuted [*pursued*] the prophets who were before you.

{5:13} [b. *Salt not thrown out*]

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 by men.

{5:14–16} [x: *Light of the world*]

¹⁴ “You are the **light of the world**. A city set on a hill **cannot be hidden**, ¹⁵ nor do men light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶ Let your light so shine before men that they **may see** your good works and give **glory to your Father** who is in heaven.

{5:17–18} [b’. *Law not abolished*]

¹⁷ “Do not think that I have come to **destroy** the Law or the Prophets. I have **not come to destroy** them, but to fulfill them. ¹⁸ For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke of a letter will pass from the law until all is accomplished.

{5:19-20} [a'. *Greater righteousness*]

¹⁹ Therefore whoever does away with one of the least of these commandments and teaches men so will be called least in the **kingdom of heaven**, but whoever does them and teaches them will be called **great in the kingdom of heaven**. ²⁰ For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the **kingdom of heaven**.

{5:21-48} C. New Righteousness [c']

{5:21-26} [a. *No anger*]

²¹ "You have heard that it was said by them of old, 'You shall not murder,' [EXODUS 20:13] and, 'Whoever murders will be subject **to judgment**.' ²² But I say to you that everyone who is ^[13]rashly [*in haste, and without a cause*] angry with his brother will be subject **to judgment**. Whoever says to his brother, 'You ^aidiot,' will be subject **to the Sanhedrin**. And whoever says, 'You fool,' will be in danger of the ^bfire of Gehenna.

²³ So if you are **offering your gift** at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and **offer your gift**.

²⁵ Come to terms quickly with your **accuser** while you are going with him *to court*, lest your **accuser** hand you over **to the judge**, and the judge ^[14]hand you over **to the guard**, and you be put **in prison**. ²⁶ Truly I say to you, you will **never get out** until you have paid the last penny.

{5:27-32} [b. *Not covet (pluck out eye)*]

²⁷ "You have heard that it was ^[15]said, 'You shall not **commit adultery**.' [EXODUS 20:14] ²⁸ But I say to you that everyone who gazes [*intently*] at a woman in order to covet her has already **committed adultery** with her in his heart.

²⁹ So if your right eye causes you to sin, pluck it out and throw it away. For it is better **that you lose one of your members**, than to have your whole body be thrown into **Gehenna**. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better **that you lose one of your members**, than to have your whole body ^[16]be thrown into **Gehenna**.

³¹ "It was also said, 'Whoever divorces his wife must give her a certificate of divorce.' ³² But I say to you that ^[17]whoever divorces his wife, except on the ground of **porneia**, makes her **commit adultery**. And whoever marries a divorced woman **commits adultery**.

^a 5:22 idiot—lit. "*Raca!*" which is an Aramaic insult, related to the word for "empty" and conveying empty-headedness; "idiot" being a close English equivalent.

^b 5:22 fire of Gehenna—this is a metaphor for the "Lake of Fire" in the Day of Judgment. See 5:22 in "[Notes on Matthew](#)" for details. This same comment applies to 5:29 and 5:30.

{5:33-37} [x: *Not break oaths*]

³³ “Again, you have heard that it was said by them of old, ‘You shall not **break an oath**, but shall keep your oaths to the Lord [*Yehovah*].’ [NUMBERS 30:2; DEUT. 23:21]

³⁴ But I say to you, **do not swear at all**, either by heaven, for it is the throne of God; ³⁵ or by the earth, for it is the footstool of his feet; or by Jerusalem, for it is the city of the great King. ³⁶ **And do not swear** by your head, for you cannot make one hair white or black.

³⁷ But **let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No’**; for whatever is more than these comes from the evil one.

{5:38-42} [b’. *No retaliation (eye-for-eye)*]

³⁸ “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ [EXODUS 21:24; LEV. 24:20; DEUT. 19:21] ³⁹ But I say to you, **do not resist** one who is evil.

But, if anyone slaps you on ^[18]the right cheek, turn to him the other also. ⁴⁰ And if anyone wants to sue you and take your tunic, let him have your cloak as well. ⁴¹ And if anyone forces you to go one mile, go with him two.

⁴² **Give** to him who asks of you, and do not refuse him who would borrow from you.

{5:43-48} [a’. *Love your enemies*]

⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ [LEV. 19:18] ⁴⁴ But I say to you, love your enemies, ^[19]bless those who curse you, do good to those who hate you, and pray for those who ^[20]mistreat you and persecute you, ⁴⁵ so that you may [*prove yourselves to*] be **sons of your Father in heaven**. For he makes his sun rise on the evil and the good, and sends rain on the just and on the unjust.

⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your ^[21]friends, what are you doing more *than others*? Do not even the ^[22]tax collectors do the same?

⁴⁸ You therefore must be perfect, as **your** ^[23]**Father in heaven** is perfect.

{6:1-21} D (X). Secret Piety [*d*]

{6:1-4} [a. *Giving to the needy*]

6 “Be careful not to ^[24]give to the needy in front of others **to be seen** by them, otherwise you have no **reward stored up** with **your Father** in heaven.

² So when you **give to the needy**, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they

may be praised by men.

Truly I say to you, they have received their reward.

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

⁴ so that your giving may be **in secret**; and **your Father** who **sees in secret** will ^[25]himself **reward** you **openly**.

{6:5-8} [b. *When you pray*]

⁵ “And **when you pray**, do not be like the hypocrites. For they love to pray standing in the synagogues and at the street corners so that **they may be seen** by men. Truly I say to you, they have received their reward.

⁶ But when you pray, go into your [*inner*] room, and shut your door, and pray to your Father who is **in secret**; and your Father who sees in secret will reward you ^[26]openly.

⁷ “And **when you pray**, do not recite *empty* phrases, over and over again, as the Gentiles do, for they think that **they will be heard** for their many words. ⁸ Do not be like them, for ^[27]your Father knows what you need before you ask him.

{6:9-15} [x: *The Lord's Prayer*]

⁹ Pray then like this: Our **Father who is in heaven**, hallowed be your name.

¹⁰ **Your kingdom** come. Your will be done, on earth as it is in heaven.

¹¹ **Give us** this day our daily bread. ¹² And **for-give us** our debts, **as we** ^[28]**forgive** our debtors. ¹³ And **lead us** not into temptation, but deliver us from the evil one.

^[29]For **yours is the kingdom** and the power and the glory forever. Amen.

¹⁴ For if you forgive men their trespasses, your **heavenly Father** will also forgive you. ¹⁵ But if you do not forgive men ^[30]their trespasses, neither will your Father forgive your trespasses.

{6:16-18} [b'. *When you fast*]

¹⁶ “Moreover, when you fast, do not be gloomy like the hypocrites, for they disfigure their faces so that their **fasting** may be **seen by men**.

Truly I say to you, they have received their reward.

¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ so that

your **fasting** may not be **seen by men**, but by your Father who is in secret; and your Father who sees in secret will reward ^[31]you.

{6:19-21} [a'. *Treasures in heaven*]

¹⁹ “Do not lay up for yourselves **treasures** on earth, where **moth** and **rust** destroy, and where **thieves** break in and steal. ²⁰ But lay up for yourselves **treasures** in heaven, where neither **moth** nor **rust** destroys, and where **thieves** do not break in and steal. ²¹ For where your **treasure** is, there will your heart be also.

{6:22-7:5} C'. Be not anxious [\[e\]](#)

{6:22-23} [a. *Sound eye (showing generosity)*]

²² “The eye is the lamp of the body.

If then **your eye** is sincere [*and generous*], your whole body will be full of light. ²³ But if **your eye** is evil [*and stingy*], your whole body will be full of darkness.

If then the light in you is darkness, how great is the darkness!

{6:24} [b. *Cannot serve two masters*]

²⁴ “No one can serve **two masters**, for either he will **hate** the one and **love** the other, or he will be **devoted** to the one and **despise** the other. You cannot serve **God and money**.

{6:25-27} [c. *Anxious about your life*]

²⁵ “Therefore I tell you, do not be **anxious** about your **life**,

what you will eat or what you will drink, nor about your body, what you will wear. Is not life more than food and the body more than clothing?

²⁶ Look at the birds of the air: They do not sow, nor reap, nor gather into barns, yet your heavenly Father feeds them. Are you not of more value than they?

²⁷ And which of you by being **anxious** can add a single hour to your **span of life**?

{6:28-30} [c'. *Anxious about clothing*]

²⁸ And why are you **anxious** about **clothing**?

Consider the **lilies of the field**, how they grow: They do not toil nor spin,

²⁹ yet I tell you that even **Solomon in all his glory** was not clothed like one of these.

³⁰ But if God so clothes the **grass of the field**, which is alive today and tomorrow is thrown into the oven, will he not much more **clothe** you, O you of **little faith**?

{6:31-34} [b'. *Seek first God's kingdom*]

³¹ **Therefore do not be anxious**, saying, 'What will we eat?' or, 'What will we drink?' or, 'What will we wear?'

³² For the Gentiles seek after **all these things**, and your heavenly Father knows that you need them **all**.

| ³³ But seek first the kingdom ^[32]of God and his righteousness,

| and **all these things** will be yours as well.

³⁴ **"Therefore do not be anxious** about tomorrow, for tomorrow will be anxious about ^[33]its own things. Sufficient for the day is its own trouble.

[[*Note*: The reference to a sincere "eye" in 6:22-23 matches the reference to "eye" in 7:3-5 (below)—i.e. the speck that is in your brother's eye and the beam in your own eye—to complete the chiasmic structure.]]

{7:1-12} B'. Righteous Discernment [\[↩\]](#)

{7:1-2} [a. *Judge not*]

7 "Judge not, that you be not judged. ² For with the judgment you pronounce you will be judged, and the measure you give, will be the measure ^[34]you get.

{7:3-5} [b. *Avoid hypocrisy*]

³ Why do you see **the speck** that is in **your brother's eye**, but do not notice **the beam** that is in **your own eye**?

| ⁴ Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, there is a beam in your own eye?

⁵ You hypocrite! First take **the beam** out of **your own eye**, and then you will see clearly to take **the speck** out of **your brother's eye**.

{7:6-11} [b. *Discernment in giving and asking*]

⁶ **"Do not give** dogs what is holy, and do not throw your pearls before swine, lest *the swine* trample them under their feet, and *the dogs* **turn and tear you to pieces**.

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

| ⁹ Or who among you, **if his son asks** him for bread, will give him a stone; ¹⁰ ^[35]and **if he asks** for a fish, will give him a serpent?

¹¹ If you then, who are evil, know **how to give good gifts** to your children, how much more will your Father in heaven **give good**

things to those who ask him!

{7:12} [a'. *The Golden Rule*]

¹² “Therefore, **whatever you wish** that men would do to you, do so to them, for this is the Law and the Prophets.

{7:13-29} A'. The Two Ways [\[↗\]](#)

{7:13-14} [*Two gates: narrow/wide; hard/easy*]

¹³ “**Enter** through the narrow gate, for wide ^[36]is the gate, and broad is the way that leads to destruction, and there are **many** who enter through it. ¹⁴ *But* ^[37]how narrow is the gate, and difficult the way that leads to life, and there are few who find it!

{7:15-20} [*Two prophets: sheep/wolves; good/bad fruit*]

¹⁵ “Beware of **false prophets**, who come to you in sheep’s clothing but inwardly are **ravenous wolves**.

¹⁶ **By their fruits you will know them.** Are grapes gathered from **thorns**, or figs from **thistles**?

¹⁷ In the same way, every good tree produces good fruit, but a bad tree produces bad fruit. ¹⁸ A good tree cannot produce bad fruit, neither can a bad tree produce good fruit.

¹⁹ Every ^[38]tree that **does not produce good fruit** is cut down and thrown into the fire. ²⁰ Therefore **by their fruits you will know them.**

{7:21-23} [*Two professions: doers vs. evil doers*]

²¹ “Not everyone who says to me, ‘**Lord, Lord,**’ will enter the kingdom of heaven, but he who **does the will of my Father** in heaven. ²² **Many** will say to me on that day, ‘**Lord, Lord,** did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty works?’ ²³ Then I will declare to them, ‘I never knew you; **depart from me, you who practice iniquity.**’

{7:24-29} [*Two hearers: wise/foolish; rock/sand*]

²⁴ “Everyone then **who hears these words of mine** and does them ^[39]I will liken him to a wise man who built his house on the rock.

²⁵ The **rain fell**, the **floods came**, and the **winds blew** and beat on that house, but it did not fall, for it was founded on the rock.

²⁶ But everyone **who hears these words of mine** and does not do them will be likened to a foolish man who built his house on the sand.

²⁷ The **rain fell**, the **floods came**, and the **winds blew** and beat against that house, and it fell, and great was its fall.”

²⁸ When Jesus had finished these words, **the multitude was astonished at his teaching,** ²⁹ because he taught them **as one who had authority,** and not as ^[40]the scribes.

Form Analysis of the Beatitudes {5:3-10}

The first four beatitudes are promises of eschatological *reversals* to the unfortunate, while the last four beatitudes are promises of eschatological *rewards* to the virtuous. Thus,

Reversals to the unfortunate:

- {5:3} Poor in spirit → kingdom of heaven
- {5:4} Mourn → comforted
- {5:5} Meek → inherit the earth
- {5:6} Hunger and thirst → filled

Rewards to the virtuous:

- {5:7} Merciful → mercy
- {5:8} Pure in heart → see God
- {5:9} Peacemakers → sons of God
- {5:10} Persecuted → kingdom of heaven

The beatitudes also have a chiasmic pattern according to tense:

- {5:3} Verb in present tense (“is...kingdom”)
- {5:4} Future passive promise (“will be”)
- {5:5} Future transitive with object (“will...earth”)
- {5:6} Future passive promise (“will be”)
- {5:7} Future passive promise (“will receive”)
- {5:8} Future transitive with object (“will...God”)
- {5:9} Future passive promise (“will be”)
- {5:10} Verb in present tense (“is...kingdom”)

Word meaning

Meek. A meek person is one who will endure injury with patience, without resentment or retaliation. A good example is Moses. “Now the man Moses was very meek” (Numbers 12:3). While Moses had the right to be treated well by the Israelites, he did not exert that right but let God deal with it. Also, in the word meek, there are overtones of the year of Jubilee when the dispossessed are given back the land of inheritance. They may have lost their ancestral land because of debt or some other misfortune and then, in the year of Jubilee, they are allowed to repossess the land.

Sin, Iniquity, and Transgression. The terms sin, iniquity and transgression are often used interchangeably. However, here is the difference:

- **Sin.** Missing the mark. Think in terms of an archer. He shoots an arrow and it goes way off the mark. He failed to meet the standard of excellence.
- **Iniquity.** Iniquity points to the character/heart which caused the missed shot. The archer missed the mark because there was within him the desire, the will, and the drive to do so.
- **Transgression.** A transgression is willful trespassing. To trespass is to cross the line or climb a fence you weren't supposed to. Think in terms of knowingly running a stop sign, or telling a lie.

Example usage. A person can cherish and plan *iniquity* in his heart (Psalm 66:18; Micah 2:1) and is ready to *transgress* at the opportune time and commit *sin*.

Commentary

{5:13} **“You are the salt of the earth.”** *EGW commentary:* Salt is valued for its preservative properties; and when God calls His children salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation. Titus 2:11. When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations. Jesus, in that last prayer with His disciples before His crucifixion, said, “For their sakes I sanctify Myself, that they also might be sanctified through the truth.” John 17:19. In like manner Christians who are purified through the truth will possess saving qualities that preserve the world from utter moral corruption. {[MB 35.2](#)}

Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. **So it is through personal contact and association that men are reached by the saving power of the gospel.** They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit. {[MB 36.1](#)}

{5:17} **“destroy the Law.”** *Bivin&Blizzard commentary:* This was a rabbinic term used in argumentation. To **“destroy the Law”** meant to **misinterpret a passage of Scripture**. To “destroy the Law” for one sage was to “fulfill the Law” (i.e. correctly interpret Scripture) for another. It is doubtful that an accuser would ever have charged Jesus with the intent to abolish part or all of the Mosaic Law. No one would ever think that he, or anyone, could literally destroy the Law. Rather, the charge was over Jesus’ *interpretation* of the Law.

When Jesus was accused, his defense was that his method of *interpreting* Scripture did not “destroy” or weaken its meaning. On the contrary, Jesus claimed to be more orthodox than his accusers. He regarded “light” commandments to be just as important as “heavy” commandments—for example, hatred versus “do not murder.” His aim was to interpret the Law to be even more lasting. He came to establish it.

{5:17} “I have not come to abolish them, but to fulfill them.” *EGW commentary:* It is the Creator of men, the Giver of the law, who declares that it is not His purpose to set aside its precepts. Everything in nature, from the mote in the sun-beam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend. So there are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends. Before this earth was called into being, God’s law existed. Angels are governed by its principles, and in order for earth to be in harmony with heaven, man also must obey the divine statutes. To man in Eden Christ made known the precepts of the law “when the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. **The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts.** {[MB 48.1](#)}

{5:20} “unless your righteousness.” *“Bivin&Blizzard commentary:* The Old Testament term for “righteousness” (Heb., *tzedakah*; righteousness, fairness, or justice) in Jesus’ day had a second, more restricted meaning related to “almsgiving” or monetary help to the poor. In classic Jewish thought it is taught that giving *tzedakah* is one of the greatest values and the Talmud contains guidelines for contributing *tzedakah*. Giving 1/10th of one’s income is average whereas giving 1/20th is considered miserly. How a person gives *tzedakah* is also important, for example, one should not give it in a way that would shame someone. Jesus played on these two meanings—the older, broader meaning of “righteousness” and the newer, narrower meaning of almsgiving—as we read in Matthew 5:20.

To the Pharisees, **almsgiving, prayer, and fasting** were the three most important components of righteous living. And, of the three, almsgiving was the most important and so synonymous with righteousness. Even today, Jewish thought is that almsgiving is a meritorious deed. Indeed, according to Maimonides, a *tzadik* (a “righteous” man) is “one whose merit surpasses his iniquity.” Like many Christians today, the Pharisees believed they could work out their own righteousness instead of submitting to the righteousness of God.

It was this understanding that Jesus sought to correct. Thus, “If your *tzedakah* is not bigger than the *tzedakah* of the scribes and Pharisees—that is, if your righteousness is reduced to almsgiving and not the righteousness of which the prophets spoke—then you will not enter the kingdom of heaven.”

{5:21} “by them of old.” Most translations use the alternate reading, “to them of old” or similar wording, here and on v.33. While either reading is permissible, the context (see vv.19-20) suggests that Jesus was contrasting his teaching with that of the scribes and Pharisees. Not, that the Law was taught “to” those in the past, but how the Law was taught “*by*” teachers in the past.

{5:28} “gazes [*intently*] at a woman in order to covet her.” The Greek reads, “*blepōn gynaika pros τὸ epithymēsai autēs.*” The phrase “*blepōn gynaika*” means “looking [at a] woman.” The word “*pros*” has the sense of motion towards to “interface with” (literally, *moving toward* a goal or destination, with *implied*

^a **Bivin&Blizzard:** —“*Understanding the Difficult Words of Jesus: New Insights From a Hebrew Perspective,*” by David Bivin and Roy Blizzard (1994).

interaction or reciprocity). Thus, *pros* conveys purposeful looking (i.e. staring/gazing) with *intent*. The other Greek word “*epithymēsai*” means “passionate desire.” It is generally translated as “to lust” or “to covet” (Rom. 7:7). It is focused passion; to greatly desire to do or to have, to long for, to desire very much. Given that the context of this passage (5:27-28) is about **adultery** and then shortly thereafter about **adultery** and **divorce** (5:31-32), it suggests that Jesus is here referring to coveting another man’s wife, or a *married* man coveting another (married or unmarried) woman.

However, although this passage may not be directly addressing the unmarried, it does not mean Jesus is thereby giving them free license to do whatever they please. The Jews in Jesus’ day were well-informed concerning the (Old Testament) laws against immoral behavior outside of marriage. Jesus did not have to address this issue with them because they already knew and (arguably) practiced these laws. The New Testament also clearly condemns immoral behavior outside of marriage. Take for example, 1 Corinthians 6:

- *1 Corinthians 6:9-10 (WEB)*: Or don’t you know that the unrighteous will not inherit God’s Kingdom? **Don’t be deceived.** Neither the **sexually immoral**, nor idolaters, nor adulterers, **nor male prostitutes, nor homosexuals**,¹⁰ nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortionists, will inherit God’s Kingdom.
- *1 Corinthians 6:15-20 (WEB)*: Don’t you know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? **May it never be!**¹⁶ Or don’t you know that he who is joined to a prostitute is one body? For, “The two”, he says, “will become one flesh.”¹⁷ But he who is joined to the Lord is one spirit.¹⁸ **Flee sexual immorality!** “Every sin that a man does is outside the body,” but **he who commits sexual immorality sins against his own body.**¹⁹ Or don’t you know that your body is a temple of the Holy Spirit who is in you, whom you have from God? You are not your own,²⁰ for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God’s.

{5:32} “**except on the ground of *porneia*.**” The Greek word “*porneia*” is left untranslated. The reason for this is discussed in detail under Matthew 5:32 in “[Notes on Matthew](#).” (Below we repeat the first three paragraphs of the note.)

The Greek word *porneia* was left untranslated because of the lack of clarity to its meaning. The most common translations include: fornication, sexual immorality, sexual promiscuity, and unfaithfulness.

This clause is commonly referred to as the “exception clause” and is found in both Matthew 5:32 and 19:9. It gives an “exception” for remarriage after divorce; otherwise it would be considered adultery to remarry. The meaning of Matthew 5:32 and 19:9 is clear. If a person gets a divorce and then remarries, it is considered adultery unless the exception clause is in effect.

“**The exception clause**” **does not mean adultery**. First, we know what *porneia* does *not* mean. It does *not* mean that the offending party committed adultery or was in an adulterous relationship. We know that *porneia* does *not* mean adultery

because in Jesus' day an act of adultery was punishable by stoning to death. This is clearly brought out in the story found in John 8:3-5 with the woman caught in adultery. Also, if Jesus meant adultery, he (or Matthew) would have used another Greek word, *moicheia*, which means adultery. Given that Jesus did not use *moicheia* but *porneia*, we must understand *porneia* to mean something other than adultery.

{5:48} “You therefore must be perfect.” In the Greek, *perfect* has the meaning of completion or wholeness; it can refer to maturity or moral and ethical integrity. In the Old Testament, the Hebrew concept refers to what is whole, intact, and undivided. There is also the sense of devotion to God, which results in doing right. In this sense, God is perfect because he is totally, undividedly devoted to man; he is faithful to his covenant; he is totally given to those he loves. Thus, one can reword this to say, “you must be completely devoted to doing what God requires in the same way that your Father in heaven is completely devoted to the people he loves.”

{6:13} “deliver us from the evil one.” Grammatically, it can be neuter or masculine, “evil” in the abstract (general evil), or the “evil one” as specific and personified, equivalent to the devil. The “evil one” is preferred because it has a similar structure to Matt. 5:39 (“do not resist one who is evil”) and also in usage by Jesus himself with reference to the “evil one” (Matt. 13:19; 13:38; John 17:15).

{6:24} “You cannot serve God and money.” The KJV and others transliterate the term “money” [G3126, *mammonās*] as Mammon. The word mammon is well attested in Jewish literature, with the meaning “money, profit, wealth.”

{6:27} “add a single hour to your span of life.” Regarding the term “single hour,” although the Greek is undisputed, translations vary between “hour” (or “day”) and “cubit”. The term “hour” (over and against “cubit”) was chosen because “span of life” is more frequently used as a measurement of time than height. Moreover, worry over length of life is more common than worry over stature. The point, however, is the same: Worry does not add to either life or stature.

{7:6} “lest the swine trample them under their feet, and the dogs turn and tear you to pieces.” The swine trample underfoot the (inedible) pearls that looked like food to them, while the ill-tempered, street dogs, accustomed to tearing their food, find the food thrown to them unacceptable and attack the one who gave it to them.

{7:15} Identity of the false prophets. The verse reads:

Matthew 7:15: “Beware of **false prophets**, who come to you in sheep’s clothing but inwardly are **ravenous wolves**.”

These false prophets have three identifying characteristics:

1. They are *false prophets* in regard to their office or function.
2. Their inner nature is that of *ravenous wolves*.
3. Their outward appearance is that they *wear sheep’s clothing*.

False prophet (*pseudoprophētēs*). A person who makes a sham claim of being

a prophet. One who proceeds to preach what is not true and thereby brings a false message. They are phony *people*—impostors and counterfeits—who falsely claim to speak in the name of God and falsely claim to set forth the way of God. As per Ezekiel 22:25-28 and Zephaniah 3:3-4, they are identified as *leaders of the people*, not just prophets, but include her princes and priests. Also see Ezekiel 34:1-10.

Ravenous wolves. Wolves are apex predators, just like lions, they are violent, cruel, fierce and destructive. They are ruthless and violent against others in the service of personal gain. They devour others to get what they want.

Sheep's clothing. These leaders are cover-up artists. They smear whitewash over their evil ways (Matt. 23:27-28). They make no distinction between the holy and profane. Jeremiah 23:10-14: "Their course is evil, and their might is not right; for both prophet and priest are profane... In the prophets of Jerusalem I have also seen a horrible thing: they commit adultery and walk in lies. They strengthen the hands of evildoers, so that no one returns from his wickedness." Moreover, they preach peace and prosperity. Jeremiah 23:17: They say continually to those who despise me, "Yehovah has said: 'You will have peace;' and to everyone who walks in the stubbornness of his own heart they say, "No evil will come on you."

Hypocrites. These false prophets are hypocrites. What they *appear* to be, they really are not. Their outward appearance is an act. They are performers before the people. They want to be seen by men to be righteous (Matt. 6:1, 5, 16). It is external piety only (Matt. 5:20). They are the antitype of the kingdom of righteousness. Their piety is skin deep. They embody the broad, easy way of external religion. It is not so much that they *teach* lies, but that they *embody* them. They are *apparently* true to the Scriptures, respectable, affable, while wolf-like beneath: violent, voracious oppressors of the sheep. A minister of a church, but also a minister of violence. A master of theology, but also a master of deceit. A tangled web of cunning, grasping, overpowering, deceiving, dissembling, and destroying, camouflaged by a spectacle of good-behavior play-acting.

{7:16} "By their fruits you will know them." This is the foolproof method for spotting prophet-wolves. The *categorical* distinction between bad and good trees creates a *recognizable* difference between them. Crafty wolves always display their wolf-likeness. They, like trees, act in accordance with their nature. And because of this, a good tree/person *cannot* produce bad fruit, and a bad tree/person *cannot* produce good fruit (v.18). It is not the person who pays Jesus lip service ("Lord, Lord," v.21) who enters the kingdom of heaven, but the one "who does the will of my Father in heaven" (v.21).

Reference: Commentary on 7:15-16 is adapted from the blog post: "*Wolves in Sheep's Clothing*" by Will Timmins (tinyurl.com/4eaww96s).

Section outline [⌵](#) [⬆](#) [⬇](#) [\[Notes\]](#)

{Chapters 8-9} II2. Jesus acts with Authority

- {8:1-17} II2-1. [Jesus' authority over sickness](#)
- {8:1-4} [1: Jesus heals a leper]
- {8:5-13} [2: Centurion's servant healed]
- {8:14-15} [3: Peter's mother-in-law healed]
- {8:16-17} [Conclusion to the miracles of healing]
- {8:18-9:8}. II2-2. [Jesus' authority over nature](#)
- {8:18-22} [Introduction: The cost of discipleship]
- {8:23-27} [1: Jesus calms the great storm]
- {8:28-34}. [2: Jesus casts out demons; herd of pigs]
- {9:1-8} [3: Jesus heals a paralyzed man]
- {9:9-10:1} II2-3. [Jesus' extraordinary miracles](#)
- {9:9-17} [Jesus calls Matthew]
- {9:18-26} [1, 2: Ruler's daughter resurrected]
- {9:27-31} [3: Jesus heals two blind men]
- {9:32-34}. [4: Jesus heals a mute man]
- {9:35-10:1}. [The laborers are few]

{8:1-17} II2-1. Jesus' authority over sickness

{8:1-4}^a [1: *Jesus heals a leper*]

8 When Jesus **came down from the mountain**, large crowds followed him.

² And behold, a **leper** came and bowed down [*proskyneō*] before him, saying, “Lord, **if you are willing**, you can make me **clean**.” ³ So Jesus stretched out his hand and touched him, saying, “**I am willing**; be made **clean**.”

Immediately his **leprosy** was cleansed.

⁴ Then Jesus said to him, “See that you **tell no one**, but go show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

{8:5-13}^b [2: *Centurion's servant healed*]

⁵ When Jesus entered Capernaum, a centurion came to him and pleaded with him, ⁶ saying, “Lord, **my servant** is lying paralyzed at home, suffering terribly.” ⁷ Jesus said to him, “I will come **and heal him**.”

⁸ But the centurion replied, “Lord, I am not worthy to have you enter under my roof, but **just say the word, and my servant will be**

^a 8:1-4:—cf. Mk 1:40-45; Lk 5:12-16
^b 8:5-13:—cf. Lk 7:1-10; Jn 4:46-54

healed. ⁹ For I too am a man ^[41]under authority, with soldiers under me. I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

¹⁰ When Jesus heard this, he was amazed and said to those who followed, “Truly I say to you, ^[42]**not even in Israel** have I found such great faith.

¹¹ I tell you that many will come from the east and west, and recline *at the table* with Abraham, Isaac, and Jacob in the kingdom of heaven,

¹² but the **sons of the kingdom will be cast** into the outer darkness; in that place there will be weeping and gnashing of teeth.”

¹³ Then Jesus said to the centurion, “**Go; it will be done for you as you have believed.**”

And **his servant was healed** at that very hour.

{8:14-15}^a [*Peter’s mother-in-law healed*]

¹⁴ When **Jesus** came into Peter’s house, he saw Peter’s mother-in-law **lying in bed** with a **fever**.

¹⁵ So he touched her hand, and the **fever** left her.

Then **she rose**

and began to serve ^[43]**him**.

{8:16-17}^b [*Conclusion to the miracles of healing*]

¹⁶ When evening came, many who were possessed by demons were brought to him, and he cast out the spirits with a word and **healed all who were sick.** ¹⁷ This was to fulfill what had been spoken by Isaiah the prophet: “He took our infirmities and bore our diseases.” [ISAIAH 53:4]

{8:18-9:8} II2-2. Jesus’ authority over nature and forgiveness [\[c\]](#)

{8:18-22}^c [*Introduction: The cost of discipleship*]

¹⁸ When Jesus saw the ^[44]large crowds around him, he gave orders **to depart to the other side** of the sea.

¹⁹ Then a scribe came up and said to him, “Teacher, I will follow you **wherever you go.**” ²⁰ Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has **nowhere** to lay

^a 8:14-15: —cf. Mk 1:29-31; Lk 4:38-39

^b 8:16-17: —cf. Mk 1:32-34; Lk 4:40-41

^c 8:18-22: —cf. Lk 9:57-62

his head.”

²¹ Then another of ^[45]his disciples said to him, “Lord, **let me first go and bury my father.**” ²² But Jesus said to him, “Follow me, and let the dead bury their own dead.”

{8:23-27}^a [1: *Jesus calms the great storm*]

²³ Then he got into ^[46]the boat, and his disciples **followed him.**

²⁴ And behold, a **great storm** arose on the sea, so that the boat was being swamped by the waves. But **Jesus was asleep.** ²⁵ So ^[47]the disciples came to him and woke him,

saying, “Lord, save us! We are perishing!” ²⁶ But he said to them, “Why are you afraid, O you of little faith?”

Then he rose and rebuked the winds and the sea, and there was a **great calm.**

²⁷ And the men were amazed, saying, “What kind of man is this, that even the winds and the sea **obey him?**”

{8:28-34}^b [2: *Jesus casts out demons*]

²⁸ When Jesus came to the other side of the sea, to the **region** of the ^[48]Gergesenes,

two demon-possessed men met him, coming out of the tombs. They were so fierce that no one could pass by that way. ²⁹ And behold, they cried out, “What do you have to do with us, ^[49]Jesus, Son of God? Have you come here to torment us before the time?”

³⁰ Now at a distance from them there was a **herd of many pigs** feeding.

³¹ So the demons begged Jesus, “If you cast us out, ^[50]let us go **into the herd of pigs.**”

³² He said to them, “Go.”

So they came out and went **into the** ^[51]**herd of pigs,** and behold, **the whole herd** ^[52]**of pigs** rushed down the steep bank into the sea and died in the water.

³³ Those who had been feeding the pigs then ran off, went into the city, and reported everything, including what had happened to **the demon-possessed men.**

³⁴ And behold, the whole city went out to meet Jesus. And when they saw him, they begged him to depart from their **region.**

^a 8:23-27:—cf. Mk 35-41; Lk 8:22-25

^b 8:28-34:—cf. Mk 5:1-20; Lk 8:26-39

{9:1-8}^a [3: *Jesus heals a paralyzed man*]

9 After getting into ^[53]the boat, Jesus went back across the sea and came to his own city. ² And behold, some men brought to him a **paralytic lying on a bed**.

When Jesus saw their faith, he said to the paralytic, “Take courage, son; **your sins are forgiven** ^[54]**you.**”

³ And behold, some of the scribes said to themselves, “This man is blaspheming.” ⁴ ^[55]Perceiving their thoughts, Jesus said, “Why are you thinking evil things in your hearts?”

⁵ Which is easier, to say, ‘**Your sins are** ^[56]**forgiven,**’ or to say, ‘Rise and walk’? ⁶ But so that you may know that the Son of Man has authority on earth **to forgive sins**”—

then he said to **the paralytic**—“**Rise, pick up your bed**, and go to your house.” ⁷ So he rose and went to his house. ⁸ When the crowds saw it, they were ^[57]amazed and glorified God, who had given such authority to men.

{9:9-10:1} II2-3. Jesus’ extraordinary miracles [\[4\]](#)

{9:9-17}^b [*Jesus calls Matthew*]

⁹ As Jesus went on from there, he saw a man named Matthew sitting at the tax booth. Jesus said to him, “Follow me,” so **Matthew rose and followed him**.

¹⁰ Later, as Jesus **reclined at the table** in Matthew’s house, behold, many tax collectors and sinners came and **reclined with him and his disciples**. ¹¹ When the **Pharisees** saw this, they said to his disciples, “Why is your teacher ^[58]**eating** with tax collectors and sinners?”

¹² When Jesus heard this, he said ^[59]to them, “It is not the healthy who have need of a physician, but **the sick**.

| ¹³ Go and learn what this means: ‘I desire mercy and not
| sacrifice,’ [HOSEA 6:6]

| for I did not come to call the righteous, but **sinners** ^[60]**to repentance.**”

¹⁴ Then the **disciples of John** came to Jesus and said, “Why do we and the **Pharisees** ^[61]often fast, but **your disciples do not fast?**” ¹⁵ Jesus said to them, “Can the bridegroom’s attendants mourn as long as the bridegroom is with them? But the days are coming when the bridegroom will be taken away from them, and **then they will fast**.

^a 9:1-8:—cf. Mk 2:1-12; Lk 5:17-26

^b 9:9-17:—cf. Mk 2:13-22; Lk 5:27-39

¹⁶ No one puts a piece of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear is made. ¹⁷ Neither is new wine poured into old wineskins. If that happens, the wineskins burst, the wine is spilled, and the wineskins are ruined. But new wine is put into new wineskins, and **both are preserved.**"

{9:18-26}^a [1, 2: *A woman healed and a ruler's daughter resurrected*]

¹⁸ As he said these things to them, behold, a ruler came and bowed down [*proskyneō*] before him, saying, "**My daughter has just now died**, but come and **lay your hand on her, and she will live.**" ¹⁹ So Jesus rose and followed him, and so did his disciples.

²⁰ And behold, **a woman who had suffered** from a flow of blood for twelve years came up behind him and touched the fringe of his garment.

²¹ For she said to herself, "If only I touch his garment, I will be healed." ²² But when Jesus turned ^[62]around and saw her, he said, "Take courage, daughter; **your faith has healed you.**"

And **the woman was healed** from that hour.

²³ When Jesus came to the house of the ruler and saw the flute players and the crowd making a commotion, ²⁴ he said ^[63]to them, "Go away, for **the girl is not dead** but sleeping." And they began laughing at him. ²⁵ But when the crowd had been put outside, he went in and **took hold of the girl's hand, and she arose.** ²⁶ And news of this spread throughout that entire region.

{9:27-31}^b [3: *Jesus heals two blind men*]

²⁷ As Jesus went on from there, two blind men followed ^[64]him, **crying out**, "Have mercy on us, Son of David!"

²⁸ When he went into the house, the **blind men** came to him, and Jesus said to them, "**Do you believe** that I am able to do this?" They said to him, "**Yes, Lord.**" ²⁹ Then he touched their eyes, saying, "Let it be done for you **according to your faith.**"

³⁰ And **their eyes were opened.**

Then Jesus sternly warned them, "See that no one knows *about this*." ³¹ But they went out and **spread the news about him** throughout that entire region.

{9:32-34}^c [4: *Jesus heals a mute man*]

³² As they were going away, behold, a mute man **possessed by a demon**

^a 9:18-26:—cf. Mk 5:21-43; Lk 8:40-56

^b 9:27-31:—cf. Mk 10:46-52; Lk 18:35-43

^c 9:32-34:—cf. Lk 11:14-15

was brought to Jesus.

³³ When the demon was cast out, the mute man spoke, and the crowds were amazed, saying, “Such a thing has never been seen in Israel.”

³⁴ But the Pharisees said, “By the ruler of demons **he casts out demons**.”

{9:35–10:1} [*The laborers are few*]

³⁵ Then Jesus went throughout all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and **healing every disease and every sickness** ^[65]among the people. ³⁶ When he saw the crowds, he was moved with compassion for them, because they were ^[66]harassed and helpless, like **sheep without a shepherd**.

³⁷ Then he said to his **disciples**, “The **harvest** is plentiful, but the **workers** are few. ³⁸ Therefore ask the ^aLord of the harvest to send out **workers** into his **harvest**.”

10 Then Jesus summoned his twelve **disciples**.

and gave them authority to cast out unclean spirits and to **heal every disease and every sickness**.

^a 9:38 Lord of the harvest:—given that Matthew mentions God as “lord of the vineyard” (Matthew 21:40) it stands to reason that this phrase is also referring to God the Father as “Lord of the harvest.”

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 10} III1. Instructions to the Apostles

{10:2-8}	A. Twelve apostles selected and sent
{10:9-15}	B. Worthy hosts
{10:16-23}	C. Betrayal and persecution
{10:24-25}	D. Disciple should be like his Teacher
{10:26-31}	X. Do not be afraid
{10:32-33}	D'. Disciple who acknowledges Christ
{10:34-36}	C'. Betrayal and persecution
{10:37-39}	B'. Worthy witnesses
{10:40-42}	A'. Reward for receiving an apostle

{10:2-8}^a A. Twelve apostles selected

² Now these are the names of **the twelve apostles**: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and ^[67]Lebbaeus, who was given the name Thaddaeus; ⁴ Simon the ^[68]Canaanite, and Judas Iscariot, who betrayed him. ⁵ These twelve Jesus sent out, instructing them, “Do not go anywhere among the Gentiles, and do not enter any town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ As you go, preach that the kingdom of heaven has drawn near. ⁸ Heal the sick, ^[69]cleanse lepers, and cast out demons. Freely you have received; freely give.

{10:9-15}^b B. Worthy hosts

⁹ Take no gold, silver, or copper in your belts. ¹⁰ Take no knapsack for your journey, no extra tunic, sandals, or ^[70]staffs, for the worker is **worthy** of his food. ¹¹ Whenever you enter a town or village, inquire who in it is **worthy**, and stay there until you leave that place. ¹² As you enter the house, greet the people who live ^[71]there. ¹³ If the household is **worthy**, let your peace come upon it; but if it is not **worthy**, let your peace return to you. ¹⁴ If anyone will not receive you or listen to your words, shake of the dust from your feet as you go out from that house or town. ¹⁵ Truly I say to you, it will be more tolerable on the Day of Judgment for the land of Sodom and Gomorrah than for that town.

^a 10:2-8:—cf. Mk 3:13-19; Lk 6:12-16
^b 10:9-15:—cf. Mk 6:7-11; Lk 9:1-6

{10:16-23}^a C. Betrayal and persecution [c]

¹⁶ “Behold, I am sending you out like sheep in the midst of wolves, so be as wise as serpents and as innocent as doves. ¹⁷ But beware of men, for they will **deliver you up** to councils and flog you in their synagogues. ¹⁸ For my sake you will even be brought before governors and kings as witnesses to them and to the Gentiles. ¹⁹ When they hand you over, do not be anxious about how to speak or what to say, for what you are to say will be given to you in that hour. ²⁰ For it is not you who speak, but the spirit of your Father which speaks through you. ²¹ **Brother will deliver up brother to death, and a father his child, and children will rise up against their parents** and have them put to death. ²² You will be hated by all because of my name, but he who endures to the end will be saved. ²³ When they persecute you in one town, flee to another, for truly I say to you, you will not finish going through the towns of Israel before the Son of Man comes.

{10:24-25} D. Disciple should be like his Teacher

²⁴ “A disciple is not above his teacher, nor is a servant above his master. ²⁵ **It is sufficient for the disciple that he should be like his teacher, and the servant like his master.** If they have called the master of the house ^[72]Beelzebul, how much more will they malign the members of his household?

{10:26-31}^b E (X): Do not be afraid

²⁶ “**So do not be afraid** of them, for there is nothing covered that will not be revealed, and nothing hidden that will not be made known. ²⁷ What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim from the housetops. ²⁸ **Do not be afraid** of those who kill the body but cannot kill the soul, but rather fear him who is able to destroy both soul and body in Gehenna. ²⁹ Are not two sparrows sold for an assarion^c coin? Yet not one of them will fall to the ground without your Father’s consent. ³⁰ But even the hairs of your head are all numbered. ³¹ **So do not be afraid;** you are more valuable than many sparrows.

^a 10:16-23:—cf. Mk 13:9-13; Lk 12:11-12; 21:12-19

^b 10:26-31:—cf. Lk 12:2-9

^c 10:29 assarion:—1/10 of a drachma or 1/16 of a denarius.

	<hr/>	{10:32-33} D'. Disciple who acknowledges Christ [e]	
		³² “Therefore everyone who acknowledges me before men , I will also acknowledge before my Father in heaven.	
		³³ But whoever denies me before men, I will also deny before my Father in heaven.	
	<hr/>	{10:34-36} ^a C'. Betrayal and persecution	
		³⁴ “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. ³⁵ For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. ³⁶ And a man’s enemies will be the members of his own household.	
	<hr/>	{10:37-39} ^b B'. Worthy witnesses	
		³⁷ Whoever loves his father or mother more than me is not worthy of me; whoever loves his son or daughter more than me is not worthy of me. ³⁸ And whoever does not take up his cross and follow me is not worthy of me. ³⁹ Whoever finds his life will lose it, but whoever loses his life for my sake will find it.	

{10:40-42}^c A'. Reward for receiving an apostle (cf. Mk 9:41)

⁴⁰ “**Whoever receives you receives me**, and whoever receives me receives him who sent me. ⁴¹ Whoever receives a prophet as a prophet will receive a prophet’s **reward**; whoever receives a righteous man as a righteous man will receive a righteous man’s **reward**. ⁴² And whoever gives one of these little ones who follows me even a cup of cold water to drink, truly I say to you, he will ^dcertainly not lose his **reward**.”

11 When Jesus had finished instructing his **twelve disciples**, he departed from there to teach and preach in their cities.

^a 10:34-36: —cf. Lk 12:51-53

^b 10:37-39: —cf. Lk 14:25-27

^c 10:40-42: —cf. Mk 9:41

^d 10:42 certainly not lose his reward: —the negative can be translated as a positive—i.e., he will “certainly receive his reward” or God will “not fail to reward him.”

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 11-12} **III2. Unbelief of Israel**

{11:2-6}	A1. John's question to Jesus, by his disciples
{11:7-15}	A2. John the Baptist, Christ's messenger
{11:16-19}	...B. Impenitence of this generation
{11:20-24}	...C. Impenitence of the Galilean cities
{11:25-30}	...D. Revealed to babes
{12:1-8}	...X. Lord of the Sabbath
{12:9-14}	...X'. Withered hand healed
{12:15-21}	...D'. Hope of the Gentiles
{12:22-32}	...C1'. The blaspheme of the Pharisees
{12:33-37}	...C2'. Good and bad fruit
{12:38-42}	...B1'. Scribes/Pharisees seek a sign; sign of Jonah
{12:43-45}	...B2'. Last state worse than the first
{12:46-50}	A'. Jesus' true family

{11:2-6}^a A1. John's question to Jesus, by his disciples

² Now when John heard in prison about the works Christ had done, he sent ^[73]two of his disciples ³ to ask him, “Are you the one who is to come, or should we wait for another?” ⁴ Jesus answered them, “Go tell John what you hear and see: ⁵ The blind receive their sight and the lame walk, lepers are made clean and the deaf hear, the dead are raised and the poor have good news preached to them. ⁶ **And blessed is the one who is ^bnot offended by me.**”

{11:7-15}^c A2. John the Baptist, Christ's messenger

⁷ As these men went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to see? A reed shaken by the wind? ⁸ What then did you go out to see? A man clothed in fine [*expensive*] garments? Behold, those who wear fine [*expensive*] garments are in the palaces of kings. ⁹ But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ¹⁰ ^[74]For this is the one of whom it is written, ‘Behold, I am sending my messenger ahead of you, who will prepare your way before you.’ ¹¹ Truly I say to you, among those **born of women** there has arisen no one greater than John the Baptist, but whoever

^a 11:2-6: —cf. Lk 7:18-23
^b 11:6 not offended [G4624, *skandalizō*; to distrust, to be displeased]: —*meaning*: to not give up their belief in Jesus because he does not immediate meet their expectations.
^c 11:7-15: —cf. Lk 7:24-35

is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now the kingdom of heaven has been ^abreaking forth, and every man in it is breaking forth. ¹³ For all the prophets and the law prophesied until John. ¹⁴ And if you are willing to accept it, he is Elijah who is to come. ¹⁵ He who has ears ^[75]to hear, let him hear.

{11:16-19} B. Impenitence of this generation [\[e\]](#)

¹⁶ “But to what should I compare this **generation**? It is like ^[76]**children** sitting in the ^[77]marketplaces and calling out to their companions, ¹⁷ ‘We played the flute for you, but you did not dance; we sang a lament ^[78]for you, but you did not mourn.’ ¹⁸ For John came neither eating nor drinking, and they say, ‘He has a demon.’ ¹⁹ The Son of Man came eating and drinking, and they say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ ^bBut wisdom is proved right by her ^[79]**children**.”

{11:20-24}^c C. Impenitence of the Galilean cities

²⁰ Then Jesus began to reproach the cities in which most of his **miracles** had been done, because they did not repent: ²¹ “**Woe to you, Chorazin! Woe to you, Bethsaida!** For if the **miracles** that were done in you had been done in Tyre and Sidon, they would have repented long ^[80]ago in sackcloth and ashes. ²² But I tell you, it will be more tolerable on the **Day of Judgment** for Tyre and Sidon than for you. ²³ And you, Capernaum, ^[81]who have been exalted to heaven, will ^[82]be brought down to Sheol [*hadēs*, G86]. For if the **miracles** that were done in you had been done in Sodom, it would have remained until this day. ²⁴ But I tell you, it will be more tolerable on the **Day of Judgment** for the land of Sodom than for you.”

{11:25-30}^d D. Revealed to babes [\[e\]](#)

²⁵ At that time Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent, and revealed them to infants. ²⁶ Yes, Father, for so it was well-pleasing in your sight. ²⁷ All things have been delivered to me by my Father. 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

^a 11:12 breaking forth: — Jesus is using Micah 2:12–13 imagery, which is where sheep held in a pen break through the gate into pasture and freedom. See “[Notes on Matthew](#)” on this verse for more details.

^b 11:19 But wisdom is proved right by her children: — The generation of Pharisees and fault-finders in Jesus’ day made every excuse to disbelieve. But the children of wisdom (or “the divinely wise”) are truly wise and will understand.

^c 11:20–24: — cf. Lk 10:12–15

^d 11:25–30: — cf. Lk 10:21–22

you ^awho labor and are overburdened, and I will give you rest. ²⁹ Take my yoke upon you and learn from me, for I am **gentle** and lowly in heart, and you will find rest for your souls. ³⁰ **For my yoke is easy, and my burden is light.**”

{12:1-8}^b E (X). Lord of the Sabbath

12 At that time Jesus went through the grain fields on the Sabbath. His disciples were hungry and began to pluck heads of grain and eat them. ² When the Pharisees saw this, they said to him, “Behold, your disciples are doing what is not lawful to do on the Sabbath.” ³ He said to them, “Have you not read what **David** did when he was hungry, ^[83]he and those who were with him, ⁴ how he **entered the house of God** and ^[84]ate the bread of the Presence, which was not lawful for him or those who were with him to eat, but only for the priests? ⁵ Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath and yet are guiltless? ⁶ But I tell you that ^[85]something greater than the temple is here. ⁷ But if you had known what this means: ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless. ⁸ For the Son of Man is Lord ^[86]of the Sabbath.”

{12:9-14}^c E' (X). Withered hand healed

⁹ Then he departed from there and **went into their synagogue**. ¹⁰ And behold, there was a ^[87]man who had a withered hand. In order to accuse Jesus, the Pharisees asked him, “Is it lawful to heal on the Sabbath?” ¹¹ He said to them, “What man among you who has a sheep that falls into a pit on the Sabbath will not take hold of it and lift it out? ¹² Of how much more value is a man than a sheep! So then, it is lawful to do good on the Sabbath.” ¹³ Then he said to the man, “Stretch out your hand.” So he stretched it out, and it was restored, as sound as the other. ¹⁴ But the Pharisees went out and took counsel against Jesus, how they might kill him.

{12:15-21}^d D'. Hope of the Gentiles [[e](#)]

¹⁵ Aware of this, Jesus withdrew from there. ^[88]Large crowds followed him, and he healed them all ¹⁶ and warned them not to make him known. ¹⁷ This was to fulfill what had been spoken through Isaiah the prophet: ¹⁸ “Behold, my servant whom I have chosen, my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he will declare justice

^a 11:28 who labor and are overburdened: — what is the nature of this burden? The context suggests that it has to do with the yoke of Jewish traditions. The Jew leaders created futile, man-made laws to reach God, and thereby placed unnecessary burdens on the people. In contrast, Jesus’ yoke was easy (v.30).

^b 12:1-8: —cf. Mk 2:23-28; Lk 6:1-5

^c 12:9-14: —cf. Mk 3:1-6; Lk 6:6-11

^d 12:15-21: —cf. Mk 3:7-12; Lk 6:17-19

to the Gentiles. ¹⁹ He will not quarrel, nor will he cry out, nor will anyone hear his voice in the streets. ²⁰ **A bruised reed he will not break**, and a smoldering wick he will not extinguish, until he brings justice to victory. ²¹ And in his name the Gentiles will hope.” [ISAIAH 42:1-4]

{12:22-32}^a C1'. Blaspheme of the Pharisees

²² Then a demon-possessed man who was blind and mute was brought to him, and **Jesus healed him**, so that the ^[89]man who was blind and mute could speak and see. ²³ All the crowds were amazed and said, “Can this be the ^[90]Son of David?” ²⁴ But when the Pharisees heard this, they said, “It is only by Beelzebul, the ruler of demons, that this man casts out demons.” ²⁵ Knowing their thoughts, Jesus said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. ²⁶ So if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷ And if I cast out demons by Beelzebul, by whom ^[91]do your sons cast them out? Therefore they will be your judges. ²⁸ But if I cast out demons by *the spirit of God*, then the kingdom of God has come upon you. ²⁹ Or how can anyone enter the house of a strong man and plunder his goods unless he first binds the strong man? Then he ^[92]will plunder his house. ³⁰ Whoever is not with me is against me, and whoever does not gather with me scatters. ³¹ Therefore I tell you, every sin and blasphemy will be forgiven men, but ^[93]**they will not be forgiven for ^bblasphemy against the spirit**. ³² Whoever speaks a word against the Son of Man will be forgiven, but **whoever speaks against the holy spirit will not be forgiven**, neither in ^[94]the present age [*aiōn*] nor in that which is to come.

{12:33-37}^c C2'. Good and bad fruit [[e](#)]

³³ “Either make the tree good and its fruit will be good, or make the tree bad and its fruit will be bad; for a tree is known by its fruit. ³⁴ You brood of vipers, how can you speak good things, when you are evil? For out of the abundance of the heart, the mouth speaks. ³⁵ The good man brings good things out of ^[95]his good treasure, and the evil man brings evil things out of his evil treasure. ³⁶ But I tell you, on the **Day of Judgment** men will give an account for every idle word they speak. ³⁷ For by your words you will be justified, and by your words you will be condemned.”

^a 12:22-32: —cf. Mk 3:22-30; Lk 11:14-23

^b 12:31 blasphemy against the spirit: —discussed in “[Notes on Matthew](#).”

^c 12:33-37: —cf. Lk 6:43-45

{12:38-42}^a B1'. Scribes/Pharisees seek a sign; sign of Jonah

³⁸ Then some of the scribes and Pharisees ^[96]responded, "Teacher, we want to see a sign from you." ³⁹ But Jesus answered them, "An evil and adulterous **generation** asks for a sign, but no sign will be given to it except the sign of Jonah the prophet. ⁴⁰ For just as ^[97]Jonah was in the belly of the great sea creature for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights. ⁴¹ The men of Nineveh will rise up at **the judgment** with this **generation** and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. ⁴² The Queen of the South will rise up at **the judgment** with this **generation** and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

{12:43-45}^b B2'. Last state worse than the first

⁴³ "When an unclean spirit has gone out of a man, it goes through waterless places seeking rest, but does not find any. ⁴⁴ Then it says, 'I will return to my house from which I came out.' When it arrives, it finds the house unoccupied, swept, and put in order. ⁴⁵ Then it goes and takes with it seven other spirits more evil than itself, and they go in and dwell there, and the last state of that man becomes worse than the first. So will it also be with this evil **generation**."

{12:46-50}^c A'. Jesus' true family

⁴⁶ While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, asking to speak to him. ⁴⁷ ^[98]Then someone said to him, "Behold, your **mother** and your **brothers** are standing outside, asking to speak to you." ⁴⁸ But he replied to the one who spoke to him, "Who is my **mother**, and who are my **brothers**?" ⁴⁹ And stretching out his hand toward his disciples, he said, "Behold, my mother and my brothers! ⁵⁰ **For whoever does the will of my Father in heaven is my brother and sister and mother.**"

^a 12:38-42:—cf. Mk 8:11-12; Lk 11:29-32

^b 12:43-45:—cf. Lk 11:24-26

^c 12:46-50:—cf. Mk 3:31-35; Lk 8:19-21

Section outline

[\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 13} IV1 (X1). Parables of the Kingdom

{13:1-18}	A. Mysteries revealed to those who hear
{13:1-3a}	... [Jesus speaks in parables]
{13:3b-8}	... [Parable of the Sower]
{13:9-18}	... [For those with ears to hear]
{13:19-23}	B. The Seed Sown is the Word
{13:24-30}	C. Wheat & Tares
{13:31-32}	D. Mustard seed becomes a tree
{13:33}	E. Leaven mixed in flour
{13:34-36a}	X. Jesus speaks to the crowds
{13:36b-43}	X'. Jesus speaks to his disciples
{13:44}	E'. Treasure hidden in a field
{13:45-46}	D'. Pearl of Great Price
{13:47-50}	C'. Fishnet
{13:51-52}	B'. The Scribe of the Word
{13:53-58}	A'. Unbelief in Jesus' hometown

{13:1-18} A. Mysteries revealed to those who hear

{13:1-3a} [Jesus speaks in parables]

13 On that day Jesus went out of the house and sat by the sea, ² and large crowds gathered around him. So he got into ^[99]the boat and sat down, while the entire crowd stood on the shore. ³ Then **he told them many things in parables**, saying,

{13:3b-8}^a [Parable of the Sower]

“Behold, a sower went out to sow.

⁴ As he sowed, some seeds fell along the path, and the birds came **and devoured them**.

⁵ Other seeds fell on rocky ground, where they did not have much soil, and they sprang up immediately because they had no depth of soil. ⁶ But when the sun rose, they were scorched. And because they had no root, they withered away.

⁷ Other seeds fell among the thorns, and the thorns grew up **and choked them**.

⁸ But other seeds fell on good soil and produced fruit, some a hundred, some sixty, and some thirty times more than what was sown.

^a 13:3b-8: —cf. Mk 4:1-9; Lk 8:4-8

{13:9-18}^a [*For those with ears to hear*]

⁹ He who has ears ^[100]to hear, let him hear.” ¹⁰ Then the disciples came and said to him, “Why do you **speak to them in parables?**” ¹¹ Jesus answered ^[101]them,

“To you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given. ¹² **For whoever has will be given more,**

and he will have an abundance.

But whoever does not have, even what he has **will be taken away** from him.

¹³ That is why I **speak to them in parables,**

^[102]because ‘they **see** but do not perceive, and they **hear but do not listen** or understand.’ ¹⁴ In them is fulfilled the **prophecy of Isaiah**, which says,

‘You will **hear** but never understand, and you will **see** but never perceive.

¹⁵ For the **heart** of this people has become dull; with their **ears** they have barely heard, and their **eyes** they have closed, lest they should see with their **eyes**, hear with their **ears**, and understand with their **heart** and turn back, and I would heal them.’ [ISAIAH 6:9-10]

¹⁶ But blessed are your eyes because they **see**, and your ears because they **hear**.

¹⁷ For truly I say to you, many **prophets** and righteous men desired to see the things you see but did not see them, and to hear the things you **hear but did not hear them**.

¹⁸ “Hear then the **parable** of the sower:

{13:19-23}^b B. The Seed Sown is the Word

¹⁹ When anyone hears **the word of the kingdom** and does not understand it, the evil one comes and ^[103]snatches away what was sown in his heart. This is the seed sown along the path. ²⁰ The seed sown on rocky ground is he who hears **the word** and immediately ^[104]receives it with joy. ²¹ Yet he has no root in himself, but is only temporary. When tribulation or persecution arises on account of **the word**, he immediately falls away. ²² The seed sown among the thorns is he who hears **the word**, but the cares of ^[105]this world [*aiōn*] and the deceitfulness of riches choke **the word**, and it

^a 13:9-18: —cf. Mk 4:10-12; Lk 8:9-10

^b 13:19-23: —cf. Mk 4:13-20; Lk 8:11-15

becomes unfruitful. ²³ But the seed sown on the good soil is he who hears **the word** and understands it, who bears fruit and produces a hundred, sixty, or thirty times more than what was sown.”

{13:24-30} C. Wheat & Tares (now: mixed; end: separated) [\[e\]](#)

²⁴ Jesus presented another parable to them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, ²⁵ but while men were sleeping, his enemy came and sowed tares among the wheat, and then went away. ²⁶ When the plants sprouted and produced grain, the tares also appeared. ²⁷ So the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have tares?’ ²⁸ He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Do you want us to go and gather them up?’ ²⁹ He said, ‘No, lest in gathering the tares you uproot the wheat with them. ³⁰ Let them both grow together until the harvest, and at the time of the harvest I will say to the reapers, “Gather the tares first and bind them into bundles to burn them up, but gather the wheat into my barn.” ’ ”

{13:31-32}^a D. Mustard seed becomes a tree

³¹ He presented another parable to them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field, ³² which is indeed **smaller than all the seeds, but when it is grown, it is larger** than ^[106]the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.”

{13:33}^b E. Leaven mixed in flour

³³ He spoke to them another parable: “The kingdom of heaven is like **leaven** that a woman took and **mixed into three measures of flour** until it had all been leavened.”

{13:34-36a}^c X. Jesus speaks to the crowds [\[e\]](#)

³⁴ All these things **Jesus spoke to the crowds** in parables;

| he ^[107]**did not speak to them without using a parable.**

| ³⁵ This was to fulfill what had been spoken through
| the prophet:

| **“I will open my mouth in parables; I will declare things**
| **hidden from the foundation** ^[108]**of the world.”** [Ps. 78:2]

³⁶ Then **Jesus left the crowds** and went into ^[109]the house,

^a 13:31-32:—cf. Mk 4:30-32; Lk 13:18-19

^b 13:33:—cf. Lk 13:20-21

^c 13:34-36a:—cf. Mk 4:33-34

{13:36b-43} X'. Jesus speaks to his disciples [\[e\]](#)

and his disciples came to him and said, "Explain to us the parable of the tares of the field." ³⁷ He answered ^[110]them, "He who sows the good seed is the Son of Man. ³⁸ The field is the world, and the good seeds are **the sons of the kingdom**.

The tares are the sons of the evil one, ³⁹ and the enemy who sowed them is the devil. The harvest is the end of the age [*aiōn*], and **the reapers are angels**. ⁴⁰ Therefore, just as the tares are gathered and **burned with fire**,

so it will be at the end of ^[111]this age [*aiōn*].

⁴¹ The Son of Man **will send his angels**, and they will gather out of his kingdom all those who cause stumbling and those who practice iniquity. ⁴² They will throw them into the **fiery furnace**. In that place there will be weeping and gnashing of teeth.

⁴³ Then **the righteous** will shine like the sun in the kingdom of their Father. **He who has ears** ^[112]**to hear, let him hear**.

{13:44} E'. Treasure hidden in a field

⁴⁴ ^["113]Again, the kingdom of heaven is like a **treasure hidden in a field**, which a man found and hid, and out of his joy he went and sold all that he had and bought that field.

{13:45-46} D'. Pearl of Great Price [\[e\]](#)

⁴⁵ "Again, the kingdom of heaven is like a merchant seeking fine **pearls**.

⁴⁶ When he found **one pearl of great price**, he went and sold all that he had and bought it.

{13:47-50} C'. Fishnet (now: mixed; end: separated)

⁴⁷ "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered together fish of every kind. ⁴⁸ When it was full, the fishermen drew it to shore. Then they sat down and gathered the good fish into containers, but the bad ones they threw out. ⁴⁹ So it will be at the end of the age [*aiōn*]. The angels will come and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of ^[114]teeth."

{13:51-52} B'. The Scribe of the Word

⁵¹ Jesus said to them, "Have you understood all these things?" They said to him, ^["115]"Yes, Lord." ⁵² Then he said to them, "Therefore every **scribe** that has been trained as a disciple for the kingdom of heaven is like a master of a house who brings out of his treasure things new and old."

^a 13:53-58:—cf. Mk 6:1-6; Lk 4:16-30

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 14-17} (IV2) X2. Unbelief and Little Faith

{14:1-12}	A. John the Baptist Beheaded
{14:13-23}	B. Jesus Feeds the Five Thousand
{14:24-33}	C. Jesus Walks on the Water
{14:34-36}	D1. Healed by touching Jesus' garment
{15:1-9}	D2. Tradition of hand washing
{15:10-20}	D3. What Defiles a Man
{15:21-28}	E. Canaanite woman
{15:29-31}	X. Healing on the mountain
{15:32-39}	E'. Four Thousand Fed
{16:1-4}	D1'. Jewish leaders seek a sign; Jonah
{16:5-12}	D2'. Beware of the leaders' teaching
{16:13-20}	C1'. Peter's confession—Jesus the Christ
{16:21-23}	C2'. Passion foretold; Peter rebuked
{16:24-27}	B1'. Self-denial—the way of discipleship
{17:1-9}	B2'. Transfiguration; garments white as light
{17:10-13}	A1'. John the Baptist the promised "Elijah"
{17:14-21}	A2'. Jesus heals an epileptic boy
{17:22-23}	A3'. Passion foretold the second time

{14:1-12}^a A. John the Baptist Beheaded

14 At that time Herod the tetrarch heard the report about Jesus ² and said to his servants, “This is John the Baptist; **he has been raised from the dead**, and that is why these mighty powers are at work in him.”

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

⁶ But when Herod's birthday ^[117] was celebrated, the daughter of Herodias danced before the guests and pleased Herod. ⁷ **So he promised with an oath** to give her whatever she might ask.

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

^a 14:1-12:—cf. Mk 6:14-29; Lk 3:19-20; 9:7-9

⁹ The king was grieved, **but because of his oaths** and his guests, he commanded it to be given

¹⁰ and sent orders to have **John beheaded in the prison**. ¹¹ John's head was brought on a platter and given to the girl, and she brought it to her mother.

¹² Later, John's disciples came and **took his body and buried it**. Then they went and brought word to Jesus.

{14:13-23}^a B. Jesus Feeds the Five Thousand [\[e\]](#)

¹³ When Jesus heard this, he withdrew from there in a boat to a **desolate place by himself**. But the crowds heard about it and followed him on foot from the towns. ¹⁴ And when Jesus went ashore and saw a large crowd, he was moved with compassion for them and healed their sick. ¹⁵ **As evening approached**, ^[118]his disciples came to him and said, "This place is desolate, and the hour is now late.

Send the crowds away so that they may go into the villages and buy food for themselves."

¹⁶ But Jesus said to them, "They have no need to go away; you give them something to **eat**." ¹⁷ They said to him, "We have here only **five loaves and two fish**."

¹⁸ He said, "**Bring them here to me**." ¹⁹ Then he commanded the **crowds** to sit down on the grass, and taking the **five loaves** and the two fish, **he looked up to heaven and said the blessing**. Then he broke the **loaves** and gave them to the disciples, and the disciples gave them to the **crowds**. ²⁰ They all ate and were filled,

and the disciples picked up what was left over of the broken pieces, **twelve^b baskets full**. ²¹ Now those who had **eaten** were about five thousand men, besides women and children.

²² Immediately Jesus compelled ^[119]the disciples to get into ^[120]the boat and go ahead of him to the other side of the sea, while **he sent the crowds away**. ²³ After **sending the crowds away**,

he went up on the mountain by himself to pray. **When evening came, he was there alone**.

^a 14:13-23:—cf. Mk 6:32-44; Lk 9:10-17; Jn 6:1-15

^b 14:20 baskets [G2894, *kophinos*; wicker basket]:—made of pliant twigs or branches (osier). Also in Mark 6:43; Luke 9:17; John 6:13

{14:24-33}^a C. Jesus Walks on the Water [\[e\]](#)

²⁴ Meanwhile, the **boat** was already ^[121]in the middle of the sea, being tossed by the waves, for **the wind was against them**.

²⁵ And in the fourth watch of the night Jesus ^[122]went to them, walking on the sea. ²⁶ When the disciples saw him walking on the sea, they **were terrified** and said, “It is a ghost!” And they **cried out in fear**. ²⁷ But Jesus immediately said to them, “**Take courage! It is I; do not be afraid.**”

²⁸ In response **Peter** said ^[123]to him, “Lord, if it is you, command me to come to you **on the water**.” ²⁹ So he said, “**Come.**” Then **Peter** got down from the boat and walked **on the water** ^[124]to go to Jesus.

³⁰ But when he saw the ^[125]strong wind, **he became frightened**, and beginning to sink, he **cried out**, “Lord, save me!” ³¹ Immediately Jesus stretched out his hand, took hold of him, and said to him, “O you of little faith, **why did you doubt?**”

³² And when they had gotten into the **boat**, **the wind ceased**. ³³ Then those who were in the **boat** ^[126]came and worshiped [*proskyneō*] him, saying, “Truly you are the Son of God.”

{14:34-36}^b D1. Heal at Gennesaret

³⁴ When they had crossed the sea, they came to ^[127]the land of Gennesaret.

³⁵ And when the men of that place recognized Jesus, they sent *word* into that entire surrounding region, and brought to him all who were sick. ³⁶ They begged him to let the sick **touch** even the “**fringe** of his garment, and all who **touched** it were **completely healed**.”

{15:1-9}^d D2. Tradition of hand washing [\[e\]](#)

15 Then ^[128]the scribes and Pharisees from Jerusalem came to Jesus and said, ² “Why do your disciples break the **tradition of the elders**? For they **do not wash their hands** when they eat bread.”

³ He answered them, “And why do you **break the commandment of God for the sake of your tradition**?

⁴ For God ^[129]commanded, ‘Honor your **father and your mother**,’ [EXODUS 20:12] and, ‘Whoever speaks evil of his father or mother must surely die.’ [EXODUS 21:17; LEV. 20:9] ⁵ But you say,

^a 14:24-33:—cf. Mk 6:45-52; Lk 6:16-21

^b 14:34-36:—cf. Mk 6:53-56; Jn 6:22-25

^c 14:36 fringe:—the Jews used tassels to remind them of the law

^d 15:1-9:—cf. Mk 7:1-23; Lk 11:37-41

‘If anyone says to his **father or mother**, “Whatever benefit you might have received from me is a gift to God,” ⁶ ^[130] then he certainly need not honor his **father** ^[131] or his **mother**.’

You have **nullified the** ^[132] **commandment of God for the sake of your tradition.**

⁷ Hypocrites! Isaiah prophesied rightly about you when he said, ⁸ ‘This people ^[133] draws near to me with their mouth and honors me with their lips, but their heart is far from me. ⁹ They worship me in vain, teaching as doctrines the **commandments of men**.’ ” [ISAIAH 29:13]

{15:10-20} D3. What Defiles a Man

¹⁰ Then Jesus called the crowd over and said to them, “Listen and **understand**: ¹¹ It is not what goes **into the mouth** that **defiles** a man; it is what **comes out of the mouth** that **defiles** a man.”

¹² Then ^[134] his disciples came and said to him, “Do you know that **the Pharisees** were offended when they heard this statement?”

¹³ Jesus answered, “Every plant that my heavenly Father has not planted will be uprooted.

¹⁴ Leave them alone: they are **blind guides** ^[135] of the blind. And if the blind guide the blind, both will fall into a pit.”

¹⁵ Then Peter said to him in response, “Explain ^[136] this parable to us.” ¹⁶ Jesus said, “Are you also still without **understanding**? ¹⁷ Do you not ^[137] yet **understand** that everything that goes **into the mouth** passes into the stomach and is expelled into the sewer? ¹⁸ But the things that come **out of the mouth** come from the heart, and these **defile** a man. ¹⁹ For from the heart come evil thoughts, murder, adultery, porneia, theft, false testimony, and slander. ²⁰ These are what **defile** a man, but to eat with **unwashed hands** does not **defile** a man.”

{15:21-28}^a E. Canaanite woman—bread crumbs

²¹ Then Jesus went away from there and withdrew to the district of Tyre and Sidon. ²² And behold, **a Canaanite woman** from that region came and cried out ^[138] to him, “Have mercy on me, Lord, Son of David! **My daughter** is severely demon-possessed.”

²³ But he did not respond to her at all. So his disciples came to him and urged him, “Send her away, for **she is crying out after us**.”

²⁴ In response Jesus said, “I was sent only to the lost **sheep** of the house of Israel.”

^a 15:21-28:—cf. Mk 7:24-30

²⁵ But she came and bowed down [*proskyneō*] before him, saying, “**Lord, help me.**”

²⁶ He replied, “It is not good to take the children’s bread and throw it to the **“little dogs.”**”

²⁷ **She said, “Yes, Lord,** yet even the little dogs eat the ^blittle morsels that fall from the table of their masters.”

²⁸ Then Jesus answered her, “**O woman,** great is your faith; it will be done for you as you wish.” And **her daughter** was healed from that hour.

{15:29-31} X. Jesus heals on the mountain [\[e\]](#)

²⁹ Departing from there, Jesus **went along the Sea of Galilee.** Then **he went up on the mountain and sat down.** ³⁰ Large **crowds** came to him, bringing with them the ^[139]lame, blind, mute, crippled, and many others. They put them at the feet of Jesus, and **he healed them.** ³¹ So the ^[140]**crowds** were amazed when they saw ^[141]the mute speaking, ^[142]the crippled made well, the lame walking, and the blind seeing. And they glorified the God of Israel.

{15:32-39}^c E'. Four Thousand Fed—Seven Loaves [\[e\]](#)

³² Then Jesus called his disciples over and said, “I have compassion on the crowd because they have stayed with me now for three days and have nothing to eat. **I do not want to send them away without having eaten,** lest they faint on the way.”

³³ ^[143]His disciples said to him, “Where can we get **so many loaves** in such a desolate place **to fill such a large crowd?**”

³⁴ Jesus said to them, “How many loaves do you have?” They said, “**Seven, and a few small fish.**”

³⁵ So he commanded the crowds to sit down on the ground,

³⁶ and taking the **seven loaves and the fish,** he gave thanks, broke them, and gave them to ^[144]his disciples, and the disciples gave them to the ^[145]crowd.

³⁷ **They all ate and were filled,** and the disciples picked up what was

^a 15:26 little dogs [G2952, *kunarion*; a little dog, a puppy]:—little dogs (or puppies) were treated as pets and were kept indoors

^b 15:27 little morsels [G5589, *psichion*; a little morsel; crumbs]:—diminutive of a morsel (or crumbs)

^c 15:32-39:—cf. Mk 8:1-10

left over of the broken pieces, **seven^a baskets full**. ³⁸ Besides women and children, there were **four thousand men** who had eaten.

³⁹ After **sending the crowds away**, Jesus got into the boat and went to the region of ^[146]Magdala.

{16:1-4}^b D1'. Jewish leaders seek a sign; Jonah

16 Now the Pharisees and Sadducees came and tested Jesus, asking him to **show them a sign from heaven**.

² But he answered them, “When evening comes you say, ‘It will be fair weather, for **the sky is red**.’ ³ And in the morning you say, ‘There will be a storm today, for **the sky is red** and threatening.’

^[147]Hypocrites!

You know how to discern the **appearance of the sky**, but you cannot ^[148]discern the signs of the times?

⁴ An evil and adulterous generation asks for a sign, but **no sign will be given** to it except the sign of **Jonah^[149] the prophet**.” Then he left them and went away.

{16:5-12}^c D2'. Beware of the leaders' teaching

⁵ When ^[150]his disciples reached the other side of the sea, they realized that they had forgotten to bring **bread**. ⁶ Then Jesus said to them, “Watch out and **beware of the leaven of the Pharisees and Sadducees**.”

⁷ So they discussed this among themselves, saying, “He must have said this because we **brought no bread**.” ⁸ Aware of this, Jesus said ^[151]to them, “O you of little faith, why are you discussing among yourselves the fact that you ^[152]**brought no bread**?

⁹ Do you not yet understand? Do you not remember **the five loaves of the five thousand**, and how many baskets you collected? ¹⁰ Or **the seven loaves of the four thousand**, and how many baskets you collected?

¹¹ How could you not understand that I was not ^[153]talking about **bread** when I told you to **beware of the leaven of the Pharisees and Sadducees**?” ¹² Then they understood that he had not told them to beware of **the leaven of bread**, but of the teaching of the Pharisees and Sadducees.

^a 15:37 baskets [G4711, *spuris*; reed basket; lunch basket or hamper]:—a reed (or rope) basket that came in various sizes. It could have been large enough for a man to fit in (see Acts 9:25) or as small as a lunch basket that could be tucked under the clothing at the waist. In this case, most likely a lunch basket, given that they had travelled far and were likely only carrying lunch baskets (cf. Mark 8:3, 8, 14).

^b 16:1-4:—cf. Mk 8:11-13; Jn 11:16, 29

^c 16:5-12:—cf. Mk 8:14-21; Lk 12:1

{16:13-20}^a C1'. Peter's confession—Jesus the Christ [\[e\]](#)

¹³ Now when Jesus came into the district of Caesarea Philippi, he asked his **disciples**, “Who do men say that ^[154]**I, the Son of Man, am?**”

¹⁴ They said, “Some say John the Baptist, others say Elijah, and others say that you are Jeremiah or one of the **prophets**.”

¹⁵ He said to them, “But who do you say that I am?” ¹⁶ Simon **Peter** answered, “You are **the Christ, the Son of the living God**.”

¹⁷ And Jesus answered him, “**Blessed are you**, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father in heaven.

¹⁸ And I tell you that you are ^[155]**Peter**, and **on this^b rock I will build my church**, and the ^cgates of **Sheol** [*hadēs*, G86] [JOB 17:16; ISA. 38:10] will not prevail against it.

¹⁹ I will give you the keys of the kingdom of heaven, and whatever you **bind on earth** will be bound in heaven, and whatever you **loose on earth** will be loosed in heaven.”

²⁰ Then he ^[156]commanded ^[157]his **disciples** to **tell** no one that **he was** ^[158]**Jesus the Christ**.

{16:21-23}^d C2'. Passion foretold; Peter rebuked [\[e\]](#)

²¹ From that time ^[159]Jesus began to show his disciples that **he must go to Jerusalem and suffer many things** at the hands of the elders, chief priests, and scribes, and that he must be killed and on the third day be raised up.

²² So **Peter** took him aside and **began to rebuke him**, saying, “God forbid, Lord! This will never happen to you.”

²³ But **he turned around** and said to Peter, “**Get behind me**, Satan! You are a stumbling block to me, for you are not thinking about the things of God, but the things of men.”

^a 16:13-20:—cf. Mk 8:27-30; Lk 9:18-21; Jn 6:67-71

^b 16:18 rock [Greek, *petra*; a cliff or rocky shelf or rocky peak]:—this is a reference to Christ. We are “living stones” (1 Peter 2:5) built on Christ, the “chief cornerstone” (1 Peter 2:7).

^c 16:18 gates of Sheol:—lit. “*gates of Hades*” in the Greek. A Hebraic idiom for the state of being dead. Jesus was implicitly stating that death could not overcome the church because he would one day raise them from the dead (John 5:28-29; Rev. 20:13).

^d 16:21-23:—cf. Mk 8:31-33; Lk 9:22

{16:24-27}^a B1'. Self-denial—the way of discipleship

²⁴ Then Jesus said to his disciples, “If **anyone** wants to come after me, he 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 For what ^[160] does it benefit a man if he gains the whole world but **loses his life**? Or what will a man give in exchange for his life?

²⁷ For the Son of Man will come in the glory of his Father with his angels, and then he will repay **everyone** according to what he has done.

{17:1-9}^b B2'. The Transfiguration [\[e\]](#)

²⁸ Truly I say to you, there are some standing here who will not taste death until they **see the Son of Man coming in his kingdom.**”

17 After six days Jesus took Peter, James, and John the brother of James, and led them **up on a high mountain** by themselves. ² There he was transfigured before them; his face shone like the sun, and his garments became as white as light.

³ And behold, Moses and Elijah appeared to them, talking with him.

⁴ So Peter said to **Jesus**, “Lord, it is good for us to be here. If you wish, ^[161] we will make three shelters here, one for you, one for Moses, and one for Elijah.”

⁵ While he was still speaking, behold, a bright cloud overshadowed them, and a **voice** from the cloud said,

“This is my beloved Son, in whom I am well pleased; listen to him!”

⁶ When the disciples **heard** this, they fell on their faces and were very afraid.

⁷ But **Jesus** came over and touched them, saying, “Rise; do not be afraid.”

⁸ And lifting up their eyes, they saw no one but Jesus.

⁹ As they were coming **down from the mountain**, Jesus commanded them, “Do not tell anyone about the vision you saw **until the Son of Man has** ^[162] **risen from the dead.**”

^a 16:24-27:—cf. Mk 8:34-9:1; Lk 9:23-27

^b 17:1-9:—cf. Mk 9:2-10; Lk 9:38-36

{17:10-13}^a A1'. John the Baptist the promised "Elijah" [\[e\]](#)

¹⁰ Then ^[163]his disciples asked him, "Why do the scribes say that **Elijah must come first?**"

¹¹ Jesus answered ^[164]them, "Elijah does indeed come ^[165]first, and he will **restore all things**.

¹² But I tell you that Elijah has already come, and **they did not recognize him**,

but did to him **whatever they wished**. Even so the Son of Man is **about to suffer** at their hands."

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

{17:14-21}^b A2'. Jesus heals an epileptic boy

¹⁴ When they came to the crowd, a man approached Jesus, kneeling before him ¹⁵ and saying, "Lord, have mercy on my son, for he is an epileptic and ^[166]suffers terribly. For often he falls into the fire, and often into the water. ¹⁶ I brought him to your disciples, **but they could not heal him.**"

¹⁷ Jesus answered, "O **faithless** and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to me."

¹⁸ **Then Jesus rebuked the demon**, and it came out of the boy, and he was healed from that hour.

¹⁹ Afterward the disciples came to Jesus privately and said, "Why could we not cast it out?" ²⁰ Jesus said to them, "Because of your ^[167]**unbelief**.

For truly I say to you, if you have faith like a grain of mustard seed, you will say to 'this mountain, 'Move from here to there,' and it will move. **Nothing will be impossible for you.** ²¹ ^[168]But this kind does not go out except by prayer and fasting."

{17:22-23}^d A3'. Passion foretold the 2nd time

²² While they were ^[169]traveling around in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men. ²³ They will kill him, and on the third day he will be raised up." And the disciples were greatly distressed.

^a 17:10-13:—cf. Mk 9:11-13

^b 17:14-21:—cf. Mk 9:14-29; Lk 9:37-43

^c 17:20 this mountain:—Jesus used familiar elements of nature, a mustard seed and mountain, to illustrate how small their faith needed to be to accomplish the seemingly impossible. The mustard seed and mountain are metaphors.

^d 17:22-23:—cf. Mk 9:30-32; Lk 9:43-45

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 18} V1. Life in the Church

{17:24-27} ... A. Peter: Temple Tax

{18:1-4} B. True greatness: childlike humility

{18:5-14} X. [Receiving a little one](#)

{18:15-20} B'. [Church discipline](#)

{18:21-35} ... A'. [Peter: Forgiveness; pay the debt](#)

{17:24-27} A. Peter: Temple Tax

²⁴ When they came to Capernaum, the collectors of the ^adidrachma tax came to **Peter** and said, “Your teacher **pays** the didrachma tax, doesn’t he?” ²⁵ He said, “Yes.” And when ^[170]Peter came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth receive toll or tax? From their own sons or from strangers?” ²⁶ ^[171]Peter said to him, “From strangers.” And Jesus said to him, “Then the sons are free. ²⁷ But so that we may not offend them, go to the sea, cast a hook, and take the first fish that comes up. When you open its mouth, you will find a ^b**stater coin**. Take it and give it to them for you and me.”

{18:1-4}^c B. True greatness: childlike humility

18 In that hour the disciples came to Jesus and said, “Who **is greater in the kingdom of heaven?**”

² So Jesus called over a **little child**, placed him among them,

³ and said, “Truly I say to you, unless you change and become like **little children**, you will never enter **the kingdom of heaven**.”

⁴ Therefore whoever humbles himself like this **little child** **is greater in the kingdom of heaven**.

^a 17:24 didrachma (i.e. “two-drachma”):—a silver coin worth about as much as two denarii, or about two days’ wages. A didrachma was worth a half shekel.

^b 17:27 stater coin:—a silver coin equivalent to a Jewish shekel: just enough to cover the half-shekel temple tax for two people.

^c 18:1-4:—cf. Mk 9:33-37; Lk 9:46-48

{18:5-14}^a X. Receiving a little one; seeking the one lost sheep

⁵ And whoever receives one **little child** such as this in my name receives me,

⁶ but if anyone **causes** one of these little ones who believe in me **to stumble**, it would be **better** for him to have a heavy millstone hung around his neck and he were drowned in the depth of the sea.

⁷ “**Woe to the world** because of occasions of **stumbling**! For it must be that the occasions come, but **woe to** ^[172]**that man** through whom the occasion comes!

⁸ If your hand or your foot **causes you to stumble**, cut ^[173]them off and throw them away. It is **better** for you to enter life ^[174]lame or crippled than to have two hands or two feet and be thrown into the fire of the age [*to come*] [*aiōnios*]. ⁹ And if your eye **causes you to stumble**, pluck it out and throw it away. It is **better** for you to enter life with one eye than to have two eyes and be thrown into the fire of Gehenna.

¹⁰ “See that you do not despise one of these **little ones**, for I tell you that their angels in heaven continually see the face of my **Father in heaven**.

¹¹ ^[175]For the Son of Man came to **save the lost**.

¹² What do you think? If a man has a hundred sheep, and one of them **goes astray**, ^[176]does he not leave the other ninety-nine ^[177]and go seek on the mountains the one that has **gone astray**?

¹³ And **if he happens to find it**, truly I say to you, he rejoices more over it than over the ninety-nine that have not gone astray.

¹⁴ In the same way, it is not the will of ^[178]your **Father in heaven** that one of these **little ones** should perish.

{18:15-20} B'. Church discipline [\[e\]](#)

¹⁵ “If your brother sins ^[179]against you, go show him his fault between you and him alone. If he listens to you, you have gained your brother. ¹⁶ But if he does not listen, **take one or two others with you**, so that every matter may be established by the mouth of **two or three witnesses**.

¹⁷ If he refuses to listen to them, **tell it to the church**. And if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

^a 18:5-14: — cf. Mark 9:42-50; Luke 17:1-2; 15:3-7

^b 18:6 to stumble [G4624, *skandalizō*]: — to put a stumbling block; to cause a “little one” to distrust and desert one whom he ought to trust and obey. The meaning is not to cause to sin, but to cause to distrust and disbelieve (in Christ).

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

¹⁹ ^[180] Again, truly I say to you, if **two of you agree on earth** about anything you ask, it will be done for you by my Father in heaven.

²⁰ For where **two or three are gathered together** in my name, I am there among them.”

{18:21-35}^a A'. Peter: Forgiveness; pay the debt [\[e\]](#)

²¹ Then **Peter** came ^[181] to Jesus and said, “Lord, how many times must I **forgive my brother** when he **sins against me**? Up to seven times?” ²² Jesus answered, “I say to you, not seven times, but seventy times seven.

²³ “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. ²⁴ As he began to settle accounts, one servant who had a debt of **ten thousand talents** was brought to him. ²⁵ But since he did not have anything with which to **repay** the debt, his master commanded him to be sold along with his wife, his children, and all that he had, so that the debt could be **repaid**.

²⁶ So the servant fell down and bowed before *[proskyneō]* him, saying, ‘^[182] Master, be patient with me, and I will repay you all that I owe.’ ²⁷ **Moved with compassion**, the master of that servant released him and **forgave him the debt**.

²⁸ But that servant went out and found one of his **fellow servants** who owed him a hundred denarii.

He grabbed him and began to choke him, saying, ‘**Repay** ^[183] **me what you owe.**’

²⁹ So his fellow servant fell down ^[184] at his feet and begged him, ‘**Be patient with me, and I will repay** ^[185] **you.**’

³⁰ But he was not willing to do so. Instead, he went and threw him into prison until he should **repay what was owed**.

³¹ When his **fellow servants** saw what had taken place, they were greatly distressed and went and reported to their master all that had happened.

³² Then the master summoned the servant and said to him, ‘You

^a 18:21-35:—cf. Luke 17:4

evil servant! **I forgave you all that debt** because you begged me to do so. ³³ Should you not also have had **mercy** on your fellow servant, even as I had **mercy** on you?’

³⁴ And in anger his master handed him over to the tormentors until he should **repay all that was owed** ^[186] **him**.

³⁵ My heavenly Father will also do the same to you if each one of you, from your hearts, does not **forgive** his **brother** ^[187]for his **trespasses**.”

^a **18:34** repay all that was owed him:—objection is made to the interpretation that the first servant was being punished for the very debt the master had already forgiven him in v.27. And, if truly forgiven, then nothing was owed the master. However, if the debt in v.34 is that of the *second* servant (of 100 denarii), then the master was not rescinding his first decision, but rather enforcing this *second* debt—not on the second servant but on the first. *This* debt then becomes the first servant’s torment until he forgives his brother from the heart (v.35).

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 19-22} V2. The Way to Jerusalem

{19:1-2} [Jesus enters Judea]

{19:3-29} A. **Four Questions**

{19:3-9} [#1, #2: *Pharisees questions on divorce*]

{19:10-12} [Teaching on eunuchs]

{19:13-15} [Children and the kingdom]

{19:16-22} [#3: *The rich young man*]

{19:23-29}, [#4: *Difficult for the rich to enter heaven*]

{19:30-20:16} B. **Parable of the vineyard laborers**

{20:17-21:11} C. **Jesus arrives in Jerusalem**

{20:20-28} | . . . [James and John's ambition]

{20:29-34} | . . . [Two blind men healed]

{21:1-11} | . . . [Triumphal entry]

{21:12-17} | . . . D (X). **Temple Cleansed**

{21:18-46} C'. **The kingdom to be taken away**

{21:18-22} [Barren fig tree]

{21:23-27} [The authority of Jesus and of John]

{21:28-32} [Parable of the two sons]

{21:33-44} [Parable of the wicked tenant farmers]

{21:45-46} [Jewish leaders afraid to arrest Jesus]

{22:1-14} B'. **Parable of the Marriage Feast**

{22:15-46} A'. **Four Questions**

{22:15-22} [#1: *Taxes to Caesar*]

{22:23-33} [#2: *Marriage and resurrection*]

{22:34-40} [#3: *The great commandment in the law*]

{22:41-46} [#4: *Christ's test question—David's son is Lord*]

{19:1-2} [Jesus enters Judea]

19 When Jesus had finished saying these things, he departed from Galilee and came into the region of Judea beyond the Jordan. ² Large crowds followed him, and he healed them there.

{19:3-29} A. Four Questions

{19:3-9}^a [#1-2: *Pharisees question on divorce*] (cf. Mk 10:2-12; Lk 16:18)

³ Then ^[188]the Pharisees came up to Jesus and tested him by asking ^[189]him, “Is it lawful for a man to divorce his wife **for any reason?**”

⁴ He answered ^[190]them, “Have you not read that he who ^[191]made them **from the beginning** ‘made them male and female,’

^a 19:3-9:—cf. Mk 10:2-12; Lk 16:18

⁵ and said, ‘For this reason a man will leave his father and mother and be **joined to his wife**, and the two will become one flesh’?

⁶ So then, they are no longer two, but one flesh. Therefore **what God has joined together, let no man separate.**”

⁷ They said to him, “Why then did Moses command us to give her a certificate of divorce and send her away?” ⁸ He said to them, “Because of your hardness of heart Moses allowed you to **put away your wives**,

but **from the beginning** it was not so.

⁹ I tell you that whoever divorces his wife, **except for** ^a**porneia**, and marries another, commits ^badultery. ^[192] And whoever marries a divorced woman commits adultery.”

{19:10-12} [*Teaching on eunuchs*] [[e](#)]

¹⁰ ^[193] His disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” ¹¹ But Jesus said to them, “Not all men can **accept this** saying, but only those to whom it is given.

¹² For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.

Whoever is able to **accept this** should accept it.”

{19:13-15} ^c [*Children and the kingdom*]

¹³ Then little children were brought to Jesus so that he might **lay his hands on them** and pray;

and the disciples rebuked them. ¹⁴ But Jesus said, “Let the little children come to me and do not hinder them, for the kingdom of heaven belongs to such as these.”

¹⁵ And after **laying his hands on them**, he departed from there.

{19:16-22} ^d [^{#3}: *The rich young man*]

¹⁶ And behold, a man came ^[194] and said to him, “^[195] Good Teacher, **what good thing must I do** to have **eternal** [*aiōnios*] **life**?”

¹⁷ Jesus said to him, “Why ^[196] do you call me good? No one is good except God alone. But if you wish to enter life, **keep** the commandments.”

^a 19:9 porneia [G4202]: —see commentary on Matthew 5:32

^b 19:9 adultery [G3429, moichao]

^c 19:13-15: —cf. Mk 10:13-16; Lk 18:15-17

^d 19:16-22: —cf. Mk 10:17-22; Lk 18:18-23

¹⁸ The man said to him, “**Which ones?**” Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not give false testimony, ¹⁹ Honor your father and your mother, and, You shall love your neighbor as yourself.”

²⁰ The young man said to him, “All these I have **kept** ^[197]from my youth; what do I still lack?”

²¹ Jesus said to him, “If you wish to be perfect, go **sell what you have** and give to the poor, and you will have **treasure in heaven**; then come follow me.” ²² But when the young man heard this, he went away sorrowful, **for he had many possessions.**

{19:23-29}^a [#4: *Difficult for the rich to enter heaven*]

²³ Then Jesus said to his disciples, “Truly I say to you, only with difficulty will a rich man **enter the kingdom of heaven.** ²⁴ Again I say to you, it is easier for a camel to ^[198]go through the ^beye of a needle than for a rich man to **enter the kingdom of God.**”

²⁵ When ^[199]**his disciples** heard this, they were greatly astonished and said, “**Who then can be saved?**”

²⁶ Jesus looked at them and said to them, “**With men it is impossible, but with God all things are possible.**”

²⁷ Then Peter said to him in response, “Behold, we have left everything and followed you; **what then** will there be for **us?**”

²⁸ Jesus said to them, “Truly I say to you, when all things are made new and **the Son of Man sits on his throne of glory**, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And everyone who has left houses, brothers, sisters, father, mother, ^[200]wife, children, or fields for my name’s sake, will receive ^[201]a hundred times more and **will inherit eternal** [*aiōnios*] **life.**

{19:30–20:16} B. Parable of the vineyard laborers [[c1](#)]

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

20 “For the kingdom of heaven is like a master of a house who went out early in the morning to hire workers for his vineyard. ² After **agreeing** with the workers that they would each receive a denarius for the day, he sent them into his vineyard.

^a 19:23–29:—cf. Mk 10:23–31; Lk 18:24–30

^b 19:24 eye of a needle:—(also in Mark 10:25 and Luke 18:25), the term is used as a metaphor for a very narrow opening. The question is whether this is hyperbole (an exaggeration) or not. The context suggests that hyperbole was intended (see v.25–26 and Luke 18:26–27). If hyperbole, then the needle refers to a sewing needle (making the passage of a camel impossible), and not a small city gate as suggested by some.

³ About the third hour he went out and saw others standing idle in the marketplace. ⁴ He said to them, ‘You go into my vineyard as well, and I will give you whatever is right.’ ⁵ So they went. He went out again about the sixth hour and the ninth hour and did likewise.

⁶ **About the eleventh hour** he went out and found others standing ^[202]idle and said to them, ‘Why have you been standing here idle all day?’ ⁷ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into my vineyard as ^[203]well, and you will receive whatever is right.’

⁸ “When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay ^[204]them their wages, **beginning with the last and going on to the first.**’

⁹ When those who had been hired **about the eleventh hour** came, they each received a denarius.

¹⁰ So when those who had been hired first came, they thought they would receive more, but they **also** each received a denarius. ¹¹ When they received it, they grumbled against the master of the house, ¹² saying, ‘These last men worked for one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat.’

¹³ But he replied to one of them, and said, ‘Friend, I am doing you no wrong. Did you not **agree** with me to work for a denarius?’ ¹⁴ Take what is yours and go. I want to give this last man the same as I gave you. ¹⁵ ^[205]Or is it not lawful for me to do what I wish with what is mine? ^[206]Are you envious because I am generous?’

¹⁶ **So the last will be first, and the first will be last.** ^[207]For many are called, but few are chosen.”

[20:17–21:11]^a C. Jesus arrives in Jerusalem [\[e\]](#)

¹⁷ As Jesus was ^[208]**going up to Jerusalem**, he took the twelve disciples aside ^[209]privately on the way and said to them, ¹⁸ “Behold, we are **going up to Jerusalem**, and the Son of Man will be delivered up to the chief priests and scribes. They will condemn him to death ¹⁹ and hand him over to the Gentiles to mock, and flog, and crucify him, but on the third day he will ^[210]rise again.”

^a 20:17–19:—cf. Mk 10:32–34; Lk 18:31–34

{20:20-28}^a [*James and John's ambition*]

²⁰ Then the mother of the sons of Zebedee came with her sons to Jesus, and bowing down [*proskyneō*] she asked him for a favor. ²¹ And he said to her, “**What do you want?**” She said to him, “Grant that these two sons of mine may sit, **one on your right hand and one on your left**, in your kingdom.”

²² Jesus answered, “You do not know what you are asking. Are you able to **drink the cup** that I am about to ^[211]drink, or to be **baptized with the baptism that I am baptized with?**”

The two brothers said to him, “We are able.”

²³ So he said to them, “You will indeed **drink my** ^[212]**cup** and be **baptized with the baptism that I am baptized with**,

but to sit **on my right hand and on my left** is not mine to grant, but it is for whom it has been prepared by my Father.”

²⁴ When the ten heard this, they were indignant with **the two brothers**. ²⁵ So Jesus called them over and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.

²⁶ But it ^[213]shall not be so among you. Instead, whoever wants to be great among you must be your **servant**, ²⁷ and **whoever wants to be first among you must be your slave**, ²⁸ just as the Son of Man came not to be **served** but to **serve**, and to give his life as a ransom for many.”

{20:29-34} [*Two blind men healed*]

²⁹ As they went out from Jericho, a large crowd followed him.

³⁰ And behold, there were **two blind men** sitting by the road. When they heard that Jesus was passing by, they cried out, “^[214]Have mercy on us, O Lord, Son of David!” ³¹ But the crowd rebuked them, telling them to be silent. Yet they cried out even more loudly, “^[215]Have mercy on us, O Lord, Son of David!”

³² So Jesus stopped, called them over, and said, “**What do you want me to do for you?**” ³³ They said to him, “Lord, let our eyes be opened.” ³⁴ And moved with compassion, Jesus touched their eyes, and immediately ^[216]their eyes received sight, and they followed him.

^a 20:20-28: —cf. Mk 10:35-45; Lk 22:24-27

{21:1-11}^a [*Triumphal entry*]

21 When they **drew near to Jerusalem** and came to ^[217]Bethphage, at the Mount of Olives, Jesus sent **two disciples** ahead,

² telling them, “Go into the village ahead of you, and immediately you will find a **donkey tied there and a colt** with it. Untie them and **bring them** to me.

³ If anyone says anything to you, say, ‘**The Lord has need of them.**’ And immediately he will send them.”

⁴ Now ^[218]all this took place to fulfill what the Lord [*Yehovah*] had spoken through the prophet: ⁵ “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble and **mounted on a donkey, and** ^[219]**a colt, the foal of a beast of burden.**’ ” [ZECH. 9:9]

⁶ So the disciples went and did just **as Jesus had directed them.**

⁷ They **brought the donkey and the colt** and laid on them their garments, and ^[220]Jesus sat on *the garments*. ⁸ A very large crowd spread their garments on the road, and others cut down branches from the trees and also spread them on the road. ⁹ The crowds that went ahead of him and those that followed were crying out, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord [*Yehovah*]! Hosanna in the highest!” [Ps. 118:26]

¹⁰ **As he came into Jerusalem**, the whole city was stirred up, saying, “Who is this?” ¹¹ So the crowds were saying, “This is ^[221]Jesus the prophet, who is from Nazareth of Galilee.”

{21:12-17}^b X. Temple Cleansed

¹² Then Jesus entered the ^[222]courts of God’s temple and **drove out** all who were selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves.

¹³ And he said to them, “**It is written**, ‘My house shall be called a house of prayer,’ [ISAIAH 56:7] but you ^[223]have made it a den of robbers.” [JER. 7:11]

¹⁴ Then the ^[224]lame and the blind **came to him in the temple** courts, and he healed them. ¹⁵ But when the chief priests and the scribes saw the wonderful things that he did and the **children crying out in the temple courts**, “Hosanna to the Son of David,” they were indignant

^a 21:1-11:—cf. Mk 11:1-10; Lk 19:28-44; Jn 12:12-19

^b 21:12-17:—cf. Mk 11:11, 15-17; Lk 19:45-46

¹⁶ and said to him, “Do you hear what these children are saying?” Jesus said to them, “Yes, **have you never read**, ‘Out of the mouths of babies and nursing infants you have prepared praise’?” [Ps. 8:2]

¹⁷ And **leaving them, he went out of the city** to Bethany and spent the night there.

{21:18–46} C'. The kingdom to be taken away [\[↗\]](#)

{21:18–22}^a [*Barren fig tree*]

¹⁸ Early in the morning, as Jesus was returning to the city, he was hungry.

¹⁹ Seeing a lone fig tree by the road, he came to it **and found nothing on it but leaves**. Then he said to it, “May there never be any fruit from you again [*aiōn*].”

And **at once the fig tree withered**. ²⁰ When the disciples saw it, they were amazed, saying, “How did **the fig tree wither all at once?**”

²¹ Jesus answered them, “Truly I say to you, **if you have faith and do not doubt**, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. ²² And if you have faith, you will receive whatever you ask for in prayer.”

{21:23–27}^b [*The authority of Jesus and of John*]

²³ When he entered the temple courts, the chief priests and the elders of the people came up to him as he was teaching and said, “**By what authority are you doing these things?** And who gave you this authority?”

²⁴ Jesus answered them, “I will also ask you one question. **If you tell me** the answer, I will also tell you by what authority I am doing these things.

²⁵ The baptism of John, where did it come from? From heaven or from men?” So they discussed it among themselves, saying, “If we say, ‘**From heaven,**’ he will say to us, ‘Why then did you not believe him?’ ²⁶ But we are afraid of what the crowd might do if we say, ‘**From men,**’ for everyone regards John as a prophet.”

²⁷ So they answered Jesus, “**We cannot tell.**”

Then he said to them, “**Neither will I tell you by what authority I do these things.**

{21:28–32} [*Parable of the two sons*]

²⁸ “But what do you think? A man had two sons. He went to his first

^a 21:18–22:—cf. Mark 11:12–14, 20–26

^b 21:23–27:—cf. Mk 11:27–33; Lk 20:1–8

son and said, ‘Son, go work today in ^[225]my vineyard.’ ²⁹ His son answered, ‘I will ^[226]not,’ **but afterward he changed his mind and went.**

³⁰ Then the man went to his ^[227]second son and said the same thing. His second son answered, ‘I will ^[228]go, sir,’ but he did not go.

³¹ Which of the two did the will of his father?” They said ^[229]to him, “The ^[230]**first.**” Jesus said to them, “Truly I say to you, **tax collectors and prostitutes** are entering the kingdom of God **ahead of you.**

³² For John came to you in the way of righteousness, and **you did not believe him,**

but tax collectors and prostitutes believed him. Yet even after you saw it, you did not change your minds and believe him.

{21:33-44}^a [*Parable of the wicked tenant farmers*]

³³ “Listen to another parable: There was **a master of a house** who planted a vineyard, put a fence around it, dug a winepress in it, built a tower, **leased it to [tenant] farmers, and left the country.**

³⁴ When the season for fruit drew near, he sent his servants to the farmers to receive his fruit. ³⁵ But the **farmers** took his servants; they beat one, **killed another,** and stoned yet another. ³⁶ Again he sent other servants, more than the first. But the farmers treated them in the same way.

³⁷ Last of all, he sent them his son, saying, ‘They will have respect for my son.’

³⁸ But when the **farmers** saw the son, they said among themselves, ‘This is the heir. Come, **let us kill him** and take possession of his inheritance.’ ³⁹ So they took him, threw him out of the vineyard, and **killed him.**

⁴⁰ Now **when the lord of the vineyard comes,** what will he do to **those farmers?**” ⁴¹ They said to him, “He will **bring those wretches to a wretched end** and lease the vineyard to other farmers who will give him **the fruits in their seasons.**”

⁴² Jesus said to them, “Have you never read in the Scriptures, ‘The stone that the builders rejected has become the chief corner *stone*; this was the Lord’s [*Yehovah*’s] doing, and it is marvelous in our eyes?’ [Ps. 118:22-23]

^a 21:33-44:—cf. Mk 12:1-12; Lk 20:9-19

⁴³ Therefore I tell you that the kingdom of God will be taken away from you and given to a nation **who will produce its fruit**. ⁴⁴ He who falls on this stone will be broken to pieces, **but on whomever it falls, it will grind him to powder.**”

{21:45-46} [*Jewish leaders afraid to arrest Jesus*]

⁴⁵ When the chief priests and the Pharisees heard Jesus’ parables, they knew he was speaking about them. ⁴⁶ Although they were looking for a way to arrest him, they were afraid of the crowds, because they regarded him as a prophet.

{22:1-14}^a B’. Parable of the Marriage Feast [4]

22 Once again Jesus spoke to them in parables, saying, ² “The kingdom of heaven can be compared to a king who prepared a wedding feast for his son. ³ He sent **his servants** to call those who had been **invited to the wedding feast**, but they would not come. ⁴ Again he sent other **servants**, saying, ‘Tell **those who are invited**, “Behold, I have prepared my dinner, my oxen and the fattened cattle have been slaughtered, and everything is ready. Come to the wedding feast.” ’

⁵ But they **paid no attention and went away**, one to his own field and another to his business. ⁶ The rest seized his servants, mistreated them, and killed them. ⁷ ^[231] **When the king heard about it, he was furious.** So he sent his armies, who destroyed those murderers and burned down their city.

⁸ Then he said to **his servants**, ‘**The wedding feast is ready, but those who were invited** were not worthy. ⁹ Go therefore to where the roads exit the city and **invite to the wedding feast** anyone you find.’ ¹⁰ So the servants went out to the roads **and gathered together all whom they found**, both evil and good, and the wedding feast was filled with guests.

¹¹ “But when the king came in to see the guests, he saw a **man there who was not clothed with a wedding garment**.

¹² **So he said to him**, ‘Friend, how did you come in here without a wedding garment?’ **But the man was speechless.**

¹³ Then the king said to the servants, ‘Bind his ^[232]feet and hands, ^[233]**take him away, and throw him into the outer darkness.** In that place there will be weeping and gnashing of teeth.’

¹⁴ **For many are called, but few are chosen.**”

^a 22:1-14:—cf. Lk 14:15-24

{22:15-46} A'. Four Questions [\[e\]](#)

{22:15-22}^a [#1: *Taxes to Caesar*]

¹⁵ Then the Pharisees went and took counsel as to **how they might ensnare Jesus** in what he said. ¹⁶ They sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God in truth and defer to no one, for you do not show partiality.

¹⁷ Tell us then, what do you think? Is it lawful to pay taxes to **Caesar** or not?”

¹⁸ But Jesus knew their evil intent and said, “**Why are you testing me**, you hypocrites?

¹⁹ Show me the coin for the tax.” So they brought him a denarius. ²⁰ Then he said to them, “Whose image and inscription is this?” ²¹ They said ^[234]to him, “**Caesar’s**.” So he said to them, “Then render to **Caesar** the things that are **Caesar’s**, and to God the things that are God’s.”

²² **When they heard this, they were amazed.** So they left him and went away.

{22:23-33}^a [#2: *Marriage and resurrection*]

²³ On that day some Sadducees, ^[235]who say **there is no resur-rection**, came to Jesus and asked him, ²⁴ “Teacher, Moses said, ‘If a man dies without having children, his brother must marry the widow and raise up offspring for him.’ ²⁵ Now there were seven brothers among us. The first married and died, and having no offspring, he left his wife to his brother. ²⁶ The same thing happened to the second and to the third, down to the seventh. ²⁷ Last of all, the woman ^[236]also died.

²⁸ **In the resurrection, therefore, which of the seven will she be the wife of?** For they all had her.”

²⁹ Jesus answered them, “You are in error because you know neither the Scriptures nor the power of God.

³⁰ For **in the resurrection they neither marry nor are given in marriage**, but are like angels ^[237]of God in heaven.

³¹ Now concerning **the resurrection of the dead**, have you not read what God said to you: ³² ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? [EXODUS 3:6] He is not the God of the dead, but of the living.” ³³ And when the crowds heard this, they were astonished at his teaching.

^a 22:15-33:—cf. Mk 12:13-27; Lk 20:20-40

{22:34-40}^a [#3: *The great commandment in the law*]

³⁴ Now when the Pharisees heard that Jesus had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked Jesus a question to test him: ³⁶ “Teacher, **which is the greatest commandment** in the law?”

³⁷ Jesus said to him, “ ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ [DEUT. 6:5]

³⁸ This is the ^[238]**most important and greatest commandment**. ³⁹ And a second ^[239]is like it: ‘You shall love your neighbor as yourself.’ [LEV. 19:18]

⁴⁰ All the Law and the Prophets hang on these two commandments.”

{22:41-46}^b [#4: *Christ’s test question—David’s son is Lord*]

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

They said to him, “**David’s**.”

⁴³ He said to them, “**How is it then that David**, in spirit, **calls him ‘Lord,’** saying,

‘The Lord [*Yehovah*] said to my Lord, “Sit at my right hand until I ^[240]make your enemies a footstool for your feet” ’? [Ps. 110:1]

⁴⁵ If **David** calls him ‘**Lord**,’
how is he **his son**?”

⁴⁶ No one was able **to say anything in reply**, nor did anyone dare to ask him questions anymore from that day forward.

^a 22:34-40:—cf. Mk 12:28-34; Lk 10:25-28

^b 22:41-46:—cf. Mk 12:35-37; Lk 20:41-44

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 23-25} VI. Little Apocalypse

{23:1-24:2} VI-1. **Judgment against Jewish leadership**

{23:1-12}. [Pharisees' hypocrisy revealed]

{23:13-33} [Woes on the scribes and Pharisees]

{23:34-24:2} [Judgment on this generation]

{24:3-31} VI-2. **Signs of Christ's 2nd Coming**

{24:3-14} [Beginning of the tribulation]

{24:15-31} [Great Tribulation]

{24:32-25:46} VI-3. **Parables on the close of the age**

{24:32-35} [Parable #1: The fig tree]

{24:36-41} [Parable #2: Noah and the Flood]

{24:43-44} [Parable #3: The thief]

{24:45-51} [Parable #4: The faithful and evil servants]

{25:1-13} [Parable #5: The ten virgins]

{25:14-30} [Parable #6: The talents]

{25:31-46} [Parable #7: Sheep and Goats]

{23:1–24:2} VI-1. Judgment against the Jewish leadership

{23:1-12} [*Pharisees' hypocrisy revealed*]

23 Then Jesus said to the crowds and to his disciples, ² “The scribes and the Pharisees ^a**sit on Moses’ seat**. ³ Therefore ^[241]observe and do all that they tell you to observe.

But **do not do** according to **their works**,
for they say things and do not do them. ⁴ They bind ^[242]burdens that are heavy and hard to bear and lay them on men’s shoulders, but **they themselves are not willing to lift a finger to move them**.

⁵ **They do all their works** to be seen by others. ^[243]They make their phylacteries wide and ^[244]the fringes of their garments long.

⁶ They love the place of honor at banquets, the **best seats in the synagogues**, ⁷ greetings in the marketplaces, and when others call them ^{‘[245]}Rabbi, Rabbi.’

⁸ But you are not **to be called ‘Rabbi,’** for there is one who is your ^[246]instructor, ^[247]the Christ, and you are all brothers. ⁹ And **do not call anyone on earth your father**, for there is one who is your Father, ^[248]he who is in heaven. ¹⁰ **Neither are you to be called instructors**, for there is one who is your instructor, the Christ.

^a 23:2 sit on Moses’ seat: —to sit and judge (cf. Exodus 18:13). The Jewish leaders were to judge based on the Torah; the people were required to observe and do (Deut. 17:10)

¹¹ But **he who is greater among you must be your servant**. ¹² For **whoever exalts himself will be humbled**, and whoever humbles himself will be exalted.

{23:13-33} [*Woes on the scribes and Pharisees*] [e]

[#1] ¹³ “But woe to you, scribes and Pharisees, hypocrites! For you ^[249]devour widows’ **houses** and as a pretense make long prayers. Therefore you will receive **greater condemnation**.

[#2] ¹⁴ “Woe to you, scribes and Pharisees, hypocrites! **For you shut the kingdom of heaven against men**. You yourselves **do not enter**, nor do you let in those who are **trying to enter**.

[#3] ¹⁵ “Woe to you, scribes and Pharisees, hypocrites! For **you travel sea and land** to make a single convert, and when he has become one, you make him twice as much a **son of Gehenna** as yourselves.

[#4] ¹⁶ “Woe to you, **blind guides**, who say,

‘If anyone **swears by the temple**, it is nothing; but if anyone swears by the **gold** of the temple, he is bound by his oath.’

¹⁷ You fools and **blind men**!

Which is greater, the **gold** or the **temple** that ^[250]makes the gold sacred?

¹⁸ You also say, ‘If anyone **swears by the altar**, it is nothing; but if anyone swears by the **gift on the altar**, he is bound by his oath.’

¹⁹ You ^[251]fools and **blind men**!

Which is greater, the **gift** or the **altar** that makes the gift sacred? ²⁰ Therefore, whoever **swears by the altar** swears by it and by everything on it.

²¹ And whoever **swears by the temple** swears by it and by him who dwells in it. ²² And whoever swears by **heaven** swears by the **throne of God** and by him who sits upon it.

[#5] ²³ “Woe to you, scribes and Pharisees, hypocrites! For you **tithe the mint, dill, and cumin**,

yet you have **neglected the weightier matters** of the law: justice, mercy, and faith.

These you ought to have done without neglecting the others. ²⁴ You blind guides, ^[252]who **strain out a gnat** and swallow a camel!

[#6] ²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the **outside** of the cup and the dish, but **inside** they are full of plunder and ^[253]unrighteousness.

| ²⁶ You **blind Pharisee!**

First clean the **inside** of the cup ^[254]and the dish, and then the **outside** of ^[255]them will also be clean.

| [#7] ²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like **whitewashed tombs**, which appear beautiful on the **outside**, but **inside** are full of dead men’s bones and all uncleanness. ²⁸ In the same way, you also appear righteous to others on the **outside**, but **inside** you are **full of hypocrisy and iniquity**.

[#8] ²⁹ “Woe to you, scribes and Pharisees, hypocrites! For you build the **tombs** of the prophets and adorn the **graves** of the righteous,

| ³⁰ and you say, ‘If we had been alive in the days of **our fathers**, we would not have been participants with them in **shedding the blood of the prophets**.’

| ³¹ Therefore you bear witness against yourselves that you are **the sons** of those who **murdered the prophets**. ³² Fill up, then, the measure of **your fathers**.

³³ You serpents, you brood of vipers! How will you escape **being sentenced to the ^afire of Gehenna?**

{23:34-24:2} [*Judgment on this generation*] [[↗](#)]

³⁴ Therefore, behold, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and persecute from town to town. ³⁵ As a result, all the righteous blood that has been shed on earth will come upon you, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the **temple** and the **altar**. ³⁶ Truly I say to you, **all these things will come upon this generation**.

| {23:37-39} [*Judgment on Jerusalem*]

| ³⁷ “O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often would I have gathered your children together as a hen gathers her chicks under her wings, but you would not! ³⁸ **Behold, your house is left to you** ^[256]**desolate**. ³⁹ For I tell you, will not see me again until you say, ‘Blessed is he who comes in the name of the Lord [*Yehovah*].’ ” [Ps. 118:26]

^a 23:33 fire of Gehenna:—see 5:22 in “[Notes on Matthew](#)” for the meaning

{24:1-2}^a [*Destruction of the Temple prophesied*]

24 As Jesus came out from the **temple** courts and was walking away, his disciples came to him to show him the buildings of the temple. ² But Jesus ^[257]said to them, “You see **all these things**, do you not? Truly I say to you, **not one stone here will be left upon another, which will not be thrown down.**”

{24:3-31} VI-2. Signs of Christ's 2nd Coming [↗]

{24:3-14}^b [*Beginning of the tribulation*]

³ Later, as Jesus was sitting on the Mount of Olives, the disciples came to him privately and said, “Tell us, when will these things happen? And what will be **the sign of your coming** and of **the end of the age** [*aiōn*]?” ⁴ Jesus answered them, “See that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶ You will ^[258]hear of wars and rumors of wars. See that you are not alarmed, for ^[259]all these things must take place, **but the end is not yet.**

⁷ For **nation** will rise up against **nation**, and kingdom against kingdom. There will be ^[260]famines, plagues, and earthquakes in various places.

⁸ But all these things are only the **beginning** of birth pains.

⁹ “Then they will hand you over to persecution and will kill you, and you will be hated by all nations because of my name. ¹⁰ Then **many will fall away** and will betray one another and hate one another.

¹¹ **Many false prophets will rise up and lead many astray.**

¹² And because iniquity is multiplied, the love of **many** [*for others*] **will grow cold,**

¹³ but he who endures to **the end** will be saved.

¹⁴ And this gospel of the kingdom will be proclaimed throughout the world as a testimony to all **nations,**

and then the end will come.

{24:15-31}^c [*Great Tribulation*] [↗]

¹⁵ “So when you see the **abomination of desolation**, which was spoken of by Daniel the prophet, standing in the holy place” (let the reader understand), ¹⁶ “then those who are in Judea must **flee** to the mountains. ¹⁷

^a 24:1-2:—cf. Mk 13:1-2; Lk 21:5-6

^b 24:3-14:—cf. Mk 13:3-13; Lk 21:7-19

^c 24:15-31:—cf. Mk 13:14-27; Lk 21:20-28

He who is on the housetop must not come down to get anything out of his house. ¹⁸ And he who is in the field must not turn back to get his ^[261]garments. ¹⁹ Woe to those who are with child and to those who are nursing infants in those days! ²⁰ Pray that your **flight** will not be in the winter or on a Sabbath.

²¹ For then there will be **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever will be *seen again*.

²² And if those days had not been cut short, no **flesh** would be saved. But for the sake of the elect those days will be cut short.

²³ Then **if any man says to you**, ‘Behold, here is the Christ,’ or ‘There he is!’ **do not believe him**. ²⁴ For false christs and false prophets will rise up and perform great signs and wonders so ^[262]as to lead astray, if possible, even the elect.

²⁵ Behold, I have told you in advance.

²⁶ So **if they say to you**, ‘Behold, he is in the wilderness,’ do not go out, or, ‘Behold, he is in the inner rooms,’ **do not believe them**. ²⁷ For just as lightning comes from the east and shines to the west, so will be the coming of the Son of Man.

²⁸ ^[263]For where the **carcass** is, there the vultures will be gathered together.

²⁹ “But immediately after the **tribulation** of those days, the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

³⁰ Then **the sign of the Son of Man will appear in heaven**, and all the tribes of the earth will mourn when they see **the Son of Man coming on the clouds of heaven** with power and great glory. ³¹ And he will send his angels with a loud trumpet call, and **they will gather together his elect** from the four winds, from one end of the heavens to the other.

{24:32-25:46} VI-3. Parables on the close of the age [\[↗\]](#)

{24:32-35} ^a [Parable #1: *The fig tree*]

³² “Now learn this lesson from the **fig tree**: As soon as its branches become tender and put out leaves, you know that **summer is near**. ³³ So also, when you see all these things, **know that it is near**, at the very gates.

^a 24:32-35:—cf. Mk 13:28-32; Lk 21:29-33

³⁴ Truly I say to you, this generation will **not pass away** until all these things take place.

³⁵ Heaven and earth will **pass away**,
but my words will **not pass away**.

{24:36-41}^a [Parable #2: *Noah and the Flood*]

³⁶ “**But of that day and hour no one knows**, not even the angels of ^[264]heaven, but ^[265]my Father only.

³⁷ ^[266]As were the days of Noah, **so will be the coming of the Son of Man**.

³⁸ For in ^[267]the days before **the flood**, they were eating and drinking, marrying and giving in marriage,
|
| until **the day** Noah **entered the ark**.

³⁹ They knew nothing *about what would happen* until **the flood** came and took them all away.

So will it be at the coming of the Son of Man.

⁴⁰ Then two men will be in the field; one will be taken and the other left.

⁴¹ Two women will be grinding *grain* at the mill; one will be taken and the other left. ⁴² Therefore keep watch, for **you do not know** ^[268]**in what hour your Lord is coming**.

{24:43-44} [Parable #3: *The thief*]

⁴³ But know this: If the master of the house had known at what **time** of the night **the thief** was coming, **he would have kept watch** and not allowed his house to be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an **hour** when **you do not expect him**.

{24:45-51}^b [Par. #4: *The faithful and evil servants*]

⁴⁵ “Who then is the faithful and wise servant, whom his master has set over his household, **to give them their food** at the proper time?

⁴⁶ Blessed is that **servant** whom his **master** finds so doing when he **comes**.

| ⁴⁷ Truly I say to you, he will set him over all his possessions.
|

⁴⁸ But if that evil **servant** says in his heart, ‘My **master** is delayed ^[269]**in coming**,’

⁴⁹ and begins to beat his fellow servants and ^[270]**to eat and drink** with the drunkards,

^a 24:36-41:—cf. Lk 17:26-36

^b 24:45-51:—cf. Lk 12:41-46

⁵⁰ the master of that servant will come on a day when **he does not expect him** and at an **hour** he does not foresee, ⁵¹ and will punish him severely and assign him a place with the hypocrites, where there will be **weeping and gnashing of teeth**.

{25:1-13} [Parable #5: *The ten virgins—similar but different*] [↗]

25 “At that time the kingdom of heaven will be like **ten virgins** who took their **lamps**

and went out to **meet the bridegroom**.

² Five of them were ^[271]**wise**,

and five were foolish. ³ ^[272]Those who were foolish took their lamps, but took no oil with them.

⁴ But the **wise** took oil in flasks along with their lamps.

⁵ When the **bridegroom** was delayed, they all became drowsy and slept. ⁶ But at midnight there was a shout: ‘Behold, the **bridegroom** ^[273]is coming! Come out to **meet** him.’

⁷ Then all the virgins rose and trimmed their **lamps**. ⁸ And the foolish ones said to the wise, ‘Give us some of your oil, for our **lamps** are going out.’ ⁹ But the wise replied, ‘No, there will ^[274]not be enough for us and for you; go instead to the dealers and buy some for yourselves.’

¹⁰ And while they went to buy, the bridegroom came, and **those who were ready** went in with him to the wedding feast, and the door was shut. ¹¹ Afterward the other virgins also came, saying, ‘Lord, Lord, open *the door* for us.’ ¹² But he answered, ‘Truly I say to you, I do not know you.’ ¹³ Therefore keep watch, **for you do not know the day or the hour** ^[275]in which the Son of Man is coming.

{25:14-30} ^a [Par. #6: *The talents—similar but different*]

¹⁴ “For it is just like a man about to go on a **journey**, who called his servants and entrusted his possessions to them.

¹⁵ To one he gave **five talents**, to another **two**, and to another **one**, to each according to his ability. And he immediately went on his **journey**.

¹⁶ The man who had received the **five talents** went and traded with them, and ^[276]made five more ^[277]talents. ¹⁷ In the same way, the man who had received the **two talents** ^[278]also earned two more. ¹⁸ But the man who had received the **one talent** went and dug a hole in the ground and hid his master’s money.

^a 25:14-30:—cf. Lk 19:11-27

¹⁹ “After a long time **the master** of those servants **came and settled accounts** with them.

²⁰ The man who had received the **five talents** came to him and brought the other five talents, saying, ‘Master, you entrusted me with five talents; behold, I have earned five more talents ^[279]besides them.’ ²¹ His master said to him, ‘Well done, good and faithful servant! You have been faithful over a few things; I will set you over many things. Enter into the joy of your master.’

²² The man who had received the **two talents** also came to him and said, ‘Master, you entrusted me with two talents; behold, I have earned two more talents ^[280]besides them.’ ²³ His master said to him, ‘Well done, good and faithful servant! You have been faithful over a few things; I will set you over many things. Enter into the joy of your master.’

²⁴ Then the man who had received the **one talent** came to him and said, ‘Master, I knew that you were a hard man, reaping where you did not sow and gathering where you scattered no seed. ²⁵ So I was afraid and went and hid your talent in the ground. Behold, you have what is yours.’ ²⁶ But his master answered him, ‘You evil and lazy servant! You knew, did you, that I reap where I did not sow and gather where I scattered no seed? ²⁷ Then you should have deposited my money with the bankers, and when I came I would have received what is mine with interest.

²⁸ Therefore take the talent from him and give it to the one who has ten talents. ²⁹ For everyone who has will be given more, and he will have an abundance. But the one who does not have, even what he ^[281]has will be taken away from him. ³⁰ And throw that worthless servant into the outer darkness. In that place there will be **weeping and gnashing of teeth.**’

{25:31-46} [Parable #7: *Sheep and Goats—similar but different*] [e]

³¹ “When the Son of Man comes in his glory, and all the ^[282]holy angels with him, he will sit down on his glorious throne. ³² All the nations will be gathered before him, and he will separate them from one another as a shepherd separates the sheep from the goats. ³³ He will set the sheep on his right and the goats on his left.

{25:34-40} [King’s blessing]

[I.] ³⁴ Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry, and you gave me something to eat; I was thirsty, and you gave me something to drink; I was a stranger, and you took me in; ³⁶ I was naked, and you clothed

me; I was sick, and you looked after me; I was in prison, and you came to visit me.’

[2.] ³⁷ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you as a stranger and take you in, or naked and clothe you? ³⁹ When did we see you sick or in prison and come to visit you?’

⁴⁰ The King will answer them, ‘Truly I say to you, inasmuch as you did it to one of the least of these my brothers, you did it to me.’

{25:41-46} [*King’s curse*]

[I.] ⁴¹ “Then he will say to those on his left, ‘Depart from me, you who are accursed, into the eternal [*aiōnios*] fire prepared for the devil and his angels. ⁴² For I was hungry, and you did not give me anything to eat; I was thirsty, and you did not give me anything to drink; ⁴³ I was a stranger, and you did not take me in; I was naked, and you did not clothe me; I was sick and in prison, and you did not look after me.’

[2.] ⁴⁴ Then they too will [²⁸³]answer, ‘Lord, when did we see you hungry or thirsty or as a stranger or naked or sick or in prison, and not take care of you?’

⁴⁵ He will answer them, ‘Truly I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶ And these will go away into ‘punishment in the age [*to come*] [*aiōnios*], but the righteous into life in the age [*to come*] [*aiōnios*].”

^a 25:46 punishment in the age [*to come*]—see “[Notes on Matthew](#)” for details.

Section outline [\[e\]](#) [\[↑\]](#) [\[Notes\]](#)

{Chapters 26-28} VII. Passion and Resurrection

{26:1-16} VII-1. **Plot to kill Jesus**

{26:1-5} [Plot by the Jewish leaders]

{26:6-13} [Jesus anointed at Bethany]

{26:14-16} [Judas to betray Jesus]

{26:17-29} VII-2. **Passover kept**

{26:17-19} [Passover prepared]

{26:20-25} [Jesus reveals the betrayer]

{26:26-29} [The Lord's Supper]

{26:30-56} VII-3. **Gethsemane and arrest**

{26:30-36} [Jesus predicts his disciples will fall away]

{26:36b-46} [Jesus in Gethsemane]

{26:47-56} [Jesus betrayed and arrested]

{26:57-27:11a} . . VII-4. **Jesus before the Jewish leaders**

{26:57-69} [Jesus before Caiaphas]

{26:69b-75} [Peter denies Jesus (3x)]

{27:1-11a} [The death of Judas]

{27:11b-31} VII-5. **Jesus before Pilate**

{27:11b-14} [Before Pilate]

{27:15-26a} [The people choose Barabbas]

{27:26b-31} [Soldiers torture and mock Jesus]

{27:32-37} [Jesus crucified]

{27:38-54} VII-6. **Crucifixion and death**

{27:38-44} [The crucifixion]

{27:45-54} [The death of Jesus]

{27:55-28:6} VII-7. **Jesus is buried**

{27:55-61} [Jesus' burial]

{27:62-66} [The tomb guarded]

{28:1-6} [The empty tomb]

{28:7-20} VII-8. **Report: disciples, guards, nations**

{28:7-10} [Tell the disciples]

{28:11-15} [The report of the guards]

{28:16-20} [The Great Commission]

{26:1–16} VII-1. Plot to kill Jesus [\[c\]](#)

{26:1–5}^a [*Plot by the Jewish leaders*] (cf. Mark 14:1–2; Luke 22:1–2)

26 When Jesus had finished saying ^[284]all these things, he said to his disciples, ² “You know that after two days **the Passover** is coming,

and the Son of Man will be delivered up **to be crucified.**”

³ Then the chief ^[285]priests, the scribes, and the elders of the people were gathered together in the courtyard of the high priest, whose name was Caiaphas,

⁴ and they plotted together to arrest Jesus by stealth **and kill him.**

⁵ But they said, “**Not during the feast**, lest there be a riot among the people.”

{26:6–13}^b [*Jesus anointed at Bethany*]

⁶ Now when Jesus was in Bethany, in the house of Simon the leper, ⁷ **a woman** came to him with an alabaster jar of **very expensive ointment**, and she poured it out on his head as he reclined at the table.

⁸ When ^[286]his disciples saw it, they were indignant and said, “For what purpose is this waste? ⁹ This ^[287]**ointment** could have been sold for a large sum, and the money could have been given to **the poor.**”

¹⁰ Aware of this, Jesus said to them, “Why are you causing trouble for this woman? For she has done a good deed to me.

¹¹ You always have **the poor** with you, but you do not always have me. ¹² She has put this **ointment** on my body to prepare me for burial.

¹³ Truly I say to you, wherever this gospel is preached in the whole world, what **this woman** has done will also be spoken of as a memorial to her.”

{26:14–16}^c [*Judas to betray Jesus for 30 pieces of silver*]

¹⁴ Then one of the twelve, the one called Judas Iscariot, **went to the chief priests**

¹⁵ and said, “**What are you willing to give me** if I deliver him up to you?” So they set out for him **thirty pieces of silver.**

¹⁶ And from then on he was **looking for an opportunity to betray Jesus.**

^a 26:1–5:—cf. Mk 14:1–2; Lk 22:1–2

^b 26:6–13:—cf. Mk 14:3–9; Lk 7:36–50; Jn 12:1–8

^c 26:14–16:—cf. Mk 14:10–11; Lk 22:3–6

{26:17-29} VII-2. Passover kept [\[e\]](#)

{26:17-19}^a [*Passover prepared*]

¹⁷ On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and said ^[288]to him, “Where do you want us to **make preparations** for you to eat **the Passover**?”

¹⁸ He said, “Go into the city **to a certain man** and say to him,

‘The Teacher says, “My time is near. I am going to **keep the Passover with you**, along with my disciples.” ’ ”

¹⁹ So **the disciples did as Jesus had directed them**

and **prepared the Passover**.

{26:20-25}^b [*Jesus reveals the betrayer*]

²⁰ When evening came, Jesus was reclining at the table with the ^[289]twelve. ²¹ As they were eating, he said, “Truly I say to you, **one of you will betray me**.”

²² Greatly distressed, they began to say to him one after another, “**Surely not I, Lord?**”

²³ Jesus answered, “The one who has dipped his hand with me in the dish will **betray me**.”

²⁴ The Son of Man indeed goes just as it is written of him, but woe to **that man by whom** the Son of Man is betrayed! It would have been better for **that man** if he had not been born.”

²⁵ Then **Judas, who betrayed him**, replied, “Surely not I, Rabbi?” Jesus said to him, “You have said it yourself.”

{26:26-29}^c [*The Lord’s Supper*]

²⁶ **As they were eating**, Jesus took ^[290]the bread, and when he had ^[291]given thanks, he broke it, gave it to the disciples, and said,

“Take and eat this bread; this is **my body**.”

²⁷ Then he took ^[292]the cup, and when he had given thanks, he gave it to them, saying, “**Drink of it**, all of you,

²⁸ for this is **my blood** of the ^[293]new covenant, which is poured out for many for the remission of sins.

²⁹ But I tell you, **I will not drink again** of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

^a 26:17-19: —cf. Mk 14:12-17; Lk 22:7-14

^b 26:20-25: —cf. Mk 14:18-21; Lk 22:21-23; Jn 13:21-30

^c 26:26-29: —cf. Mk 14:22-25; Lk 22:15-20

{26:30–56} VII-3. Gethsemane and arrest [\[e\]](#)

{26:30-36}^a [*Jesus predicts his disciples will fall away*]

³⁰ And after singing a hymn, they went out to **the Mount of Olives**.

³¹ Then Jesus said to them, “**All of you** will fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ [ZECHARIAH 13:7] ³² But after I have been raised up, I will go ahead of you to Galilee.”

³³ **Peter answered him**, “Even if everyone else falls away because of you, **I will never fall away**.”

³⁴ Jesus said to him, “Truly I say to you that on this night, **before a rooster crows, you will deny me three times**.”

³⁵ But **Peter said to him**, “Even if I must die with you, **I will not deny you**.”

And **all the disciples** said the same thing.

³⁶ Then Jesus went with them to a place called **Gethsemane**,

{26:36b-46}^b [*Jesus in Gethsemane*]

and he said to the disciples, “**Sit here** while I go over there and pray.”

³⁷ And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and distressed. ³⁸ Then Jesus said to them, “My soul is very sorrowful, even to the point of death; **stay here and keep watch with me**.”

³⁹ And going a little farther, he fell on his face **and prayed**, “My Father, if possible, let this cup pass from me; nevertheless, not as I will, but as you will.”

⁴⁰ Then he came to the disciples and **found them sleeping**, and said to Peter, “So you could not keep watch with me for one hour? ⁴¹ Keep watch and pray, lest you enter into temptation. The spirit indeed is willing, but **the flesh is weak**.”

⁴² Again, he went away for a second time and prayed, “My Father, if this ^[294]cup cannot pass ^[295]from me unless I drink it, **may your will be done**.”

⁴³ Then he came ^[296]and **found them sleeping again**, for **their eyes were heavy**.

^a 26:30–36:—cf. Mk 14:26–31; Lk 22:31–34; Jn 13:36–38

^b 26:36b–46:—cf. Mk 14:32–42; Lk 22:39–46; Jn 18:1

⁴⁴ So he left ^[297]them and went away again **and prayed** for a third time, saying the same ^[298]thing.

⁴⁵ Then he came to ^[299]his disciples and said to them, “*You might as well sleep on now and take your rest*; behold, the hour has come for the Son of Man to be betrayed into the hands of sinners.

⁴⁶ **Rise, let us go**; behold, my betrayer ^[300]has drawn near.”

{26:47-56}^a [*Jesus betrayed and arrested*] [\[e\]](#)

⁴⁷ While he was still speaking, behold, Judas, **one of the twelve**, came.

With him was a large crowd with **swords and clubs**, sent from the chief priests and elders of the people.

⁴⁸ Now his betrayer had given them a sign, saying, “Whomever I kiss, he is the one; arrest him.” ⁴⁹ Imme-diately he went up to Jesus and said, “Greetings, Rabbi!” And he kissed him. ⁵⁰ Jesus said to him, “Friend, ^[301]**for what purpose have you come?**”

Then they came forward, took hold of Jesus, and arrested him.

⁵¹ And behold, one of the men with Jesus stretched out his hand and drew his sword. He struck the servant of the high priest and cut off his ear. ⁵² Then Jesus said to him, “Put your sword back into its place, for all who take the sword will ^[302]die by the sword. ⁵³ Or do you think that I cannot call on my ^[303]Father right now, and he will provide me with more than twelve legions of angels? ⁵⁴ **How then would the Scriptures be fulfilled that say it must happen this way?**”

⁵⁵ In that hour Jesus said to the crowds, “Have you come out to arrest me with **swords and clubs** as you would against a robber? I sat daily ^[304]with you, teaching in the temple courts, and you did not arrest me. ⁵⁶ But all this has taken place so that the Scriptures of the prophets might be fulfilled.”

Then **all the disciples** left him and fled.

{26:57-27:11a} VII-4. Jesus before the Jewish leaders [\[e\]](#)

{26:57-69}^b [*Jesus before Caiaphas*]

⁵⁷ Now those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. ⁵⁸ But **Peter** was following him at a distance, coming as far as the **courtyard** of the high priest. After going inside, he sat with the officers to see the outcome.

^a 26:47-56:—cf. Mk 14:43-52; Lk 22:47-53; Jn 18:2-12

^b 26:57-69:—cf. Mk 14:53-65; Lk 22:54-71; Jn 18:13-24

⁵⁹ Now the chief ^[305]priests, the elders, and the whole San-hedrin were seeking false testimony against Jesus, **so that they could put him to death,**

⁶⁰ but they did not find ^[306]any. Even though **many false witnesses came forward,** they did not find any.

⁶¹ But at last two ^[307]false witnesses came forward and declared, “This man said, ‘**I am able to destroy the temple of God and rebuild it in three days.**’ ”

⁶² So the **high priest** stood up and **said to him**, “Do you make no answer? What are these men testifying against you?”

⁶³ **But Jesus kept silent.**

Then the **high priest said to him**, “I adjure you by the living God to tell us if you are the Christ, the Son of God.”

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

⁶⁵ Then the high priest tore his garments and said, “He has blasphemed! **Why do we still need witnesses?** See, you have now heard ^[308]his blasphemy. ⁶⁶ What is your verdict?”

They answered, “**He deserves death.**” ⁶⁷ Then they spit in his face and struck him. Others slapped him, ⁶⁸ saying, “Prophecy to us, you Christ! Who is it that struck you?”

⁶⁹ Now **Peter** was sitting outside in the **courtyard,**

{26:69b-75}^a [*Peter denies Jesus (3x)*]

and a servant girl came to him and said, “**You also were with Jesus the Galilean.**”

[#1] ⁷⁰ But he denied it before them all, saying, “**I do not know** what you are talking about!”

⁷¹ Then he went out to the gateway, and another servant girl saw him and said to those who were there, “**This man** ^[309]**also was with Jesus of Nazareth.**”

[#2] ⁷² But again he denied it with an oath: “**I do not know** the man.”

^a 26:69b-75:—cf. Mk 14:66-72; Lk 22:56-62; Jn 18:25-27

⁷³ After a little while, those who were standing there came up and said to Peter, “**Truly you also are one of them**, for even your accent gives you away.”

[#3] ⁷⁴ Then he began to invoke curses and to swear: “**I do not know the man.**”

And immediately a rooster crowed. ⁷⁵ Then Peter remembered what Jesus had said ^[310] to him: “Before a rooster crows, you will deny me **three times**.” And he went out and wept bitterly.

{27:1-11a} [*The death of Judas*] [e]

27 Now when morning came, all **the chief priests and the elders** ^[311] of the people took counsel against Jesus to put him to death.

² They bound him, led him away, and handed him over to ^[312] **Pontius Pilate, the governor**.

³ When Judas, who had betrayed him, saw that Jesus had been condemned, he regretted what he had done and returned the thirty pieces of silver to **the chief priests and the elders**, ⁴ saying, “I have sinned by betraying ^[313] innocent **blood**.”

But they said, “What is that to us? **See to it yourself.**” ⁵ So he threw the pieces of silver into the temple and departed; and he went away **and hanged himself**.

⁶ **The chief priests** took the pieces of silver and said, “It is not lawful to put it into the temple treasury, since it is **blood money**.” ⁷ So they took counsel and used the money to buy the potter’s field as a burial place for foreigners. ⁸ Therefore that field has been called the Field of **Blood** to this day. ⁹ Then what was spoken by Jeremiah the prophet was fulfilled: “They took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel, ¹⁰ and they gave them for the potter’s field, as the Lord [*Yehovah*] directed me.” [ZECH. 11:12-13]

¹¹ Meanwhile, Jesus stood before **the governor**,

{27:11b-31} VII-5. Jesus before Pilate [e]

{27:11b-14}^a [*Before Pilate*]

and **the governor** asked him, “Are you the king of the Jews?” Jesus said ^[314] to him, “You have said it yourself.”

¹² But when **he was accused** by the chief priests and the elders, **he gave no answer**.

¹³ Then Pilate said to him, “Do you not hear all the things **they are testifying against you**?”

^a 27:11b-14:—cf. Mk 15:2-5; Lk 23:2-5; Jn 18:29-38

¹⁴ But he **gave him no answer**, not even to a single charge, so **the governor** was greatly amazed.

{27:15-26a}^a [*The people choose Barabbas*]

¹⁵ Now at the feast the governor was accustomed **to release** one prisoner for **the crowd**, whomever they wanted. ¹⁶ At that time they had a notorious prisoner named ^[315]**Barabbas**. ¹⁷ So when **the crowds** were gathered together, Pilate said to them, “Whom do you want me **to release for you?**” ^[316]Barabbas, or Jesus, who is called Christ?” ¹⁸ (For he knew they had handed Jesus over out of envy.)

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

²⁰ But the chief priests and the elders persuaded the crowds to ask for Barabbas to be released and **for Jesus to be executed**.

²¹ In response the governor said to them, “Which of the two do you want me **to release for you?**” They said, “Barabbas.” ²² So Pilate said to them, “What then shall I do with Jesus, who is called Christ?” They all said ^[317]to him, “**Let him be crucified!**” ²³ Then the governor said, “Why? What evil has he done?” But they cried out all the more, “**Let him be crucified!**”

²⁴ When Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water and washed his hands before the crowd, saying, “**I am innocent of the blood of this**” ^[318]**righteous man**. See to it yourselves.”

²⁵ **All the people answered**, “His blood be on us and on our children!” ²⁶ Then **he released for them Barabbas**,

{27:26b-31}^b [*Soldiers torture and mock Jesus*] [^d]

but he scourged Jesus **and handed him over to be crucified**.

²⁷ Then the governor’s soldiers took Jesus with them into the Praetorium and gathered the whole *Roman* cohort around him. ²⁸ **They stripped him and put a scarlet robe on him**,

²⁹ and after twisting together a crown of thorns, and put it **on his head**, and a reed in his right hand;

and they knelt before him and mocked him, saying, “**Hail, King of the Jews!**”

³⁰ Then they spit on him, and took the reed and beat him repeatedly **on his head**.

^a 27:15-26a:—cf. Mk 15:6-15; Lk 23:17-25; Jn 18:39-19:1-16

^b 27:26b-31:—cf. Mk 15:16-20; Jn 19:2-3

³¹ When they had finished mocking him, **they stripped him of the robe and put his own garments back on him,** and **led him away to crucify him.**

{27:32-37}^a [*Jesus crucified*]

³² As they went out, they found a man of Cyrene named Simon. They **pressed him into service, forcing him to carry Jesus' cross.**

³³ When they came to a place called Golgotha (which means, "**Place of the Skull**"), ³⁴ they gave Jesus ^[319]sour wine mixed with gall to drink. But when he tasted it, he would not drink it. ³⁵ **After they had crucified him,** they divided his garments among themselves by casting ^[320]lots.

³⁶ Then **they sat down and kept watch over him there.** ³⁷ Over his head they placed the written charge against him, which read, "This is Jesus, the **King of the Jews.**"

{27:38-54} VII-6. Crucifixion and death [[d](#)]

{27:38-44}^b [*The crucifixion*]

³⁸ Then **two robbers^c were crucified with him,** one on his right and one on his left.

³⁹ Those who passed by **hurled abuse at him,** shaking their heads ⁴⁰ and saying, "You who would destroy the temple and build it in three days, **save yourself.** If you are the **Son of God, come down from the cross!**"

⁴¹ In the same way the chief priests ^[321]also, along with the ^[322]scribes, elders, and Pharisees, **mocked him,** saying, ⁴² "He saved others, himself he cannot **save.** ^[323]If he is the **king of Israel,** let him **come down now from the cross,** and we ^[324]will believe ^[325]in him.

⁴³ He trusts in God; let God deliver him now if he delights in him; for he said, 'I am **the Son of God.**' "

⁴⁴ **The robbers who were crucified with him** were also insulting him in the same way.

{27:45-54}^d [*The death of Jesus*]

[**Miracle:**] ⁴⁵ From the sixth hour [*12noon*] until the ninth hour [*3pm*], there was darkness over all the land.

^a 27:32-37:—cf. Mk 15:20-26; Lk 23:26-34; Jn 19:17-27

^b 27:38-44:—cf. Mk 15:27-32; Lk 23:35-43

^c 27:38 robbers [G3027, *lestes*; thief, robber]:—more dangerous than mere thieves, given that robbers are more willing to practice violence in their theft.

^d 27:45-54:—cf. Mk 15:33-39; Lk 23:44-48; Jn 19:28-30

⁴⁶ And about the ninth hour [*3pm*] **Jesus cried out with a loud voice**, “Eli, Eli, ^[326]lima sabachthani?” that is, “My God, my God, why have you forsaken me?”

⁴⁷ When some of those standing there heard this, they said, “This man is calling for **Elijah**.”

⁴⁸ Immediately one of them ran and got a sponge, filled it with sour wine, put it on a stick, and offered him a drink.

⁴⁹ But the rest said, “Leave him alone. Let us see if **Elijah** comes to save ^[327]him.”

⁵⁰ Then **Jesus cried out again with a loud voice** and gave up his spirit.

[*Miracles*:] ⁵¹ And behold, the veil of the temple was torn in two from top to bottom; and **the earth shook**, and the rocks were split. ⁵² The tombs were opened, and the bodies of many saints who had fallen asleep were raised. ⁵³ (They came out of the tombs, and after his resurrection they went into the holy city and appeared to many.) ⁵⁴ Now when the centurion and those who were with him keeping watch over Jesus saw the **earthquake** and the things that took place, they feared greatly and said, “Truly this man was the Son of God.”

{27:55-28:6} VII-7. Jesus is buried [\[e\]](#)

{27:55-61} ^a [*Jesus' burial*]

⁵⁵ Many women who had followed Jesus from Galilee and provided for him ^[328]were there looking on from a distance, ⁵⁶ among whom were **Mary Magdalene**, **Mary** the mother of James and ^[329]Joses, and the mother of the sons of Zebedee.

⁵⁷ When it was evening, there came a rich man from Arimathea named **Joseph**, who himself had also become a disciple of Jesus. ⁵⁸ **He went to Pilate and asked for Jesus' body**.

So Pilate commanded that the body be given to him.

⁵⁹ **Joseph took the body**, wrapped it in a clean linen cloth, ⁶⁰ and laid it in his own new tomb, which he had hewn in the rock. Then he rolled a large stone against the entrance of the tomb and went away.

⁶¹ **Mary Magdalene** was there, **and so was the other Mary**, sitting across from the tomb.

{27:62-66} [*The tomb guarded*] [\[e\]](#)

⁶² The next day, following the day of Preparation, the chief priests and the Pharisees gathered together before **Pilate**

^a 27:55-61:—cf. Mk 15:40-47; Lk 23:49-56; Jn 19:25-42

⁶³ and said, “Sir, we remember that while he was still alive this deceiver said, ‘**After three days I will rise again.**’

⁶⁴ Therefore give orders for the tomb be made **secure until the third day,**

lest ^[330]his disciples come ^[331]by night, steal him away, and say to the people, ‘**He has risen from the dead,**’ and the last deception will be worse than the first.”

⁶⁵ **Pilate** said to them, “You have a guard; go, make it as secure as you know how.” ⁶⁶ So they went and secured the tomb by sealing the stone and posting the guard.

{28:1-6}^a [*The empty tomb*] [\[↗\]](#)

28 After the Sabbath, at dawn on the first day of the week, Mary Magdalene **came to see the tomb** along with the other Mary.

² And behold, there was a great earthquake, for an **angel of the Lord** [*Yehovah*] descended from heaven and came and rolled away the stone ^[332]from the entrance and sat on it.

³ His appearance was like lightning, and his clothing was as white as snow. ⁴ And the guards shook from the fear of him and became like dead men.

⁵ Then **the angel** said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶ He is not here, for he has risen, just as he said.

Come see the place where ^[333]the Lord lay.

{28:7-20} VII-8. Report: to disciples, by the guards, to the nations [\[↗\]](#)

{28:7-10}^b [*Tell the disciples*]

⁷ And now go quickly and tell his disciples that he has risen from the dead. And behold, he is going ahead of you **to Galilee; there you will see him.** Behold, I have told you.”

⁸ So they went ^[334]out quickly from the tomb **with fear** and great joy, and ran to tell his disciples.

⁹ ^[335]As they went to tell his disciples, behold, **Jesus met them** and said, “Greetings!”

So they came up, took hold of his feet, and worshiped [*proskyneō*] him. ¹⁰ Then Jesus said to them, “**Do not be afraid;**

go tell my brothers to go **to Galilee, and there they will see me.**”

^a 28:1-6:—cf. Mk 16:1-8; Lk 24:1-12; Jn 20:1-13

^b 28:7-10:—cf. Mk 16:9-11; Lk 24:10-11; Jn 20:14-18

{28:11-15} [*The report of the guards*]

¹¹ While they were going, behold, some of the guards went into the city and **reported** to the chief priests all that had taken place. ¹² And when the chief priests had assembled with the elders and taken counsel, **they gave a large sum of money to the soldiers**

¹³ and told them, “**You are to say**, ‘His disciples came by night and stole him away while we were sleeping.’”

¹⁴ And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” ¹⁵ **So they took the money** and did as they had been instructed. And **this story** is still being spread among the Jews today.

{28:16-20} [*The Great Commission*]

¹⁶ Meanwhile, the eleven disciples went to Galilee, to the mountain where Jesus had directed them to go. ¹⁷ **When they saw him**, they worshiped [*proskyneō*] him, but some doubted.

¹⁸ Then Jesus came and said to them, “**All authority** in heaven and on earth **has been given to me**.

¹⁹ ^[336]Go and make disciples of all nations, baptizing them in ^a**my name**,

²⁰ teaching them to observe **all that I have commanded you**.

And behold, **I am with you always**, even to the end of the age [*aiōn*].”
^[337]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Published eight years after the ascension of Christ.*]]

^a **28:19** my name | the name of the Father and of the Son and of the Holy Spirit (all manuscripts)—this change to “my name” is an *emendation* (i.e. a change based on conjecture) given that *all* manuscripts have the longer reading. See “[Notes on Matthew](#)” on this verse where this change is explained in detail.

Mark

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Chapters

{1-6}. I. [Early Ministry](#)

- {CH. 1} A. John the Baptist, four disciples called
- {2:1-3:6} B. Jesus in controversy
- {3:7-35} C. Disciples appointed; Jesus' family
- {4:1-34} X. [Parables of Jesus](#)
- {4:35-5:20} C'. The Storm; the Gadarene
- {5:21-43} B'. Jairus' daughter; woman healed
- {CH. 6} A'. Disciples sent; John beheaded

{6-8} II. [Jesus in Galilee](#)

- {6:30-57} A. 5,000 fed; walking on water
- {7:1-23} X. [Tradition vs. God's commandments](#)
- {7:24-8:21} A'. Healings, 4,000 fed, Leaven of Phar.

{8-10} III. [“On the Way” to Jerusalem](#)

- {8:22-30} A. Blind man; Peter's confession
- {8:31-9:32} B. Passion foretold (#1, #2); deny self
- {9:33-10:16} X. [Last of all and servant of all](#)
- {10:17-31} B'. Possessions and eternal life
- {10:32-52} A'. Passion foretold (#3)

{11-13} IV. [Jesus in Jerusalem](#)

- {11:1-32} A. Jesus enters Jerusalem
- {12:1-44} X. [Jesus confronts opponents' questions](#)
- {13:1-37} A'. Time of Tribulation

{14-16}. . . . V. [Passion Narrative](#)

- {14:1-31} A. Prelude: Jesus anointed and Last Supper
- {14:32-52} B. Jesus in Gethsemane
- {14:53-15:20} X. [Jesus on trial](#)
- {15:21-41} B'. Jesus crucified
- {15:42-16:20} A'. Postlude: Resurrection and Proclamation

{Chapters 1-6} I. Early Ministry

{CH. 1} A. [John the Baptist, four disciples called](#)**{1:1-15}** . . . [*John and the baptism of Jesus*]**{1:16-29}** . . . [*Four disciples called; unclean spirit cast out*]**{1:30-45}** . . . [*At Simon's house; leper healed*]**{2:1-3:6} B. [Jesus in controversy](#)****{2:1-12}** . . . [*a. Paralytic healed*]**{2:13-17}** . . . [*b. Levi called; Jesus eating with sinners*]**{2:18-22}** . . . [*x. Question on fasting; new wine*]**{2:23-28}** . . . [*b'. Lord of the Sabbath*]**{3:1-6}** . . . [*a'. Man healed on the Sabbath*]**{3:7-35} C. [Disciples appointed; Jesus' family](#)****{3:7-19}** . . . [*Jesus appoints the twelve*]**{3:19b-35}** . . . [*Jesus' family; strong man*]**{3:31-35}** . . . [*Jesus' mother and brothers arrive*]**{4:1-34} X. [Parables of Jesus](#)****{4:1-2}** . . . [*a. Intro: Teaching in parables*]**{4:3-9}** . . . [*b. Parable of the sower*]**{4:10-13}** . . . [*c. Mystery of the kingdom*]**{4:14-20}** . . . [*d. Interpretation of the sower*]**{4:21-23}** . . . [*x. Parable of the lamp*]**{4:24-25}** . . . [*d'. Parable of the measure*]**{4:26-29}** . . . [*c'. The man who scatters seed*]**{4:30-32}** . . . [*b'. Parable of the mustard seed*]**{4:33-34}** . . . [*a'. Conc: Jesus spoke in parables*]**{4:35-5:20} C'. [The Storm; the Gadarene](#)****{4:35-41}** . . . [*a. Jesus calms the storm*]**{5:1-8}** . . . [*b. The Gadarene runs to Jesus*]**{5:9-14a}** . . . [*x. Legion cast out*]**{5:14b-17}** . . . [*b'. The people come to Jesus*]**{5:18-20}** . . . [*a'. The man begs to go with Jesus*]**{5:21-43} B'. [Jairus' daughter; woman healed](#)****{CH. 6} A'. [Disciples sent; John beheaded](#)****{6:1-6}** . . . [*Jesus rejected at Nazareth*]**{6:7-13}** . . . [*Jesus sends out the twelve*]**{6:14-29}** . . . [*The death of John the Baptist*]

{Chapter 1} A. John the Baptist; four disciples called; healings [\[d\]](#)

{1:1-15}^a [*John and baptism of Jesus*]

1 The beginning of the **gospel of Jesus** ^[338]Christ, the Son of God. ² As it is written in ^[339]the Prophets, “Behold, I am sending **my messenger** ahead of you, who will prepare your way ^[340]before you, [MAL. 3:1]

³ the voice of one crying out **in the wilderness**, ‘Prepare the way of the Lord [*Yehovah*], make his paths straight,’ ” [ISA. 40:3]

⁴ John ^[341]came **baptizing** in the wilderness and preaching a **baptism** of repentance for the remission of sins.

⁵ The whole Judean countryside and the inhabitants of Jerusalem went out to him. They were all being **baptized by him in the river Jordan**, confessing their sins.

⁶ Now John was clothed with camel’s hair and wore a leather belt around his waist; he ate locusts and wild honey. ⁷ He proclaimed, “After me comes one who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie.

⁸ **I baptized you in water**, but he will baptize you ^[342]in holy spirit.”

⁹ In those days Jesus came from Nazareth of Galilee and was **baptized** by John in the Jordan. ¹⁰ Immediately as he was coming up ^[343]from the water, he saw the heavens parting and the spirit descending on him like a dove. ¹¹ Then a voice came from heaven: “You are my beloved ^[344]Son, in whom I am well pleased.”

{1:12-13} [*Temptation in the wilderness*]^b

¹² Immediately the spirit drove him out **into the wilderness**, ¹³ and he was ^[345]there **in the wilderness** for forty days, being tempted by Satan. He was with the wild beasts, and the angels ministered to him.

¹⁴ After John was put in prison, **Jesus** went to Galilee, preaching the **gospel** ^[346]of the kingdom of God ¹⁵ and saying, “**The time is fulfilled**, and the kingdom of God is at hand. Repent and believe in the **gospel**.”

^a 1:1-15:—cf. Mt 3:1-17; Lk 3:1-22; Jn 1:19-34

^b 1:12-13:—cf. Mt 4:1-11; Lk 4:1-13

Commentary

{1:7} “the strap of whose sandals I am not worthy to stoop down and untie.” John the Baptist’s comment is mentioned in all four gospels and in Acts (cf. Matt. 3:11; Mark 1:7; Luke 3:16; John 1:27; and Acts 13:25). Only Matthew does not mention being unworthy to untie his sandals, but instead reads, “whose sandals I am *not worthy to carry*.” Interestingly, an early church father, Justin Martyr (c. 100-165 AD) in *Dialogue with Trypho* 49.3, has the reading, “whose sandals I am *not fit to remove*.”

According to ancient Jewish tradition, the difference between a disciple and a servant or a slave was this: a disciple was willing to perform every service for his master that a menial servant would have performed, except to untie a man’s sandals. For to untie a man’s sandals meant to then follow up by washing his dirty feet—a task only a servant or slave would do. So what we have here are three degrees of humility:

1. A **disciple** is one who is willing to render any service, except to untie a man’s sandals (and wash his dirty feet).
2. A **servant or slave** is obliged to render any service including untying sandals (and washing dirty feet).
3. But **John the Baptist** considered himself unworthy to even render this menial, humble service to his Master.

For John the Baptist, the preeminence of Christ was so high, and he so low. Yet, Jesus’ humiliation went lower still, “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45).

Philippians 2:5-9a: Let this mind be in you which is also in Christ Jesus, ⁶ who, being in the form of God, did not consider equality with God a thing to be grasped, ⁷ but emptied himself, taking the form of a servant, being-made in the likeness of men. ⁸ And being found in human form, he humbled himself, becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him. . .

{1:8} “I baptized you in water.” John the Baptist is here contrasting his service of baptism to that of the coming Messiah. John baptized “in water” symbolizing a sinner’s decision to repent of his sins. But the Messiah was to baptize “in holy spirit” which fundamentally transformed the sinner from within, such that his cleansing resulted in an abhorrence of evil and a spirit-driven desire to live a righteous life.

{1:16-29}^a [*Four disciples called*]

¹⁶ As Jesus was ^[347]walking by the Sea of **Galilee**, he saw **Simon** and **Andrew** ^[348]his brother (that is, Simon's brother) casting a net in the sea, for they were fishermen. ¹⁷ Jesus said to them, "Follow me, and I will make you fishers of men." ¹⁸ So they **immediately** left their nets and **followed him**. ¹⁹ Going on a little farther ^[349]from there, he saw **James** the son of Zebedee and **John** his brother as they were in the boat mending their nets. ²⁰ **Immediately** he called them, and they left their father Zebedee in the boat with the hired men and **followed him**. ²¹ They went to Capernaum, and immediately on the Sabbath Jesus ^[350]**went into** ^[351]**the synagogue** and began teaching.

[*Unclean spirit cast out*]^b

²² They were **astonished** at his **teaching**, because he was teaching them as one who had **authority**, and not as the scribes.

²³ ^[352]Now in their synagogue there was a man who was possessed by an **unclean spirit**, and he **cried out**,

24 "[353]Leave us alone! What do you have to do with us, Jesus of Nazareth? Have you **come to destroy us**? I know who you are—the **Holy One of God**." ²⁵ But Jesus rebuked him, saying, "Be silent, and **come out of him!**"

²⁶ So the **unclean spirit** convulsed the man and came out of him, **crying out** with a loud voice.

²⁷ They were all **amazed** so that they questioned ^[354]among themselves, saying, "What is this? ^[355]What **new teaching** is this that with **authority** he commands even the unclean spirits, and they obey him?"

²⁸ And the news about him immediately ^[356]spread throughout all the surrounding region of **Galilee**. ²⁹ After **leaving the synagogue**, they **immediately** went to the house of **Simon and Andrew, with James and John**.

{1:30-45}^c [*At Simon's house*] [[↗](#)]

³⁰ Now Simon's mother-in-law lay sick with a **fever**, and they immediately told Jesus about her. ³¹ So he went over to her and **raised her up**, taking hold of her hand. ^[357]Immediately the **fever** left her, and she began to serve them. ³² When evening came, after the sun had set, **they brought to Jesus** all who were sick and those who were possessed

^a 1:16-29: —cf. Mt 4:18-22

^b 1:22-27: —cf. Lk 4:31-37

^c 1:30-34: —cf. Mt 8:14-17; Lk 4:38-43

by demons.³³ **The whole city was gathered together at the door,**³⁴ and he healed many who were sick with various diseases. He also cast out many demons, but he would **not allow the demons to speak**, because they knew^[358] who he was.

³⁵ Early the next morning, while it was still very dark, Jesus rose and departed. He went **off to a desolate place** and prayed there.³⁶ Simon and his companions pursued him [*as one would search for a fugitive*],³⁷ and when they found him, they said to him, **“Everyone is looking for you.”**

³⁸ Jesus said to them, “Let us^[359] go into the neighboring towns so **that I may preach there also, for that is why I have come.**”

³⁹ So he^[360] was **preaching** in their synagogues in all of Galilee and casting out demons.

{1:40-45}^a [*Leper healed*]

⁴⁰ Then a **leper** came up and^[361] knelt before him, begging him,

“If you are willing, you can make me clean.”⁴¹

^[362] Moved with compassion, Jesus stretched out his hand, touched the man, and said to him, **“I am willing; be made clean.”**

⁴² ^[363] When he said this, the **leprosy** immediately departed from the man, and he was made clean.

⁴³ Then Jesus sternly warned him and immediately sent him away,⁴⁴ saying to him, “See that you **say nothing to anyone**, but go show yourself to the priest and offer for your cleansing what Moses commanded, as a **testimony** to them.”

⁴⁵ But the man went out and began to proclaim it widely and to spread the news, so that Jesus could no longer openly enter a town. But he was **out in desolate places**, and they **came to him from everywhere**.

{2:1-3:6} B. Jesus in controversy [*d*]

{2:1-12}^b [*a. Paralytic healed*]

2 A few days^[364] later Jesus went to Capernaum again, and it was reported that he was **at home**.² ^[365] Immediately many were gathered together, so that there was no longer any room, not even **at the door**, and he was speaking the word to them.³ Four men **came to him, carrying a paralyzed man**.⁴ Since they were not able to^[366] come near

^a 1:40-45:—cf. Mt 8:1-4; Lk 5:12-16

^b 2:1-12:—cf. Mt 9:1-8; Lk 5:17-26; Jn 5:8-9

Jesus because of the crowd, they uncovered the roof where he was; and when they had dug an opening, they **let down the mat** on which the paralytic was lying.

⁵ When Jesus saw their faith, he said to the paralytic, “Son, **your sins are forgiven** ^[367]**you.**” ⁶ But some of the scribes were sitting there, **questioning in their hearts:** ⁷ “Why does this man ^[368]speak such blasphemies? Who can **forgive sins** but God alone?”

⁸ Immediately Jesus, perceiving in his spirit that they so questioned within themselves, said to them, “Why do you **question** these things in your hearts?”

⁹ Which is easier, to say to the paralytic, ‘**Your sins are** ^[369]**forgiven,**’ or to say, ‘Rise, take up your mat, and walk’? ¹⁰ But so that you may know that the Son of Man has **authority on earth to forgive sins**”—he said to the paralytic—

¹¹ “I say to you, rise, **take up your mat**, and go **home.**” ¹² So **the man** ^[370]**immediately rose, picked up his mat**, and **went out** in front of everyone, so that they were all amazed and began glorifying God, saying, “We have never seen anything like this!”

{2:13-17}^a [b. *Levi (Matthew) called*]

¹³ Once again Jesus went out by the sea; and the entire crowd was coming to him, and he was teaching them. ¹⁴ And as he passed by, he saw **Levi** the son of Alphaeus **sitting at the tax booth**, and he said to him, “**Follow me.**” And he rose and followed him.

¹⁵ Later, as Jesus was reclining at the table in Levi’s house, many **tax collectors and sinners** were reclining with him and his disciples, for there were many who followed him.

¹⁶ When the scribes ^[371]and the **Pharisees** saw Jesus **eating with** ^[372]**tax collectors and sinners**, they said to his disciples, “Why is he **eating** ^[373]**and drinking with tax collectors and sinners?**”

¹⁷ When Jesus heard this, he said to them, “It is not those who are healthy who have need of a physician, but those who are sick. **I did not come to call the righteous, but sinners** ^[374]**to repentance.**”

{2:18-22}^b [x. *Question on fasting*] [[e](#)]

¹⁸ Now the disciples of John and ^[375]the disciples of the **Pharisees** were **fasting**. And they came and asked him, “Why do the disciples of John and the disciples of the **Pharisees fast**, but **your disciples do not fast?**”

^a 2:13-17:—cf. Mt 9:9-13; Lk 5:27-32

^b 2:18-22:—cf. Mt 9:14-17; Lk 5:33-39

¹⁹ Jesus said to them, “**Can the bridegroom’s attendants fast** while the bridegroom is with them? As long as they have the bridegroom with them **they cannot fast**.”

²⁰ But the days are coming when the bridegroom will be taken away from them, and **then they will fast in** ^[376] **those days**.

²¹ “No one **sews** a piece of unshrunk cloth on an old garment. Otherwise, ^[377] the garment’s new patch pulls away from the old cloth, and a worse **tear** is made.

²² And no one puts **new wine into old wineskins**. Otherwise, the ^[378] new wine bursts the wineskins, and the wine ^[379] is spilled, and the wineskins are destroyed. **But new wine** ^[380] **must be put into new wineskins.**”

{2:23-28}^a [b’. *Plucking grain on the Sabbath*]

²³ **On the Sabbath Jesus** was going through the grain fields, and his disciples began, as they went, to pluck ears of grain.

²⁴ So the Pharisees said to him, “Behold, why are they **doing what is not lawful to do on the Sabbath?**”

²⁵ He said to them, “Have you never read what David did when he had need and was hungry, **he and those who were with him**,

²⁶ how he entered the house of God, in the time of Abiathar the high priest,

and ate the bread of the Presence, which is not lawful for anyone to eat except for the priests, and how he also **gave it to those who were with him?**”

²⁷ Then he said to them, “**The Sabbath was made for man**, not man for the Sabbath.

²⁸ So the **Son of Man is Lord even of the Sabbath.**”

{3:1-6}^b [a’. *Man healed on the Sabbath*] [\[e\]](#)

3 Once again Jesus went into ^[381] the synagogue, and a man was there who had a withered **hand**. ² Now the **Pharisees** were watching Jesus closely to see if he would heal the man on the Sabbath, so that they could **accuse him**.

³ And he said to the man with the withered hand, “**Rise and come forward.**”

⁴ Then Jesus said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they were silent.

^a 2:23-28:—cf. Mt 12:1-8; Lk 6:1-5

^b 3:1-6:—cf. Mt 12:9-14; Lk 6:6-11

⁵ After looking around at them with anger, grieved by the hardness of their hearts, he said to the man, “**Stretch out your hand.**”

So he stretched it out, and his **hand** was ^[382]restored, as sound as the other.

⁶ Then the **Pharisees** went out and immediately took counsel with the Herodians against Jesus as to how they might **destroy him**.

{3:7-35} C. Disciples appointed; Jesus' family; Strong man [\[↗\]](#)

{3:7-19} [*Jesus appoints the twelve*]

⁷ But **Jesus withdrew with his disciples** to the sea.

And a great multitude from Galilee and from Judea followed ^[383]him, ⁸ also from Jerusalem and Idumea and from beyond the Jordan; and those from Tyre and Sidon, when they heard about everything he was doing, a great multitude **came to him**.

⁹ Then **he told his disciples** to have a small boat ready for him, so **that the crowd would not crush him**. ¹⁰ For he had healed many, so that all who had afflictions were pressing toward him to touch him.

¹¹ Whenever **the unclean spirits** saw him, they would fall down before him and cry out, “You are the Son of God.” ¹² But he would **strictly warn them not to make him known**.

¹³ Afterward Jesus went up on the mountain and called those he wanted, and they **came to him**.

¹⁴ **He appointed** ^[384]**twelve** so that they might be with him and so that he might send them out to preach ¹⁵ and to have authority to ^[385]heal diseases and cast out demons. ¹⁶ He ^[386]appointed Simon (whom he gave the name Peter); ¹⁷ James the son of Zebedee and John the brother of James (whom he gave the name Boanerges, which means, Sons of Thunder); ¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the ^[387]Canaanite, ¹⁹ and Judas Iscariot, who **betrayed him**.

{3:19b-35} [*Jesus' family; (intercalated) strong man and his house*]

Then ^[388]they **entered a house**, ²⁰ and ^[389]a crowd came together again, so that Jesus and his disciples could not even eat bread. ²¹ **When his family heard about it, they went out to restrain him**, for they said, “He is out of his mind.”

{3:22-30}^a [*On collusion with Satan*]

²² But the scribes who had come down from Jerusalem said, “**He has Beelzebul in him,**” and, “**By the ruler of demons he casts out demons.**” ²³ So Jesus called them over and said to them in parables,

^a 3:22–30:—cf. Mt 12:22–30; Luke 11:14–23

“How can Satan cast out Satan? ²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ **And if a house is divided against itself, that house** ^[390] **cannot stand.** ²⁶ And if Satan has risen up against himself and is divided, he cannot stand, but has come to an end.

²⁷ ^[391] No one can enter the **house** of a strong man and plunder his goods unless he first binds the strong man. Then he can plunder his **house**.

²⁸ “Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter. ²⁹ But whoever blasphemes against the holy spirit will not have forgiveness for all time [*aiōn*], but is ^[392] subject to eternal [*aiōnios*] judgment.” ³⁰ He said this **because they were saying, “He has an unclean spirit.”**

{3:31-35}^a [*Jesus’ mother & brothers arrive*]

³¹ Then ^[393] **Jesus’ brothers and mother came**, and standing outside, they sent word to him and called for him.

³² There was a crowd sitting around Jesus, and they said to him, “Behold, **your** ^[394] **mother, your brothers, and your sisters** are outside looking for you.”

³³ But he answered them, “Who is my mother, ^[395] or my brothers?”

³⁴ And looking around at those who sat around him, he said, “Behold, **my mother and my brothers!**

³⁵ ^[396] For whoever does the will of God is **my brother and** ^[397] **my sister and** ^[398] **mother.”**

{4:1-34}^b D (X). Parables of Jesus [\[d\]](#)

{4:1-2} [*a. Introduction: Teaching in parables*]

4 Once again Jesus began to teach by the sea, and a ^[399] large crowd was gathered around him. So he got into ^[400] the boat and sat in it on the sea, while the entire crowd was beside the sea on the shore. ² Then **he taught them many things in parables**, and in his teaching he said to them,

{4:3-9} [*b. Parable of the sower*]

³ **“Listen!** A sower went out to sow. ⁴ As he sowed, some seed fell ^[401] along the path, and the ^[402] **birds came and devoured it.** ⁵ Other seed fell on stony ground, where it did not have much soil, and it sprang up immediately because it had no depth of soil. ⁶ But when

^a 3:31-35:—cf. Mt 12:46-50; Lk 8:19-21

^b 4:1-34:—cf. Mt 13:1-35; Lk 8:4-18; 13:18-21

the sun rose, it was scorched; and because it **had no root**, it withered away. ⁷ Other seed fell among the thorns, and the thorns grew up and **choked it**, and it produced no fruit. ⁸ But ^[403]other seed fell into good soil and **produced** ^[404]**fruit that grew and increased**; some bore thirty, some sixty, and some a hundred times more than what was sown.” ⁹ Then he ^[405]said, “**He who has ears to hear, listen to what I am saying.**”

{4:10-13} [c. *Mystery of the kingdom of God*]

¹⁰ When he was alone, those who were around him, along with the twelve, asked him about the ^[406]parable. ¹¹ So he said to them, “To you ^[407]it has been given **to know the mystery of the kingdom of God**, but to those outside, everything is in parables,

¹² so that ‘they may see but not perceive, and hear but not understand, lest they should turn back and ^[408]their sins be forgiven them.’ ” [ISAIAH 6:9-10]

¹³ Then he said to them, “Do you not **understand** this parable? How then will you **understand** all the parables?

{4:14-20} [d. *Interpretation of the sower*]

¹⁴ **The sower sows the word.** ¹⁵ And there are those along the path, where the word is sown. When they hear it, immediately Satan comes and **takes away the word** that was sown in ^[409]their hearts.

¹⁶ ^[410]Likewise are those of stony ground. When these hear the word, they immediately receive it with joy.

¹⁷ But **having no root** in themselves, they last only a short time. Then, when tribulation or persecution comes because of the word, they immediately fall away.

¹⁸ And others are the ones sown among thorns. ^[411]They hear the word, ¹⁹ but the cares of ^[412]this age [*aiōn*], the deceitfulness of riches, and the desire for other things enter in and **choke the word**, and it becomes unfruitful.

²⁰ But the good soil represents the hearts of those who **hear the word, receive it, and bear fruit**—some thirty, some sixty, and some a hundred times *more than what was sown.*”

{4:21-23} [x. *Parable of the lamp*] [↩]

²¹ He also said to them, “Is a lamp brought in to be put under a basket, or under a bed? Is it not brought in to

be set on a stand? ²² For there is nothing **hidden** ^[413]that will not be **made manifest**, nor has anything been made **secret**, but that it may **come to light**. ²³ If anyone has ears to hear, listen to what I am saying."

{4:24-25} [d'. *Parable of the measure*]

²⁴ Then he said to them, "**Pay attention to what you hear.** With the measure you use, it will be measured to ^[414]you; and more will be added to you ^[415]who hear. ²⁵ For whoever has will be given more, but whoever does not have, even what he has will be taken away from him."

{4:26-29} [c'. *Parable of the man who scatters seed*]

²⁶ He also said, "The **kingdom of God** is like a man who scatters seed on the ground. ²⁷ He sleeps and rises night and day, and the seed sprouts and grows; **he does not know how**. ²⁸ ^[416]For the earth produces a crop by itself, first the blade, then the ear, then the full grain in the ear. ²⁹ And when the crop is ripe, he immediately puts in the sickle, because the harvest has come."

{4:30-32} [b'. *Parable of the mustard seed*]

³⁰ Then Jesus said, "To what ^[417]can we compare the kingdom of God? Or what parable can we use to ^[418]describe it? ³¹ It is like a grain of **mustard seed**, which, **when it is sown** on the ground, is smaller than all the seeds on earth. ³² Yet when it is sown, it grows and becomes larger than all the garden plants and **produces large branches**, so that **the birds of the air** can nest in its shade."

{4:33-34} [a'. *Conclusion: Jesus spoke in parables*]

³³ With many similar parables he spoke the word to them, as they were able to understand. ³⁴ **He did not** ^[419]**speak to them without using a parable**. Privately, however, he explained everything to his own disciples.

{4:35-5:20} C'. The Storm; the Gadarene [\[e'\]](#)

{4:35-41} ^a [a. *Jesus calms the storm*]

³⁵ On that day, when evening had come, Jesus said to his disciples, "Let us cross over to the other side *of the lake*." ³⁶ With Jesus already in the boat, they left the crowd and set sail along with other ^[420]little boats that followed. ³⁷ Now a **great windstorm** arose, and **the waves** were beating against the boat, so that ^[421]it was nearly flooded with water.

³⁸ But Jesus was in the stern, asleep on a cushion. So they woke him up and said to him, "**Teacher, do you not care that we are perishing?**"

^a 4:35-41:—cf. Mt 8:23-27; Lk 8:22-25

³⁹ And he woke up and rebuked **the wind** and said to **the sea**, **“Peace! Be still!”** So the wind ceased, and there was a great calm.

⁴⁰ Then he said to them, **“Why are you ^[422]so afraid? ^[423]How is it that you have no faith?”**

⁴¹ And they were filled with **great** fear and said to one another, “Who then is this, that even the **wind** and **the sea** obey him?”

{5:1-20}^a [*The Gadarene*] [\[e\]](#)

{5:1-8} [b. *The Gadarene runs to Jesus*]

5 Then they came to the other side of the sea, to the region of the ^[424]Gadarenes. ² As Jesus got out of the boat, he was immediately met by a man from the tombs who had an **unclean spirit**.

³ This man lived **among the tombs**,

and **no one could** bind ^[425]him, not even with chains.

⁴ For he had often been bound with **shackles and chains**, but he tore the **chains** apart and broke the **shackles** in pieces.

No one was strong enough to subdue him.

⁵ Night and day, ^[426]on the mountains and **among the tombs**, he was continually ^bcrying out and cutting himself with stones.

⁶ When he saw Jesus from a distance, he ran and bowed down [*proskyneō*] before him. ⁷ Then he cried out with a loud voice and said, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” ⁸ For Jesus had said to him, “Come out of the man, you **unclean spirit!**”

{5:9-14a} [x. *Legion cast out*]

⁹ Then Jesus asked him, “What is your name?” He ^[427]answered, “My name is Legion, for we are many.” ¹⁰ And he earnestly begged Jesus not to send them out **of that region**. ¹¹ Now there was a large **herd of pigs feeding** there near the ^[428]mountain.

¹² ^[429]All the demons begged Jesus, **“Send us into the pigs**, so that we may go into them.”

¹³ So he ^[430]immediately gave them permission,

and the unclean spirits **came out and went into the pigs**. Then the herd, about two thousand in number, rushed down the steep bank into the sea, and were drowned in the sea.

^a 5:1-20: —cf. Mt 8:28-34; Lk 8:26-39

^b 5:5 crying out and cutting [*krazōn kai katakoptōn*]:—*krazōn*: “shrieking,” “howling,” and “screaming”; *katakoptōn*: “cutting,” “gashing”.

¹⁴ Those who had been **feeding the pigs** then ran off and reported it in the city and in the **countryside**.

{5:14b-17} [b'. *The people come to Jesus and beg him to leave*]

So **the people went out to see** what had happened.

¹⁵ They came to Jesus and saw the man **who had been possessed by demons**

sitting there, clothed and in his right mind—the man who had been possessed by the “Legion”—and they were afraid.

¹⁶ Those who had seen it told them what had happened to the man **who had been possessed by demons**, and they also told them about the pigs.

¹⁷ Then *the people* began begging Jesus **to depart from their region**.

{5:18-20} [a'. *The man begs to go with Jesus*]

¹⁸ When Jesus got into the boat, the man who had been possessed by demons begged to **go with him**. ¹⁹ But Jesus did not permit him to do so. Instead, he said to him, “**Go to your home, to your own people,**

and report to them all that the Lord has done for you and how he has had mercy on you.”

²⁰ **So the man went away** and began to proclaim in the Decapolis all that Jesus had done for him, and **everyone** marveled.

{5:21-43}^a B'. Jairus' daughter; ill woman [4]

{5:21-24} [*Jairus' request to Jesus*]

²¹ When Jesus had again crossed over in the boat to the other side, a **large crowd** was **gathered around him**, and he was by the sea.

²² ^[431] And behold, one of the rulers of the synagogue **came**, whose name was Jairus. When he saw Jesus, he **fell down at his feet**

²³ and begged him earnestly, “My little daughter is at the point of death.

Please **come** and **lay your hands** on her so that she may be ^[432]healed, and she will live.” ²⁴ So **Jesus went** with him,

and a **large crowd** followed him and **pressed in on him**.

{5:25-34} [*Woman's twelve-year illness healed*]

²⁵ Now there was a woman who had **suffered from a flow of blood** for **twelve years**.

²⁶ She had suffered a great deal under many physicians and **had spent all she had**, yet received no benefit from it, but had only

^a 5:21-43:—Mt 9:18-26; Lk 8:40-56

grown worse. ²⁷ When she heard about Jesus, **she came up behind him**

in the crowd and touched his garment. ²⁸ For she ^[433]said, “If I **touch even his garments**, I will be healed.”

²⁹ **Immediately** her flow of blood ceased, and **she sensed in her body** that she was healed of her affliction.

³⁰ Jesus **immediately perceived in himself** that power had gone out from him, so he turned around in the crowd

and said, “Who **touched my garments?**” ³¹ His disciples said to him, “You see **the crowd** pressing in on you, and yet you say, ‘**Who touched me?**’ ” ³² But he kept looking around to see who had done it.

³³ But the woman fearing and trembling, knowing what had happened to her, **came and fell down before him** and told him **all the truth.**

³⁴ Then Jesus said to her, “Daughter, your faith has healed you. Go in peace, and **be healed of your affliction.**”

{5:35-43} [*Jairus’ daughter raised from the dead*] [\[e\]](#)

³⁵ While he was still speaking, some came from *the house of* the ruler of the synagogue and said, “**Your daughter has died**; why trouble the teacher any further?”

³⁶ But when Jesus ^[434]heard what they said, he immediately said to the ruler of the synagogue, “Do not be afraid; only believe.”

³⁷ From that point he **did not allow anyone to accompany him** except Peter, James, and John the brother of James.

³⁸ When ^[435]he came to the house of the ruler of the synagogue, he saw a commotion, **and those who wept and wailed loudly.**

³⁹ Then he went in and said to them, “Why are you making a commotion and weeping? The child is not dead but sleeping.”

⁴⁰ And **they began laughing** at him.

But **he put them all outside**, took the child’s father and mother and those who were with him, and went in to where the child was ^[436]lying down.

⁴¹ Then he took hold of the child’s hand and said to her, “Talitha ^[437]koumi,” which means, “Little girl, I say to you, arise.”

⁴² Immediately **the girl got up and began to walk** (for she was **twelve**

years old), and they were ^[438]overcome with great amazement. ⁴³ And he gave them strict orders that no one should know about this, and he told them to give her something to eat.

{Chapter 6} A'. Jesus rejected; disciples sent; John beheaded [\[e\]](#)

{6:1-6}^a [*Jesus rejected at Nazareth*]

6 Then Jesus left that place and went to his **hometown**, and his disciples followed him. ² When the Sabbath came, he began to teach in the synagogue, and many who heard him were **astonished**, saying,

“Where did this man get these things? And what is this wisdom that has been given to him, ^[439]that **such miracles are done by his hands**?

³ Is this not the carpenter, the **son** of Mary, and the **brother** of James, Joses, Judas, and Simon? Are not his **sisters** here with us?”

And **they took offense at him**.

⁴ Then Jesus said to them, “A prophet is not without honor except in his **hometown**, **among his relatives**, and in his own household.”

⁵ So he could do **no miracle there**, except that he **laid his hands** on a few sick people and healed them.

⁶ And he was **amazed** at their unbelief. Then Jesus went around among the villages teaching.

{6:7-13}^b [*Jesus sends out the twelve*]

⁷ He summoned the twelve and began to **send them out** two by two, giving them **authority over unclean spirits**.

⁸ **He instructed them** to take nothing for their journey except a staff: no ^[440]knapsack, no bread, and no money in their belts, ⁹ but to wear sandals, and not take an extra tunic.

¹⁰ **He also said to them**, “Whenever you enter a house, stay there until you leave that place. ¹¹ If ^[441]anyone will not receive you or listen to you, shake the dust off your feet as you leave that place, as a testimony against them. ^[442]Truly I say to you, it will be more tolerable for Sodom and Gomorrah on the Day of Judgment than for that city.”

¹² So **they went out** and preached that men should repent. ¹³ And they

^a 6:1-6:—cf. Mt 13:53-58; Lk 4:16-30

^b 6:7-13:—cf. Mt 10:1-16; Lk 9:1-6

cast out many demons and anointed with oil many who were sick and healed them.

{6:14-29}^a [*The death of John the Baptist (intercalated within 6:7-13 & 30)*]

¹⁴ Now King Herod heard about this, for Jesus' name had become known, and ^[443]he said, "John the Baptist has been **raised from the dead**, and that is why these miraculous powers are at work in him." ¹⁵ Others said, "He is Elijah." And others said, "He is a prophet, ^[444]like one of the prophets." ¹⁶ But when Herod heard this, he said, "^[445]This is **John, whom I beheaded**; he has been **raised** ^[446]**from the dead**."

¹⁷ For Herod himself had sent men to arrest John and chain him in prison on account of Herodias, his brother Philip's wife, whom Herod had married. ¹⁸ For John had been saying to Herod, "It is not lawful for you to have your brother's wife." ¹⁹ So **Herodias** held a grudge against John **and wanted to kill him, but she was not able to do so**. ²⁰ For Herod feared John, knowing that he was a righteous and holy man, and he protected him. When Herod listened to John, he would listen to him gladly ^[447]and do many things.

²¹ But an opportune day came. On his birthday Herod prepared a banquet for **his nobles, military commanders, and the prominent men of Galilee**. ²² When ^[448]the daughter of Herodias came in and danced, she pleased Herod and his guests. So the king said to the girl, "Ask me for whatever you wish, and I will give it to you." ²³ He ^[449]**swore to her**, "Whatever you ask of me, I will give to you, up to half of my kingdom."

²⁴ So she went out and said to her mother, "What should I ask for?" Her mother said, "**The head of John the Baptist**." ²⁵ Immediately she came in with haste to the king and made her request, saying, "I want you to give me at once **the head of John the Baptist** on a platter."

²⁶ Although the king was exceedingly sorry, **because of his oaths and his guests**, he did not want to refuse her.

²⁷ So **the king immediately sent an executioner** and commanded that John's head be brought back.

The executioner then went and **beheaded John in the prison**, ²⁸ brought his head on a platter, and gave it to the girl. And the girl gave it to her mother. ²⁹ When John's disciples heard of it, they came and **took his body and laid it in a tomb**.

^a 6:14-29:—cf. Mt 14:1-12; Lk 3:19-20; 9:7-9

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 6:30–8:21} II. Jesus in Galilee

{6:30-57} A. **5,000 fed, walking on water, and healings**

{6:30-34} [People gather to Jesus]

{6:35-46} [Five thousand fed]

{6:47-52} [Jesus walks on the water]

{6:53-56} [Jesus heals throughout the countryside]

{7:1-23} X. **Tradition vs. God’s commandments**

{7:1-5} [Tradition of hand washing]

{7:6-8} [Hypocrisy of traditions]

{7:9-13} [Tradition of Corban]

{7:14-23} [What defiles a man]

{7:24-8:21} A’. **Healings, 4,000 fed, Leaven of Pharisees**

{7:24-31} [Syrophoenician woman’s faith]

{7:32-37} [Jesus heals a deaf man]

{8:1-9} [Four thousand fed]

{8:10-13} [Pharisees demand a sign]

{8:14-21} [The leaven of wrong doctrine]

{6:30-57} A. 5,000 fed, walking on water, and healings

{6:30-34} [People gather to Jesus]

³⁰ Meanwhile, the apostles gathered around Jesus and told him about all they had done and **taught**.

³¹ Then he said to them, “Come away by yourselves to a desolate place and rest for a little while.” **For there were many coming and going**, and Jesus and his apostles did not even have an opportunity to eat.

³² So **they went away** to a desolate place in ^[450]the boat by themselves. ³³ Now ^[451]many saw them **going away** and recognized ^[452]Jesus. They **ran together on foot** from all the ^[453]towns, **got there ahead of them**, and gathered around him.

³⁴ When Jesus went ashore and saw a large crowd, he was moved with compassion for them, because they were like **sheep without a shepherd**.

So he began **to teach** them many things.

{6:35-46}^a [Five thousand fed]

³⁵ When the hour was already quite late, his disciples came to him and said, “This place is desolate, and the hour is now late. ³⁶ **Send them away**

^a 6:35-46:—cf. Mt 14:13-21; Lk 9:10-17; Jn 6:1-15

so that they may go into the surrounding countryside and villages and buy themselves ^[454]bread, for they have nothing to eat.”

³⁷ But Jesus answered them, “You **give them something to eat.**” They said to him, “Are we to go and buy two hundred denarii worth of bread and **give it to them to eat?**”

³⁸ He said to them, “How many loaves do you have? Go and see.” When they found out, they said, “**Five, and two fish.**”

³⁹ Then he directed them that everyone should **sit down** ^ain groups on the green grass. ⁴⁰ So they **sat down** in ranks of hundreds and fifties.

⁴¹ Then he took the **five loaves** and the **two fish**, and looking up to heaven, he blessed the food. He broke the loaves and gave them to ^[455]his disciples to set before the people, and he divided the two fish among them all.

⁴² **They all ate and were filled,** ⁴³ and the disciples picked up twelve baskets full of the broken pieces and of the fish. ⁴⁴ Now **those who had eaten the loaves were** ^[456]**five thousand men.**

⁴⁵ Immediately Jesus compelled his disciples to get into the boat and go ahead of him to the other side of the sea, to Bethsaida, while **he sent the crowd away.** ⁴⁶ **After taking leave of them,** he went to the mountain to pray.

{6:47-52}^b [*Jesus walks on the water*] [[e](#)]

⁴⁷ When evening came, **the boat** was in the middle of the sea, and he was alone on the land. ⁴⁸ ^[457]He saw the disciples straining as they rowed, for **the wind** was against them.

About the fourth watch of the night **he came to them**, walking on the sea, and intended to pass them by. ⁴⁹ But when **they saw him walking on the sea,**

they thought it was a ghost and cried out.

⁵⁰ For **they all saw him and were terrified.** But Jesus immediately said to them, “Take courage! **It is I;** do not be afraid.”

⁵¹ Then he got into **the boat** with them, and **the wind** ceased. And they were utterly ^[458]and completely amazed ^[459]and in awe; ⁵² for they did not

^a 6:39 in groups:—lit. “companies and companies.” A Hebraic expression equivalent to “in dining companies.” The Jewish dining-room was arranged like a square with three tables forming three sides of the square and the couches following on the outside line of the tables. The open end of the square allowed the servants to wait at table. It seems this is how the multitude was arranged, where the people sat in squares with an open end at each square for the disciples to enter and serve.

^b 6:47-52:—Mt 14:22-33; Jn 6:16-21

understand the significance of what had happened with the loaves, ^[460]because their hearts were hardened.

{6:53-56}^a [*Jesus heals in Gennesaret*]

⁵³ When they had crossed the sea, they came to ^[461]the land of Gennesaret and moored the boat. ⁵⁴ When they got out of the boat, immediately the people recognized Jesus. ⁵⁵ They ran **throughout that entire** ^[462]**surrounding region**

and began to carry the sick on mats to the place they heard he was.

⁵⁶ And wherever **he went, to villages, cities, or the countryside**, they would lay the sick in the marketplaces and beg him to let **the sick touch** even the fringe of his garment. And all who **touched** it were healed.

{7:1-23}^b X. Teachings on tradition [\[e\]](#)

{7:1-5} [*Tradition of hand washing*]

7 Now the Pharisees and some of the scribes who had come from Jerusalem were gathered around ^[463]Jesus. ² When they saw some of his disciples eating bread with hands that were **defiled** (that is, **unwashed**), **they criticized them**.

³ (For none of the Pharisees or Jews eat unless they **wash** their hands properly, holding to the **tradition** of the elders.

⁴ And when they come from the marketplace, they do not eat unless they have ^[464]**washed**. There are also many other **traditions** they observe, such as the washing of cups, ^[465]pots, copper vessels, and dining couches.)

⁵ Now the Pharisees and the scribes asked Jesus, “**Why do your disciples not** walk according to the tradition of the elders, but eat bread with ^[466]**unwashed** hands?”

{7:6-8} [*Hypocrisy of traditions*]

⁶ He ^[467]answered them, “Isaiah prophesied rightly about you **hypocrites**, as it is written,

‘This people honors me with their lips, but their heart is far from me. ⁷ They worship me in vain, teaching as doctrines the **commandments of men**.’ [ISAIAH 29:13]

⁸ ^[468]**For laying aside the commandment of God, you hold to the tradition of** ^[469]**men**—the washing of pots and cups, and many other such things you do.”

^a 6:53-56:—cf. Mt 14:34-36; Jn 6:22-25

^b 7:1-23:—cf. Mt 15:1-20; Lk 11:37-41

{7:9-13} [*Tradition of Corban*]

⁹ Then he said to them, “How cleverly you set aside **the commandment of God** in order to ^[470]keep **your tradition!**

¹⁰ For Moses said, ‘**Honor your father and your mother,**’ [EXODUS 20:12] and, ‘Whoever **speaks evil of his father or mother** must surely die.’ [EXODUS 21:17]

¹¹ But you teach that it is acceptable for a man to say to his father or mother, ‘Whatever benefit you might have received from me is Corban’ ” (that is, a gift to God).

¹² “In this way **you no longer permit** him to do anything for **his father or his mother,**

¹³ thus nullifying **the word of God** by **your tradition** that you have handed down. And you do many similar things such as these.”

{7:14-23} [*What defiles a man*] [\[e\]](#)

¹⁴ Then Jesus called ^[471]over the entire crowd and said to them, “**Listen** to me, all of you, and understand:

¹⁵ There is nothing from outside a man that by entering him can **defile him**, but the things that come out of a man are what **defile him**.

¹⁶ ^[472]If anyone has ears to hear, **let him hear.**”

¹⁷ After Jesus had left the crowd and entered the house, his disciples asked him about the parable. ¹⁸ He said to them, “So are you also without understanding? Do you ^[473]not understand that nothing that enters a man from the outside can defile him? ¹⁹ For it does not go into his **heart** but into his stomach; and is eliminated into the ^[474]sewer, thus purifying all foods.”

²⁰ And he said, “It is what comes out of a man that **defiles a man**.

²¹ For from within, from the **hearts** of men, come evil thoughts, ^[475]adultery, porneia, murder, ²² theft, covetousness, wicked-ness, deceit, lasciviousness, envy, slander, pride, and foolish-ness.

²³ All these evil things come from within and **defile a man.**”

{7:24-8:21} A'. Healings, 4,000 fed, Leaven of the Pharisees [\[e\]](#)

{7:24-31} ^a [*Syrophoenician woman's faith*]

²⁴ Then Jesus rose from there and went away to the **region of Tyre** ^[476]**and Sidon**. He went into ^[477]a **house** and did not want anyone to know it, yet he could not escape notice.

^a 7:24-31: —cf. Mt 15:21-28

²⁵ ^[478]For a woman whose **little daughter had an unclean spirit** heard about him and came and fell at his feet. ²⁶ The woman was a Greek, of Syrophoenician descent. And she begged him to **cast the demon out of her daughter**.

²⁷ But Jesus said to her, “Let the children first be filled, for it is not good to take the **children’s bread** and throw it to the ^a**little dogs**.” ²⁸ She answered him, “^[479]Yes, Lord, ^[480]yet even the **little dogs** under the table eat the **children’s** ^b**[little] crumbs**.”

²⁹ Then he said to her, “Because of this reply, you may go; **the demon has come out of your daughter**.”

³⁰ And when she went to her **house**, she found ^[481]the demon gone and her daughter lying in bed. ³¹ Then Jesus came back from the **region of Tyre and** ^[482]**Sidon** and went to the Sea of Galilee, within the region of the Decapolis.

{7:32-37}^c [*Jesus heals a deaf man*] [\[d\]](#)

³² They brought to him a **deaf man who had a speech impediment**, and they begged him to lay his hand on the man.

³³ So Jesus took him aside privately, away from the crowd. Then **he put his fingers into the man’s ears**, and he spat, and **touched the man’s tongue**.

³⁴ And looking up to heaven with a deep sigh, he said to him, “Ephphatha” (that is, “Be opened”).

³⁵ ^[483]**Immediately the man’s ears were opened, the impediment of his tongue was removed**, and he began speaking clearly.

³⁶ Then Jesus ordered them not to tell anyone. But as much as he ordered them not to do so, they proclaimed it all the more. ³⁷ And they were utterly astonished, saying, “He has done all things well. He even **makes the deaf hear and the mute speak**.”

{8:1-9}^d [*Four thousand fed*]

8 In those days, when there was ^[484]a very large crowd and they had nothing to eat, Jesus called ^[485]his disciples over and said to them, ² “I have compassion on the crowd because they have stayed with me now for three days and have nothing to eat. ³ If I **send them away** to their homes without having eaten, they will faint on the way, ^[486]for some of

^a 7:27 little dogs [G2952: *kunaron*; a little dog, a puppy]:—little dogs (or puppies) were treated as pets and were kept indoors

^b 7:28 [little] crumbs [G5589, *psichion*; a little morsel]:—diminutive of a morsel

^c 7:32-37:—cf. Mt 15:29-31

^d 8:1-9:—cf. Mt 15:32-39

them ^[487]have come from far away.” ⁴ His disciples answered him, “Where can anyone get **enough bread** in this wilderness **to feed so many?**”

⁵ He asked them, “How many **loaves** do you have?” They said, “**Seven.**” ⁶ So he commanded **the crowd** to sit down on the ground,

and taking the **seven** loaves, he gave thanks, broke them, and gave them to his disciples to distribute, and they **set them before the crowd.** ⁷ They also had a few small fish. After blessing the fish, Jesus told the disciples to **set them before the crowd** as well.

⁸ **They** ate and were satisfied; and the disciples picked up what was left over of the broken pieces, **seven baskets** full.

⁹ There were about **four thousand men** ^[488]who had eaten. And he **sent them away.**

{8:10-13}^a [*Pharisees demand a sign*]

¹⁰ And he immediately **got into the boat** with his disciples and went to the district of Dalmanutha.

¹¹ And the Pharisees came and began to argue with Jesus, **asking him for a sign** from heaven, to test him.

¹² Sighing deeply in his spirit, he said, “**Why does this generation ask for a sign?**”

Truly I say ^[489]to you, **no sign will be given** to this generation.”

¹³ Then he left them, **got into the boat** again, and went away to the other side *of the Sea of Galilee.*

{8:14-21}^c [*The leaven of wrong doctrine*] [[e](#)]

¹⁴ Now the disciples had **forgotten to bring bread**, and they had nothing with them in the boat **except for one loaf.**

¹⁵ Then Jesus warned them, saying, “Take heed. **Beware of the leaven of the Pharisees and the leaven of Herod.**”

¹⁶ So they discussed ^[490]this with one another, saying, “He must have said this because **we have no bread.**” ¹⁷ Aware of this, Jesus said to them, “Why are you discussing **the fact that you have no bread?**”

^a 8:10-13:—cf. Mt 12:38-42; 16:1-4; Lk 11:29-32

^b 8:12 no sign will be given to this generation:—lit. “*If a sign be given to this generation.*” A Hebrew form expressing strong repudiation, often on oath.

^c 8:14-21:—cf. Mt 16:5-12; Lk 21:1

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 8:22 to 10} III. "On the Way" to Jerusalem

{8:22-30}	A. Blind man healed; Peter's confession
{8:22-26}	... [Blind man of Bethsaida cured]
{8:27-30}	... [Peter's confession of Christ]
{8:31-9:32}	B. Passion foretold (#1, #2); deny self
{8:31-38}	... [a. Passion foretold: 1st time]
{9:1-10}	... [b. The Transfiguration]
{9:11-13}	... [x. Elijah identified]
{9:14-29}	... [b'. Boy healed from a mute spirit]
{9:30-32}	... [a'. Passion foretold: 2nd time]
{9:33-10:16}	X. Last of all and servant of all
{9:33-50}	... [a. Who is the greatest?]
{9:43-48}	... [Cut off the causes of sin]
{10:1-12}	... [x. Teaching about divorce]
{10:13-16}	... [a'. Jesus blesses little children]
{10:17-31}	B'. Possessions and eternal life
{10:17-22}	... [The rich man: eternal life]
{10:23-27}	... [Who then can be saved?]
{10:28-31}	... [Left everything]
{10:32-52}	A'. Passion foretold (#3)
{10:32-34}	... [Passion foretold: 3rd time]
{10:35-45}	... [The request of James and John]
{10:46-52}	... [Blind Bartimaeus healed]

{8:22-38} A. Blind man healed; Peter's confession

{8:22-26} [Blind man of Bethsaida cured]

²² When ^[494]Jesus came to Bethsaida, they brought to him a blind man and begged Jesus to touch him. ²³ So he took the blind man by the hand and **led him out of the village.**

Then he spit on the **man's eyes**, **laid his hands on him**, and asked ^[495]him if he saw anything. ²⁴ The man **looked up** and said, "**I can see men**, but they look like trees walking around."

²⁵ So Jesus **put his hands on the man's eyes** ^[496]again and had him **look up**. Then the man's sight was restored, and **he saw** ^[497]**everyone** clearly.

²⁶ And Jesus sent him away to his house, saying, "**Do not** ^[498]**go into the village** or tell anyone in the village what has happened."

{8:27-30}^a [*Peter's confession*]

²⁷ Then Jesus went on to the villages of Caesarea Philippi along with his disciples. On the way he asked his disciples, “Who do **men** say that I am?”

²⁸ **They** ^[499] **answered**, “Some say John the Baptist, others say Elijah, and others say that you are one of the prophets.”

²⁹ He ^[500] said to them, “But who do you say that I am?”

Peter answered him, “You are the Christ.”

³⁰ And Jesus warned them that they should tell no **man** about him.

{8:31-9:38} B. Passion foretold (#1, #2); deny self [\[e\]](#)

{8:31-38}^b [a. *The way of the cross (Passion foretold: 1st time)*]

³¹ Then he began to teach them that **the Son of Man must suffer** many things and be rejected by the elders, the chief priests, and the scribes, and that he must be killed and after three days rise again.

³² He was **stating the matter openly**, so Peter took him aside and began **to rebuke him**.

³³ But turning around and looking at his disciples, he rebuked Peter, saying, “Get behind me, Satan! **For you are not setting your mind on the things of God, but the things of men.**”

³⁴ Then he called the crowd over, along with his disciples, and said to them, “If anyone wants to ^[501] follow me, **he 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 sake of the gospel will save it. ³⁶ For what ^[502] will it profit a man ^[503] if he **gains the whole world and loses his own life?** ³⁷ ^[504] Or what can a man give in exchange for his life?

³⁸ If anyone is **ashamed of me and my words** in this adulter-ous and sinful generation,

the Son of Man will also be ashamed of him **when he comes in the glory of his Father with the holy angels.**”

^a 8:27–30:—cf. Mt 16:13–20; Lk 9:18–21; Jn 6:67–71

^b 8:31–38:—cf. Matthew 16:21–28; Luke 9:22–27

{9:1-10}^a [b. *The Transfiguration*] [e]

9 And he said to them, "Truly I say to you, there are some standing here who will **not taste death** until they see the kingdom of God come with power."

² After six days Jesus took Peter, James, and John, and led them **up on a high mountain** by themselves.

There he was transfigured before them. ³ His garments became radiant and extremely white, ^[505]like snow, such as no launderer on earth can whiten them.

⁴ Then **Elijah** appeared to them with **Moses**, and they were talking with Jesus. ⁵ So Peter said to Jesus, "Rabbi, it is good for us to be here. Let us make three shelters, one **for you**, one **for Moses**, and one **for Elijah**."

⁶ For he did not know ^[506]what to say; for they were terrified.

⁷ Then a cloud came and overshadowed them, and a voice came from the ^[507]cloud: "**This is my beloved Son; listen to him!**"

⁸ And suddenly, when they looked around, **they no longer saw anyone with them but Jesus**.

⁹ As they were coming **down from the mountain**,

Jesus ordered them to tell no one what they had seen until the Son of Man had **risen from the dead**. ¹⁰ So they kept the matter to themselves, discussing what this **rising from the dead** could mean.

{9:11-13}^b [c (x). *The promised Elijah identified*]

¹¹ Then they asked him, "**Why do the scribes say** that Elijah must come first?"

¹² He ^[508]answered them, "**Elijah does indeed come first** to restore all things.

How then **is it written** that the Son of Man must suffer many things and be treated with contempt?

¹³ But I tell you that **Elijah has indeed come**, and they did to him whatever they wished,

just as **it is written** about him."

^a 9:1-10:—cf. Mt 17:1-9; Lk 9:28-36

^b 9:11-13:—cf. Mt 17:10-13

{9:14-29}^a [b'. *Boy healed from a mute spirit*] [c]

¹⁴ When ^[509]Jesus came back to the other disciples, he saw a large crowd around them, and some scribes arguing with them. ¹⁵ And when the entire crowd saw him, they were greatly amazed and immediately ran up and greeted him. ¹⁶ Then he asked ^[510]the scribes, “What are you arguing ^[511]with them about?” ¹⁷ One man from among the crowd ^[512]answered, “Teacher, I brought you my son, who has a spirit that **makes him mute**. ¹⁸ Whenever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid.

I asked your disciples to **cast it out**, but they were **not able to do so**.” ¹⁹ Jesus answered ^[513]him, “O unbelieving generation, how long must I be with you? How long must I bear with you? Bring him to me.”

²⁰ So they brought the boy to him. When **the spirit** saw Jesus, it immediately **threw the boy into convulsions**, and he fell on the ground and rolled around, foaming at the mouth.

²¹ Then Jesus asked the boy's father, “How long has this been happening to him?” The father said, “From childhood. ²² It **often throws him into the fire and into the water, to destroy him**.

But **if you are able** to do anything, have compassion on us and help us.” ²³ Jesus said to him, “[⁵¹⁴] If **you can believe**. All things are possible to him who **believes**.” ²⁴ Immediately the child's father cried out and said ^[515]with tears, “**I** ^[516]**believe, Lord; help my unbelief!**”

²⁵ And when Jesus saw that ^[517]a crowd came quickly gathering, **he rebuked the unclean spirit** and said to it, “You mute and deaf spirit, **I command you, come out of him and never enter him again!**”

²⁶ And after crying out and throwing him into violent **convulsions**, it came out. And the boy became as though he were dead, so that many said, “He is dead.” ²⁷ But Jesus took him by the hand, lifted him up, and he stood up.

²⁸ Now when Jesus came into the house, his disciples asked him privately, “**Why could we not cast it out?**”

²⁹ He said to them, “**This kind of spirit** cannot come out by anything except by prayer ^[518]and fasting.”

^a 9:14-29:—cf. Matthew 17:14-21; Luke 9:37-43

{9:30-32}^a [a'. *Passion foretold: 2nd time*]

³⁰ Then they went away from there and ^[519]passed through Galilee, but Jesus did not want anyone to know it. ³¹ **For he was teaching his disciples** and telling them,

"The Son of Man is going to be **delivered** up into the hands of men, and they will **kill** him. Yet ^[520]after he has been **killed**, **he will rise** on the third day."

³² **But they did not understand the teaching**, and they were afraid to ask him.

{9:33-10:16} C (X). Last of all and servant of all [\[d\]](#)

{9:33-50}^b [a. *Who is the greatest?*]

³³ Then ^[521]Jesus came to Capernaum, and when he was in the house, he asked the disciples, "What were **you discussing** ^[522]**among yourselves** on the way?" ³⁴ But they were silent, because on the way they had been arguing with one another about who was the greatest.

³⁵ So Jesus sat down, called the twelve over, and said to them, "**If anyone wants to be first**, he must be last of all and servant to all."

³⁶ Then he took **a child** and placed him before them. And taking **the child** in his arms, he said to them, ³⁷ "Whoever **receives a child like this one in my name receives me**; and whoever receives me, receives not me, but him who sent me."

³⁸ John said to him ^[523]in response, "Teacher, we saw ^[524]someone who **does not follow us** casting out demons **in your name**,

and **we told him to stop** because he does not follow us." ³⁹ But Jesus said, "**Do not stop him**,

for no one who does a miracle **in my name** will soon afterward speak evil of me. ⁴⁰ For **whoever is not against** ^[525]**you is for you**.

⁴¹ For whoever **gives you a cup of water to drink** ^[526]**in my name**, because you belong to Christ, truly I say to you, he will not lose his reward. ⁴² But if anyone causes **one of these little ones** who believe ^[527]in me to stumble, it would be better for him if a ^[528]millstone were hung around his neck and he were thrown into the sea.

^a 9:30-32: —cf. Mt 17:22-23; Lk 9:43-45

^b 9:33-50: —cf. Mt 18:1-9; Lk 9:46-50

{9:43-48}^a [*Cut off the causes of sin*]

⁴³ And **if your hand causes you to stumble, cut it off**; it is better for you to enter life crippled than to have two hands and go into Gehenna, into the unquenchable ^[529]fire, ⁴⁴ ‘where their worm does not die and the fire is not quenched.’ [ISAIAH 66:24] ⁴⁵ And **if your foot causes you to stumble, cut it off**; it is better for you to enter life lame than to have two feet and be thrown into ^[530]Gehenna, into the unquenchable fire, ⁴⁶ ‘where their worm does not die and the fire is not quenched.’ ⁴⁷ And **if your eye causes you to stumble, pluck it out**; it is better for you to enter the kingdom of God with one eye than to have two eyes and ^[531]be thrown into ^[532]the fire of Gehenna, ⁴⁸ ‘where ^[533]their worm does not die and the fire is not quenched.’

⁴⁹ For everyone will be salted with ^[534]fire, and every sacrifice will be seasoned with salt. ⁵⁰ Salt is good, but if it loses its saltiness, with what will you make it salty? Have salt in yourselves, **and be at peace with one another.**”

{10:1-12}^b [b (x). *Teaching about divorce*] [[↗](#)]

10 Jesus then rose from there and went to the region of ^[535]Judea, traveling through the region beyond the Jordan, and crowds gathered around him again. And again he taught them, as he was accustomed to do. ² Then ^[536]some Pharisees came up to Jesus and tested him by asking, “Is it lawful **for a man to divorce his wife?**” ³ He answered them, “What did Moses command you?” ⁴ They said, “Moses allowed a man to write a certificate of divorce and send her away.” ⁵ But Jesus answered them, “Because of your hardness of heart he wrote you this commandment.

⁶ But from the beginning of creation, God ‘made them male and female.’ [GEN. 1:27] ⁷ ‘For this reason a man will leave his father and mother ^[537]and be **joined to his wife**,

⁸ and the two will become one flesh.’ [GEN. 2:24] So then, they are no longer two, but one flesh.

⁹ Therefore what God has **joined together**, let no man separate.”

¹⁰ In the house ^[538]Jesus’ disciples asked him again about ^[539]the same matter. ¹¹ So he said to them, “**Whoever divorces his wife and marries another** commits adultery against her. ¹² And **if ^[540]a woman divorces her husband and marries another**, she commits adultery.”

^a 9:43-48:—cf. Mt 5:27-32

^b 10:1-12:—cf. Mt 19:1-12; Lk 16:18

{10:13-16}^a [a'. *Jesus blesses the children*]

¹³ And they were **bringing children** to Jesus so that he might **touch them**, but the disciples rebuked ^[541]those who were bringing them.

¹⁴ When Jesus saw this, he was indignant and said to them, “Let **the little children** come to me; do not hinder them,

for **the kingdom of God belongs to such as these**.

¹⁵ Truly I say to you, whoever does not receive the kingdom of God as **a little child** will not enter it *at all*.”

¹⁶ And **taking the children** in his arms, **he laid his hands on them** and blessed them.

{10:17-31} B'. Possessions and eternal life [e']

{10:17-22}^b [*The rich man: eternal life*]

¹⁷ As he was setting out on the road, ^[542]a man ran up, knelt before him, and asked him, “Good Teacher, what must I do **to inherit eternal** [*aiōnios*] **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 ^[543]commit adultery, do not murder, do not steal, do not give false testimony, do not defraud, honor your father and mother.”

²⁰ The man ^[544]answered him, “Teacher, **all these I have kept from my youth.**”

²¹ As Jesus looked at him, he felt love for the man and said to him, “One thing you lack: ^[545]Go and sell all that you have and give to the poor, and **you will have treasure in heaven**; and ^[546]take up your cross and come follow me.” ²² But the man was dejected by what Jesus said and **went away** sorrowful, for he had many possessions.

{10:23-27}^c [*Who then can be saved?*] [e']

²³ Then **Jesus looked around** and said to his disciples, “**How difficult it will be for those** who have riches to enter the kingdom of God!”

²⁴ **The disciples were amazed** at his words. But Jesus said to them again,

“Children, **how difficult it is** ^[547]**for those who trust in riches to enter the kingdom of God!** ²⁵ ^[548]It is easier for a camel to

^a 10:13-16:—cf. Mt 19:13-15; Lk 18:15-17

^b 10:17-22:—cf. Mt 19:16-22; Lk 18:18-23

^c 10:23-27:—cf. Mt 19:23-30; Lk 18:24-30

go through the eye of a needle than for a rich person to enter the kingdom of God.”

²⁶ **They were completely astonished** at this and said to ^[549]one another, “Who then can be saved?”

²⁷ **Jesus looked at them** and said, “With men it is impossible, but not with God. **For all things are possible with God.**”

{10:28-31} [*Left everything*]

²⁸ Peter began to say to him, “Behold, **we have left everything** and followed you.”

²⁹ Jesus ^[550]answered, “Truly I say to you, there is **no one who has left** house, brothers, sisters, ^[551]father, mother, ^[552]wife, children, or fields, for my sake and for the sake of the gospel,

³⁰ **who will not receive** now in this age a hundred times as many houses, brothers, sisters, ^[553]mothers, children, and fields—along with persecutions—and in the age [*aiōn*] to come eternal [*aiōnios*] life.

³¹ But many who are first will be last, and **many who are last will be first.**”

{10:32-52} A'. Passion foretold (#3); James & John; Blind man [\[4\]](#)

{10:32-34}^a [*Passion foretold: 3rd time*]

³² Now they were on the road **going up to Jerusalem.**

Jesus was walking **ahead of them,**

and **they were amazed.** But ^[554]as they followed **they were afraid.**

Again he **took the twelve aside and began to tell them** what was going to happen to him:

³³ “Behold, we are **going up to Jerusalem,** and the **Son of Man** will be delivered up to the chief priests and scribes. They will condemn him to death and hand him over to the **Gentiles.** ³⁴ They will mock him, ^[555]flog him, spit on him, **and kill him.** But ^[556]on the third day he will rise again.”

{10:35-45}^b [*James and John’ request*]

³⁵ Then **James and John,** ^[557]the sons of Zebedee, came to him and ^[558]said, “Teacher, we want you to do for us whatever we ^[559]ask.” ³⁶ So he said to them, “What do you want me to do for you?”

³⁷ They said to him, “Grant to us that we may **sit, one on your right and one on your left,** in your glory.”

^a 10:32-34:—cf. Mt 20:17-19; Lk 18:31-34

^b 10:35-45:—cf. Mt 20:20-28; Lk 22:24-27

³⁸ But Jesus said to them, "You do not know what you are asking. **Are you able to drink the cup that I drink, ^[560]and to be baptized with the baptism that I am baptized with?"**

³⁹ They said to him, "We are able."

Then Jesus said to them, "**You will ^[561]indeed drink the cup that I drink, and be baptized with the baptism that I am baptized with,**

⁴⁰ but to **sit on my right ^[562]and on my left** is not mine to give, but it is for those for whom it has been prepared."

⁴¹ When the ten heard this, they began to be indignant with **James and John.**

⁴² So Jesus called them over and said to them, "You know that those who are recognized as rulers of the **Gentiles** lord it over them, and their great men exercise authority over them. ⁴³ But it ^[563]shall not be so among you. Instead, whoever wants to be great among you must be your servant, ⁴⁴ and whoever wants to be first among you must be slave of all. ⁴⁵ For even the **Son of Man** came not to be served but to serve, and to **give his life as a ransom for many.**"

{10:46-52}^a [*Blind Bartimaeus healed*] [\[e\]](#)

⁴⁶ Then they came to Jericho. Now as Jesus was going out from Jericho, along with his disciples and a large crowd, ^[564]**the blind man Bartimaeus**, son of Timaeus, ^[565]was **sitting by the road** begging.

⁴⁷ When he heard that it was Jesus of Nazareth, he began to cry out, "**O Son of David, Jesus, have mercy on me!**" ⁴⁸ Many were sternly telling him to be quiet, but he cried out all the more, "**Son of David, have mercy on me!**"

⁴⁹ Then Jesus stopped and ^[566]**asked for him to be called over.** So they called out to the blind man and said to him, "Take courage and **get up; he is calling for you.**" ⁵⁰ Throwing off his cloak, he ^[567]**rose and came to Jesus.** ⁵¹ Then Jesus said to him, "**What do you want me to do for you?"**

The blind man said to him, "**Rabboni, I want to receive my sight.**"

⁵² Jesus said to him, "Go; your faith has healed you." Immediately **he received his sight and began following Jesus on the road.**

^a 10:46-52:—cf. Mt 20:29-34; Lk 18:35-43

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 11-13} **IV. Jesus in Jerusalem**

{11:1-33}	A. Jesus enters Jerusalem
{11:1-11}	[a. <i>The Triumphal Entry</i>]
{11:12-26}	[b. <i>Fig tree is cursed</i>]
{11:15-19}	[x. <i>Temple cleansed; house of prayer</i>]
{11:20-26}	[b'. <i>Fig tree withers; prayer</i>]
{11:27-33}	[a'. <i>Question on authority</i>]
{12:1-44}	X. Jesus confronts opponents' questions
{12:1-12}	[a. <i>Parable of the wicked tenants</i>]
{12:13-17}	[b. <i>Question on taxes</i>]
{12:18-27}	[c. <i>Question on resurrection</i>]
{12:28-34}	[x. <i>Question: greatest commandment</i>]
{12:35-37}	[c'. <i>Question on David's son</i>]
{12:38-40}	[b'. <i>Jesus warns of opponents</i>]
{12:41-44}	[a'. <i>Widow's offering at the temple</i>]
{13:1-37}	A'. Time of Tribulation
{13:1-6}	[a. <i>Prophecies on the 2nd coming</i>]
{13:7-13}	[b. <i>Signs of the end of time</i>]
{13:14-22}	[x. <i>Abomination of desolation</i>]
{13:23-32}	[b'. <i>Signs of the second coming</i>]
{13:33-37}	[a'. <i>Stay alert!</i>]

{11:1-32} A. Jesus enters Jerusalem

{11:1-11} [a. *The Triumphal Entry*]^a

11 When they drew near to **Jerusalem** and came to ^[568]Bethsphage and **Bethany**, at the Mount of Olives, Jesus sent two of his disciples ahead

² and said to them, “Go into the village ahead of you, and immediately as you enter it you will find a colt tied there, on which no one ^[569]has sat. Untie it and **bring it here**.

³ If anyone says to you, ‘**Why are you doing this?**’ say, ‘**The Lord has need of** ^[570]**it.**’ Then he will immediately send it here.”

⁴ So they went and found ^[571]a colt outside in the street tied at a door, and they untied it.

⁵ But some of those who stood there said to them, “**What are you doing, untying the colt?**” ⁶ **They answered them just as Jesus had** ^[572]**instructed**, and they let them go.

^a 11:1-11:—cf. Mt 21:1-17; Lk 19:28-46; Jn 12:12-19

⁷ Then they brought the colt to Jesus and put their garments on it, and he sat on it. ⁸ Many spread their garments on the road, and others ^[573]cut down leafy branches from the trees and also spread them on the road. ⁹ Those who went ahead of him and those who followed were crying out,

“Hosanna! Blessed is he who comes in the name of the Lord [*Yehovah*]! [Ps. 118:25-26] ¹⁰ Blessed is the ^[574]kingdom of our father David that is coming in the name of the Lord [*Yehovah*]! Hosanna in the highest!”

¹¹ Then Jesus entered Jerusalem and went into the temple courts. When he had looked around at everything, he went out to Bethany with the twelve, since the hour was already late.

[b. *Fig tree cursed*]^a

¹² On the next day, as they went out from Bethany, Jesus was hungry.

¹³ Seeing in the distance a fig tree

that had leaves,

he went to find out if it had any fruit. When he came to it,

he found nothing but leaves, because it was not the season for figs.

¹⁴ In response Jesus said to the fig tree, “May no one ever [*aiōn*] eat fruit from you again.” And his disciples heard it.

[x. *Temple cleansed*]^b

¹⁵ Then they ^[575]came to Jerusalem, and Jesus entered the temple courts and began driving out those who were selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves, ¹⁶ and he would not allow anyone to carry anything through the temple courts.

¹⁷ Then he began to teach them, saying, “Is it not written, ‘My house shall be called a house of prayer for all nations’? [ISA. 56:7] But you have made it a den of robbers.” [JER. 7:11]

¹⁸ When the ^[576]scribes and the chief priests heard this, they began looking for a way to destroy him. But they were afraid of him, because all the people were amazed at his teaching. ¹⁹ And when evening came, ^[577]he went out of the city.

[b'. *Fig tree withers; prayer*] ²⁰ In the morning, as they went along, they saw that the fig tree had withered from its roots. ²¹ Then Peter remembered what had happened and said to Jesus, “Rabbi, behold, the fig tree that you cursed has withered!”

^a 11:12-14, 20-21:—cf. Mt 21:18-22

^b 11:15-19:—cf. Mt 21:12-13; Lk 19:45-48

²² In response Jesus said to them, **“Have faith in God.**

²³ ^[578]For truly I say to you, if anyone says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, ^[579]whatever he says will be granted to him.

²⁴ Therefore I tell you, whatever you ask for in prayer, **believe** that you ^[580]are receiving it, and it will be yours.

²⁵ And whenever you stand praying, if you have anything against anyone, forgive him, so that your Father in heaven will also forgive you your trespasses. ²⁶ ^[581]But if you do not forgive, **neither will your Father in heaven forgive your trespasses.”**

{11:27-33}^a [a’. *Question on authority*] [\[e\]](#)

²⁷ Again they came to **Jerusalem**, and as Jesus was **walking in the temple courts**, the chief priests, the scribes, and the elders came up to him ²⁸ and said to him, **“By what authority are you doing these things?** ^[582]And who gave you this authority to do them?”

²⁹ Jesus ^[583]answered them, **“I will ^[584]also ask you one question; answer me**, and I will tell you by what authority I am doing these things:

³⁰ **Did John’s authority to baptize come from heaven or from men?** ^[585]Answer me.” ³¹ So they ^[586]considered it among themselves, saying, ^[587]“If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’” ³² But ^[588]if we should say, ‘From men’”—they were afraid of the ^[589]people, for everyone thought that John was ^[590]truly a prophet.

³³ **So they answered Jesus**, “We do not know.”

^[591]In response Jesus said to them, **“Neither will I tell you by what authority I am doing these things.”**

{12:1-44} B (X). Jesus confronts opponents’ questions [\[e\]](#)

{12:1-12}^b [a. *Parable of the wicked tenants (a matter of stewardship)*]

12 Then Jesus began to **speak to them in parables**: **“A man planted a vineyard**, put a fence around it, dug a pit for the winepress, built a tower, leased it to [*tenant*] farmers, and left the country.

² At harvest time he sent a servant to the farmers to receive from them some of the fruit of the vineyard. ³ But they took him, beat him, and sent him away empty-handed. ⁴ Again he sent to them another servant, and they ^[592]threw stones at him, struck him on the head,

^a 11:27-33:—cf. Mt 21:23-27; Lk 20:1-8

^b 12:1-12:—cf. Mt 21:33-46; Lk 20:9-19

and ^[593]sent him away after dishonoring him. ⁵ ^[594]Again he sent another, and him they **killed**. He also sent many others, some of whom they beat, and some of whom they **killed**.

⁶ Now he still had ^[595]his one beloved son. He sent him to them ^[596]as well, last of all, saying, ‘They will have respect for my son.’

⁷ But ^[597]the farmers said to one another, ‘This is the heir. Come, let us **kill** him, and the inheritance will be ours.’ ⁸ So they took him, **killed** him, and threw him out of the vineyard.

⁹ What ^[598]then will **the owner of the vineyard** do? He will come and destroy those farmers and give the vineyard to others. ¹⁰ Have you not read this Scripture: ‘The stone that the builders rejected has become the chief cornerstone; ¹¹ this was the Lord’s doing, and it is amazing in our eyes?’” [Ps. 118:22-23] ¹² Then the chief priests, the scribes, and the elders were looking for a way to arrest Jesus **because they knew he had spoken the parable against them**. But they were afraid of the crowd, so they left him and went away.

{12:13-17}^a [b. *Question on taxes (opponents seek to condemn Jesus)*]

¹³ Later they sent to him some of the Pharisees and the Herodians, **to trap him in his speech**. ¹⁴ They came and said to him, “Teacher, we know that you are true and defer to no one, for **you do not show partiality** but teach the way of God in truth. ^[599]**Is it lawful to pay taxes to Caesar, or not?** ¹⁵ Should we give, or should we not give?”

But knowing their hypocrisy, Jesus said to them, “Why are you testing me? Bring me a denarius and let me look at it.” ¹⁶ So they brought one. Then he said to them, “**Whose image and inscription is this?**” They said ^[600]to him, “**Caesar’s**.”

¹⁷ ^[601]**In response Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”** And they were ^[602]amazed at him.

{12:18-27}^b [c. *Question on resurrection (leaders seek to baffle Jesus)*]

¹⁸ Then some Sadducees, **who say there is no resurrection**, came to Jesus and asked him,

¹⁹ “Teacher, Moses wrote for us: ‘If a man’s brother **dies**, leaving a wife but no children, that man must marry the widow and raise up offspring for his brother.’ ²⁰ Now there were seven brothers. The first married a woman and **died**, leaving no offspring. ²¹ The second married her and **died**, ^[603]and he also left no offspring; the third did

^a 12:13-17:—cf. Mt 22:15-22; Lk 20:20-26

^b 12:18-27:—cf. Mt 22:23-33; Lk 20:27-40

likewise. ²² In fact, ^[604]the seven all married her and left no offspring. Last of all, the woman also **died**.

²³ ^[605]In the resurrection, when they rise again, **which of them will she be the wife of?** For the seven all had her as a wife.”

²⁴ Jesus ^[606]answered them, “Is this not the reason you are mistaken: because **you know neither the Scrip-tures nor the power of God?**”

²⁵ For when they rise from the dead, **they neither marry nor are they given in marriage**. Instead, they are like ^[607]the angels in heaven.

²⁶ **But as for the dead being raised**, have you not read in the Book of Moses, in the passage about the burning bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? [EXODUS 3:6] ²⁷ He is not the God of the dead, but ^[608]**the God of the living**.

You have ^[609]**therefore made a serious error.**”

{12:28-34}^a [x. *Question: greatest commandment*] [\[d\]](#)

²⁸ Now one of the scribes came up and **heard them debating**, and **when he** ^[610]**realized that Jesus had answered them well**, he asked him, “Which is the most important commandment of all?”

²⁹ Jesus answered ^[611]him, “The most important ^[612]of all the commandments is this: ‘Hear, O Israel: the Lord [*Yehovah*] ^[613]**our God, the Lord [*Yehovah*] is one.** ³⁰ And you shall love the Lord [*Yehovah*] your God with all your heart, with all your soul, with all your mind, and with all your strength.’ [DEUT. 6:4-5] ^[614]This is the most important commandment. ³¹ ^[615]And a second like it is this: ‘You shall love your neighbor as your-self.’ [LEV. 19:18]

There is no other commandment greater than these.”

³² Then the scribe said to him, “You are right, Teacher. In truth you have said that **God is one, and that there is no other besides him**, ³³ and that to love him with all your heart, with all your understanding, ^[616]with all your soul, and with all your strength, and to love your neighbor as yourself is greater than every whole burnt offering and sacrifice.”

³⁴ When Jesus **saw that the man had answered wisely**, he said to him, “You are not far from the kingdom of God.” And no one dared to **ask him any more questions**.

^a 12:28-34:—cf. Mt 22:34-40; Lk 10:25-28

{12:35-37}^a [c'. *Question on David's son: Jesus baffles opponents*]

³⁵ As **Jesus taught** in the temple courts, he said,

“How can the scribes say that the Christ is **the Son** of David?

³⁶ [617] For **David himself** said in the holy spirit,

‘The Lord [*Yehovah*] said to my Lord, “Sit at my right hand until I [⁶¹⁸] make your enemies a footstool for your feet.” ’ [Ps. 110:1]

³⁷ **David himself** calls him ‘Lord,’

so how is he **his son**?”

And **the large crowd was listening to him gladly**.

{12:38-40}^b [b'. *Jesus warns of opponents condemnation*]

³⁸ Jesus also said [⁶¹⁹] to them in his teaching, **“Beware of the scribes,**

who like to walk around in **long robes**, and to receive greetings in the marketplaces,³⁹ and to have the **best seats** in the synagogues and the **places of honor** at banquets,⁴⁰ who devour widows' houses and for a pretense make **long prayers**.

They will receive a more severe judgment.”

{12:41-44}^c [a'. *Widow's offering (stewardship)*]

⁴¹ Later Jesus sat down across from the treasury and watched how **the crowd was putting money** into the treasury. Many who were **rich put in large amounts**.

⁴² Then a **poor widow** came and **put in two lepta^d, which are worth a kodrantes^e**.

⁴³ So Jesus called his disciples over and said to them, “Truly I say to you, this **poor widow** has **put more money** into the treasury than all the others.

⁴⁴ For they have **all put in money out of their abundance**, but she, out of her poverty, **has put in all that she had**, her entire livelihood.”

^a 12:35-37:—cf. Mt 22:41-46; Lk 20:41-44

^b 12:38-40:—cf. Mt 23:1-36; Lk 20:45-47

^c 12:41-44:—cf. Lk 21:1-4

^d 12:42 lepta [sing. *lepton*]:—smallest Greek copper coin. Two lepta was worth a Roman *quadrans* (lit. “a quarter”). The Greek term for *quadrans* is *kodrantes*.

^e 12:42 kodrantes:—the smallest Roman copper coin, approx. 4g. By comparison, the pre-1982 U.S. 95% copper penny weighed 3.11g.

{13:1-37} A'. Time of Tribulation [e]

{13:1-6}^a [a. *Prophecies on temple destruction and 2nd coming*]

13 As Jesus was coming out from **the temple** courts, one of his disciples said to him, “**Teacher, look!** What wonderful **stones** and what wonderful **buildings!**” ² Jesus ^[620] answered him, “Do you see these great **buildings?** ^[621] **Not one stone will be left upon another** that will not be thrown down.”

³ Later, as Jesus was sitting on the Mount of Olives, across from **the temple**, Peter, James, John, and Andrew asked him privately,

⁴ “Tell us, **when will these things happen?** And what will be the sign when all these things are about to be fulfilled?” ⁵ Jesus began to say to them ^[622] in response, “**See that** no one leads you astray. ⁶ ^[623] **For many will come in my name**, saying, ‘**I am he,**’ and will lead many astray.

{13:7-13}^b [b. *Signs of the end of time*]

⁷ When you hear of wars and rumors of wars, do not be ^[624] alarmed, for these things must take place, but **the end** is not yet.

⁸ For nation will rise up against nation, and kingdom against kingdom. **There will be** earthquakes in various places, **along with** famines ^[625] and riots. These are **the beginning of the labor pains**.

⁹ “You must watch out for ^[626] yourselves, for **they will deliver you up** to councils, and you will be beaten in ^[627] synagogues. For my sake you will even be ^[628] set before governors and kings as witnesses to them.

¹⁰ And the gospel must first be proclaimed to all nations.

¹¹ When they lead you away and hand you over, do not be anxious beforehand about what you should ^[629] say. Do not give it much thought, but say whatever is given to you in that hour, for it is not you speaking, but the holy spirit. ¹² Brother **will deliver up** brother to death, and a father his child, and children will rise up against their parents and have them put to death.

¹³ And **you will be** hated by all because of my name,

but he who endures to **the end** will be saved.

{13:14-22}^c [x. *Abomination of desolation*]

¹⁴ “When you see the abomination of ^[630] desolation, which was spoken of by Daniel the **prophet**, standing where it should not be” (let the reader understand),

^a 13:1-6:—cf. Mt 24:1-8; Lk 21:5-11

^b 13:7-13:—cf. Mt 24:9-14; Lk 21:12-19

^c 13:14-22:—cf. Mt 24:15-22; Lk 21:20-24

“then those who are in Judea **must flee to the mountains.** ¹⁵ He who is on the housetop **must not come down** ^[631] into his house, nor enter in to take anything out of his house. ¹⁶ And he who is in the field **must not turn back** to get his cloak. ¹⁷ Woe to those who are with child and to those who are nursing infants in **those days!**

¹⁸ Pray that ^[632] your flight will not happen in winter.

¹⁹ For **those days** will be a time of tribulation unlike any other from the beginning of God’s creation until now, and it will never be equaled again. ²⁰ If the Lord [*Yehovah*] had not **cut those days short**, no flesh would be saved. But for the sake of the elect, whom he chose, he **shortened the days.**

²¹ If anyone says to you at that time, ‘Behold, **here is the** ^[633] **Christ!**’ or, ‘Behold, there he is!’ do not believe him. ²² For **false christs** and **false prophets** will rise up and perform signs and wonders to lead astray, if possible, ^[634] even the elect.

{13:23-32}^a [b’. *Signs of the second coming*] [^d]

²³ “**But take heed!** ^[635] Behold, I have told you everything in advance.

²⁴ But in those days, after that time of tribulation, the sun will be darkened, and the moon will not give its light. ²⁵ The stars ^[636] of heaven will be falling, and the powers in the heavens will be shaken. ²⁶ Then they will see the Son of Man coming in the clouds with great power and glory. ²⁷ And he will send ^[637] **his angels** and gather together ^[638] his elect from the four winds, from the ends of the earth to the ends of heaven.

²⁸ Now learn this lesson from the fig tree: As soon as its branches become tender and put out leaves, ^[639] you know that summer is near. ²⁹ So also, when you see **these things taking place**, know that he is near, at the very gates.

³⁰ Truly I say to you, this generation will not pass away until **all these things take place.** ³¹ Heaven and earth will pass away, but my words will not pass away.

³² But of that day ^[640] or hour no one knows, **not even the angels** in heaven, nor the Son, but the Father *alone*.

{13:33-37}^b [a’. *Stay alert!*]

³³ “**Take heed; stay alert** ^[641] and pray! For you do not know when the time will come.

^a 13:23-32: —cf. Mt 24:29-36; Lk 21:25-33

^b 13:33-37: —cf. Mt 25:13-15; Lk 19:12-13

Section outline [\[e\]](#) [\[↑\]](#) [\[Notes\]](#){Chapters 14-16} V. **Passion Narrative**

{14:1-31}	A. Prelude: Jesus anointed and Last Supper
{14:1-11}	 [Plot to kill Jesus; Jesus anointed]
{14:12-16}	 [Passover preparation]
{14:17-21}	 [Last supper: betrayal foretold]
{14:22-31}	 [Last supper: Peter's denial foretold]
{14:32-52}	B. Jesus in Gethsemane
{14:32-42}	 [Jesus in Gethsemane]
{14:43-52}	 [Jesus is arrested]
{14:53-15:20}	X. Jesus on trial
{14:53-65}	 [Peter follows; Sanhedrin trial]
{14:66-72}	 [Peter denies knowing Jesus]
{15:1-15}	 [Trial before Pilate]
{15:16-20}	 [The soldiers torture Jesus]
{15:21-41}	B'. Jesus crucified
{15:42-16:20}	A'. Postlude: Resurrection and Proclamation
{15:42-47}	 [Joseph buries Jesus]
{16:1-10}	 [Empty tomb]
{16:11-14}	 [Jesus appears to the disciples]
{16:15-20}	 [Proclaim to the world]

{14:1-31} A. Prelude: Jesus anointed and Last Supper

{14:1-11}^a [Plot to kill Jesus; (intercalated) Jesus anointed]

14 Now the Passover and the Feast of Unleavened Bread were two days away, and **the chief priests** and the scribes were looking for a way to arrest Jesus by stealth and kill him. ² ^[642] But they said, “Not during the feast, otherwise there will be a riot among the people.”

³ Meanwhile Jesus was in Bethany, reclining *at the table* in the house of Simon the leper, and a woman came with an alabaster jar of very expensive ointment made of pure nard. She broke the alabaster jar and **poured out the ointment on his head.**

⁴ But some were expressing indignation to one ^[643] another, saying, “Why was this ointment wasted? ⁵ It could have been sold for more than three hundred denarii, and the money given to **the poor.**” And they began to scold her.

⁶ But Jesus said, “Leave her alone. Why do you trouble her? **She has done a good deed for me.**

⁷ For you always have **the poor** with you, and you ^[644] can do

^a 14:1-11: —cf. Matthew 26:1-16; Luke 22:1-6

good to them whenever you wish, but you will not always have me.

⁸ She has done what she could; she has **anointed my body** beforehand for burial. ⁹ Truly I say to you, wherever ^[645]this gospel is preached in the whole world, what this woman has done will also be told in memory of her.”

¹⁰ Then Judas Iscariot, one of the twelve, went to **the chief priests in order to betray him to them**. ¹¹ And when they heard it, they were pleased and promised to give him money. **So he began looking for an opportune time to betray him**.

{14:12-16}^a [*Passover preparation*] [\[e\]](#)

¹² On the first day of the Feast of Unleavened Bread, when the **Passover** lamb is sacrificed, Jesus’ disciples said to him, “Where do you want us to go and **prepare** for you to eat the **Passover**?”

¹³ So **he sent two of his disciples** and said to them, “**Go into the city**, and a man carrying a jar of water will meet you. Follow him.

¹⁴ Wherever he enters, tell the master of the house, ‘The Teacher asks, “Where is ^[646]the **guest room** where I may eat the Passover with my disciples?”’

¹⁵ He will then show you a **large upper room**, furnished and prepared; make preparations for us there.”

¹⁶ So ^[647]**his disciples left, went into the city**, and found it just as Jesus had told them,

and they prepared the **Passover**.

{14:17-21}^b [*Last supper (time: 6-9pm): betrayal foretold*]

¹⁷ When it was evening, **Jesus came with the twelve**. ¹⁸ As they were reclining *at the table* and eating, Jesus said, “Truly I say to you, **one of you** who is eating with me will betray me.”

¹⁹ So they began to be grieved and to say one after another, “**Surely not I?**” ^[648]and, “**Surely not I?**”

²⁰ Jesus ^[649]answered them, “**It is one of the twelve**, the one who dips *bread* with me in the ^[650]dish^c.

^a 14:12-16:—cf. Mt 26:17-20; Lk 22:7-14

^b 14:17-21:—cf. Mt 26:21-25; Lk 22:21-23; Jn 13:21-30

^c 14:20 dish:—a saucer containing a mixture of vinegar, figs, dates, almonds, and spice, provided at the Passover. Twelve ate with Jesus, but only three or four would dip with him. Thus, the traitor was in close proximity. Per EGW, “Judas pressed next to Christ on the left side; John was on the right” (DA 644.1).

²¹ ^[651]The Son of Man goes, even as it is written about him, but woe to **that man** by whom the Son of Man is betrayed.

It would have been better for **that man** if he had not been born.”

{14:22-31}^a [*Last supper (time: 6-9pm): Peter's denial foretold*]

²² As they were eating, **Jesus took bread**, and when he had blessed it, he broke it, gave it to them, and said, “^[652]Take, eat; this is my body.”

²³ Then he **took** ^[653]**the cup**, and when he had given thanks, he gave it to them, and they all drank from it. ²⁴ He said to them, “This is my blood of the ^[654]new covenant, which is poured out for many. ²⁵ Truly I say to you, I will not drink again from the fruit of the vine until that day when I drink it anew in the kingdom of God.”

²⁶ And after **singing a hymn**, they went out to the Mount of Olives.

²⁷ Then Jesus said to them, “**All of you will fall away** ^[655]**because of me this night**. For it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ [ZECH. 13:7] ²⁸ But after I have been raised, I will go ahead of you to Galilee.”

²⁹ But Peter said to him, “**Even if all fall away, I will not.**”

³⁰ Jesus said to him, “Truly I say to you that today, this *very* night, before a rooster crows twice, you will deny me three times.”

³¹ But Peter said ^[656]all the more vehemently, “**Even if I must die with you, I will never deny you.**”

And **they all said the same thing**.

{14:32-52} B. Jesus in Gethsemane [\[e\]](#)

{14:32-42}^b [*Jesus in Gethsemane (time: 9pm-midnight)*]

³² Then they came to a place called Gethsemane, and Jesus said to his disciples, “**Sit here while I go and pray.**”

³³ He took with him Peter, James, and John, and began to be greatly troubled and ^[657]distressed. ³⁴ He said to them, “I am exceedingly sorrowful, even to the point of death; stay here and **keep watch.**”

³⁵ Going a little farther, he fell to ^[658]the ground and prayed that, if it were possible, the hour might pass from him. ³⁶ He said, “Abba, Father, all things are possible for you. Take this cup away from me; yet not what I will, but what you will.”

³⁷ Then he came and found them **sleeping**, and said to Peter, “Simon,

^a 14:22-31:—cf. Mt 26:26-35; Lk 22:15-34; Jn 13:21-38

^b 14:32-42:—cf. Mt 26:36-46; Lk 22:39-46; Jn 18:1

are you **sleeping**? Could you not **keep watch** for one hour? ³⁸ **Keep watch** and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” ³⁹ Once again he went away and prayed the same prayer. ⁴⁰ When he ^[659]returned, he found them **sleeping again**, for their eyes were ^[660]heavy, and they did not know what to say in response. ⁴¹ Then he came a third time and said to them, “Are you still **sleeping** and resting?”

It is enough; the hour has come. Behold, the Son of Man is delivered into the hands of sinners. ⁴² **Rise, let us go!** Behold, my betrayer has arrived.”

{14:43-52}^a [*Jesus is arrested (time: midnight-3am)*] [[e](#)]

⁴³ Immediately, as he was still speaking, ^[661]**Judas arrived**, ^[662]who was **one of the twelve**.

With him was a ^[663]large crowd **with swords and clubs**, sent by the chief priests, the scribes, and the elders.

⁴⁴ Now his betrayer had given them a signal, saying, “Whomever I kiss, he is the one; arrest him and lead him away under guard.” ⁴⁵ **When Judas came**, he immediately went up to Jesus and said ^[664]to him, “[^[665]Rabbi, Rabbi!” and **kissed him**.

⁴⁶ Then they took hold of Jesus and arrested him.

⁴⁷ But **one of the bystanders** drew his sword, **struck the servant** of the high priest, and cut off his ear.

⁴⁸ Then Jesus said to them, “Have you come out to arrest me **with swords and clubs** as you would against a robber? ⁴⁹ I was with you daily, teaching in the temple courts, and you did not arrest me. But these things are happening so that the Scriptures may be fulfilled.”

⁵⁰ Then **they all left him and fled**. ⁵¹ Now a certain young man was following Jesus, wearing nothing but a linen cloth. ^[666]The young men tried to seize him, ⁵² but he left the linen cloth behind and **ran away** ^[667]from them naked.

{14:53-15:20} C (X). Jesus on trial [[e](#)]

{14:53-65}^b [*Peter follows; Sanhedrin trial (time: 3-6am)*]

⁵³ Then they led Jesus away to **the high priest**, and all the chief priests, the elders, and the scribes were assembled ^[668]together with him. ⁵⁴ **Peter** had followed Jesus at a distance, right into the courtyard of the high priest. There he sat with the officers, **warming himself** in the light of the fire.

^a 14:43-52:—cf. Mt 26:47-56; Lk 22:47-53; Jn 18:2-12

^b 14:53-65:—cf. Mt 26:57-68; Lk 22:54-71; Jn 18:13-24

⁵⁵ Now the chief priests and the whole Sanhedrin were seeking testimony against Jesus so that they could put him to death, but they did not find any. ⁵⁶ For many were giving false testimony against him, but their testimonies did not agree. ⁵⁷ Then some stood up and gave false testimony against him, declaring, ⁵⁸ “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another that is not made with hands.’ ” ⁵⁹ Yet even then their testimony did not agree.

⁶⁰ Then the high priest stood up before them and asked Jesus, “Have you no answer? What are these men testifying against you?” ⁶¹ But he kept silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed One?” ⁶² Jesus said, “I am. And you will see the Son of Man sitting at the right hand of Power and coming ^[669]with the clouds of heaven.”

⁶³ Then the high priest tore his garments and said, “What further need do we have of witnesses? ⁶⁴ You have ^[670]heard his blasphemy. What do you say?” And they all condemned him as deserving death. ⁶⁵ Then some began to spit on him, to blindfold him, and to beat him, saying to him, “^[671]Proph-esy!” And the officers ^[672]kept striking him with the palms of their hands.

{14:66-72}^a [*Peter denies knowing Jesus*]

⁶⁶ And as Peter was in the courtyard below, one of the servant girls of the high priest came. ⁶⁷ When she saw Peter warming himself, she looked at him and said, “You also were with Jesus of Nazareth.”

⁶⁸ But he denied it, saying, “I neither know nor understand what you are talking about!” Then he went out into the ^[673]entryway, and a rooster crowed.

⁶⁹ When the servant girl saw ^[674]him again, she began saying to those who were standing nearby, “This man is one of them.”

⁷⁰ But again he denied it.

After a little while, those who were standing nearby said to Peter once again, “Truly you are one of them, for you also are a ^[675]Galilean, and your accent is like theirs.” ⁷¹ But he began to invoke curses and to swear: “I do not know this man of whom you speak.”

⁷² ^[676]Then a rooster crowed a second time,

and Peter remembered what Jesus had said to him: “Before a rooster crows twice, you will deny me three times.” And he broke down and wept.

^a 14:66-72:—cf. Mt 26:69-75; Lk 22:56-62; Jn 18:25-27

{15:1-15}^a [*Trial before Pilate (time: 6-9am)*] [Ⓢ]

15 As soon as it was morning, the chief priests took counsel with the elders, scribes, and the whole Sanhedrin. They bound Jesus, led him away, and **handed him over to Pilate**.

² So **Pilate asked him**, “Are you the king of the Jews?” **Jesus answered him**, “You have said it yourself.” ³ Then the chief priests accused him of **many** ^[677] **things**.

⁴ So **Pilate asked him again**, “Do you make no answer? See how **many things** they are ^[678] testifying against you!” ⁵ **But Jesus made no further answer**, so Pilate was amazed.

⁶ Now at the feast, **Pilate** used to **release** for them one prisoner, whomever they requested. ⁷ And there was a man named **Barabbas** who was in prison with ^[679] his fellow rebels who had committed murder in the revolt.

⁸ So **the crowd** ^[680] **cried out** and began to ask Pilate to do what he ^[681] had always done for them.

⁹ Pilate answered them, “Do you want me to release for you the **king of the Jews?**”

| ¹⁰ For he knew that the chief priests had handed Jesus over
| out of envy. ¹¹ But the chief priests stirred up the crowd so
| that he would **release Barabbas for them** instead.

| ¹² In response Pilate said to them again, “What then ^[682] do you
| want me to do with the man you call the **king of the Jews?**”

¹³ **They cried out again**, “Crucify him!” ¹⁴ Pilate said to them, “Why? What evil has he done?” But they cried out all the more, “Crucify him!”

¹⁵ Then **Pilate**, wishing to satisfy the crowd, **released for them Barabbas**. But he scourged Jesus and **handed him over to be crucified**.

{15:16-20}^b [*The soldiers mock and torture Jesus*]

¹⁶ So the soldiers led him away into the palace (that is, the Prae-torium) and called together the entire cohort of soldiers. ¹⁷ **They clothed him with a purple robe**,

| twisted together **a crown of thorns**, and placed it **on his head**.

| ¹⁸ Then they began to salute ^[683] him: “**Hail, king of the Jews!**”

| ¹⁹ They kept beating him **on the head with a staff** and spitting on him; and kneeling and bowing [*proskyneō*] in homage to him.

^a 15:1-15:—cf. Mt 27:1-23; Lk 23:1-23; Jn 18:28-40

^b 15:16-20:—cf. Mt 27:27-31; Jn 19:2-3

²⁰ When they had finished mocking him, **they stripped him of the purple robe** and put his own garments on him. Then they led him out to crucify him.

{15:21-41}^a B'. Jesus crucified [e]

²¹ Now a certain man from Cyrene, Simon, the father of Alexander and Rufus, **was passing by on his way in from the countryside**. The soldiers **pressed him into service, forcing him to carry Jesus' cross**,

²² and they brought Jesus to the place called Golgotha, **which means**, "Place of the Skull." ²³ Then **they gave him ^bwine ^[684]to drink**, mixed with myrrh, but he did not take it. ²⁴ And they crucified him. Then they divided his garments, casting lots for them to see who would take what.

[(time: 9am)]

²⁵ **It was the third hour** when they crucified him. ²⁶ The inscription of the charge against him was written as follows: "The King of the Jews."

²⁷ **With him they crucified two robbers**, one on his right and one on his left. ²⁸ ^[685]So the Scripture was fulfilled that says, "He was numbered with the lawless." [ISAIAH 53:12]

²⁹ Those who passed by ridiculed him, wagging their heads and saying, "Ha! You who would destroy the temple and rebuild it in three days, ³⁰ **save yourself and come down from the cross!**"

³¹ In the same way the chief priests also, along with the scribes, were mocking him among themselves, saying, "He saved others, but he cannot save himself."

³² Let the Christ, the king of Israel, **come down now from the cross**, so that we may see it and believe ^[686]him."

The men who were crucified with him were also insulting him.

^a 15:21-41: —cf. Mt 27:33-56; Lk 23:33-49; Jn 19:17-37

^b 15:23 wine to drink, mixed with myrrh: —the sour wine (cf. Matt. 27:34) mixed with myrrh was meant to stupefy. The added myrrh is a bitter herb and a weak narcotic. This fulfilled Psalm 69:21, "In my thirst, they gave me vinegar to drink." But Jesus refused it for two reasons: (1) "He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage" (DA 746.2). (2) Jesus had already established that he would not drink wine again "until that day when I drink it anew in the kingdom of God" (Mark 14:25).

[(time: noon-3pm)]

³³ From **the sixth hour until the ninth hour**, there was darkness over the whole land.

[(time: 3pm)]

³⁴ And at the ninth hour **Jesus cried out with a loud voice**, ^a“Eloi, Eloi, ^[687]lima sabachthani?” **which means**, ^{“[688]}My God, my God, why have you forsaken me?”

³⁵ When some of those standing nearby heard this, they said, “Behold, he is calling for **Elijah**.”

³⁶ Then ^[689]a man ran and filled a sponge with sour wine, put it on a stick, **and gave it to him to drink**, saying, “Leave him alone. Let us see if **Elijah** comes to take him down.”

³⁷ But Jesus **let out a loud cry** and breathed his last breath. ³⁸ Then the veil of the temple was torn in two from top to bottom. ³⁹ Now when the centurion who was standing in front of Jesus saw how he ^[690]**cried out** and breathed his last breath, he said, “Truly this man was the Son of God.”

⁴⁰ There were also some women **looking on from a distance**, among whom were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. ⁴¹ **These women had followed Jesus and provided for him when he was in Galilee**. There were also many other women who had come up with him to Jerusalem.

[15:42-16:20] A'. Postlude: Resurrection and Proclamation [\[c\]](#)

{15:42-47}^b [*Joseph buries Jesus (time: 3-6pm)*]

⁴² When evening had come, since it was the day of Preparation (that is, the day before the Sabbath), ⁴³ **Joseph of Arimathea**, a respect-ed council member, who was himself also waiting for the kingdom of God, came and boldly went in **before Pilate to ask for Jesus' body**.

⁴⁴ Pilate was surprised that Jesus was already dead, so he called **the centurion** over and asked him if Jesus ^[691]had been dead for some time. ⁴⁵ When he found out from **the centurion** that it was so,

he **granted the body to Joseph**. ⁴⁶ After buying a linen cloth and taking him down, Joseph wrapped him in the linen cloth and **laid him in a tomb** that had been hewn in the rock. Then he rolled a stone against the entrance of **the tomb**. ⁴⁷ And Mary Magdalene and Mary the mother of Joses **saw where he was laid**.

^a 15:34 “Eloi, Eloi, lima sabachthani?”:—the only one of the 7 sayings of Jesus on the cross recorded by Mark. It is in the original Aramaic with its meaning.

^b 15:42-47:—cf. Matthew 27:57-61; Luke 23:50-56; John 19:38-42

{16:1-10}^a [*Empty tomb*] [↗]

16 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint Jesus' body. ² Very early in the morning ^[692]of the first day of the week, when the sun had risen, **they went to the tomb.** ³ On the way, they were saying to one another, "Who will roll the stone away from the entrance of the tomb for us?"

⁴ But when they arrived, they looked up and saw that the stone, which was very large, had already been rolled away. ⁵ As they went into the tomb, they saw a young man sitting on the right side, clothed in a long white robe, and **they were alarmed.** ⁶ But he said to them, "**Do not be alarmed**; you seek Jesus of Nazareth, who was crucified. He is risen; he is not here. Behold, this is the place where they laid him. ⁷ And now go **tell his disciples** and Peter that he is going ahead of you to Galilee. There you will see him, just as he told you."

⁸ So they went ^[693]out and **fled from the tomb,** ^[694]and trembling and amazement seized them. But they did not say anything to anyone, for they were ^[695]afraid. ^[696] ⁹ ^[697]In the morning on the first day of the week, after Jesus had risen, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰ She then went and told those who had been with him, while they were mourning and weeping.

{16:11-14} [*Jesus appears to the disciples*] [↗]

¹¹ ^[698]But when they heard that he was alive **and that she had seen him, they did not believe it.**

¹² After this, **Jesus appeared** in a different form to two of his followers as they were walking along in the countryside. ¹³ They went back and told the others, **but they did not believe them either.**

¹⁴ Later **Jesus appeared** to the eleven as they were reclining at the table, and he rebuked them for **their unbelief** and hardness of heart,

because they **had not believed those who had seen him** after he had ^[699]risen.

{16:15-20} [*Proclaim to the world*]

¹⁵ **He said to them, "Go into all the world and preach the gospel to all creation.** ¹⁶ Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

¹⁷ **And these signs will** ^[700]**accompany** those who believe: They will cast out demons in my name, they will speak in ^[701]new languages, ¹⁸ they will pick up ^[702]serpents, and if they drink any deadly poison,

^a 16:1-10:—cf. Mt 28:1-10; Lk 24:1-12; Jn 20:1-18

Luke

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

I. Birth Narrative:

{1-2}. I1. [Birth Narrative](#)

{3-4:15}. I2. [Preparation for Ministry](#)

II. Jesus in Galilee:

{4:16-ch.6}. II1. [Twelve Called](#)

{7-8}. II2. [Manifest Power](#)

{9:1-50}. II3. [Twelve Sent](#)

III. Journey to Jerusalem:

{9:51-10:37}. III1. [Kingdom: Proclamation](#)

{10:38-13:21}. III2. [Kingdom: Growth](#)

{13:22-ch.14}. III3. [Kingdom: Striving](#)

{ch.15 - 17:19}. III4. [Kingdom: Prodigals](#)

{17:20-19:28}. III5. [Kingdom: Persistence](#)

IV. Jesus in Jerusalem:

{19:29-ch.21}. IV1. [Jesus at the Temple](#)

{22-24}. IV2. [Passion Narrative](#)

Section outline

[\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 1-2} I1. Birth Narrative

{1:1-4}		Dedication to Theophilus
{1:5-25}		A. Birth of John the Baptist foretold (in the temple)
{1:26-45}		B. Birth of Jesus foretold (in Nazareth)
{1:39-56}		C. Mary visits Elizabeth (in Judea)
{1:41-45}		[Elizabeth blesses Mary]
{1:46-55}		[Mary's Song of Praise]
{1:57-66}		X. Birth of John the Baptist
{1:67-80}		X'. Zechariah's prophecy
{2:1-20}		C'. Birth of Jesus (in Bethlehem of Judea)
{2:1-5}		[Historical setting]
{2:6-7}		[Mary gives birth]
{2:8-20}		[Shepherds testify to Jesus' birth]
{2:21-39}		B'. Jesus presented at the temple
{2:29-32}		[The Song of Simeon]
{2:40-52}		A'. Jesus in the temple during Passover

{1:1-4} Dedication to Theophilus

1 Since many have undertaken to compile **an account of the events that have taken place among us**, ²just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, ³it seemed good to me also, having carefully investigated all things from the beginning, to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of **the things about which you have been instructed**.

{1:5-25} A. Birth of John the Baptist foretold (in the temple)

⁵In the days of Herod, the king of Judea, there was a priest named Zechariah who belonged to the *priestly* division of Abijah. His wife was of the daughters of Aaron, and her name was **Elizabeth**. ⁶They were both righteous before God, walking blamelessly in all the commandments and regulations of the Lord [*Yehovah*]. ⁷But they had no children because **Elizabeth was barren**, and they were both **advanced in years**.

⁸ While Zechariah was **serving as a priest before God** when his division was on duty, ⁹he was chosen by lot, according to the custom of the priesthood, to enter the temple of the Lord [*Yehovah*] and burn incense.

¹⁰ At the hour of incense the whole multitude of the **people** was praying outside. ¹¹ Then an angel of the Lord [*Yeho-vah*] **appeared to Zechariah**, standing at the right side of the altar of incense. ¹² When Zechariah saw him, he was startled, and fear fell upon him.

¹³ But **the angel said to him**, “Do not be afraid, **Zechariah**, for your prayer has been heard. Your wife **Elizabeth** will bear you a son, and you shall name him John. ¹⁴ You will have **joy and gladness**, and many will rejoice at his birth,

¹⁵ for he will be great in the sight of the Lord [*Yehovah*]. He must never drink any wine or strong drink, and he will be filled with **holy spirit**, even from his mother’s womb. ¹⁶ He will **turn** many of the **sons of Israel** to the Lord their God.

¹⁷ And he will go before the Lord in *the spirit* and power of Elijah, to **turn** the hearts of fathers back to their **children**, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.”

¹⁸ **Zechariah said to the angel**, “How can I know this *for certain*? For I am an old man, and my **wife** is advanced in years.” ¹⁹ The angel answered him, “I am Gabriel. I stand in the presence of God and was sent to speak to you and bring you this **good news**. ²⁰ But behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled at their appointed time.”

²¹ Meanwhile, the **people** were waiting for Zechariah and wondering about his delay in the temple. ²² When he came out, he was unable to speak to them, and **they perceived that he had seen a vision in the temple**, because he kept making signs to them and remained unable to speak.

²³ When the **days of his service** had come to an end, he returned to his home.

²⁴ **After those days** his wife **Elizabeth** conceived and kept herself in seclusion for five months, saying, ²⁵ “The Lord [*Yehovah*] has done this for me. In these days he has looked upon me with favor and **taken away my reproach among men**.”

{1:26-45} B. Birth of Jesus foretold (in Nazareth of Galilee) [e]

²⁶In the sixth month the angel Gabriel was sent by God to a town of Galilee called Nazareth, ²⁷ to a virgin betrothed to a man named Joseph, of the house of David. The virgin's name was Mary. ²⁸ The angel came to her and said, "Greetings, O favored one, the Lord [*Yehovah*] is with you! ^[1] **Blessed are you among women!**" ²⁹ But ^[2]when Mary saw him, she was greatly perplexed by ^[3]his statement and began wondering what sort of **greeting** this might be.

³⁰ Then the angel said to her, **"Do not be afraid, Mary, for you have found favor with God."**

³¹ And behold, **you will conceive in your womb** and give birth to a son, and you shall name him Jesus. ³² He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. ³³ He will reign over the house of Jacob forever [*aiōn*], and of his kingdom there will be no end." ³⁴ Mary said to the angel, "How will this ^[4]be, **since ^aI am a virgin?**"

³⁵ The angel answered her, ^b*"The holy spirit will come upon you, and the power of the Most High will overshadow you; therefore the holy child that is to be ^[5]born will be called the Son of God."*

³⁶ And behold, your relative **Elizabeth has also conceived a son** in her old age, and this is the sixth month **for her who was called barren.**

³⁷ **For nothing is impossible with God."** ³⁸ Then Mary said, "Behold, I am the servant of the Lord [*Yehovah*]; **may it happen to me according to your word.**" And the angel went away from her.

{1:39-56} C. Mary visits Elizabeth (in a town of Judea) [e]

³⁹In those days **Mary arose and went with haste** to the hill country, to a town of Judah, ⁴⁰ where she entered the house of Zechariah and **greeted Elizabeth.**

{1:41-45} [*Elizabeth blesses Mary*]

⁴¹ When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with 'holy spirit. ⁴² Then she exclaimed with a loud ^[6]voice, **"Blessed are you among women, and blessed is the fruit of your womb!"** ⁴³ How has this happened to

^a 1:34 I am a virgin: —lit. "I know not a man." Hebrew idiom for a virgin.

^b 1:35 The holy spirit: —no article "The" here or in the terms "the power" and "the Most High." Discussed further in "[Notes on Luke](#)"

^c 1:41 holy spirit [Greek, *pneumatōs hagiou*]: —no article "the"

me that the mother of my Lord [*the promised Messiah*] should come to me? ⁴⁴ For behold, when the sound of your **greeting** came into my ears, the baby in my womb leaped for joy. ⁴⁵ **Blessed is she who has believed**, for what the Lord [*Yehovah*] has spoken to her will be fulfilled.”

{1:46-55} [*Mary's Song of Praise*]

⁴⁶ Then Mary said, “My soul magnifies the Lord [*Yehovah*], ⁴⁷ and my spirit rejoices in God my Savior, ⁴⁸ because he has looked favorably on **the low estate of his servant**. For behold, from now on **all generations** will call me blessed, ⁴⁹ because the **Mighty One** has done great things for me; holy is his name. ⁵⁰ **From generation to generation his mercy** is upon those who fear him.

⁵¹ He has done a **mighty** deed with his arm; he has scattered the proud in the thoughts of their hearts. ⁵² He has **brought down the mighty** from their thrones and **exalted the lowly**. ⁵³ He has filled the hungry with good things, but the rich he has sent away empty.

⁵⁴ He has helped his **servant Israel**, remembering **his mercy**, ⁵⁵ just as he spoke **to our fathers, to Abraham and to his seed** ^[7] **forever** [*aiōn*].”

⁵⁶ And **Mary remained with Elizabeth** for about three months and then returned to her house.

{1:57-66} D (X). Birth of John the Baptist [\[e\]](#)

⁵⁷ Now the time was fulfilled for Elizabeth to give birth, and she bore a son. ⁵⁸ Then her neighbors and her relatives heard **that the Lord** [*Yehovah*] **had shown her great mercy, and they rejoiced with her**.

⁵⁹ On the eighth day they came to circumcise the child, and they were going to give him the name of **his father** Zechariah. ⁶⁰ But the child's mother responded, “No! **He is to be called John**.”

⁶¹ But they said to her, “There is **no one among your relatives who has that name**.”

⁶² Then they began making signs to the **child's father** to find out what he wanted to name him. ⁶³ So he asked for a tablet and wrote, “**His name** ^[8] **is John**.” And they were all amazed. ⁶⁴ At once Zechariah's mouth was opened and his tongue was released, and he began to speak, blessing God.

⁶⁵ Then fear came upon all who dwelt around them, and in the entire hill country of Judea all these things were being discussed. ⁶⁶ All who heard about this laid it up in their hearts, saying, “**What then will this child become?**” ^[9] **And the hand of the Lord** [*Yehovah*] **was with him**.

{1:67-80} D' (X'). Zechariah's prophecy [\[e\]](#)

⁶⁷ Then Zechariah, the child's father, was **filled with** ^[10] **holy spirit** and prophesied:

⁶⁸ "Blessed be the Lord, the God of Israel, for he has **visited** his people and brought them redemption. ⁶⁹ He has raised up for us a horn of **salvation** in the house of his servant David,

⁷⁰ just as he spoke through the mouth of his holy **prophets** long ago [*aiōn*],

⁷¹ salvation from our **enemies** and from the **hand** of all who hate us—

⁷² to deal mercifully with our **fathers** and to **remember his holy covenant**, ⁷³ **the oath he swore** to Abraham our **father**, to grant us

⁷⁴ that we, having been rescued from the **hands** of our **enemies**, might serve him without fear, ⁷⁵ in holiness and righteousness before him all ^[11] the days of our life.

⁷⁶ And you, child, will be called a **prophet** of the Most High, for you will go before ^[12] the presence of the Lord [*Yehovah*] to prepare the way for him, [MALACHI 3:1]

⁷⁷ to give his people knowledge of **salvation** through the remission of their sins, ⁷⁸ through the tender mercy of our God, by which the sunrise ^[13] has **visited** us from on high, ⁷⁹ to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

⁸⁰ And the child grew and became **strong in spirit**, and he was in the wilderness until the day of his public appearance to Israel.

{2:1-20} C'. Birth of Jesus (in Bethlehem of Judea) [\[e\]](#)

{2:1-5}^a [Historical setting; *Census in Bethlehem*]

2 In those days a decree went out from Caesar Augustus that all the world **should be registered** in a census. ² This was the first census, and it took place when Quirinius was governor of Syria. ³ So everyone went **to be registered**, each to his own town.

⁴ Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the **city of David**, which is called Bethlehem,

because he was of the house and family of David, ⁵ **to register** himself along with Mary, his betrothed ^[14] wife, who was with child.

^a 2:1-7:—cf. Mt 1:18-25

{2:6-7} [*Mary gives birth*]

⁶ While they were **there**,

the days were fulfilled for her **to give birth**, ⁷ and **she gave birth** to her firstborn son.

Then she wrapped him in bands of cloth and laid him in ^[15]**the manger**, because there was no room for them in the inn.

{2:8-20}^a [*Shepherds testify to Jesus' birth*]

⁸ In the same region there were **shepherds** living out in the fields, keeping watch over their flock by night. ⁹ And ^[16] behold, an angel of the Lord [*Yehovah*] stood before them, and the glory of the Lord [*Yehovah*] shone around them, and they were filled with great fear. ¹⁰ But the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy, which will be for all the people.

¹¹ For to you is born this day in the **city of David** a Savior, who is Christ the Lord. ¹² This will be ^[17] the sign for you: You will find a **baby** wrapped in bands of cloth and **lying in** ^[18] **a manger**."

¹³ Suddenly there was **with the angel a multitude of the heavenly host**, praising God and saying,

¹⁴ "**Glory to God in the highest, and peace on** ^[19] **earth, good will among men.**"

¹⁵ When **the angels** had gone away from them **into heaven**, the shepherds said to one another, "Let us go to **Bethlehem** then, and see this thing that has happened, which the Lord [*Yehovah*] has made known to us." ¹⁶ So they went with haste and found Mary and Joseph, and the **baby lying in the manger**.

¹⁷ After seeing him, they publicized ^[20] widely what they had been told about the child, ¹⁸ and all who heard it were amazed at what the **shepherds** told them. ¹⁹ But Mary treasured up all these sayings, pondering them in her heart. ²⁰ Then the **shepherds** returned, glorifying and praising God for all the things that they had heard and seen, which were just as they had been told.

{2:21-39} B'. Jesus presented at the temple [\[e\]](#)

²¹ When the eight days were completed for ^[21] his circumcision, he was called Jesus, the name given by the angel before he was conceived in the womb. ²² And when **the days of** ^[22] **their purification were completed according to the law of Moses**, Joseph and Mary brought Jesus up to Jerusalem to present him to the Lord [*Yehovah*] ²³ (**just as it is written in**

^a 2:8-20:—cf. Mt 2:1-12

the law of the Lord [Yehovah], “Every male who opens the womb shall be called holy to the Lord [Yehovah]” [EXODUS 13:2, 12]). ²⁴ They also went up to offer a sacrifice according to what is said in the law of the **Lord [Yehovah]**: “a pair of turtledoves or two young pigeons.” [LEV. 12:8]

²⁵ And behold, there was **a man in Jerusalem named Simeon who was righteous and devout**. He was waiting for the consolation of Israel, and ^[23]holy spirit was upon him. ²⁶ It had been revealed to him by the holy spirit that he would not see death before he had seen the Lord’s *[promised]* Christ. ²⁷ So he came by the spirit into the temple courts, and when the parents brought in the child Jesus to do for him what was customary under the law, ²⁸ Simeon took him in his arms and blessed God, saying,

{2:29-32} *[The Song of Simeon]*

²⁹ “Now, Master, let **your servant depart in peace**, according to your word; ³⁰ for **my eyes have seen your salvation**, ³¹ which you have prepared in the presence of all peoples, ³² a light for revelation to the Gentiles and for the glory of your people **Israel**.”

³³ ^[24] Joseph and the child’s mother were amazed at what was being said about him. ³⁴ Then Simeon blessed them and said to Mary, the child’s mother, “Behold, this child is appointed to bring about the falling and rising of many in **Israel** and to be a sign that will be spoken against— ³⁵ and a sword will pierce your own soul ^[25]as well—so that **the thoughts of many hearts may be revealed**.”

³⁶ There was also **a prophetess, Anna** the daughter of Phanuel, of the tribe of Asher. She was far advanced in years. Her husband had died seven years after they were married, ³⁷ and she ^[26]was a widow of about eighty-four years of age. She did not depart from the temple, but served night and day with fasting and prayer. ³⁸ She came at that very hour and began giving praise to ^[27]the **Lord [Yehovah]** and speaking about the child to all who were waiting for ^[28]**redemption in Jerusalem**.

³⁹ When Joseph and Mary had finished **everything that was required by the law of the Lord [Yehovah]**, they returned to Galilee, to their own town of Nazareth.

{2:40-52} A'. Jesus in the temple during Passover [\[e\]](#)

⁴⁰ And the child grew and became strong ^[29]in spirit; he was filled with **wisdom**, and the **favor of God** was upon him. ⁴¹ Now **Jesus' parents** went to Jerusalem every year at the feast of the Passover.

⁴² When he was twelve years old, they **went up** ^[30]**to Jeru-salem** according to the custom of the feast. ⁴³ And when they had completed their days there and started returning home, the boy Jesus stayed behind in Jerusalem. But ^[31]Joseph did not know it, and neither did Jesus' mother. ⁴⁴ They assumed that he was in the company of travelers, so they went a day's journey

before they **began looking for him among their rela-tives and acquaintances**.

⁴⁵ When they did not find him, they returned to Jerusalem, **looking for him**.

⁴⁶ After three days, they found him in the temple courts, sitting among the teachers, **listening to them and asking them questions**. ⁴⁷ And **all who heard him** were amazed at his understanding and his **answers**.

⁴⁸ When his parents saw him, they were astonished. His mother said to him, "Child, why have you treated us like this? Behold, **your father and I have been looking for you** in great distress."

⁴⁹ He said to them, "Why were **you looking for me**? Did you not know that I must be in **my Father's house**?" ⁵⁰ But they did not understand what he said to them.

⁵¹ Then he **went down** with them and **came to Nazareth**

and **was obedient to them**. And **his mother** kept all these things in her heart. ⁵² And Jesus advanced in **wisdom** and in stature, and in **favor** with God and men.

Section outline

[\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{3:1-4:15} I2. Preparation for Ministry

- {3:1-20} 1. [Ministry of John the Baptist](#)
- {3:1-2} [a. *Historical setting; Herod*]
- {3:3-14} [b. *John's baptism of repentance*]
- {3:15-18} [b'. *Jesus is to baptize with holy spirit*]
- {3:19-20} [a'. *John the Baptist rebukes Herod*]
- {3:21-4:15} 2. [Jesus is prepared for ministry](#)
- {3:21-22} [a. *Jesus baptized and given the spirit*]
- {3:23-38} [b. *Jesus' genealogy*]
- {4:1-13} [b'. *Jesus led into the wilderness*]
- {4:14-15} [a'. *Jesus returns in the power of the spirit*]

{3:1-20}^a 1. Ministry of John the Baptist

{3:1-2} [a. Historical setting; Herod the tetrarch]

3 In the fifteenth year of the reign of Tiberius Caesar, when Pon-tius Pilate was governor of Judea, and **Herod was tetrarch of Gali-lee**, and Philip his brother was tetrarch of the region of Ituraea and Tra-chonitis, and Lysanias was tetrarch of Abilene, ² during the ^[32]high priest-hood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

{3:3-14} [b. *John's baptism of repentance*]

³He went into all the region around the Jordan, **preaching a baptism of repentance for the remission of sins**, ⁴as it is written in the book of the words of Isaiah the prophet,

“The voice of one crying out in the wilderness, ‘Prepare the way of the Lord [*Yehovah*]; make his paths straight. ⁵ Every valley will be filled, and every mountain and hill will be brought low. The crooked roads will be made straight, and the rough ways will be made smooth. ⁶ And all flesh will see the salvation of God.’ ” [ISAIAH 40:3-5]

⁷ John said to the **crowds** that were coming out **to be baptized** by him, “You brood of vipers, who warned you to flee from the wrath to come?

⁸ **Produce fruit consistent with repentance**, and don’t start saying to yourselves, ‘We have Abraham as our father,’
for I tell you, **God is able from these stones to raise up children to Abraham.**

^a 3:1-20:—cf. Mt 3:1-12; Mk 1:2-8; Jn 1:19-28

⁹ Even now the axe is laid at the root of the trees. Every tree therefore **that does not produce good fruit** is cut down and thrown into the fire.”

¹⁰ So the **crowds** asked him, “What then should we do?” ¹¹ John answered them, “Whoever has two tunics must share with him who has none, and whoever has food must do likewise.” ¹² Some **tax collectors** also came to be ^[33]**baptized**, and they said to him, “Teacher, what should we do?” ¹³ He said to them, “Collect no more than what you have been authorized to collect.” ¹⁴ Then some **soldiers** asked him, “And what should we do?” He said to them, “Do not extort money from anyone by ^[34]threats or false accusations, and be content with your wages.”

{3:15-18} [b'. *Jesus is to baptize with holy spirit*]

¹⁵ Now as **the people** were waiting in expectation and were all questioning in their hearts whether John might be **the Christ**,

¹⁶ John answered them all, “**I baptize you in water**, but one is coming who is mightier than I, the strap of whose sandals I am not worthy to untie;

he will baptize you in ^aholy spirit and ^bfire. ¹⁷ His winnowing fork is in his ^[35]hand, and he will thoroughly clean out his threshing floor and gather the wheat into his barn, but the chaff he will burn up with unquenchable fire.”

¹⁸ With these and many other exhortations John **preached good news to the people**.

{3:19-20} [a'. *John the Baptist rebukes Herod the tetrarch*]

¹⁹ But when John rebuked **Herod the tetrarch** because of his marriage to Herodias, his ^[36]brother's wife, and because of all the evils that he had done, ²⁰ Herod added this to everything else: He locked up John in prison.

{3:21-4:15} 2. Jesus is prepared for ministry [\[d\]](#)

{3:21-22}^c [a. *Jesus baptized and given the spirit*]

²¹ Now when all the people were baptized, and when Jesus had also been baptized and was praying, the heavens were opened, ²² **and the holy spirit descended on him** in bodily form like a dove. Then a voice came from ^[37]heaven, saying, “**You are my beloved Son**; in you I am well pleased.”

^a 3:16 holy spirit [Greek *pneumati hagio*]:—no article “the”

^b 3:16 fire:—the next verse (v.17) suggests it is a fire of judgment; also Mt. 3:11

^c 3:21-22:—cf. Mt 3:13-17; Mk 1:9-11; Jn 1:29-34

{3:23-38} [b. *Jesus' genealogy*]

²³ Jesus was about thirty years of age when he began his ministry, being **the son** (so it was thought) of Joseph,

[*Post-monarchic (19 generations + Joseph and Jesus)*]

of ^[38]Heli, ²⁴ of ^[39]Matthat, of Levi, of Melchi, of ^[40]Janna, of Joseph, ²⁵ of Mattathias, of Amos, of Nahum, of ^[41]Esli, of Nag-gai, ²⁶ of Maath, of Mattathias, of ^[42]Semei, of ^[43]Joseph, of ^[44]Ju-dah, ²⁷ of ^[45]Joanan, of Rhesa, **of Zerubbabel**,

[*Monarchic (22 generations)*]

of Shealtiel, of Neri, ²⁸ of Melchi, of Addi, of Cosam, of ^[46]Elmodam, of Er, ²⁹ of ^[47]Jose, of Eliezer, of Jorim, of ^[48]Mat-that, of Levi, ³⁰ of Simeon, of Judah, of Joseph, of ^[49]Jonan, of Eliakim, ³¹ of Melea, of ^[50]Mainan, of Mattatha, of Nathan, **of David**,

[*Patriarchal (13 generations)*]

³² of Jesse, of Obed, of Boaz, of ^[51]Salmon, of Nahshon, ³³ of ^[52]Amminadab, of ^[53]Ram, of Hezron, of Perez, of Judah, ³⁴ of Jacob, of Isaac, **of Abraham**,

[*Post-Flood (10 generations)*]

of Terah, of Nahor, ³⁵ of Serug, of Reu, of Peleg, of Eber, of Shelah, ³⁶ of Cainan, of Arphaxad, **of Shem**,

[*Pre-Flood (10 generations)*]

of Noah, of Lamech, ³⁷ of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, ³⁸ of Enosh, of Seth, **of Adam**,

the son of God.

{4:1-13}^a [b'. *Jesus led by the spirit into the wilderness*]

4 Then Jesus, full of **holy spirit**, **returned** from the Jordan and was led by **the spirit** into the wilderness, ² where he was **tempted by the devil** for forty days. He ate nothing in those days, and ^[54] afterward, when they had ended, he was hungry.

³ Then the devil said to him, "If you are the **Son of God**, command **this stone** to become bread." [DEUT. 8:3]

⁴ But Jesus answered him, "It is written, 'Man shall not live by bread ^[55] **alone, but by every word of God.**' "

⁵ So the devil brought him up ^[56] to a high mountain and showed him **all the kingdoms of the world** in a moment of time.

^a 4:1-13:—cf. Mt 4:1-11; Mk 1:12-13

⁶ Then the devil said to him, “To you **I will give all this** authority and glory, for it has been delivered to me, and **I can give it** to whomever I wish.

⁷ If you, then, will worship [*proskyneō*] me, **it will all be yours.**"

⁸ Jesus answered him, “[⁵⁷]Get behind me, Satan! [⁵⁸]It is written, ‘You shall worship [*proskyneō*] the Lord [*Yehovah*] your God, and **serve him only.**’ ” [DEUT. 6:13]

9 Then the devil brought him to Jerusalem, set him on the pinnacle of the temple, and said to him, “If you are the **Son of God**, throw yourself down from here, ¹⁰ for it is written, ‘He will command his angels concerning you, to guard you,’ ¹¹ and, ‘In their hands they will lift you up, so that you do not strike your foot against **a stone.**’ ” [Ps. 91:11-12]

¹² Jesus answered him, “It is said, ‘You shall not put the Lord [*Yehovah*] your God to the test.’ ” [DEUT. 6:16] ¹³ And when **the devil had finished every temptation**, he left him until an opportune time.

{4:14-15} [a'. *Jesus returns to Galilee in the power of the spirit*]

¹⁴Then Jesus **returned** to Galilee **in the power of the spirit**, and news about him spread throughout the entire surrounding region. ¹⁵And he was teaching in their synagogues, **being glorified by all**.

[illegible]

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{4:16–6:49} II1. Twelve Called

{4:16-44}	A. Jesus teaches in synagogues
{5:1-11}	B. Jesus calls his first disciples
{5:12-26}	C. Healing and opposition
{5:27-39}	X. Jesus calls sinners to repentance
{5:27-32}	[a. <i>Jesus calls Levi</i>]
{5:33-35}	[x. <i>Jesus questioned on fasting</i>]
{5:36-39}	[a'. <i>Parable of wine/wineskins</i>]
{6:1-11}	C'. Opposition to Sabbath activities
{6:12-19}	B'. Calling of the twelve and great healing
{6:20-49}	A'. Sermon on the Plain
{6:20-26}	[a. <i>Blessings/woes</i>]
{6:27-36}	[b. <i>Love your enemies (do good)</i>]
{6:37-38}	[c. <i>Do not judge; give to others</i>]
{6:39-40}	[x. <i>The disciple to be like his teacher</i>]
{6:41-42}	[c'. <i>Hypocrisy in judgment</i>]
{6:43-45}	[b'. <i>Know them by their fruit (good person)</i>]
{6:46-49}	[a'. <i>Blessing or woe in response to Jesus</i>]

{4:16-44} A. Jesus teaches in synagogues

{4:16-30}^a [(1) Jesus is rejected (in the synagogue) at Nazareth]
¹⁶ When he came to **Nazareth**, where he had been brought up, he went into the **synagogue** on the Sabbath day, as was his custom, and stood up to read.

¹⁷ The scroll of ^[59] **Isaiah the prophet** was handed to him, so he ^[60]unrolled the scroll and found the place where it is written, ¹⁸ “The spirit of the Lord [*Yehovah*] is upon me, because he has anointed me to preach good news to the poor. He has sent me ^[61]to heal the brokenhearted, to proclaim release to the captives and recovery of sight to the blind, to set the oppressed free, ¹⁹ and to proclaim the year of the Lord’s [*Yehovah*’s] favor.” [ISAIAH 61:1-2] ²⁰ Then he rolled up the scroll, gave it back to the attendant, and sat down.

The **eyes of everyone** in the synagogue were **fixed upon him**,
|
| ²¹ and he began to say to them, “**Today this Scripture has**
| **been fulfilled in your hearing.**”

²² They were **all speaking well of him** and were **amazed at the**

^a 4:16–30:—cf. Mt 13:53–58; Mk 6:1–6a

gracious words coming out of his mouth. They said, “Is this not Joseph’s son?”

²³ Then Jesus said to them, “Doubtless you will quote to me this proverb: ‘Physician, heal yourself.’ Do here in your hometown what we have heard that you did in Capernaum.” ²⁴ He also said, “Truly I say to you, no **prophet** is accepted in his hometown. ²⁵ But in truth I tell you, there were many widows in Israel in the days of **Elijah**, when the sky was shut for three years and six months and a severe famine came over all the land, ²⁶ yet **Elijah** was sent to none of them except a widow in Zarephath in the region of Sidon. ²⁷ There were also many lepers in Israel in the time of **Elisha** the prophet, and none of them was cleansed except Naaman the Syrian.”

²⁸ All those in the **synagogue**, when they heard these things, were filled with rage. ²⁹ They rose up, **drove him out of the town [of Nazareth]**, and brought him to the brow of the hill on which their town was built, to throw him down from the cliff. ³⁰ But Jesus passed through the crowd and went away.

{4:31-44}^a [(2) *Jesus casts out an unclean spirit; many healed*]

³¹ Then he went down to Capernaum, a city of **Galilee**, and was teaching them on the Sabbath. ³² They were astonished at his **teaching**, because **his message** was spoken with authority.

³³ Now in the **synagogue** there was a man who had an unclean **demonic** spirit, and he cried out with a loud voice, ³⁴ “Leave us alone! What do you have to do with us, Jesus of Nazareth? Have you come to destroy us? I know who **you are—the Holy One of God.**”

³⁵ But **Jesus rebuked him**, saying, “Be silent and come out of him!” Then the demon threw the man down before them all and came out of him, having done him no harm.

³⁶ **Amazement came to all**, and they said to one another, “What kind of message is this? For with authority and power he commands the unclean spirits and they come out!” ³⁷ And news about him went out to every place in the surrounding region.

³⁸ Then Jesus arose, left the synagogue, and entered Simon’s house. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her. ³⁹ So he stood over her and **rebuked the fever**, and it left her. At once she rose and began to serve them.

^a 4:31-44:—cf. Mt 8:14-17; Mk 1:21-39

⁴⁰ When the sun was setting, all those who had anyone sick with various diseases brought them to Jesus, and he laid his hands on each one of them and healed them. ⁴¹ **Demons** also came out of many, crying out, “**You are** ^[62] **the Christ, the Son of God.**” But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

⁴² When daybreak came, Jesus departed and went to a desolate place. The crowds were seeking him, and they came to him and tried to keep him from leaving them. ⁴³ But Jesus said to them, “**I must preach** the good news of the kingdom of God to the other towns as well, for that is why I was sent.” ⁴⁴ So **he continued preaching** in the **synagogues** of ^[63] **Galilee.**

{5:1-11} B. Jesus calls his first disciples [\[e\]](#)

{5:1-3} [*Jesus teaches the crowds from a boat*]

5 On one occasion, Jesus was standing beside the lake of Genesaret, and **the crowd** was pressing in on him ^[64] to listen to the word of God.

² He saw **two boats** moored beside the lake,
but the fishermen had gotten out of them and were washing their nets.

³ He got into **one of the boats**, the one that was Simon’s, and asked him to put out a little way from the shore.

Then he sat down and began teaching **the crowds** from the boat.

{5:4-11} [*Jesus calls his first disciples*]

⁴ When he finished speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.” ⁵ **Simon answered** ^[65] **him**, “**Master**, we have worked hard throughout the entire night and have caught nothing, but at your word I will let down the ^[66] net.” ⁶ When he and the men with him did so, they enclosed such a large number of fish that their ^[67] net began to break.

⁷ So they signaled to their **partners** in the other boat to come and assist them,

and they came and **filled both the boats**, so that they began to sink.

⁸ When Simon Peter saw this, he fell down at Jesus’ knees and said, “Depart from me, Lord, for I am a sinful man.”

⁹ For he and all who were with him were **gripped with astonishment at the catch of fish** they had taken,

¹⁰ and so were James and John, the sons of Zebedee, who were **partners** with Simon.

Then Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” ¹¹ So they brought their boats to shore, left everything, and followed Jesus.

{5:12-26} C. Healings and opposition [\[e\]](#)

{5:12-13}^a [a. *Jesus heals a leper*]

¹² While Jesus was in one of the towns, behold, there was a man full of **leprosy**.

When the man saw Jesus, he fell on his face and begged him, “Lord, **if you are willing, you can make me clean.**”

¹³ **So Jesus stretched out his hand and touched him**, saying, “**I am willing; be made clean.**”

Immediately the **leprosy** left him.

{5:14-16} [b (x). *Jesus’ fame spreads and he withdraws*]

¹⁴ Then **Jesus ordered him to tell no one**, but said, “Go show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, as a testimony to them.”

¹⁵ But the news about Jesus **spread even more**, and **large crowds came together** to hear him and to be healed ^[68] by him of their infirmities.

¹⁶ But **he often withdrew** to desolate places and pray.

{5:17-26}^b [a’. *Jesus forgives and then heals a paralyzed man*]

¹⁷ On one of those days, as he was teaching, some Pharisees and teachers of the law were sitting there. They had come from every village of Galilee, Judea, and Jerusalem, and **the Lord’s power was with him** ^[69] **to heal them**.

¹⁸ And behold, some men **brought on a bed** a man who was paralyzed. They were trying to bring him in and place him before Jesus. ¹⁹ But when they could not find a way to bring him in because of the crowd, they went up on the housetop and let him down through the tiles, together with his mat, into the middle of the crowd in front of Jesus.

^a 5:12-16:—cf. Mt 8:1-4; Mk 1:40-45

^b 5:17-26:—cf. Mt 9:1-8; Mk 2:1-12; Jn 5:8-9a

^c 5:17 *the Lord’s power*—the “Lord” is God the Father, which is how most commentators interpret it. When Luke intends to mean Jesus in narrative text, he always includes the article “the” as in “the Lord” (Greek, *ho kurios*). In this verse, however, the article “the” is not found in the original Greek.

²⁰ When Jesus saw their faith, he said ^[70]to the man, “Man, **your sins are forgiven you.**”

²¹ But the scribes and the Pharisees began to **question** what Jesus said: “Who is this that speaks blasphemies? **Who can forgive sins but God alone?**” ²² Aware of their thoughts, Jesus answered them, “Why are you **questioning** in your hearts?

²³ Which is easier, to say, ‘**Your sins are forgiven you,**’ or to say, ‘Rise 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 say to you, rise, **pick up your mat**, and go to your house.” ²⁵ Immediately the man rose up before them, picked up what he had been lying on, and went to his house, glorifying God.

²⁶ Amazement seized them all, and they too began **glorifying God**. Filled with awe, they said, “**We have seen incredible things today.**”

{5:27-39} (D)-X. Jesus calls sinners to repentance [\[4\]](#)

{5:27-32}^a [a. *Jesus calls Levi and a banquet at Levi's house*]

²⁷ After this Jesus went out and saw **a tax collector** named **Levi** sitting at the tax booth. Jesus said to him, “**Follow me,**” ²⁸ and leaving everything behind, Levi rose and followed him.

²⁹ Then **Levi gave a great banquet** for Jesus in his house, and there was a large crowd of **tax collectors and others** reclining at the table with them.

³⁰ But their scribes and the Pharisees murmured against his disciples,

saying, “Why are you **eating and drinking with tax collectors and sinners?**”

³¹ Jesus answered them, “It is not those who are well who have need of a physician, but those who are **sick**. ³² **I did not come to call the righteous, but sinners** to repentance.”

{5:33-35} [b (x). *Jesus questioned on fasting*]

³³ Then they said to him, “^[71]Why do the disciples of John often **fast** and offer prayers, and likewise the disciples of the Pharisees, but yours eat and drink?”

³⁴ Jesus said to them, “Can you make the bridegroom’s attendants **fast** while the bridegroom is with them?”

^a 5:27-32:—cf. Mt 9:9-13; Mk 2:13-17

³⁵ But the days will come when the bridegroom will be taken away from them—then they will **fast** in those days.”

{5:36-39} [a'. *Parable of wine and wineskins*]

³⁶ He also told them a parable: “No one ^[72]puts a patch from a new garment on an **old garment**. Otherwise, he ^[73]not only tears the new, but the patch from the new ^[74]does not match the **old**.

³⁷ And no one puts **new wine into old wineskins**. Otherwise, the new wine will **burst the wineskins** and **will itself be spilled**, and the **wineskins will be destroyed**.

³⁸ But **new wine must be put into new** ^[75]wineskins, and then both are preserved.

³⁹ And no one after drinking **old wine** ^[76]immediately desires new wine, for he says, ‘The **old is** ^[77]**better**.’ ”

{6:1-11} C'. Opposition to things done on the Sabbath [\[e\]](#)

{6:1-5}^a [(1) *Lord of the Sabbath*]

6 On the ^[78]second major **Sabbath**, Jesus was going through ^[79]the grain fields, and his disciples were plucking heads of grain, rubbing off the husks in their hands, and eating them.

² But some of the Pharisees said ^[80]to them, “Why are you doing **what is not lawful** to do on the Sabbath?”

³ Jesus answered them, “Have you not read what David did when he was hungry, he and those who were with him,

⁴ how he entered the house of God and took and ate the bread of the Presence, **which is not lawful** for anyone to eat except for the priests, and how he ^[81]also gave it to those who were with him?”

⁵ Then he said to them, “The Son of Man is Lord ^[82]even of the **Sabbath**.”

{6:6-11} [(2) *Jesus heals withered hand on the Sabbath*]

⁶ On another Sabbath, Jesus went into the synagogue and was teaching, and a man was there whose right hand was withered. ⁷ Now **the scribes and the Pharisees** were watching Jesus closely to see if he would heal on the Sabbath, so **that they could find** ^[83]**an accusation against him**.

⁸ But he knew their thoughts and **said to the man** with the **withered hand**, “Rise and stand here.” So he rose and stood there.

⁹ Then Jesus said to them, “^[84]Let me ask you something: Is it lawful on the Sabbath to do good or to do evil, to save life or to ^[85]kill?”

^a 6:1-11: —cf. Mt 12:1-14; Mk 2:23-3:6

¹⁰ And after looking around at them all, he **said to the man, “Stretch out your hand.”** The man did so, and his hand was ^[86]**restored, as sound** as the other.

¹¹ But **the scribes and Pharisees** were filled with ^abewilderment and **discussed with one another what they might do to Jesus.**

{6:12-19} B'. Calling of the twelve and great healing [\[e\]](#)

{6:12-17a}^b [*Jesus appoints the twelve*]

¹² One day soon afterward Jesus went out to the **mountain** to pray, and spent the whole night in prayer to God. ¹³ When daybreak came, he called his **disciples**

and chose twelve from among them, **whom he also named** apostles:

¹⁴ Simon (**whom he also named Peter**) and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵ Matthew and Thomas, James the son of Alphaeus, and Simon (who was called the Zealot),

¹⁶ Judas the son of James, and Judas Iscariot (who became a traitor).

¹⁷ Then Jesus came down with them and stood on a **level place**. A ^[87]crowd of his **disciples** was there

{6:17b-19} [*Great multitude healed*]

along with **a great multitude of people** from all Judea, Jerusalem, and the coastal region of Tyre and Sidon (who had come to hear him and to be **healed** of their diseases),

¹⁸ ^[88]as well as those who were harassed by unclean spirits. And they were **healed**.

¹⁹ The **entire crowd** was trying to touch him, because power was coming out from him and **healing** them all.

{6:20-49} A'. Sermon on the Plain [\[e\]](#)

{6:20-26}^c [*a1. Blessings*]

²⁰ Then he looked up at his disciples and said, “Blessed are you who are **poor**, for yours is the kingdom of God. ²¹ Blessed are you who **hunger** now, for you will be **filled**. Blessed are you who **weep** now, for you will **laugh**. ²² Blessed are you when others **hate you**, when they exclude you, reproach you, and spurn your name as evil on account of the Son of Man. ²³ Rejoice in that day and leap for joy, for behold, great is your reward in heaven, **for their fathers treated the prophets in the same way.**

^a 6:11 bewilderment [*G454, anoia*]: — In classical and Hellenistic Greek the word is almost always rendered “folly,” “lack of understanding,” or “without clarity.” Most translators use the term “madness” or similar wording, which is less probable given Greek usage and the context.

^b 6:12–17a: — cf. Mt 10:1–4; Mk 3:13–19

^c 6:20–23: — cf. Mt 5:3–12

{6:24-26} [a2. *Woes*]

²⁴ But woe to you who are **rich**, for you have received your comfort. ²⁵ Woe to you who are ^[89]**filled**, for you will **hunger**. Woe to you who **laugh** now, for you will mourn and **weep**. ²⁶ Woe to you when ^[90]others **speak well of you, for their fathers treated the false prophets in the same way**.

{6:27-36}^a [b. *Love your enemies (do good)*]

²⁷ “But I say to you who are listening, **love your enemies, do good to those** who hate you, ²⁸ **bless** those who curse you, and pray for those who mistreat you. ²⁹ If anyone strikes you on one cheek, offer him the other also. If anyone takes away your cloak, do not withhold your tunic from him either. ³⁰ Give to everyone who asks of you, and if anyone takes away your belongings, do not demand them back. ³¹ **As you wish that others would do to you, do the same also to them.**

³² If you love those who love you, what benefit is that to you? For even sinners love those who love them. ³³ ^[91] And if you **do good** to those who do good to you, what benefit is that to you? ^[92] For even sinners do the same. ³⁴ And if you lend to those from whom you expect to receive something ^[93]back, what benefit is that to you? ^[94] For even sinners lend to sinners in order to receive back the same *amount*.

³⁵ But **love your enemies, do good to them**, and lend to them without expecting anything in return. Then your reward will be great, and **you will be sons of the Most High, for he is kind to the ungrateful and the evil**. ³⁶ ^[95] Therefore be merciful, just as your Father is merciful.

{6:37-38}^b [c. *Do not judge; give to others*]

³⁷ “**Do not judge, and you will not be judged**. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you; a good measure—pressed down, shaken together, and running over—will be put into your lap. For with the ^[96]same measure you use it will be measured to you in return.”

{6:39-40} [(d)-x. *The disciple to be like his teacher*]

³⁹ He also told them a parable: “Can one blind person guide another? Will they not both fall into a pit? ⁴⁰ A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.

^a 6:27-36:—cf. Mt. 5:43-48

^b 6:37-42:—cf. Mt 7:1-5; Mk 4:24-25

{6:41-42} [c'. *Hypocrisy in judgment*]

⁴¹ Why do you see the **speck in your brother's eye**, but do not notice the **beam in your own eye**? ⁴² [⁹⁷] Or how can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself do not see the beam in your own eye? You hypocrite! First take the **beam out of your own eye**, and then you will see clearly to take the **speck out of your brother's eye**.

{6:43-45}^a [b'. *Know them by their fruit (good person)*]

⁴³ "No good tree produces bad fruit, [⁹⁸] nor does a bad tree produce good fruit. ⁴⁴ Each tree is known by its own fruit. Figs are not gathered from thorns, nor grapes from a bramble bush. ⁴⁵ The good man brings good things out of the good treasure of his heart, and the evil man brings evil things out of [⁹⁹] the evil treasure of his heart, for out of the abundance of the heart his mouth speaks.

{6:46-49}^b [a'. *Blessing or woe in response to Jesus' words*]

⁴⁶ "Why do you call me, 'Lord, Lord,' and not do what I say? ⁴⁷ I will show you what someone is like who comes to me, **hears my words, and acts on them**. ⁴⁸ He is like a man building a house, who dug deep and laid a foundation on the rock. When a flood came, the river burst against that house but could not shake it, [¹⁰⁰] for it was founded on the rock. ⁴⁹ But he who **hears my words and does not act accordingly** is like a man who built [¹⁰¹] a house on the ground without a foundation. As soon as the river burst against that house, it fell and the ruin of that house was great."

^a 6:43-45:—cf. Mt 7:15-20; 12:33-35

^b 6:46-49:—cf. Mt 7:21-27

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 7-8} **II2. Manifest Power**

{7:1-10} A1. The centurion’s great faith

{7:11-17} A2. [Jesus raises a widow’s son](#)

{7:18-35} B. [John the Baptist, more than a prophet](#)

{7:18-23} [a. *Questions by John the Baptist*]

{7:24-30} [x. *John the Baptist, more than a prophet*]

{7:31-35} [a’. *Both John the Baptist and Jesus rejected*]

{7:36-50} C. [Woman anoints Jesus](#)

{8:1-21} X. [The crowds are taught in parables](#)

{8:1-4a} [a. *Women who ministered*]

{8:4b-8} [b. *Parable of the sower*]

{8:9-15} [x. *Parable of the sower explained*]

{8:16-18} [b’. *Hidden will come to light*]

{8:19-21} [a’. *Jesus’ mother and brothers*]

{8:22-26} C’. [Jesus calms the storm](#)

{8:27-39} B’. [Legion of demons cast out](#)

{8:40-56} A’. [Jairus’ daughter raised and woman healed](#)

{7:1-10}^a A1. The centurion’s great faith

7 When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. ² There a centurion’s **servant**, who was highly regarded by him, **was sick** and about to die. ³ The centurion heard about Jesus and **sent** some Jewish elders **to him**, asking him to come and **heal his servant**.

⁴ When they came to Jesus, they earnestly pleaded with him, saying, “This man is worthy to have you do this for him, ⁵ for he loves **our nation** and built our synagogue for us.”

⁶ So Jesus went with them. When he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for **I am not worthy** to have you come under my roof; ⁷ that is why **I did not even consider myself worthy** to come to you.

But just say the word, and ^[102] my servant will be healed.

⁸ For **I too am a man set under authority**, with soldiers under me. I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

^a 7:1-10:—cf. Mt 8:5-13; Mk 7:30; Jn 4:46b-54

⁹ When Jesus heard this, he was amazed at the centurion. And turning to the crowd that was following him, he said, “I tell you, not even in **Israel** have I found such great faith.”

¹⁰ Then the men the centurion had **sent** returned to the house and found that the **servant** ^[103]**who had been sick** was well.

{7:11-17} A2. Jesus raises a widow's son ^[e]

¹¹ Soon afterward Jesus went to a town called Nain, and ^[104]many of his disciples went with him, along with **a large crowd**.

¹² As he drew near to the gate of the town, behold, **a man who had died was being carried out, the only** ^{[[*monogenēs*]]} **son of his mother**, who was a widow. And a large crowd from the town was with her.

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

¹⁴ **Then he came up and touched the bier**,
and those who were carrying it stood still. **He said**, “Young man, **I say to you**, arise!”

¹⁵ So **the dead man sat up** and began to speak, and **Jesus gave him back to his mother**.

¹⁶ Then **they** were filled with awe and began glorifying God, saying, “A great prophet has arisen among us,” and, “God has visited his people.” ¹⁷ This news about Jesus then spread throughout Judea and all the surrounding region.

{7:18-35} B. John the Baptist, more than a prophet (cf. Mt 11:2-19)

{7:18-23} [a. *Questions by John the Baptist*]

¹⁸ John's disciples told him about all these things.

¹⁹ So **John** called **two of his disciples** and sent them to ask ^[105]Jesus, “Are you the one who is to come, or **should we wait for another?**”

²⁰ When the men came to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to come, or **should we wait for another?**’ ”

²¹ ^[106]Now in that very hour Jesus healed many of their diseases, afflictions, and evil spirits, and to many who were blind he gave sight.

²² So Jesus replied to **John's disciples**, “Go tell John **what you have seen and heard**: The blind receive their sight, the lame walk, lepers are made clean, the deaf hear, the dead are raised, and the poor have good news preached to them.

²³ And blessed is the one who is not offended by me.”

{7:24-30}^a [b (x). *John the Baptist, more than a prophet*]

²⁴ When John’s ^[107]messengers had gone away, **Jesus began to speak to the crowds about John:** “What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵ What then did you go out to see? A man clothed in soft garments? Behold, those who are dressed in splendid clothing and who live in luxury are in royal palaces.

²⁶ But what did you go out to see? **A prophet?** Yes, I tell you, and **more than a prophet.**

²⁷ This is the one of whom it is written, ‘Behold, I am sending my messenger ahead of you, who will prepare your way before you.’ [MALACHI 3:1]

²⁸ ^[108]For I tell you, **among those born of women there is no** ^[109]**prophet greater than John** ^[110]**the Baptist**, but whoever is least in the kingdom of God is greater than he.”

²⁹ (When **all the people heard this**, including the tax collectors, they acknowledged the justice of God, **because they had been baptized with the baptism of John.** ³⁰ But the Pharisees and the lawyers rejected the will of God for themselves, because they had not been baptized by John.)

{7:31-35} [a’. *The people rejected both John the Baptist and Jesus*]

³¹ ^[111]“To what then should I compare the men of **this generation**, and what are they like?

³² They are like children who sit in the marketplace and call out to one another, ‘We played the flute for you, **but you did not dance**; we sang a lament ^[112]for you, **but you did not weep.**’

³³ For John the Baptist **came neither eating bread nor drinking wine**, and you say, ‘He has a demon.’ ³⁴ The Son of Man **came eating and drinking**, and you say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’

³⁵ Yet wisdom is justified by **all her children.**”

{7:36-50}^b C. Jesus anointed by a woman and her sins forgiven [\[c\]](#)

³⁶ One of the Pharisees asked Jesus to eat with him, so he went into the Pharisee’s house and **reclined at the table.**

³⁷ And behold, a woman in the city **who was a sinner**, when she found out that Jesus was reclining at the table in the Pharisee’s house, brought an alabaster jar of ointment. ³⁸ As she stood behind him at

^a 7:24-35:—cf. Mt 11:7-19

^b 7:36-50:—cf. Mt 26:6-13; Mk 14:3-9; Jn 12:1-8

his feet, weeping, she began to wet his feet with her tears. Then she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.

³⁹ When the Pharisee who had invited him saw it, he said to himself, “If this man were ^[113]a prophet, **he would know** who is **touching him** and what kind of woman she is—that she is a **sinner**.” ⁴⁰ Jesus said to him in response, “Simon, I have something to say to you.” So he said, “Say it, Teacher.”

⁴¹ “A certain moneylender had **two debtors**. The one owed five hundred denarii, and the other owed fifty. ⁴² When they were unable to repay, **he freely forgave them both**.

So ^[114]**tell me, which of them will love him more?**”

⁴³ Simon answered, “I suppose the one **he forgave the most**.”

Jesus said to him, “**You have judged correctly**.” ⁴⁴ Then he turned toward the woman and said to Simon, “Do you see this woman? When I came into your house, you did not give me **water for my feet**, but this woman has wet my feet with her tears and wiped them with ^[115]the hair of her head. ⁴⁵ You did not **give me a kiss**, but from the time ^[116]I came in, this woman has not stopped kissing my feet. ⁴⁶ You did not **anoint my head with oil**, but this woman has anointed my feet with ointment.

⁴⁷ Therefore I tell you, **her sins, which are many, have been forgiven**; that is why she has loved much. But the one who is forgiven little, loves little.” ⁴⁸ Then Jesus said to her, “**Your sins are forgiven**.”

⁴⁹ But those who were **reclining at the table with him** began to say among themselves, “Who is this man that even forgives sins?” ⁵⁰ And Jesus said to the woman, “Your faith has saved you; go in peace.”

{8:1-21} D (X). The crowds are taught in parables [\[e\]](#)

{8:1-4a} [a. *The women who ministered and the crowd*]

8 Soon afterward, Jesus was going from one city and village to another, preaching and proclaiming the good news of the kingdom of God. The twelve were with him, ² as well as some women who had been healed of ^[117]evil spirits and infirmities: Mary (called Magdalene) from whom seven demons had gone out, ³ Joanna the wife of Chuza (Herod’s steward), Susanna, and many others. These women provided for Jesus ^[118]and his disciples out of their own resources. ⁴ As a **large crowd** was gathering and those from one town after another were coming to him,

{8:4b-8}^a [b. *Parable of the sower; ears to hear*]

he spoke by way of a parable: ⁵“A sower went out to sow his seed. As he sowed, some seed fell along the path and was trampled underfoot, and the birds of the air devoured it. ⁶Other seed fell on the rock, and as it grew up, it withered away because it had no moisture. ⁷Other seed fell among the thorns, and the thorns grew up with it and choked it. ⁸But other seed fell ^[119]into good soil, and when it grew, it produced a hundred times more than what was sown.” As he said this, he called out, **“He who has ears to hear, let him hear.”**

{8:9-15} [(c)-x. *Parable of the sower explained*]

⁹Then his disciples asked him, “What does this parable mean?” ¹⁰He said, “To you it has been given to know **the mysteries of the kingdom of God**, but to the rest I speak in parables, so that ‘they may see but not perceive, **and hear but not understand.**’ [ISAIAH 6:9]

{8:11-14} [*Those that hear but not understand*]

¹¹“Now this is the meaning of the parable: The seed is the word of God. ¹²The ones along the path are those who hear; then the devil comes and takes away the word from their heart, so that they may not believe and be saved. ¹³The ones on the rock are those who, when they hear the word, receive it with joy. Yet they have no root; they believe for a while, but in a time of testing they fall away. ¹⁴The seed that fell among the thorns are those who have heard, but as they go on their way they are choked by the cares, riches, and pleasures of this life, and their fruit does not mature.

¹⁵But the seed in the good soil are those **who hear the word, hold fast to it** with an honest and good heart, and bear fruit with patient endurance.

{8:16-18} [b'. *The hidden will come to light; consider how you hear*]

¹⁶^[120]“No one lights a lamp and covers it with a container or puts it under a bed. Instead, it is put on a stand, so that those who come in may see its light. ¹⁷For nothing is hidden that will not be made manifest, nor is anything hidden away that will ^[121]not be made known and come to light. ¹⁸Therefore **consider how you hear**, for whoever has will be given more, but whoever does not have, even what he thinks he has will be taken away from him.”

^a 8:4-18:—cf. Mt 13:1-23; Mk 4:1-25

{8:19-21}^a [a'. *Jesus' mother and brothers*]

¹⁹ Then Jesus' ^[122]mother and brothers came to him, but they were not able to reach him because of **the crowd**. ²⁰ And it was reported to him, "Your mother and your brothers are standing outside, wishing to see you." ²¹ But he answered them, "My mother and my brothers are those who hear the word of God and obey it."

{8:22-26}^b C'. Jesus calms the storm [\[e\]](#)

²² One day Jesus got into a boat with his disciples and said to them, "Let us **cross over to the other side of the lake**." So they set out,

²³ and as they were sailing along, he fell asleep. Then a **windstorm** came down on the lake, and they were in danger as the boat was being filled [*with water*].

²⁴ **So they came to Jesus** and woke him up, saying, "Master, Master, we are perishing!"

| **Then he** ^[123]**rose and rebuked the wind and the raging water**. They ceased, and all was calm.

²⁵ **Then he said to his disciples**, "Where is your faith?"

But they were afraid and amazed, saying to one another, "Who then is this, that he commands even the **winds** and the **water**, and they obey him?"

²⁶ Then ^[124]they sailed to the region of the ^[125]Gadarenes, which is **across the lake from Galilee**.

{8:27-39}^c B'. Legion of demons cast out [\[e\]](#)

²⁷ When Jesus stepped ashore, he was met by a **man from the city** who ^[126]had been possessed by demons for a long time. This man **did not** wear clothes or **live in a house** but among the tombs. ²⁸ When he saw Jesus, he cried out, fell down before him, and said with a loud voice, "What do you have to do with me, Jesus, Son of the Most High God? I beg you, do not torment me."

²⁹ **For Jesus had commanded the unclean spirit to come out of the man**. Many times it had seized him, and he would be bound with chains and shackles and kept under guard, but he would break the chains **and be driven by the demon into desolate places**.

| ³⁰ Jesus then asked him, "What is your name?" He said, "Legion," for many **demons had entered him**. ³¹ And ^[127]he

^a 8:19-21:—cf. Mt 12:46-50; Mk 3:31-35; Jn 15:14

^b 8:22-26:—cf. Mt 8:23-27; Mk 4:35-41

^c 8:27-39:—cf. Mt 8:28-34; Mk 5:1-20

begged Jesus not to command them **to go away into the abyss**.
³² Now there was a herd of many pigs feeding there on the mountain. The demons begged Jesus to permit them **to enter the pigs**.

So he gave them permission.

³³ Then the **demons came out of the man** and **went into the pigs**, and the herd rushed down the steep bank **into the lake** and were drowned.

³⁴ When those who had been feeding the pigs saw what happened, they ran ^[128]off and reported it in the city and in the countryside. ³⁵ Then they came 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**, clothed and in his right mind, and they were afraid. ³⁶ Those who had seen it **told them how the demon-possessed man had been delivered**.

³⁷ Then the entire multitude from the surrounding region of the ^[129]Gadarenes asked Jesus to depart from them, for they were seized with great fear. So he got into ^[130]the boat and left. ³⁸ Now **the man** from whom the demons had gone out begged to go with him. But Jesus sent him away, saying, ³⁹ **“Return to your house**, and declare all that God has done for you.” So the man went away, proclaiming throughout **the entire city** all that Jesus had done for him.

{8:40-56}^a A'. Jairus' daughter raised and woman healed [\[e\]](#)

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they had all been waiting for him. ⁴¹ And behold, there came a man named Jairus, who was a **ruler of the synagogue**. He fell down at Jesus' feet and begged him to come to his house, ⁴² because he had **an only** ^{[[*monogenēs*]]} **daughter**, about twelve years old, **and she was dying**.

{8:42b-48} [*Woman with the issue of blood*]

As Jesus went on his way, the crowds were pressing in on him. ⁴³ Now there was a **woman who had suffered from a flow of blood for twelve** ^[131]**years**, and even though she had spent her entire livelihood on physicians, she could not be healed by anyone.

⁴⁴ She came up behind Jesus and **touched the fringe of his garment**, and the flow of her blood stopped at once.

⁴⁵ Then Jesus said, **“Who touched me?”**

^a 8:40-56:—cf. Mt 9:18-26; Mk 5:21-43

When everyone denied it, Peter ^[132]and those who were with him said, “**Master, the crowds are surrounding you and pressing against ^[133]you, and yet you say, ‘Who touched me?’**”

⁴⁶ But **Jesus said, “Someone touched me,** for I know that power has gone out from me.”

⁴⁷ When the woman saw that she could not escape notice, she came trembling and fell down before him, and in the presence of all the people she ^[134]told him **the reason why she had touched him, and how she had been healed at once.**

⁴⁸ Then Jesus said to her, “^[135]Take courage, **daughter; your faith has healed you.** Go in peace.”

{8:49-56} [*Jesus continues his journey to Jairus’ house*]

⁴⁹ While he was still speaking, someone came **from the ruler of the synagogue’s house** and said ^[136]to him, “**Your daughter has died;** do not trouble the ^[137]teacher.”

⁵⁰ But when Jesus heard this, he said to him in response, “**Do not be afraid; only believe, and she will be healed.**”

⁵¹ When he came to the house, Jesus ^[138]allowed no one to go in, except Peter, ^[139]John, James, and the child’s father and mother. ⁵² Meanwhile, all were weeping and mourning for her, but Jesus said, “Do not ^[140]weep; **she is not dead** but sleeping.” ⁵³ And they began laughing at him, **knowing that she was dead.**

⁵⁴ But Jesus ^[141]put them all outside, took hold of the girl’s hand, and called out, “**Child, arise!**” ⁵⁵ **Her spirit returned, and she got up** at once. Then he told them to give her something to eat. ⁵⁶ Her parents were amazed, but he ordered them not to tell anyone what had happened.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{9:1-9:50} II3. Twelve Sent

{9:1-11} A. [The twelve sent and Herod perplexed](#)

{9:12-17} B. [Jesus feeds 5,000; twelve baskets](#)

{9:18-22} C. [“The Christ of God”](#)

{9:23-25} X. [Self-denial required](#)

{9:26-36} C'. [Mount of Transfiguration](#)

{9:37-45} B'. [Demon cast out of boy](#)

{9:46-50} A'. [Who is greater; who is for us](#)

{9:1-11}^a A. The twelve sent and Herod perplexed

9 Then Jesus called ^[142]**the twelve** together and gave them power and authority over all demons and to **cure diseases**, ² and **he sent them to proclaim the kingdom of God and to heal the sick.**

³ He said to them, “**Take nothing for your journey**, neither ^[143]staffs, knapsack, bread, nor money; and ^[144]bring only one tunic each.

⁴ Whatever house you enter, stay there until you leave that place. ⁵ **If any will not receive you**, shake off the very dust from your feet as you leave that town, **as a testimony against them.**”

⁶ So they set out and went throughout the villages, **preaching the gospel and healing everywhere.**

⁷ Now **Herod the tetrarch heard** about everything that ^[145]Jesus was doing, and **he was greatly perplexed**, because some were saying that John had been raised from the dead, ⁸ others were saying that **Elijah had appeared**, and others were saying that one of the ancient prophets had risen.

⁹ But Herod said, “**John** I beheaded; who then is this man about whom I hear such things?” So he was looking for an opportunity to see him.

¹⁰ **When the apostles returned**, they told Jesus about all they had done. Then he took them along and **withdrew privately** to ^[146]a desolate place belonging to a town called Bethsaida. ¹¹ But when the crowds found out about it, they followed him. So he welcomed them and spoke to them about **the kingdom of God**, and **cured those who had need of healing.**

^a 9:1-11: —cf. Mt 10:1-16; 14:1-12; Mk 6:6-31

{9:12-17}^a B. Jesus feeds 5,000; twelve baskets [\[d\]](#)

¹² As the day began to draw to a close, the **twelve** came up and said to Jesus, “Send the crowd away so that they may go into the surrounding villages and countryside and find lodging and provisions, for we are in a desolate place here.” ¹³ But he said to them, “You **give them something to eat.**”

They said, “We have only **five loaves and two fish**—unless we go and buy food for all these people.”

¹⁴ (For there were about five thousand men.) Then he said to his disciples, “**Have them sit down** in groups of ^[147]fifty each.” ¹⁵

The disciples did so, and **had everyone sit down.**

¹⁶ Then Jesus took the **five loaves and the two fish**, and looking up to heaven, he blessed and broke them, and gave them to the disciples to set before the crowd.

¹⁷ **They all ate** and were filled, and what was left over was picked up, **twelve** baskets of broken pieces.

{9:18-22}^b C. “The Christ of God”; Passion foretold (#1)

¹⁸ Once when Jesus was praying in private and the disciples were with him, he asked them, “**Who do the crowds say that I am?**” ¹⁹ They answered, “Some say John the Baptist, others say Elijah, and others say that one of the ancient prophets **has risen.**”

²⁰ Then he said to **them**, “But **who do you say that I am?**”

Peter answered, “The Christ of God.”

²¹ Jesus then warned **them** and instructed **them to tell this to no one,**

²² **saying, “The Son of Man** must suffer many things and be rejected by the elders, chief priests, and scribes, and he must be killed and on the third day ^[148]**rise again.**”

{9:23-25}^c D (X). Discipleship requires self-denial

²³ Then he said to them all, “If **anyone** wants to come after me, he must **deny** himself, take up his ^[149]cross, and follow me.

²⁴ For whoever wants to **save his life will lose it**, but whoever **loses his life** for my sake **will save it.**

²⁵ For what does it benefit a **man** if he **gains** the whole world but is himself lost and punished?

^a 9:12-17:—cf. Mt 14:13-21; Mk 6:32-44; Jn 6:1-15

^b 9:18-22:—cf. Mt 16:13-23; Mk 8:27-33; Jn 6:67-71

^c 9:23-36:—cf. Mt 16:24-17:9; Mk 8:34-9:10

{9:26-36} C'. Mount of Transfiguration; Christ glorified [e]

²⁶ If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in **his glory** and *the glory* of **the Father** and of **the holy angels**. ²⁷ But truly I say to you, there are some standing here who will not taste death until they **see the kingdom of God**."

²⁸ About eight days after he had spoken these words, he took **Peter, John, and James**, and went up on the mountain to pray.

²⁹ As he was praying, **the appearance of his face was altered**, and his clothing became **dazzling white**.

³⁰ And behold, **two men** were **talking with him**; they were **Moses and Elijah**, ³¹ who appeared in **glory** and were speaking about **his departure**, which he was about to bring to fulfillment in Jerusalem.

³² Now Peter and those who were with him were **heavy with sleep**,

but when they became fully awake, they saw his **glory** and the **two men standing with him**. ³³ As the men were **parting from 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**," not knowing what he was saying.

³⁴ But as he was saying this, a **cloud** came and overshadowed them, and they were afraid as **they entered the cloud**. ³⁵ Then a voice came from the **cloud**, saying, "**This is my** ^[150] **beloved Son; listen to him!**"

³⁶ When the voice finished speaking, they found that **Jesus was alone**.

The **disciples kept silent** and did not tell anyone in those days about **any of the things they had seen**.

{9:37-43a}^a B'. Demon cast out of a boy; Passion foretold (#2) [e]

³⁷ On the next day, when they came down from the mountain, Jesus was met by a **large crowd**.

³⁸ And behold, a man from among the crowd cried out, "Teacher, I beg ^[151] you to **look at my son**, for he is my **only** ^{[[*monogenēs*]]} *child*.

³⁹ A **spirit seizes him**, and he suddenly cries out; it convulses him so that he foams at the mouth. It hardly ever leaves him

^a 9:37-43a: —cf. Mt 17:14-21; Mk 9:14-29

alone, **bruising him** severely.

⁴⁰ I begged your disciples to cast it out, but **they could not.**" ⁴¹ Jesus answered, "**O faithless and perverse generation**, how long will I be with you and bear with you? Bring your son here."

⁴² Now as the boy was approaching, **the demon threw him down and shook him with convulsions.**

But Jesus rebuked the unclean spirit, healed the **boy**, and **gave him back** to his father.

⁴³ And **they were all** astonished at the majesty of God. But while everyone was marveling at all that Jesus ^[152]had done, **he said to his disciples**,

⁴⁴ "**Let these words sink into your ears:**

The Son of Man is about to be delivered up into the hands of men."

⁴⁵ **But they did not understand what this meant.** It was concealed from them, so that they could not grasp it,

and **they were afraid to ask him** about it.

{9:46-50}^a A'. Who is greater; who is for us [\[d\]](#)

⁴⁶ Now an argument arose among the disciples as to **which of them was greater.** ⁴⁷ But Jesus, ^[153]perceiving the thoughts of their hearts, took a **child** and placed him by his side. ⁴⁸ Then he said to them, "Whoever receives **this child** in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who ^[154]**will be great.**"

⁴⁹ John responded, "Master, we saw someone casting out demons in your name, and **we told him to stop** because he does not follow us." ⁵⁰ But Jesus said to him, "**Do not stop** ^[155]**him**, for whoever is not against ^[156]us is for us."

^a 9:46-50:—cf. Mt 18:1-5; 9:33-41

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 9:51 - 10:37} III1. Kingdom: Proclamation

{9:51-56} A. [Rejected by Samaritans](#)

{9:56-62} B. [The cost of discipleship](#)

{10:1-7} C. [Jesus sends the 70](#)

{10:8-16} X. [Woe on Galilean cities](#)

{10:17-20} C'. [The 70 return to Jesus](#)

{10:21-24} B'. [Jesus rejoices over his disciples](#)

{10:25-37} A'. [Parable of the Good Samaritan](#)

{9:51-56a} A. Rejected by Samaritans

{9:51-53a} [*Jesus in Samaria*]

⁵¹ Now when the days were approaching for Jesus' ascension, he **set his face to go to Jerusalem**. ⁵² He sent messengers on ahead,

who went and **entered a village of the Samaritans** to make preparations for him. ⁵³ But they did not **welcome him**,

because **his face was set to go to Jerusalem**.

{9:54-56a} [*James and John wrathful spirit*]

⁵⁴ When ^[157] his disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven **and consume** ^[158] **them**,

just like Elijah did?" ⁵⁵ But he turned and rebuked ^[159] them, saying, "**You do not know what kind of spirit you belong to**."

⁵⁶ ^[160] For the Son of Man did not come to **destroy men's lives** but to save them."

{9:56b-62} B. The cost of discipleship

And **they went on to another village**. ⁵⁷ As they were going along the road, someone said to him, "**I will follow you** wherever you ^[161] go, Lord."

⁵⁸ **Jesus said to him**, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

⁵⁹ Then Jesus said to another man, "**Follow me**." But the man said, "^[162] Lord, let me first go and bury my father." ⁶⁰ **Jesus said to him**, "Let the dead bury their own dead. But you go and proclaim the kingdom of God."

⁶¹ Still another said, "**I will follow you**, Lord, but first let me say goodbye to my family." ⁶² But **Jesus said** ^[163] **to him**, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

{10:1-7} C. Jesus sends the 70 [\[e\]](#)

10 After this, the Lord appointed ^[164]seventy others and **sent them** on ahead, two by two, to every town and place where he himself was about to go.

² He said to them, “The harvest is plentiful, but the **workers** are few. Therefore ask the Lord of the harvest to send out **workers** into his harvest.

³ Now go on your way. Behold, **I am sending you out** like lambs in the midst of wolves. ⁴ Carry no moneybag, no knapsack, and no sandals; and do not greet anyone on the road.

⁵ Whenever you enter a **house**,

first say, ‘May **peace be upon this house!**’ ⁶ If there is a son of peace there, your peace will rest upon him.

But **if not, it will return to you.**

⁷ **Remain in the same house**, eating and drinking whatever they provide, for the worker is worthy of his wages.

Do not go from **house to house**.

{10:8-16} D (X). Woe on unrepentant cities in Galilee

⁸ **Whenever you enter a town and they receive you**, eat what is set before you.

⁹ Heal the sick in that city and say to them, ‘**The kingdom of God has drawn near to you.**’

¹⁰ But **whenever you enter a town and they do not receive you**, go out into its streets and say,

¹¹ ‘Even the dust that clings to ^[165]us from your town we wipe off against you. Yet know this: **The kingdom of God has drawn near ^[166]to you.**’

¹² I tell you, on that day **it will be more tolerable** for **Sodom** than for that town.

¹³ “Woe to you, **Chorazin!** Woe to you, **Bethsaida!** For if the miracles that were done in you had been done in **Tyre and Sidon**, they would have repented long ago, sitting in sackcloth and ashes.

¹⁴ But **it will be more tolerable** at the judgment for **Tyre and Sidon** than for you.

¹⁵ And you, **Capernaum**, ^[167]who have been exalted to heaven, will ^[168]be brought down to Sheol [*Hadēs*, G86].

¹⁶ “He who listens to you listens to me; he who rejects you rejects me, and

he who rejects me rejects him who sent me.”

{10:17-20} C'. The 70 return to Jesus [\[e\]](#)

¹⁷ When the ^[169]seventy returned, they were **joyful** and said, “Lord, **even the demons submit to us in your name.**”

¹⁸ He said to them, “I watched Satan fall from heaven like lightning.

¹⁹ Behold, I ^[170]am giving you authority to tread on serpents and scorpions, and to overcome all the power of the enemy, and nothing at all will harm you.

²⁰ Nevertheless, do not **rejoice that the spirits submit to you**, ^[171]but **rejoice** that your names are written in heaven.”

{10:21-24} B'. Jesus rejoices over his disciples

²¹ At that same hour Jesus rejoiced in the ^[172]spirit and said, “I praise you, Father, Lord of heaven and earth, because you have **hidden these things** from the wise and intelligent,

and **revealed them to infants**. Yes, Father, for so it was well-pleasing in your ^[173]sight.”

²² Then he turned to the disciples and said, “All things have been delivered to me by **my Father**.

No one knows **who the Son is except the Father**, and no one knows **who the Father is except the Son**,

and anyone to whom **the Son** chooses to reveal him.”

²³ Then he turned to **the disciples** and said privately, “**Blessed are the eyes that see what you see!**”

²⁴ For I tell you that many prophets and kings **wished to see the things you see but did not see them**, and to hear the things you hear but did not hear them.”

{10:25-37} A'. Parable of the Good Samaritan [\[e\]](#)

{10:25-28} ^a [*Question on eternal life*]

²⁵ And behold, a lawyer stood up to test Jesus, saying, “Teacher, what must I **do to inherit eternal** [*aiōnios*] **life?**”

²⁶ Jesus said to him, “What is written in the law? **How do you read it?**” ²⁷ He **answered**,

“You shall love the Lord [*Yehovah*] your God with all your heart, with all your soul, with all your strength, and with all

^a 10:25-28:—cf. Mt 22:34-40; Mk 12:28-34

your mind; [DEUT. 6:5] and you shall love your neighbor as yourself.” [LEV. 19:18]

²⁸ Jesus said to him, “You have **answered correctly**;

do this and you will live.”

{10:29-37} [*The Good Samaritan*]

²⁹ But wishing to justify himself, he said to Jesus, “**And who is my neighbor?**”

³⁰ Jesus replied, “A man was going down to Jericho from Jerusalem and fell among robbers. They stripped him, **beat him**, and went away, **leaving him** ^[174]as he was, **half dead**.

³¹ Now a priest happened to be going down that road, but when he saw the man, he **passed by on the other side**. ³² In the same way, a Levite, when he came to that place and saw him, **passed by on the other side**.

³³ But a Samaritan, who was on a journey, came to where the man was, 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 On the next ^[175]day, **when he was departing**, he took out two denarii, gave them to the innkeeper, and said ^[176]to him, ‘**Take care of him**, and whatever more you spend I will repay to you when I return.’

³⁶ ^[177]Now **which of these three do you think was a neighbor to the man** who fell among the robbers?” ³⁷ The lawyer said, “The one who showed him mercy.” So Jesus said to him, “Go and do likewise.”

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 10:38–13:21} III2. Kingdom: Growth

{10:38-42} A. Jesus visits Martha and Mary

{11:1-13} B. Instructions on Prayer

{11:14-36} C1. [Evil generation](#)

{11:37-54} C2. [Woes on Pharisees](#)

{12:1-59} X. [Lessons on money & service](#)

{13:1-5} C1'. [Call to repent or perish](#)

{13:6-9} C2'. [Parable of the unfruitful fig tree](#)

{13:10-17} B'. [Healing on the Sabbath in synagogue](#)

{13:18-21} A'. [The kingdom like mustard seed and leaven](#)

{10:38-42} A. Jesus visits Martha and Mary

³⁸ As Jesus and his disciples went along, he entered a village, and a woman named Martha welcomed him ^[178] into her home. ³⁹ She had a sister named **Mary**, who sat at ^[179] **Jesus' feet and listened to his word.**

⁴⁰ But **Martha was distracted by the many preparations that had to be made.** So she came up to Jesus and said, "Lord, do you not care that my sister has left me to make all the preparations alone? Tell her then to assist me."

⁴¹ But ^[180] Jesus answered her, "**Martha, Martha, you are anxious and troubled about many things,** ⁴² but only ^[181] one thing is necessary.

Mary has chosen the good portion, and it will not be taken away from her."

{11:1-13} B. Instructions on prayer

{11:1-4} [a. *The Lord's Prayer*] (cf. Mt 6:9-13)

11 One day Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." ² So he said to them, "When you pray, say, ^[182] **Our Father in heaven**, hallowed be your name. Your kingdom come.

^[183] Your will be done, on earth as it is in heaven.

³ **Give us each day our daily bread.**

⁴ And forgive us our sins, for we ourselves also forgive everyone who owes us [*anything*].

And lead us not into ^[184] temptation, but deliver us from evil.' "

{11:5-8} [b. *Persistence when asking*]

⁵ Then he said to them, “Suppose one of you has a **friend**, and you go to him at midnight and say to him, ‘**Friend**, lend me three loaves,
⁶ for a ^[185]**friend** on a journey has come to me, and **I have nothing** to set before him,’

⁷ and he answers from inside and says, ‘Do not bother me! The door is already shut, and my children are with me in bed. **I cannot get up to give you anything.**’

⁸ I tell you, even if he will not get up and give you anything **because you are his friend**, yet because of **your shameless persistence**, he will get up and **give you as much as you need**.

{11:9-13}^a [b’. *Ask, seek, knock*]

⁹ So I tell you: Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

{11:11-13} [a’. *Our Father gives us the spirit (bread of heaven)*]

¹¹ Now what father among ^[186]you, when his son **asks for bread**, will give him a stone; or again, when he asks for a fish, will give him a serpent instead of a fish; ¹² or again, if he asks for an egg, will give him a scorpion? ¹³ If you then, being evil, know how to give good gifts to your children, how much more will your **heavenly Father** give ^[187]holy spirit to those who ask him!”

{11:14-36} C1. Evil generation [\[↩\]](#)

{11:14-23}^b [a. *Jesus accused of casting out demons by Beelzebul*]

¹⁴ Now **Jesus was casting out a demon** that made a certain man mute. When the demon came out, the mute man began to speak, and the crowds were amazed.

¹⁵ But some of them said, “**By Beelzebul**, the ruler of demons, **he casts out demons.**” ¹⁶ Others were asking him for a sign from heaven, to test him.

¹⁷ Knowing their thoughts, Jesus said to them, “Every **kingdom** divided against itself is laid waste, and a house **divided against itself falls**.

¹⁸ So if Satan is also **divided against himself**, how will his **kingdom stand**?

^a 11:9-13:—cf. Mt 7:7-11

^b 11:14-23:—cf. Mt 12:22-30; Mk 3:22-27

For you say that **I cast out demons by Beelzebul**. ¹⁹ Now if I cast out demons by Beelzebul, by whom ^[188] do your followers cast them out? Therefore they will be your judges. ²⁰ But if I cast out demons by the finger of God, then the kingdom of God has come upon you.

²¹ When a strong man, fully armed, guards his own palace, his possessions are secure. ²² But when a **stronger man attacks and overpowers him**, he takes away all the armor in which the man trusted and then distributes the plunder. ²³ Whoever is not with me is against me, and whoever does not gather with me scatters.

{11:24-26}^a [b. Return of an unclean spirit]

²⁴ “When **an unclean spirit has gone out of a man**,

it goes through waterless places seeking rest. But when it does not find any, it says, ‘**I will return to my house from which I came out.**’

²⁵ **When it arrives, it finds the house** ^[189] **swept and put in order.**

²⁶ Then it goes and takes along seven other spirits more evil than itself, **and they** ^[190] **go and dwell there,**

and **the last state** of that man becomes **worse than the first.**”

{11:27-32} [b'. *Blessed generation are those who hear and obey*]

²⁷ As Jesus was saying these things, a woman from among the crowd lifted up her voice and said to him, “Blessed is the womb that bore you, and the breasts which nursed you.” ²⁸ But he said, “Blessed rather are those **who hear the word of God and obey it.**”

^b[*Sign of Jonah (metaphor: Christ's death, burial & resurrection)*]

²⁹ Now as the crowds were increasing, Jesus began to say, “**This generation is** ^[191] **evil.** It asks for a sign, but no sign will be given to it except the sign of **Jonah** ^[192] the prophet. ³⁰ For just as **Jonah** became a sign to the people of **Nineveh**, so also will the **Son of Man** ^[193] **be to this generation.**

[*To hear the wisdom of Solomon*]

³¹ The queen of the South will rise up in the judgment with the men of **this generation and condemn them**, for she came from the ends of the earth **to hear the wisdom of Solomon**, and behold, **something greater** than Solomon is here.

[*Repented at the preaching of Jonah*]

³² The men of **Nineveh** will rise up in the judgment with **this**

^a 11:24-26:—cf. Mt 12:43-45

^b 11:29-32:—cf. Mt 12:38-42; Mk 8:11-12

generation and condemn it, for they repented at **the preaching of Jonah**, and behold, **something greater** than Jonah is here.

{11:33-36}^a [a'. *Let not your light be darkness*]

³³ “No one **lights a lamp** and puts it in a cellar ^[194] or under a basket, but on a stand, so that those who come in may **see its light**.

³⁴ ^[195] **The lamp of the body** is the eye.

^[196] So when your eye is clear [(or) *healthy*], **your whole body is full of light**. But when your eye is turbid [(or) *diseased*], your body is full of **darkness**.

³⁵ Therefore make sure that **the light within you** is not darkness.

³⁶ **If then your whole body is full of light**, and nothing is **dark**, it will shine bright, as when **a lamp gives you light** with its rays.”

{11:37-54}^b C2. Woes on Pharisees and Lawyers [\[c\]](#)

{11:37-41} [a. *A Pharisee invites Jesus to a meal*]

³⁷ As Jesus was ^[197] speaking, **a Pharisee** invited him to have a meal with him, so Jesus went in and **reclined at the table**. ³⁸ The Pharisee was amazed when he saw that Jesus did not first perform the ritual **washing** before the meal.

{11: 39-44} [b. *Woes to the scribes and Pharisees*]

³⁹ So the Lord said to him, “**You Pharisees** clean the **outside** of the cup and the platter, but **inside** you are full of plunder and evil. ⁴⁰ You fools! Did not he **who made the outside also make the inside**? ⁴¹ But give as alms the things that are on the inside, and behold, **everything will be clean for you**.

⁴² “But woe to you, Pharisees! For you tithe mint, rue, and every herb, yet you **ignore** justice and **the love of God**. These you ought to have done without neglecting the others.

⁴³ Woe to you, Pharisees! **For you love** the best seats in the synagogues and greetings in the marketplaces.

⁴⁴ Woe to ^[198] you, scribes and Pharisees, hypocrites! For you are like **unmarked graves**, which men walk over without realizing it.”

{11:45-52} [b'. *Woe to the lawyers*]

⁴⁵ In response one of the lawyers said to him, “Teacher, by saying these things, you insult us as well.” ⁴⁶ But Jesus said, “**Woe to you lawyers as well!** For you burden men with burdens that are hard to

^a 11:33-36:—cf. Mt 5:15; 6:22-23; Mk 4:21

^b 11:37-54:—cf. Mt 15:1-9; Mk 7:1-9

bear, but you yourselves do not touch the burdens with even one of your fingers.

⁴⁷ **Woe to you!**

For you build the tombs of **the prophets, but it was your fathers who killed them.** ⁴⁸ So you ^[199] bear witness to and approve of the works of your fathers, **for they killed the prophets,** and you build their tombs.

⁴⁹ That is why the wisdom of God said, ‘I will send them prophets and apostles, **some of whom they will kill** and some of whom they will persecute.’ ⁵⁰ As a result, this generation will be held accountable for **the blood of all the prophets** that has been shed from the foundation of the world, ⁵¹ from the blood of Abel to the blood of Zechariah, who perished between the altar and the house of God.

Yes, I tell you, **this generation will be held accountable.**

⁵² **Woe to you lawyers!** For you have taken away the key of knowledge. You yourselves have not entered, and you have hindered those who were trying to enter.”

{11:53-54} [a. *Fierce opposition to Jesus begins*]

⁵³ As he ^[200] was saying these things to them, the scribes and the Pharisees **began to oppose him fiercely** and to question him closely about many things, ⁵⁴ **lying in wait for him** ^[201] and seeking to catch him in some word coming out of his ^[202] mouth, so that they might accuse him.

{Chapter 12} D (X). Lessons on money & faithful service [\[e\]](#)

{12:1-12}^a [a. *Christ to be proclaimed*]

12 Meanwhile, when the crowd had gathered together by the thousands, so that they were trampling on one another, Jesus began to speak first to his disciples: “Beware of the leaven of the Pharisees, which is hypocrisy. ² There is **nothing covered up** that will not be revealed, and **nothing hidden** that will not be made known. ³ Therefore whatever you have said in the darkness **will be heard** in the light, and what you have whispered in anyone’s ear in private rooms **will be proclaimed** on the housetops.

⁴ “I tell you, my friends, do not be afraid of those who kill the body, and after that have nothing more they can do. ⁵ But I will tell you whom you should fear: **Fear him who has authority to throw you into Gehenna after your body has been killed.** Yes, I tell

^a 12:1-12:—cf. Mt 10:19-20, 26-33; 12:31-32; 16:5-6; Mk 3:28-30; 8:14-15; 13:11

you, fear him! ⁶Are not five sparrows sold for two ^aassaria coins? Yet not one of them is forgotten in the sight of God. ⁷Indeed, even the hairs of your head are all numbered. ^[203]So do not be afraid; you are of ^[204]more value than many sparrows.

⁸“I tell you, everyone who **acknowledges** me before men, the Son of Man will also **acknowledge** before the angels of God, ⁹ but whoever **denies** me before men will be **denied** before the angels of God. ¹⁰ And everyone who speaks a word against the Son of Man will be forgiven, but whoever **blasphemes against the holy spirit will not be forgiven**. ¹¹ When you are brought before synagogues, rulers, and authorities, do not be anxious about how or what you should speak in your own defense, or what you should say, ¹² for *the* holy spirit will teach you in that very hour what you should say.”

{12:13-34} [b. *Guard against possessions*]

{12:13-15} [i. *Jesus is asked to arbitrate an inheritance*]

¹³ Then someone from among the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” ¹⁴ But Jesus said to him, “Man, who appointed me as a judge or arbitrator over you?” ¹⁵ Then he said to them, “Watch out and be on your guard **against** ^[205]**covetousness**, for one’s life does not consist in the abundance of his **possessions**.”

{12:16-21} [ii. *Parable of the rich fool*]

¹⁶ And he told them a parable: “The land of a certain **rich man** produced abundantly. ¹⁷ So he thought to himself, ‘What should I do, for I do not have anywhere to store my crops?’

¹⁸ Then he said, ‘This is what I will do: **I will tear down my barns and build larger ones, and there I will store all my** ^[206]**produce and my goods**.

¹⁹ And I will say to myself, “You have many goods laid up for many years; relax, eat, drink, and be merry.”’

²⁰ But God said to him, ‘You fool! This very night **your life will be demanded** ^[207]**back from you**, and the things you have prepared, whose will they be?’

²¹ This is how it will be with anyone **who lays up treasure for himself**

and is **not rich toward God**.”

^a 12:6 assaria coins:—an assarion is 1/10 of a drachma or 1/16 of a denarius. Cf. Matt. 10:29. In Matthew it’s two sparrows for an assarion coin, and in Luke it’s five sparrows for two assaria coins.

^b 12:10 blasphemes:—discussed further in “[Notes on Luke](#)”

{12:22-34}^a [ii'. *Do not be anxious*]

²² Then Jesus said to ^[208]his disciples, “Therefore I tell you, do not be **anxious** about your life, **what you will eat**, or about your body, **what you will wear**. ²³ ^[209]Life is more than food, and the body is more than **clothing**.

²⁴ Consider the **ravens**: They do not sow or reap; they have no storehouse or barn, yet God feeds them. Of how much more value are you than **birds**?

²⁵ Which of you by being **anxious** can add a single moment to your span of life? ²⁶ If then you cannot even do a very little thing like that, why are you **anxious** about the rest?

²⁷ Consider the **lilies**, how they grow: They do not toil or ^[210]spin, yet I tell you, not even Solomon in all his glory was **clothed like one of these**. ²⁸ Now if God so **clothes the grass** ^[211]in the field, which is alive today and tomorrow is thrown into the oven, how much more **will he clothe you**, O you of little faith?

²⁹ And do not be concerned about **what you will eat** ^[212]or **what you will drink**; do not be **anxious** about such things. ³⁰ For the nations of the world seek after all these things, and your Father knows **that you need them**. ³¹ Rather, seek ^[213]**the kingdom** of God, and ^[214]all these things will be added to you. ³² Do not be afraid, little flock, for your Father is pleased to give you **the kingdom**.

{12:33-34} [i'. *Make treasure in heaven*]

³³ Sell your **possessions** and give to the needy. Make yourselves moneybags that do not wear out, an inexhaustible **treasure in heaven**, where no thief comes near and no moth destroys. ³⁴ For where your **treasure** is, there will your heart be also.

{12:35-48}^b [b'. *Watchfulness by the faithful servant*]

{12:35-40} [(1) *Dressed for service*]

³⁵ “Gird up your loins and keep your lamps burning, ³⁶ like men who are **waiting for their master to return** from a wedding feast, so that they may **immediately open the door for him** when he comes and knocks.

³⁷ Blessed are **those servants** whom their master finds **keeping watch** when he comes.

Truly I say to you, **he will dress himself for service** and have them recline at the table, and he will come and serve them.

^a 12:22-34:—cf. Mt 6:19-21, 25-34

^b 12:35-48:—cf. Mt 24:42-51

³⁸ If he comes in the **second watch** or the ^a**third watch** and finds them doing so, blessed are **those servants**.

³⁹ But know this: If the master of the house had known at what hour the thief was coming, he ^[215]would have kept watch and would not have let **his house be broken into**. ⁴⁰ ^[216]Therefore you also must be ready, **for the Son of Man is coming** at an hour when you do not expect him.”

{12:41-48} [(2) *Faithful and wise steward*]

⁴¹ Then Peter said ^[217]to him, “Lord, are you telling this parable **only for us, or for everyone else as well?**”

⁴² The Lord said, “Who then is the **faithful and wise steward**, whom his master will set over his household, to give them their portion of food at the proper time? ⁴³ Blessed is **that servant** whom his master finds so doing when he comes. ⁴⁴ Truly I say to you, **he will set him over all his possessions**.

⁴⁵ **But if that servant says in his heart**, ‘My master is delayed in coming,’ and he begins to beat the male and female servants, and to eat and drink and get drunk, ⁴⁶ the master of that servant will come on a day when he does not expect him and at an hour he does not foresee, and will cut him in two and **assign his portion to be with the unfaithful**.

⁴⁷ That servant **who knew his master’s will**, but did not prepare himself or act according to his will, will be beaten with many lashes. ⁴⁸ But the one **who did not know his master’s will**, yet did what deserved a beating, will be beaten with few lashes. From everyone to whom much has been given, much will be required; and from him to whom much has been entrusted, even more will be demanded.

{12:49-59}^b [a’. *Christ brings division and reconciliation*]

⁴⁹ “**I have come** to bring **fire** [*of division*] ^[218]to the earth, and how I wish it were already kindled! ⁵⁰ But I have a baptism to be baptized with, and how consumed I am with it **until it is completed!** ⁵¹ Do you think **I have come** to grant peace on earth? No, I tell you, but **division**.

⁵² For from now on five in one household will be **divided**, three against two and two against three. ⁵³ ^[219]Father will be **divided** 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 ^[220]her mother-in-law.”

^a 12:38 third watch:—in Mark 13:35 we have the Roman fourfold division of the night. Here we have the older Jewish division into three watches (6pm to 10pm, 10pm to 2am, and 2am to sunrise).

^b 12:49–59:—cf. Mt 5:25–26; 10:34–36; 16:2–3

⁵⁴ Jesus also said to the crowds, “When you see a cloud rising ^[221]from the west, you immediately say, ‘A rainstorm **is coming**,’ and **that is what happens**. ⁵⁵ And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and **it happens**. ⁵⁶ Hypocrites! You know how to **interpret** the appearance of the ^[222]earth and the sky, so why ^[223]can you not **interpret** this present time?

⁵⁷ “Why do you not **judge** for yourselves what is right? ⁵⁸ As you are going with your adversary before the magistrate, make an effort to settle with him on the way, lest he drag you to the **judge**, and the **judge** ^[224]hand you over to the officer, and the officer ^[225]throw you into prison. ⁵⁹ I tell you, you will never get out until you have paid the last ^alepton.”

{13:1-5} C1'. Call to repent or perish [\[e\]](#)

13 Now there were some present at that very time who told Jesus about the Galileans ^bwhose blood Pilate had mixed with their sacrifices. ² Jesus responded to them, “Do you think that those Galileans were worse sinners than all the other Galileans because they suffered ^[226]such things? ³ No, I tell you, **but if you do not repent, you will all likewise perish**.

⁴ Or those eighteen who were killed when the tower in Siloam fell on them, do you think that they were worse offenders than all the other men who dwell in Jerusalem? ⁵ No, I tell you, **but if you do not repent, you will all likewise perish**.”

{13:6-9} C2'. Parable of the unfruitful fig tree

⁶ Then he told this parable: “A man had a fig tree planted in his vineyard, and he **came looking for fruit on it, but did not find any**.

⁷ So he said to the vinedresser, ‘Behold, **for three years** I have come looking for fruit on this fig tree and have not found any. ^[227] Cut it down! Why should it use up the soil?’

⁸ But the vinedresser answered him, ‘Sir, allow it to remain for **this year also**, and I will dig around it and put manure on it.

⁹ **If it bears** ^[228]**fruit, fine; but if not**, you can cut it down in the coming year.’ ”

^a 12:59 lepton: — smallest Greek copper coin. See footnote on Mark 12:42

^b 13:1 whose blood Pilate had mixed: — that is, while sacrificing at Jerusalem, Pilate came suddenly upon these Galileans and killed them, thereby mixing their blood with the blood of the animals slain for sacrifice.

{13:10-17} B'. Healing on the Sabbath

¹⁰ One **Sabbath** Jesus was teaching in one of **the synagogues**.

¹¹ And behold, there was a woman who had been afflicted by an *evil* spirit for eighteen years. She **was bent over** and **could not stand up completely straight**.

¹² When Jesus saw her, he called her over and said to her,
“Woman, you are set free from your disability.”

¹³ Then he laid his hands on her, and **at once her back was made straight**, and she began glorifying God.

¹⁴ But the ruler of **the synagogue**, indignant because Jesus had healed on the **Sabbath**, said to the crowd in response, “There are six days in which work should be done; so come and be healed on those days and not on the **Sabbath day**.”

¹⁵ Then the Lord answered **him**,

“^[229]Hypocrites! Do not each of you on **the Sabbath untie** your ox or donkey from the manger, lead it away, and give it water?

¹⁶ Then should not this woman, a daughter of Abraham whom Satan has bound for eighteen long years, be **released** from this bondage **on the Sabbath day**?”

¹⁷ When he said this, all **his adversaries** were put to shame, and all the people rejoiced at all the glorious things that he was doing.

{13:18-21}^a A'. The kingdom of God [\[d\]](#)

¹⁸ Then Jesus said, “**What is the kingdom of God like?** To what should I compare it?

¹⁹ **It is like** a grain of mustard seed **that a man took** and sowed in his garden. It grew and became a ^[230]large tree, and the birds of the sky nested in its branches.”

²⁰ Again he said, “To **what should I compare the kingdom of God?** ²¹**It is like** leaven **that a woman took** and mixed into three measures of flour until it had all been leavened.”

^a 13:18–21: —cf. Mt 13:31–33; Mk 4:30–32

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 13:22–14:35} III3. Kingdom: Striving

{13:22-30}	A. Strive to enter by the narrow gate
{13:31-35}	B. Lament over Jerusalem
{14:1-6}	C. Healing a man on the Sabbath
{14:7-11}	X. The humble honored
{14:12-14}	C'. Invite the poor/maimed
{14:15-24}	B'. Parable of the Great Banquet
{14:25-35}	A'. The cost of discipleship

{13:22-30}^a A. Strive to enter by the narrow gate

²²Then Jesus traveled through towns and villages, teaching and making his way to Jerusalem. ²³Someone said to him, “Lord, are there only a **few** who are being saved?”

Jesus said to them, ²⁴“Strive to enter through the narrow ^[231]gate. For **many**, I tell you, will seek to enter and will not be able to. ²⁵Once the master of the house gets up and shuts the door, you will begin to stand outside and knock at the door, saying, ‘**Lord**, ^[232]**Lord, open the door for us.**’

But he will answer you, ‘**I do not know you or where you are from.**’

²⁶ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’

²⁷ But he will ^[233]say, ‘I tell you, **I do not know** ^[234]**you or where you are from.** Depart from me, all you workers of unrighteousness.’

²⁸ In that place there will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, **but you yourselves cast out.**

²⁹ They will come from east and west, and from north and south, and recline at the banquet table in the kingdom of God. ³⁰ And behold, **some who are last** will be first, and **some who are first** will be last.”

{13:31-35} B. Lament over Jerusalem

{13:31-33} [(1) *Threatened to leave*]

³¹ ^[235]On that same day some Pharisees came up and said to Jesus,

^a 13:22-30:—cf. Mt 7:13-14, 22-23; 8:11-12; 19:30; Mk 10:31

“Leave this place and go somewhere else, for Herod **wants to kill you.**”

³² But he said to them, “Go tell that fox, ‘Behold, I will continue casting out demons and performing healings **today and tomorrow, and on the third day** I will finish my work.’

³³ Nevertheless, I must go on my way **today, tomorrow, and the following day,**

for it is unthinkable that a prophet should **perish** outside of Jerusalem.

{13:34-35} [(2) *Lament over Jerusalem*] (cf. Mt 23:37-39)

³⁴ O Jerusalem, Jerusalem, the city that kills the prophets and stones **those who are sent to you!**

How often I have wanted **to gather your children together** as a hen gathers her brood under her wings, but you were not willing! ³⁵ Behold, **your house is left to you** ^[236] **desolate.**

^[237] I tell you, **you will certainly not see me again** until ^[238] the time comes when you say, ‘Blessed is he who comes in the name of the Lord [*Yehovah*].’ ” [Ps. 118:26]

{14:1-6} C. Healed a man on the Sabbath [\[e\]](#)

14 One Sabbath, when Jesus went to eat at the house of one of the rulers of the Pharisees, **they were watching him closely.**

² And behold, there in front of him was **a man suffering from dropsy.** ³ In response Jesus said to the lawyers and Pharisees, “Is it lawful to heal **on the** ^[239] **Sabbath?**”

⁴ **But they remained silent.**

So **Jesus took hold of the man, healed him,** and sent him away. ⁵ Then he said to them, “Which of you whose ^[240] son or ox falls into a pit **on the Sabbath** will not immediately pull him out?”

⁶ But **they could give** ^[241] **him no answer** about these things.

{14:7-11} D (X). The humble honored [\[e\]](#)

⁷ When Jesus noticed how the guests **were choosing the places of honor for themselves,** he told them a parable:

⁸ “**When you are invited** by someone to a wedding feast, **do not recline in the place of honor,** in case someone more honorable than you has been invited by your host. ⁹ **Then the host,** who invited you both, **will come and** ^[242] **say to you,** ‘Give your place to this person.’ And with shame you will begin moving to the least important place.

¹⁰ **But when you are invited, go recline in the least important place, so that, when your host comes, he will say to you, ‘Friend, move up higher.’** Then you will be honored in the presence of ^[243]those who are reclining at the table with you.

¹¹ **For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.**”

{14:12-14} C'. Who to invite to your banquet

¹² Jesus also said to **the man who had invited him**, “When you prepare a luncheon or dinner, **do not invite your friends, your brothers, your relatives, or your rich neighbors.** Otherwise, they may invite you in return, and you will be repaid.

¹³ But when you prepare a banquet, **invite the poor, the maimed, the lame, and the blind.** ¹⁴ Then you will be blessed. Since they do not have the means to repay you, you will be repaid at the resurrection of the righteous.”

{14:15-24}^a B'. Parable of the Great Banquet

¹⁵ When one of the men reclining at the table with Jesus heard these things, he said to him, “Blessed is ^[244]he who will eat ^[245]at the feast in the kingdom of God.” ¹⁶ Jesus said to him, “A man prepared a great banquet and **invited many guests.**

¹⁷ At the time for the banquet **he sent his servant** to tell those who **had been invited**, ‘Come, for ^[246]everything is now ready.’

¹⁸ But they all alike began **to make excuses.**

The first one said to him, ‘I have bought a field, and I need to go out and see it. **I ask you to have me excused.**’ ¹⁹ Another said, ‘I have bought five yoke of oxen, and I am on my way to try them out. **I ask you to have me excused.**’ ²⁰ Still another said, ‘I have married a woman, and for that reason **I cannot come.**’

²¹ **So the servant came back** and told these things to his master.

Then the master of the house became angry and **said to his servant**, ‘Go out quickly into the streets and lanes of the city, **and bring in** the poor, the maimed, the ^[247]lame, and the blind.’ ²² The servant said, ‘Master, ^[248]it has been done as you commanded, and there is still room.’ ²³ So the master said to the servant, ‘Go out to the highways and hedges and compel them to come in, so that my house may be filled.

^a 14:15-24:—cf. Mt 22:1-14.

²⁴ For I tell you that **none of those men who were invited shall taste my banquet.**^{249]} For many are called, but few are chosen.”

{14:25-35}^a A'. The cost of discipleship [\[e\]](#)

²⁵ Now large crowds were traveling with Jesus, and he turned and **said to them,**

²⁶ “If **anyone** comes to me **and does not hate** his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. ²⁷ And whoever does not bear his own cross and come after me **cannot be my disciple.**

²⁸ For which of ^[250]you who wants to build a tower does not first sit down and estimate the cost, to see if he has what he needs to complete it? ²⁹ Otherwise, when he has laid the foundation and is not able to finish it, all who are looking on will begin to mock him, ³⁰ saying, ‘This man began to build and was not able to finish.’

³¹ Or what king, when he is going out to confront another king in battle, ^[251]does not first sit down and consider whether he is able with ten thousand men to face the king who is coming against him with twenty thousand men? ³² If he cannot, he sends a delegation while the other is still far away and asks for terms of peace.

³³ So then, **any one** of you who **does not give up all that he has, cannot be my disciple.**

³⁴ “Salt is good, but if salt loses its flavor, how will it be made salty *again*? ³⁵ It is fit neither for the soil nor for the manure pile; it is thrown out. **He who has ears to hear, let him hear.**”

^a 14:25-35:—cf. Mt 5:13; 10:37-38; Mk 9:49-50

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 15-17:19} III4. Kingdom: Prodigals

{15:1-7} A1. Lost sheep (of 100)

{15:8-10} A2. Lost coin (of 10)

{15:11-32} B. [Prodigal son \(of 2\)](#)

{16:1-8} C. [Prodigal steward](#)

{16:9-13} X. [God and money](#)

{16:14-18} C'. Pharisees as lovers of money

{16:19-31} B'. [Prodigal rich man and Lazarus](#)

{17:1-4} A1'. Jesus warns of offenses

{17:5-19} A2'. [Faith, Duty and 10 lepers](#)

{15:1-7} A1. Parable of the lost sheep (of 100) (cf. Mt 18:12-14)

15 Now all the tax collectors and sinners were drawing near to Jesus to listen to him. ² But the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

³ So Jesus told them this parable: ⁴ “What man among you, who has a hundred sheep and loses one of them, does not leave the other **ninety-nine** in the wilderness

and go after **the one that is lost until he finds it?**

⁵ And when he finds it, he lays it on his shoulders, **rejoicing.**

⁶ **Then he returns home and calls together his friends and neighbors,**

saying to them, ‘**Rejoice** with me,

for **I have found my lost sheep.**’

⁷ I tell you, in the same way there will be more joy in heaven over one sinner who repents, than over **ninety-nine** righteous persons who have no need of repentance.

{15:8-10} A2. Parable of the lost coin (of 10)

⁸ “Or what woman who has ten silver coins, if she loses **one coin**, does not light a lamp, sweep the house, and search carefully until she finds it?

⁹ And **when she finds it,**

she calls together her friends and neighbors, saying, ‘Rejoice with me,

for **I have found** my lost coin.’

¹⁰ In the same way, I tell you, there is joy in the presence of the angels of God over **one sinner** who repents.”

{15:11-32} B. Parable of the prodigal son (of 2) [e]

{15:11-16} [a. *The son leaves*]

¹¹ Then he said, “There was a man who had two sons. ¹² The younger of the two said to his father, ‘Father, **give me the share of property that will belong to me.**’

So his father **divided his assets** between the two sons.

¹³ A few days later, the younger son **gathered together** all that he had and **went on a journey to a distant country**,

and there he **squandered his property** by living recklessly.

¹⁴ **When he had spent all that he had**,

a severe famine arose throughout that country, and he **began to be in need.**

¹⁵ So he **went and hired himself** out to one of the citizens of **that country**,

who sent him to his fields to feed pigs. ¹⁶ He **longed to** ^[252] **fill his belly with the carob pods the pigs were eating,**

but **no one gave him anything.**

{15:17-23} [b (x). *The son returns*]

¹⁷ When he came to his senses, he said, ‘How many of **my father’s hired workers** have an **abundance of bread**, ^[253] while I perish with hunger!

¹⁸ I will arise, go to my father, and say to him, “**Father, I have sinned against heaven and before you. ¹⁹ I am no longer worthy to be called your son**; make me like one of your hired workers.” ’

²⁰ So he arose and went to **his father**. But while he was still far away, **his father** saw him and was moved with compassion. So he ran to his son, threw his arms around his neck, and kissed him.

²¹ Then the son said to him, ‘**Father, I have sinned against heaven and before you. I am no longer worthy to be called your** ^[254] **son.**’

²² But the **father said to his servants**, ^{‘[255]} Bring out the best robe and put it on him. Put a ring on his hand and sandals on his feet. ²³ Bring the fattened calf and kill it. **Let us eat** and celebrate.

^a 15:13 squandered [G1287, *dieskorpisen*]:—same as in Luke 16:1

{15:24-32} [a'. *The celebration*]

²⁴ For this son of mine was dead but is now alive again; he was lost but has now been found.' And **they began to celebrate**.

²⁵ "Now **his older son was in the field**, and as he came and drew near to the house, he heard music and dancing. ²⁶ So he called one of ^[256] the servants over and asked him what was happening.

²⁷ The servant said to him, '**Your brother has come, and your father has killed the fattened calf**, because he has received him back safe and sound.'

²⁸ But **the older son was angry and would not go in**. So **his father came out** and began pleading with him. ²⁹ But he answered his father, 'Behold, all these years I have served you and have never disobeyed your command, **yet you have never given me even a young goat** so that I might **celebrate** with my friends.

³⁰ But when **this son of yours came**, who has devoured your assets with prostitutes, **you killed the fattened calf for him**.'

³¹ The father said to him, '**Son, you are always with me**, and everything I have is yours.

³² But **it was proper to celebrate and rejoice**, for your brother was dead but is now alive ^[257] again; he was lost but has now been found.' "

{16:1-8} C. Parable of the "prodigal" steward [e]

{16:1-2} [a. *Rich man's charges against his steward*]

16 Then Jesus said to ^[258] his disciples, "There was a **rich man whose steward** was accused of ^a **squandering his possessions**. ² So he called the steward in and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

{16:3} [b. *Steward's internal dialogue about his fate*]

³ The steward said to himself, '**What should I do**, since my master is taking my stewardship away from me? I am not strong enough to dig, and I am ashamed to beg.

{16:4} [c (x). *Steward's decision and rationale*]

⁴ **I know what I will do** so that when I am removed from my stewardship they will receive me into their homes.'

{16: 5-7} [b'. *Steward's action: write off debt*]

⁵ **So he summoned each one of his master's debtors**. He said to the first, 'How much do you owe my master?' ⁶ The man said, 'A

^a 16:1 squandering [G1287, *diaskorpizon*]:—same as in Luke 15:13

hundred measures of oil.’ The steward said to him, ‘Take your bill, sit down quickly, and write fifty.’ ⁷ Then he said to another, ‘And how much do you owe?’ The man said, ‘A hundred measures of wheat.’ The steward said to him, ‘Take your bill and write eighty.’

{16:8} [a’. *Rich man’s response to the steward’s action*]

⁸ So **the master** commended the **unrighteous steward** because he had acted shrewdly. For the sons of this age [*aion*, G165] are more shrewd in dealing with their own generation than are the sons of light.

{16:9-13} D (X). Teaching on God and money [e]

⁹ And I tell you, **make friends for yourselves** by means of **unrighteous wealth** so that when ^[259]you die, they will receive you into the **eternal** [*aiōnios*] **dwellings**.

¹⁰ “He who is **faithful with very little is also faithful with much**, and he who is dishonest with very little is also dishonest with much.

¹¹ If then you have not been **faithful with unrighteous wealth**, who will entrust you with true riches? ¹² And if you have not been **faithful with the property of another**, who will give you ^[260]property of your own?

¹³ **No servant can serve two masters**, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. **You cannot serve God and money.**”

{16:14-18} C’. Pharisees as lovers of money [e]

¹⁴ Now the Pharisees, who were **lovers of money**, heard all these things and began ridiculing Jesus. ¹⁵ So he said to them, “**You justify yourselves in the sight of men, but God knows your hearts**. For what is highly esteemed among men is an abomination in the sight of God.

¹⁶ “**The Law** and the Prophets were until John;

since then the good news of the kingdom of God has been preached, and everyone tries to force his way into it.

¹⁷ But it is easier for heaven and earth to pass away than for one stroke of a letter to be dropped from **the law**.

¹⁸ “Everyone who divorces his wife **and marries another commits adultery**, and ^[261]everyone who **marries a woman divorced** from her husband **commits adultery**. [cf. Mt 19:9; Mk 10:11-12]

{16:19-31} B’. “Prodigal” rich man and Lazarus [e]

¹⁹ “Now there was **a certain rich man** who would dress in purple and fine linen, **enjoying himself** each day as he lived lavishly.

²⁰ [²⁶²]There was also a **poor man named Lazarus**, who was **laid** at his gate, covered with **sores**.

²¹ He longed to be filled with [²⁶³]the crumbs that fell from the rich man's table,

but instead the dogs would come and lick his **sores**. ²² Now **the poor man died** and was **carried away** by the angels to Abraham's side,

and **the rich man** also died and was buried. ²³ And in Sheol [*Hadēs*, G86] he lifted up his eyes, being in torment, and saw **Abraham** far off, and **Lazarus** at his side.

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

²⁵ But **Abraham** said, '**Son**, remember that in your lifetime you received your good things, and in the same way **Lazarus** received bad things, but now he is [²⁶⁴]here being comforted, while **you are in agony**.

²⁶ And besides all this, a great chasm is fixed **between you and us**, so that those who want to cross over to you from here cannot do so, nor can anyone cross over to us from there.'

²⁷ He said, 'Then I beg you, **father, to send Lazarus to my father's house**, ²⁸ for I have five brothers. Let him warn them, so that they too will not come to this place of torment.'

²⁹ **Abraham said** [²⁶⁵]to him, 'They have **Moses and the Prophets**; they can listen to them.'

³⁰ He said, 'No, **father Abraham**, but **if someone goes to them** from the dead, they will repent.'

³¹ But **Abraham said to him**, 'If they do not listen to **Moses and the Prophets**, neither will they be persuaded even if someone rises from the dead.' "

[17:1-4]^a A1'. Jesus warns of offenses

17 Then Jesus said to [²⁶⁶]the disciples, "It is inevitable that **stumbling blocks** come, but woe to the one through whom they come! ² It would be better for him if a [²⁶⁷]heavy millstone were hung around his neck and he were cast into the sea than for him to cause one of these little ones to **stumble**.

³ Watch yourselves. **If your brother sins** [²⁶⁸]against you, rebuke him. **If**

^a 17:1-4:—cf. Mt 18:6-7, 15; Mk 9:42

he repents, forgive him. ⁴ Even if he sins against you seven times in a day, and seven times ^[269] in that day he comes ^[270] back and says, ‘**I repent, you must forgive him.**’

{17:5-19} A2'. Faith, Duty and 10 Lepers [\[e\]](#)

{17:5-6}^a [a. *Increase our faith*]

⁵ The apostles said to the Lord, “Increase our **faith**.” ⁶ The Lord said, “If you had **faith** like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

{17:7-10} [b. *Jesus on duty (and thanks)*]

⁷ “Suppose one of you has a **servant** plowing the field or tending the sheep. As soon as he comes in from the field would you ^[271] say, ‘Come and recline at the table’?

⁸ **Instead, would you not say to him,** ‘Prepare my supper. Put on your apron and serve me while I eat and drink; after that you may eat and drink’? ⁹ **Do you thank** ^[272] **that servant** because he did what he was commanded? ^[273] I think not.

¹⁰ So you also, **when you have done everything you were commanded to do**, should say, ‘We are **unworthy servants**; we have only done what we were obligated to do.’”

{17:11-14} [c (x). *Ten lepers cleansed*]

¹¹ Now on his way to Jerusalem, Jesus **traveled along** the border of Samaria and Galilee. ¹² As he entered a village, he was met by **ten lepers** who stood at a distance.

¹³ They lifted up their voices, saying, “Jesus, Master, have mercy on us!” ¹⁴ When he saw them, he said to them, “**Go** show yourselves to the priests.”

As they **went along, they were cleansed**.

{17:15-18} [b'. *One returns to give thanks*]

¹⁵ When one of them saw that he had been healed, he came back, **glorifying God** with a loud voice. ¹⁶ He then fell on his face at Jesus’ feet, **giving him thanks**. (**Now he was a Samaritan.**) ¹⁷ In response Jesus said, “Were not ten cleansed? Where then are the other nine? ¹⁸ Were there none found who came back **to give glory to God except this foreigner?**”

{17:19} [a'. *Faith of thankful Samaritan acknowledged*]

¹⁹ Then he said to the man, “Rise and go on your way; your **faith** has healed you.”

^a 17:5-6:—cf. Mt 17:19-21; Mk 9:28-29

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 17:20–19:28} III5. Kingdom: Persistence

{17:20-37}	A. Coming of the kingdom; like Noah and Lot
{18:1-8}	B. Persistent widow (parable)
{18:9-14}	C. Tax collector: seeks mercy
{18:15-17}	D. Receive the kingdom like a child
{18:18-30}	X. Rich man: sell everything
{18:31-34}	D'. Passion foretold (#3)
{18:35-43}	C'. Blind man: seeks mercy
{19:1-10}	B'. Persistent Zacchaeus
{19:11-28}	A'. Coming of the kingdom; the ten minas

{17:20-37}^a A. Coming of the kingdom; like Noah and Lot

²⁰ At one point Jesus was asked by the Pharisees when the kingdom of God was coming, so he answered them, “The kingdom of God does not come with observable signs, ²¹ nor will they say, ‘Behold, **here** it is!’ or, ‘^[274]Behold, **there** it is!’ For behold, the kingdom of God is within you.”

²² Then he said to the disciples, “The days will come when you will long to see **one of the days of the Son of Man**, but you will not see it. ²³ They will say to you, ‘Behold, ^[275]here he is!’ or, ‘Behold, there he is!’ Do not go off with them or run after them, ²⁴ for just as lightning flashes from one part of the sky and shines to the other, so will **the Son of Man be** ^[276]**in his day**. ²⁵ But first he must suffer many things and be rejected by this generation.

²⁶ Just as it was in the days of Noah, so will it be **in the days of the Son of Man**. ²⁷ They were eating and drinking, marrying and being given in marriage, until the day when Noah went into the ark, and the flood came and destroyed them all.

²⁸ It will be the same as it was in the days of Lot. They were eating and drinking, buying and selling, planting and building.

²⁹ But on the day when Lot went out from Sodom, fire and sulfur rained down from heaven and destroyed them all. ³⁰ ^[277]So will it be **on the day when the Son of Man** is revealed.

³¹ **On that day**, he who is on the housetop and whose goods are in the house must not come down to get them. Likewise, he who is in the field must not turn back. ³² Remember Lot’s wife. ³³ Whoever

^a 17:20–37:—cf. Mt 24:17–41; Mk 13:14–23

seeks to ^[278]save his life will lose it, but whoever loses his life will preserve it. ³⁴ I tell you, on that night there will be two in one bed; one will be taken and the other will be left. ³⁵ Two [*women*] will be grinding grain together; one will be taken and the other will be ^[279]left. ³⁶”

³⁷ Then the disciples said to him in response, “**Where**, Lord?” He said to them, “**Where** the body is, there the vultures will be gathered together.”

{18:1-8} B. Parable of the persistent widow [\[e\]](#)

18 Then Jesus told them a parable about the ^[280]need to pray at all times **and not lose heart**.

² He said, “In a certain city there was a judge who neither feared God nor respected man. ³ There was also a widow in that city who kept coming to him and saying, ‘**Give me justice** against my adversary.’

⁴ **For a while** he would not do so,

but afterward **he said to himself**, ‘Though I neither fear God nor respect man, ⁵ yet because this widow keeps bothering me, I will **give her justice**, so that she will not wear me out by **continually coming to me**.’”

⁶ Then the Lord said, “Hear what **the unrighteous judge says**.

⁷ And will not God surely **bring about justice** to his chosen ones who cry out to him day and night, ^[281]while also **being patient with them**?

⁸ I tell you that he will **bring about justice** for them **quickly**.

Nevertheless, when the Son of Man comes, **will he find faith on the earth?**”

{18:9-14} C. Tax collector: seeks mercy

⁹ He also told this parable to some who trusted in themselves that they were **righteous** and who regarded others with contempt:

¹⁰ “**Two men** went up to the temple to pray. One was a Pharisee and the other was a tax collector.

¹¹ **The Pharisee stood** ^[282]**by himself and prayed like this**: ‘**God**, I thank you that **I am not like other men**: swindlers, unrighteous, adulterers, or even like this tax collector. ¹² I fast twice a week, and I give tithes of all that I get.’

¹³ But the **tax collector stood at a distance and would not even lift up his eyes to heaven**, but beat his breast, saying, ‘God, be merciful to me, **a sinner!**’

¹⁴ I tell you, **this man** went down to his home

justified rather than the other. For everyone who **exalts** himself will be **humbled**, but he who **humbles** himself will be **exalted**.”

{18:15-17}^a D. Receive the kingdom like a child [\[e\]](#)

¹⁵ They were even **bringing their babies to Jesus** so that he might touch them. When the disciples saw this, **they rebuked those** who were bringing them,

¹⁶ but Jesus called for them and said, “**Let the little children come to me and do not hinder them**, for the kingdom of God belongs to such as these.

¹⁷ Truly I say to you, whoever does not receive the kingdom of God **like a little child** will certainly not enter it.”

{18:18-30}^b E (X). Rich man: sell everything

¹⁸ Then a certain ruler asked him, “Good Teacher, what must I do to inherit **eternal** [*aiōnios*] **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 [²⁸³]your mother.’ ” ²¹ The man said, “**All these I have kept from my youth**.”

²² When Jesus heard this, he said to him, “One thing you still lack: **Sell everything you have and distribute the money to the poor**, and you will have treasure in heaven; then come **follow me**.”

²³ But **when the man heard this**, he became very sorrowful, for he was extremely rich.

²⁴ [²⁸⁴]When Jesus saw that the man had become very sorrowful, he said, “How difficult it will be for **those who have riches to enter the kingdom of God!** ²⁵ For it is easier for a camel to go through the eye of a needle than for **a rich man to enter the kingdom of God**.”

²⁶ Those **who heard this said**, “Who then can be saved?” ²⁷ Jesus said, “What is impossible with men is possible with God.”

²⁸ Then Peter said, “Behold, **we have left** [²⁸⁵]**everything and followed you**.”

²⁹ Jesus said to them, “Truly I say to you, there is no one who has left house, [²⁸⁶]parents, brothers, wife, or children, **for the sake of the kingdom of God**, ³⁰ who will not surely receive many times more in this present age, and in the age [*aiōn*] to come **eternal** [*aiōnios*] **life**.”

^a 18:15-17:—cf. Mt 19:13-15; Mk 10:13-16

^b 18:18-30:—cf. Mt 19:16-30; Mk 10:17-31

{18:31-34}^a D'. Passion foretold (#3) [\[e\]](#)

³¹ Then Jesus took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and **everything that is written by the prophets** about the **Son of Man will be fulfilled**.

³² For he will be delivered up to the Gentiles, and he will be mocked, insulted, and spit upon. ³³ After flogging him, they will kill him, and on the third day he will rise again.”

³⁴ But the disciples did not understand any of these things; this statement **was hidden from them, and they did not comprehend what was being said**.

{18:35-43}^b C'. Blind man: seeks mercy

³⁵ As Jesus drew near to Jericho, **a blind man** was sitting by the road begging.

³⁶ When he heard a crowd going by, **he asked what was happening**.

³⁷ They told him that **Jesus of Nazareth was passing by**.

³⁸ So he **cried out**, “Jesus, **Son of David**, have **mercy** on me!”

³⁹ Then those who were out in front rebuked him, telling him to be silent.

But he **cried out** all the more, “**Son of David**, have **mercy** on me!”

⁴⁰ So **Jesus stopped** and ordered the man to be brought to him. When the man **drew near, Jesus asked him**,

⁴¹ “What do you want me to do for you?” He said, “**Lord, I want to receive my sight**.” ⁴² So Jesus said to him, “**Receive your sight**; your faith has **healed you**.” ⁴³ Immediately **he received his sight** and began following Jesus, glorifying God. And when all the people saw it, they also praised God.

^a 18:31-34:—cf. Mt 20:17-19; Mk 10:32-34

^b 18:35-43:—cf. Mt 20:29-34; Mk 10:46-52

{19:1-10} B'. Persistent Zacchaeus [\[e\]](#)

19 Then Jesus **entered Jericho** and was passing through.

² And behold, there was a man named **Zacchaeus**. He was a chief tax collector, who was rich.

³ He was trying **to see who Jesus was**, but he could not do so **because of the crowd**, for he was small in stature.

⁴ So he ran on ahead **and climbed a sycamore tree** so that he could see him, because Jesus was about to pass by that way.

⁵ When Jesus came to that place, **he looked up** and ^[287]saw him. Then he said to him, “Zacchaeus, **hurry and come down**, for I must stay at your house today.”

⁶ So **he hurried down** and received Jesus with joy.

⁷ When they **saw it, they all murmured**, saying, “He has gone in to stay with a sinful man.”

⁸ But **Zacchaeus** stood there and said to the Lord, “Behold, half of my goods, Lord, I give to the poor, and if I have extorted anything from anyone, I will pay back four times the amount.”

⁹ Jesus said to him, “Today salvation has **come to this house**, for this man also is a son of Abraham. ¹⁰ For the Son of Man came to seek and save the lost.”

{19:11-28}^a A'. Coming of the kingdom; ten minas

¹¹ Now as they were listening to this, Jesus went on to tell a parable, because **he was near Jerusalem**, and because they thought that the kingdom of God was going to appear at once. ¹² So he said, “A man of noble birth went to a distant country to receive a kingdom for himself and then return. ¹³ Calling ten of his servants, he gave them ten minas and said to them, ‘Engage in business until I come.’”

[*Reign over*] ¹⁴ Now his citizens hated him and sent a delegation after him, saying, “**We do not want this man to reign over us.**”

[*Business reckoning*]

¹⁵ When he returned after receiving the kingdom, he summoned the servants to whom he had given the money, so **that he might know** ^[288]**who had gained what by engaging in business.**

^a 19:11-28:—cf. Mt 25:14-30

[Ten minas]

¹⁶ The first came before him and said, ‘Master, your mina has made **ten minas** more.’ ¹⁷ The king said to him, ‘Well done, good servant! Because you have been faithful in a very small matter, take authority over ten cities.’ ¹⁸ The second came and said, ‘Master, your mina has made five minas.’ ¹⁹ The king said to him, ‘You are to be over five cities.’

[Stored away with no gain]

²⁰ ^[289] Another came and said, ‘Master, behold, **here is your mina**, which **I kept stored away** in a piece of cloth.

²¹ For I was afraid of you, because you are a **stern man**. You take out what you did not put in, and you reap what you did not ^[290]sow.’

²² The king said to him, ‘**I will condemn you by the words coming out of your own mouth, you evil servant.**

You knew, did you, that I was a **stern man**, taking out what I did not put in, and reaping what I did not ^[291]sow?

[Should have gained interest]

²³ Why then did you not **deposit my money** in the bank, and when I came I would have **collected it with interest?**’

[Ten minas]

²⁴ Then he said to those standing nearby, ‘Take the mina from him and give it to **the one who has ten minas.**’ ²⁵ (But they said to him, ‘Master, **he has ten minas!**’)

[Business reckoning]

²⁶ ^[292] For I tell you **that everyone who has** will be given more, **but from the one who does not have**, even what he has will be taken away ^[293]from him.

[Reign over]

²⁷ But as for those enemies of mine **who did not want me to reign over them**, bring them here and slay them in front of me.’ ”

²⁸ After saying these things, Jesus **continued on his way up to Jerusalem**, walking ahead of his disciples.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 19:29–21:38} **IV1. Jesus at the Temple**

{19:29-41}	A. Triumphal entry
{19:42-48}	B. Temple cleansed and destruction foretold
{20:1-19}	C. Question #1: Jesus’ authority
{20:20-26}	X. Question #2: Paying taxes
{20:27-38}	X’. Question #3: Resurrection
{20:39-47}	C’. Question #4: Son of David
{21:1-6}	B’. Temple gifts and destruction foretold
{21:7-38}	A’. Little Apocalypse
{21:7-11}	a. <i>[Signs of the times and the end of the age]</i>
{21:12-19}	b. <i>[Persecution of the saints]</i>
{21:20-24}	x. <i>[Flight of the saints]</i>
{21:25-36}	b’. <i>[The coming of the Son of Man]</i>
{21:37-38}	a’. <i>[Retiring at Mount Olivet]</i>

{19:29-42}^a A. Triumphal entry

²⁹ As he drew near to ^[294]Bethsphage and Bethany, **at the mount called Olivet**, he sent **two of** ^[295]his disciples ahead, ³⁰ saying, “Go into the village ahead of you.

As you enter it, you will find a **colt** tied, on which **no one has ever sat**. Untie it and bring it here.

³¹ If anyone asks you, ‘**Why are you untying it?**’ ^[296]tell him this: ‘**The Lord has need of it.**’ ”

³² So those who were sent went off and found ^[297]it **just as he had told them**.

³³ As they were **untying the colt**, its owners said to them, “**Why are you untying the colt?**” ³⁴ They said, “**The Lord has need of it.**”

³⁵ Then they **brought the colt** to Jesus, threw their garments over it, and **set Jesus on it**.

³⁶ As he went along, they spread their garments on the road. ³⁷ And as he drew near to the **descent of the Mount of Olives**, the **whole multitude of the disciples** began to praise God joyfully with a loud voice for all the miracles they had seen, ³⁸ saying, “**Blessed is the king who comes in**

^a 19:29–42: —cf. Mt 21:1–9; Mk 11:1–10; Jn 12:12–19

the name of the Lord [*Yehovah*]! [Ps. 118:26] **Peace** in heaven, and glory in the highest!”

³⁹ But some of the Pharisees from among the crowd said to Jesus, “Teacher, **rebuke your disciples.**”

⁴⁰ In response he said ^[298]to them, “I tell you, **if they keep silent, the stones will cry out.**”

⁴¹ **As he drew near to Jerusalem** and saw the city, **he wept over it,**

{19:42-48} B. Jesus cleanses the temple and foretells destruction

⁴² **saying,** “If only you had ^[299]known, especially on this your day, what would bring about ^[300]your **peace!** But now it is **hidden from your eyes.**

⁴³ For the days will come upon you when your enemies build a barricade around you and encircle you, hemming you in on every side. ⁴⁴ **They will raze you to the ground, and your children within you.** They will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

⁴⁵ **Then Jesus entered the temple courts** and began driving out those who were selling ^[301]and buying there.

| ⁴⁶ He said to them, “It is written, ‘**My house** ^[302]**is a house of prayer,**’ but you have made it a den of robbers.”

| ⁴⁷ Every day **Jesus was teaching in the temple courts,**
but the chief priests and the scribes were **seeking to destroy him,**
and so were the prominent leaders among the people.

⁴⁸ But they **were unable to do anything,** for all the people were **hanging on his every word** as they listened to him.

{20:1-19}^a C. Question #1: Jesus’ authority [\[e\]](#)

20 One day, as Jesus was teaching the people in the temple courts and preaching the gospel, the ^[303]**priests and the scribes** came **with the elders**

| {20:2-8} [*Jesus’ authority challenged by the leadership*]

| ² and said to him, “**Tell us, by what authority are you doing these things,** or who is it that gave you this authority?”

| | ³ He answered them, “I will also ask you one question. **Tell me:**

| | ⁴ Did John’s authority to baptize come **from heaven or from men?**”

^a 20:1-19:—cf. Mt 21:23-46; Mk 11:27-33; 12:1-12

⁵ So they discussed it among themselves, saying, “If we say, ‘**From heaven,**’ he will say, ^[304]Why did you not believe him?” ⁶ But if we say, ‘**From men,**’ all the people will stone us, for they are persuaded that John was a prophet.”

⁷ So **they answered** that they did not know where it came from.

⁸ Then Jesus said to them, “**Neither will I tell you by what authority I am doing these things.**”

{20:8-18} [*Parable of the wicked tenants*]

⁹ Then he began to tell the people **this parable**: “A man planted a vineyard, leased it to farmers, and left the country for a long time.

¹⁰ At harvest time he sent a servant to **the farmers** so that they would give him some of the fruit of the vineyard. But the farmers beat him and sent him away empty-handed. ¹¹ So he proceeded to ^[305]send another servant, but they beat him also, treated him shamefully, and sent him away empty-handed. ¹² Then he proceeded to send a third, but they wounded him as well **and threw him out.**

¹³ So the owner of the vineyard said, ‘What should I do? **I will send my beloved son;** perhaps ^[306]when they see him they will have respect for him.’

¹⁴ But when they saw him, **the farmers** discussed it among themselves, saying, ‘This is the heir. ^[307]Come, let us kill him so that the inheritance will be ours.’ ¹⁵ So **they threw him out of the vineyard** and killed him.

What then will the **owner of the vineyard** do to them? ¹⁶ He will come and destroy **those farmers** and give the vineyard to others.” **When they heard this, they said,** “Certainly not!” ¹⁷ But Jesus looked at them and said, “What then is the meaning of this Scripture: ‘**The stone** that the builders rejected has become the chief cornerstone’? [Ps. 118:22] ¹⁸ Everyone who falls on **that stone** will be broken to pieces, but anyone on whom it falls will be crushed.”

¹⁹ Then the ^[308]**chief priests and the scribes** wanted to arrest him at that very hour, for they knew he ^[309]had spoken **this parable against them,** but they were ^[310]afraid.

{20:20-26}^a D (X). Question #2: Paying taxes [\[e\]](#)

²⁰ So they watched him and sent spies who pretended to be sincere **in order to catch him in something he said**, so that they could deliver him up to the jurisdiction and authority of the governor.

²¹ The spies asked him, “Teacher, we know that you speak and teach correctly, and that you do not show partiality but teach the way of God in truth. **²² Is it lawful for us to pay taxes to Caesar, or not?**”

²³ But perceiving their craftiness, Jesus said to them, “[³¹¹]Why are you testing me? ²⁴ Show me a denarius. Whose **image and inscription** does it have?” They [³¹²]answered, “**Caesar’s.**”

²⁵ He said to them, “Then **render to Caesar the things that are Caesar’s, and to God the things that are God’s.**”

²⁶ So **they were not able to catch him in what he said** in the presence of the people. And being amazed at his answer, they fell silent.

{20:27-38}^b D’ (X’). Question #3: Resurrection [\[e\]](#)

²⁷ Now some of the Sadducees, who [³¹³]deny that there is a **resurrection**, came up and asked Jesus,

²⁸ “Teacher, Moses wrote for us: ‘If a man’s brother dies, leaving a wife but no children, that man must marry the widow and raise up offspring for his brother.’ ²⁹ Now there were seven brothers. The first **married a woman** and died childless. ³⁰ The second [³¹⁴] **married the widow**, and he also died childless. ³¹ Likewise, the third also married her. In the same way all seven died, leaving no children. ³² [³¹⁵]Last of all, the woman also died. ³³ **In the resurrection, therefore, which of them will she be the wife of?** For the seven all had her as a wife.”

³⁴ Jesus [³¹⁶]answered them, “The sons of this age [*aiōn*] marry and are given in marriage, ³⁵ **but those who are considered worthy to attain to that age [*aiōn*] and the resurrection from the dead neither marry nor are they given in marriage.** ³⁶ Indeed they can no longer die, for they are like angels. They are sons of God, since they are sons of the resurrection.

³⁷ But even Moses indicated that **the dead are raised**, when he said in the passage about the burning bush, the Lord [*Yehovah*], ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ [EXODUS 3:6] ³⁸ He is not the God of the dead, but of the living, for to him all are alive.”

^a 20:20–26:—cf. Mt 22:15–22; Mk 12:13–17

^b 20:27–38:—cf. Mt 22:23–33; Mk 12:18–27

{20:39-47}^a C'. Question #4: Son of David [e]

³⁹ Then some of **the scribes** responded, "Teacher, you have spoken well."

⁴⁰ [³¹⁷] And they no longer dared to ask him anything.

⁴¹ Then Jesus said to them, "**How can it be said that the Christ is the Son of David?**

⁴² [³¹⁸] Even David himself says in the Book of Psalms, 'The Lord [*Yehovah*] said to my Lord, "Sit at my right hand ⁴³ until I make your enemies a footstool for your feet." ' [Ps. 110:1]

⁴⁴ **David** calls him 'Lord,' **so how is he his son?**"

⁴⁵ As all the people were listening, Jesus said to [³¹⁹] his disciples, ⁴⁶ "**Beware of the scribes.** They like to walk around in long robes, and they love to be greeted in the marketplaces and to have the best seats in the synagogues and the places of honor at banquets. ⁴⁷ They devour widows' houses and for a pretense make long prayers. They will receive a more severe judgment."

{21:1-6} B'. Temple gifts and destruction foretold [e]

{21:1-4}^b [*The widow's two small copper coins*]

21 Then Jesus looked up and saw **the rich putting their gifts** into the treasury. ² He also saw a poor widow there putting in two 'lepta. ³ So he said, "Truly I say to you, this poor widow has put in more than all the others. ⁴ For they have all put in gifts [³²⁰] for God out of their abundance, but she, out of her poverty, has **put in all that she had to live on.**"

{21:5-6}^d [*Jesus predicts the destruction of the temple*]

⁵ Then, as some were talking about how **the temple** was adorned with beautiful stones and **gifts consecrated to God**, Jesus said, ⁶ "As for these things that you see, the days will come in which there will not be [³²¹] left one stone upon another that will not be thrown down."

{21:7-38}^e A'. Little Apocalypse

{21:7-11} [a. *Signs of the times and the end of the age*]

⁷ So they asked him, "Teacher, when will these things happen? And what will be the **sign when these things are about to take place?**" ⁸ He said, "**See that you are not led astray.** For many will come in my name,

^a 20:39-47:—cf. Mt 22:41-23:36; Mk 12:35-40

^b 21:1-4:—cf. Mk 12:41-44

^c 21:2 lepta [sing. *lepton*]:—see footnote on Matthew 12:42

^d 21:5-6:—cf. Mt 24:1-2; Mk 13:1-2

^e 21:7-38:—cf. Mt 24:3-36; Mk 13:3-32

saying, ‘I am he,’ and, ‘The time has drawn near.’ Do not go after them. ⁹When you hear of wars and uprisings, do not be terrified, **for these things must first take place**, but the end will not immediately follow.” ¹⁰ Then he said to them, “**Nation will rise up against nation, and kingdom against kingdom.**” ¹¹ There will be great ^[322]earthquakes in various places, along with ^[323]famines and plagues. There will also be terrifying sights and **great signs** from heaven.

{21:12-19} [b. *Persecution of the saints*]

¹² But before all these things take place, they will arrest you and persecute you. They will deliver you up to synagogues and prisons, and you will be brought before kings and governors **for my name’s sake**.

¹³ This will lead to opportunities **for you to bear witness**.

¹⁴ Therefore determine in your hearts not to prepare your defense in advance. ¹⁵ **For I will give you a mouth to speak** and wisdom

that none of your adversaries will be able to ^[324]**refute or resist.**

¹⁶ You will even be betrayed by parents, ^[325]relatives, friends, and brothers, and they will have some of you put to death. ¹⁷ You will be hated by all **because of my name**.

¹⁸ Yet not a hair of your head will by any means perish. ¹⁹ **You** ^[326]**must gain your lives by your patient endurance.**

{21:20-24} [c (x). *Flight of the saints*]

²⁰ “When you see **Jerusalem** surrounded by armies, know that its desolation is near.

²¹ Then those who are in Judea **must flee to the mountains**, those who are in the city must get out, and those who are in the countryside must not enter the city.

²² For those will be **days of vengeance**, to fulfill all that is written.

²³ Woe to those who are with child and to those who are nursing infants in those days! ^[327] **For there will be great distress in the land** and wrath against this people.

²⁴ They will fall by the edge of the sword and be led captive into all the nations, and **Jerusalem** will be trampled by the Gentiles until ^[328]the times of the Gentiles are fulfilled.

{21:25-36} [b’. *The coming of the Son of Man*] [^d]

²⁵ “There will be **signs** in the sun, moon, and stars, and on the earth

there will be **distress among the nations** as they are perplexed by the roaring sea and the surging waves. ²⁶ Men fainting from fear and foreboding of what is coming upon the world, for 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 So **when these things begin to take place**, stand tall and lift up your heads, for your redemption is near.”

²⁹ Then he told them a parable: “Consider the fig tree and all the other trees. ³⁰ As soon as they sprout leaves, you can see for yourselves and know that summer is near. ³¹ So also, **when you see these things taking place**, know that the kingdom of God is near. ³² Truly I say to you, this generation will certainly not pass away until all things have taken place. ³³ Heaven and earth will pass away, but my words will not pass away.

³⁴ “**Watch yourselves**, lest your hearts be weighed down with carousing, drunkenness, and the cares of this life, and that day come upon you ^[329]suddenly. ³⁵ For it will come like a trap upon all who dwell on the face of the whole earth. ³⁶^[330] Therefore **stay alert** at all times, praying that you may ^[331]be considered worthy to escape ^[332]**everything that will take place**, and to stand before the **Son of Man**.”

{21:37-38} [a’. *Teaching in the temple and retiring at Mount Olivet*]

³⁷ Each day Jesus taught in **the temple** courts, but at night he would go out and stay at the mount called Olivet. ³⁸ And all the people would come to him early in the morning to listen to him ^[333]**in the temple** courts.

Section outline [\[e\]](#) [\[↑\]](#) [\[Notes\]](#)

{Chapters 22–24} **IV2. Passion Narrative**

{22:1-53}. **1. [Lord's Supper & betrayal](#)**
{22:1-7}. a. *The plot to kill Jesus*
{22:8-13}. | b. *Preparations for the Passover*
{22:14-30}. | c. *The Lord's Supper*
{22:31-34}. | x. [Jesus predicts Peter's denial](#)
{22:35-38}. | c'. *Prepare for dark times ahead*
{22:39-46}. | b'. *Jesus prays in Gethsemane*
{22:47-53}. a'. *Betrayal and arrest at Gethsemane*

{22:54-23:56} **2. [Trial & crucifixion](#)**
{22:54-65}. a. *Peter denies Jesus; weeps bitterly*
{22:66-23:3}. | b. *Jesus before the Sanhedrin*
{23:4-14}. | c. *Jesus before Pilate and Herod*
{23:15-25}. | x. [Jesus or Barabbas](#)
{23:26-32}. | c'. *Jesus led away to be crucified*
{23:33-46}. | b'. *Jesus crucified*
{23:47-56}. a'. *The burial of Jesus*

{24:1-53}. **3. [Resurrection & final commission](#)**
{24:1-12}. a. *Resurrection of Jesus*
{24:13-35}. | b. *The road to Emmaus*
{24:36-43}. | x. [Jesus appears to his disciples](#)
{24:44-48}. | b'. *Jesus' final commission*
{24:49-53}. a'. *Jesus taken up to heaven*

{22:1-53}^a 1. Lord's Supper and betrayal
{22:1-7} [a. *The plot to kill Jesus*]

22 Now the **Feast of Unleavened Bread**, which is called **Passover**, was drawing near.

² and **the chief priests** and the scribes were looking for a way to get rid of Jesus quietly, for they were afraid of the people.

³ **Then Satan entered into Judas**, the one called Iscariot, who was numbered among the twelve.

⁴ He went away and discussed with **the chief** ^[334]**priests** and officers how he might deliver Jesus up to them. ⁵They were glad and agreed to give him money. ⁶So he accepted the offer and began looking for an opportunity to deliver Jesus up to them in the absence of a crowd.

⁷ Then came the day for the **Feast of Unleavened Bread**, when the

^a 22:1–53:—cf. Mt 26:1–56; Mk 14:1–52; Jn 13:1–18:12

Passover lamb had to be sacrificed.

{22:8-13} [b. *Preparations for the Passover*]

⁸ Jesus sent Peter and John, saying, “**Go prepare the Passover** for us, so that we may eat it.”

⁹ They said to him, “**Where** do you want us to **prepare it?**”

¹⁰ He said to them, “Behold, when you enter the city, a man carrying a jug of water will meet you. Follow him into **the house** he enters ¹¹ and say to the master of **the house**, ‘The Teacher asks you, “Where is the guest room where I may eat the Passover with my disciples?” ’

¹² He will then show you a large upper room that is furnished; **prepare it there.**”

¹³ So they went and found it just as Jesus had told them, **and they prepared the Passover.**

{22:14-30} [c. *The Lord’s Supper; who is the greatest*]

¹⁴ When the hour came, Jesus reclined at the table, and the ^[335]twelve apostles were with him. ¹⁵ He said to them, “I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you that **I will certainly not eat it** ^[336]**again until it is fulfilled in the kingdom of God.**”

¹⁷ Then he took ^[337]a cup, and after giving thanks he said, “Take this and share it among yourselves. ¹⁸ For I tell you, ^[338]**I will certainly not drink again from the fruit of the vine until the kingdom of God comes.**”

¹⁹ Then he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, **which is given for you.** Do this in remembrance of me.” ²⁰ In the same way, he also took the cup after they had eaten supper, saying, “This cup is the new covenant in my blood, **which is poured out for you.**

²¹ But behold, the hand of **the one who is going to betray me** is with mine on the table.

²² ^[339]The Son of Man indeed goes as it has been determined, but **woe to that man by whom he is betrayed.**”

²³ Then they began to discuss with one another **which one of them it could be who would do this.**

²⁴ A dispute also arose among them as to which of them was to be considered the greatest. ²⁵ So Jesus said to them, “The kings of the Gentiles exercise lordship over them, and those who have authority over them are called benefactors. ²⁶ But it must not be so

with you; rather the greatest among you must become like the youngest, and the leader must become like one who serves. ²⁷ For who is greater? The one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **But I am among you as one who serves.**

²⁸ “You have stayed with me in my trials. ²⁹ And **I bestow on you a kingdom**, just as my Father bestowed one on me, ³⁰ so **that you may eat and drink at my** ^[340] **table**. And you will sit on thrones judging the twelve tribes of ^[341] Israel.”

{22:31-34} [d (x). *Jesus predicts Peter's denial*] [↗]

³¹ Then the Lord said, “**Simon, Simon**, behold, Satan has demanded to have all of you, so that he might sift you like wheat.

³² But I have prayed for you **that your faith may not fail**.

Once you have turned back, strengthen your brothers.”

³³ Peter said to him, “Lord, **I am ready to go with you both to prison and to death.**”

³⁴ Jesus said, “I tell you, **Peter**, a rooster will ^[342] certainly not crow today ^[343] before you have denied three times that you know me.”

{22:35-38} [c'. *Prepare for dark times ahead*]

³⁵ Then Jesus said to them, “When I sent you without a **moneybag**, **knapsack**, or sandals,

did you lack anything?” They said, “**Nothing.**”

³⁶ Then he said to them, “But now he who has a **moneybag** must take it, and likewise a **knapsack**. And he who does not have a **sword** must sell his garment and buy one.

³⁷ For I tell you that this Scripture **must** ^[344] **still be fulfilled in me:**

‘He was numbered with the lawless.’ [ISAIAH 53:12]

For what is written **about me is reaching its fulfillment.**”

³⁸ So they said, “Lord, behold, here are two **swords.**” He said to them, “That is **enough!**”

{22:39-46}^a [b'. *Jesus prays in Gethsemane*]

³⁹ Then Jesus went out and made his way to the Mount of Olives, as was his custom, and ^[345] his disciples followed him. ⁴⁰ When he came to the place, he said to them, “**Pray that you may not enter into temptation.**”

^a 22:39-46:—cf. Mt 26:36-46; Mk 14:32-42; Jn 18:1

⁴¹ Then he withdrew from them about a stone's throw away **and knelt down and prayed,**

⁴² "Father, if you are ^[346]willing to **take this cup away from me**, do so; nevertheless, not my will, but yours be done."

⁴³ ^[347]Then an angel from heaven appeared to him and strengthened him.

⁴⁴ **Being in agony**, he prayed more earnestly, and his sweat became like drops of blood falling to the ground.

⁴⁵ When **he rose from prayer** and came to ^[348]the disciples, he found them sleeping from sorrow.

⁴⁶ So he said to them, "Why are you sleeping? **Rise and pray, lest you enter into temptation.**"

{22:47-53} [a'. *Betrayal and arrest at Gethsemane*]

⁴⁷ While he was still speaking, **behold, a crowd** approached, and he who was called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss ^[349]him, ⁴⁸ and Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

⁴⁹ When those who were around him saw what was about to happen, they said ^[350]to him, "Lord, shall we strike with the sword?" ⁵⁰ Then one of them struck the servant of the high priest and **cut off his right ear.**

⁵¹ But Jesus responded, "No more of this!" And he **touched the man's ear and healed him.**

⁵² Then Jesus said to **the chief priests, the officers of the temple, and the elders who had come out against him**, "Have you come out with swords and clubs as you would against a robber? ⁵³ I was with you daily in the temple courts, and you did not lay a hand on me. But this is your hour, when the power of darkness reigns."

{22:54-23:56} 2. Trial and crucifixion [[e](#)]

{22:54-65} ^a [a. *Peter denies Jesus; weeps bitterly*]

⁵⁴ **Then they arrested him**, led him away, and brought him to the house of the high priest,

and **Peter was following at a distance.**

{(1)} ⁵⁵ Some there had kindled a fire in the middle of the courtyard and sat down together, and Peter sat down among them. ⁵⁶ When a servant girl saw him sitting in the light of the fire, she looked at him intently and said, "This man also was

^a 22:54-65: —cf. Mt 26:57-75; Mk 14:53-72; Jn 18:13-27

with him.” ⁵⁷ **But Peter denied** ^[351]him, saying, “**Woman, I do not know him.**”

{(2)} ⁵⁸ After a little while, someone else saw him and said, “You also are one of them.” **But Peter said, “Man, I am not.”**

{(3)} ⁵⁹ After about an hour had gone by, another man kept insisting, “Truly this man also was with him, for he too is a Galilean.” ⁶⁰ **But Peter said, “Man, I do not know what you are talking about!”**

And immediately, while he was still speaking, ^[352]a rooster crowed. ⁶¹ Then the Lord turned and looked at Peter, and Peter remembered what the Lord had said to him, “Before a rooster ^[353]crows, **you will deny me three times.**”

⁶² And **Peter went out** and wept bitterly.

⁶³ **Now the men who were holding Jesus** in custody began mocking him and beating him. ⁶⁴ They also blindfolded him and kept ^[354]striking his face, saying to him, “Prophesy! Who is it that struck you?” ⁶⁵ And they said many other things against him, reviling him.

{22:66-23:3} [b. *Jesus before the Sanhedrin*]

⁶⁶ When daybreak came, the elders of the people gathered together, both chief priests and scribes, and they led Jesus ^[355]up to their Sanhedrin and said, ⁶⁷ “**If you are the Christ, tell us.**”

But he said to them, “**If I tell you, you will surely not believe.**” ⁶⁸ And if I ask you a question, you will surely not answer ^[356]me or release me. ⁶⁹ But from now on the Son of Man will be seated at the right hand of the power of God.”

⁷⁰ So they all said, “**Are you then the Son of God?**” He said to them, “**You yourselves say that I am.**”

⁷¹ Then they said, “**Why do we need any more witness?** For we ourselves have heard it from his own mouth.”

23 Then the whole assembly arose and led Jesus to Pilate. ² They began to accuse him, saying, “We found this man perverting ^[357]the nation and forbidding us to pay taxes to Caesar, **declaring himself to be Christ, a king.**” ³ So Pilate asked Jesus, “Are you the king of the Jews?” Jesus answered him, “You have said it yourself.”

{23:4-14}^a [c. *Jesus before Pilate and Herod*] [[↗](#)]

⁴ Then Pilate said to the chief priests and the crowd, “**I find no fault in this man.**” ⁵ But they kept insisting, “He stirs up the people, teaching

^a 23:4-14:—cf. Mt 27:11-14; Mk 15:2-5; Jn 18:29-38

throughout all Judea. He started from Galilee and has come even to this place.”

⁶ When **Pilate** heard ^[358] mention of Galilee, he asked whether the man was a Galilean. ⁷ And when he found out that Jesus was under **Herod’s** jurisdiction, he sent him over to **Herod**, who was also in Jerusalem in those days.

⁸ When **Herod** saw Jesus he was very glad, for he had long desired to see him, because he had heard ^[359] many things about him and was hoping to see him perform some sign.

⁹ So he questioned him at great length,

but **Jesus gave him no answer.**

¹⁰ Meanwhile, the ^[360] chief priests and the scribes stood there, vehemently **accusing him.**

¹¹ **Herod** also treated him with contempt and mocked him, as did his soldiers. Then, after dressing Jesus in fine clothing, Herod sent him back to **Pilate**. ¹² That very day ^[361] **Pilate** and **Herod** became friends with one another; before this they had been enemies.

¹³ Then Pilate called together the chief priests, the rulers, and the people, ¹⁴ and said to them, “You brought me this man as one who was misleading the people. And behold, after examining him before you, **I have found no fault in this man** with respect to the accusations you are making against him,

{23:15-25}^a [d (x). *Jesus or Barabbas*]

¹⁵ and neither has Herod, for ^[362] I sent you to him. Clearly he has done nothing that deserves death. ¹⁶ Therefore I will **have him flogged and then release him.**” ¹⁷ ^[363] Now Pilate was obligated to **release one prisoner** to them at the feast.

¹⁸ So they all cried out together, “**Away with this man, and release for us Barabbas!**” ¹⁹ (This was a man who had been thrown into prison for an insurrection that had taken place in the city, and for murder.)

²⁰ **Wishing to release Jesus**, Pilate addressed them again, ²¹ but they kept on shouting, “**Crucify, crucify him!**”

²² A third time he said to them, “Why? What evil has he done? **I have found in him** ^[364] **no grounds for death.** So I will have him flogged and then release him.”

²³ But they continued insistently with loud voices, **demanding that he be crucified**, and their voices ^[365] prevailed, along with those of the chief

^a 23:15-25:—cf. Mt 27:15-26; Mk 15:6-15; Jn 18:39-19:16

priests. ²⁴ So Pilate rendered his decision that their demand be granted. ²⁵ He ^[366]**released the man** they had been asking for, who had been thrown into **prison** for insurrection and murder, but **he handed Jesus over** to their will.

{23:26-32}^a [c'. *Jesus led away to be crucified*] [e]

²⁶ As the soldiers **led him away**, they took hold of Simon, a Cyrenian man who was coming in from the countryside, and they laid on him the cross, forcing him to carry it behind Jesus.

²⁷ A great multitude of people followed along behind, including **women** who were **mourning and lamenting for Jesus**.

²⁸ But Jesus turned to them and said, “**Daughters** of Jerusalem, **do not weep for me, but weep for yourselves and for your children**. ²⁹ For behold, the days are coming when they will say, ‘Blessed are the barren, the wombs that have not given birth, and the breasts that have not ^[367]nursed!’

³⁰ Then they will begin to say to the mountains, ‘**Fall on us!**’ and to the hills, ‘**Cover us!**’ ³¹ For if they do these things when the wood is green, what will happen when it is dry?”

³² Now two others, who were criminals, were also **being led away** to be put to death with Jesus.

{23:33-46}^b [b'. *Jesus crucified*]

³³ When they came to the place called the Skull, **the soldiers crucified him there** along with the criminals, one on his right and one on his left.

³⁴ ^[368]**But Jesus said**, “Father, forgive them, for they know not what they do.”

Then they cast lots to divide his garments. ³⁵ The people stood there looking on, and the rulers ^[369]who were with them ridiculed him, saying, “**He saved others; let him save himself** if he is the ^[370]Christ, the Chosen One of God.”

³⁶ The soldiers also mocked him, coming up to him and offering him sour wine, ³⁷ saying, “**If you are the king of the Jews, save yourself!**”

³⁸ There was also an inscription over him ^[371]written in Greek, Latin, and Hebrew letters, which read: “**This is the King of the Jews.**”

³⁹ One of the criminals who was hanging there reviled

^a 23:26–32:—cf. Mt 27:31–32; Mk 15:20–21; Jn 19:17

^b 23:33–46:—cf. Mt 27:33–54; Mk 15:22–39; Jn 19:17–30

^[372]him, saying, “^[373]**If you are the Christ, save yourself and us!**”

⁴⁰ But the other rebuked him, saying, “Do you not even fear God, seeing that you are under the same condemnation? ⁴¹ And we indeed justly. For we are receiving what we deserve for what we have done, but this man has done nothing wrong.” ⁴² Then he ^[374]said to Jesus, “**Remember me, Lord, when you come ^[375]in your kingdom.**”

⁴³ **Jesus said to him**, “Truly I say to you ^atoday, you will be with me in Paradise.”

⁴⁴ ^[376]Now it was about the sixth hour, and there was darkness over the whole land until the ninth ^[377]hour. ⁴⁵ The sun was darkened, and the veil of the temple was torn down the middle. ⁴⁶ Then Jesus cried out with a loud voice, “Father, into your hands I commit my spirit.” [Ps. 31:5] After saying this, **he breathed his last breath.**

{23:47-56}^b [a’. *The burial of Jesus*]

⁴⁷ Now when the centurion saw what had happened, he glorified God and said, “Surely **this man was righteous.**” ⁴⁸ And when all the crowds who had gathered together for this spectacle saw what had happened, **they returned** home beating their breasts. ⁴⁹ But all those who knew Jesus stood at a distance **watching** these things, including **the women** who had **followed him from Galilee.**

⁵⁰ Now **there was a good and righteous man** named Joseph, who was a member of the council ⁵¹ but had not consented to their decision and action. He was from Arimathea, a town of the Jews, and was ^[378]himself also **waiting for the kingdom of God.**

⁵² **He went to Pilate** and asked for Jesus’ body.

⁵³ Then he took it down, wrapped it in a linen cloth, and laid it in a tomb hewn in the rock, where no one had ever been laid. ⁵⁴ It was **the day of Preparation**, and **the Sabbath** was approaching.

⁵⁵ **The women** who had come with Jesus **from Galilee followed** along behind **and saw** the tomb and how his body was laid in it. ⁵⁶ Then **they returned** and prepared spices and ointments. But they **rested on the Sabbath** according to the commandment.

^a 23:43 today: —see “[Notes on Luke](#)” for details on the placement of the comma.

^b 23:47-56: —cf. Mt 27:55-61; Mk 15:40-47; Jn 19:25-42

{24:1-53} 3. Resurrection and final commission [e]

{24:1-12}^a [a. *Resurrection of Jesus*]

24 On the first day of the week, at early dawn, the women came **to the tomb**, bringing the spices they had ^[379]prepared, and some other women were with them. ² They found the stone rolled away from the tomb, ³ but when they went in, they did not find the body ^[380] of the Lord Jesus.

⁴ While they were ^[381]greatly perplexed about this, behold, two men stood by them in dazzling clothes. ⁵ The women were terrified and bowed their faces to the ground, but the men said to them, “**Why do you seek the living among the dead?**” ⁶ He is not here, but is risen.

Remember how he told you, while he was still in Galilee,

⁷ that the Son of Man must be delivered up into the hands of sinful men, be crucified, **and on the third day rise again.**”

⁸ Then **they remembered his words.**

⁹ When they returned from the tomb, they told all these things to the eleven and to all the others. ¹⁰ It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. ¹¹ But ^[382]their words came across to them as nonsense, **and they did not believe them.**

¹² Peter, however, got up and ran **to the tomb**. When he stooped down to look in, he saw ^[383]the linen cloths lying there by themselves. So he went away, wondering to himself what had happened.

{24:13-35}^b [b. *The road to Emmaus*]

¹³ That same day two of them were going to a village called Emmaus, which was about seven miles **from Jerusalem**. ¹⁴ They were talking with each other about everything that had happened.

¹⁵ As they were talking and discussing these things, Jesus himself drew near and walked along with them, ¹⁶ **but their eyes were kept from recognizing him.**

¹⁷ He said to them, “What are you discussing with each other **as you walk** ^[384]along, looking downcast?” ¹⁸ Then ^[385]the one whose name was Cleopas answered him, “Are you the only visitor in Jerusalem who does not know the things that have happened there in these last few days?”

^a 24:1-12:—cf. Mt 28:1-8; Mk 16:1-8; Jn 20:1-13

^b 24:13-35:—cf. Mk 16:12-13

¹⁹ He said to them, “What things?” So they said to him, “The things concerning Jesus of Nazareth, ^[386]a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers handed him over to a sentence of death and crucified him.

²¹ **But we had hoped that he was the one who would redeem Israel.** ^[387]And besides all this, ^[388]today is now the third day since these things happened.

²² Moreover, some of our **women amazed us**. They were at **the tomb** early this morning,

²³ and when they did not find his body, they came back saying that they had seen **a vision of angels, who said that he was alive**.

²⁴ Then some of our companions went to **the tomb** and found it to be so, **just as the women had said**, but they did not see him.”

²⁵ Then Jesus said to them, “How foolish you are, so **slow of heart to believe** all that the prophets have said! ²⁶ Was it not necessary for the Christ to suffer these things and enter into his glory?” ²⁷ And beginning with Moses and all the Prophets, he explained to them the things *written* about himself in all the Scriptures.

²⁸ As **they drew near** to the village where they were going, Jesus gave the impression that he was going farther. ²⁹ But they urged him, saying, “Stay with us, for it is nearly evening, and the day ^[389]is drawing to a close.” So he went in to stay with them.

³⁰ As he was reclining at the table with them, he took the bread, blessed and broke it, and gave it to them. ³¹ **Then their eyes were opened**, and they recognized him, but he disappeared from their sight. ³² They said to each other, “Were not our hearts burning ^[390]within us as he spoke to us on the way and explained the Scriptures to us?”

³³ So they rose that very hour **and returned to Jerusalem**, where they found the eleven gathered together with their companions, ³⁴ saying, “The Lord is risen indeed and has appeared to Simon!” ³⁵ Then they began describing what had happened on the road, and how Jesus had been made known to them in the breaking of bread.

{24:36-43} [c (x). *Jesus appears to his disciples*] (cf. Jn 20:19-23)

³⁶ As they were saying these things, Jesus himself stood among ^[391]them and said to them, “Peace be with you.” ³⁷ But they were startled and

terrified, thinking they had seen a spirit. ³⁸ Then he said to them, “Why are you troubled, and **why are doubts arising in your hearts?**

³⁹ **Look at my hands and my feet and see that it is I myself.**

Touch me and look at me, **for a spirit** does not have flesh and bones as you see that I have.”

⁴⁰ After saying this, **he showed them his hands and his feet.**

⁴¹ And **while they were still amazed and in disbelief** because of their joy, he said to them, “Do you have anything here to eat?” ⁴² So they gave him a piece of broiled ^[392]fish and some honeycomb. ⁴³ And he took them and ate in their presence.

{24:44-48} [b'. *Jesus' final commission*] [[e](#)]

⁴⁴ Then he said to them, “**These are** ^[393]**the words that I spoke to you** while I was still with you,

that 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 and said to them, “**Thus it is** ^[394]**written**, and thus it was necessary for the Christ to suffer and to rise from the dead on the third day, ⁴⁷ and for repentance ^[395]and remission of sins to be preached in his name to all nations, beginning from Jerusalem.

⁴⁸ **You are witnesses of these things.**

{24:49-53} [a'. *Jesus taken up to heaven*]

⁴⁹ ^[396]And behold, I am sending the promise of my Father upon you, **but stay in the city** ^[397]**of Jerusalem** until you are clothed with power from on high.”

⁵⁰ Then **he led them out** as far as Bethany,

and lifting up his hands he blessed them.

⁵¹ While he was blessing them, **he parted from them** and was carried up into heaven.

⁵² So they worshiped [*proskyneō*] him **and returned to Jerusalem** with great joy. ⁵³ And they were continually in the temple courts, ^[398]praising and blessing God. ^[399]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Published fifteen years after the ascension of Christ.*]]

John

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1}.	I. Prologue
{1:1-18}	I-1. The Logos
{1:19-51}	I-2. John's testimony
{2-4}.	II. Savior of the world
{2:1-12}	A. Wedding in Cana
{2:13-25}	B. Temple cleansed
{2:25-4:3}.	X. Born from above
{4:4-42}	B'. True worship
{4:43-54}.	A'. Official's Son
{5-10}.	III. Feast days
{5}	III-1. Sabbath
{6}	III-2. Passover
{7-8}	III-3. Tabernacles
{9-10}	III-4. Hanukkah
{11-20}.	IV. Savior of the world
{11-12}	IV-a. Raising Lazarus
{13-17}	IV-x. Jesus' Farewell
{18-20}	IV-a'. Passion Narrative
{21}.	V. Epilogue

{Chapter 1} I. Prologue

{1:1-18} The Logos [\[e\]](#)

1 In the beginning was the word and the word was from God and the word was **divine**. ² This-*word* was in the beginning from God; ³ all things were created through it, and apart from it nothing was created that was created. ⁴ In it was life, and the life was the **light** of men. ⁵ The **light** shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name was **John**. ⁷ He came as a **witness**, to bear **witness** to the light, so that all might believe through him. ⁸ He was not the light, but was sent to bear **witness** to the light.

⁹ The true **light** which gives **light** to every man was coming into the world. ¹⁰ It was **in the world**, and the world was made through it, but the world did not know it. ¹¹ To its own it came, but its own did not receive it.

¹² But to as many as **received him**, he-gave them the right to become children of **God**, to those who believe in his name: ¹³ who **was born** not of blood nor of the will of the flesh nor of the will of a man, but of **God**.

¹⁴ And the word became flesh and dwelt among us, and we beheld his **glory**, the **glory** of the only begotten *son* of the Father, full of grace and truth.

¹⁵ **John** bore **witness** of him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.' "

¹⁶ And from his **fullness** we have all received grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever **seen** God; the only begotten ^[1]Son, who is in the bosom of the Father, he has made him **known**.

Commentary

{1:1} "the word." In Greek, *ho logos*. The term *logos* is used 331 times in the New Testament and has a wide range of meanings but, even given its wide range of meanings, it does not refer to a person. Rather, the Greeks thought of *logos* in terms of Reason and the Jews in terms of Wisdom. No first-time reader in John's day, whether Greek or Jew, would have read this verse and understood it to mean, "Jesus," or any person, for that matter. See "[Notes on John](#)" for details.

{1:1} "and the word was from God." In Greek the phrase reads: *kai ho logos*

en pros ton theon (lit. “and the word was with the God”). Most English versions translate it as, “and the word was **with God**,” which is an accurate (*literal*) translation but leads the average reader to a wrong (*semantic*) understanding. This is because the phrase, “**with God**,” is a Hebraic expression whose meaning is generally not recognized.

To the Jewish mind, to be **with** something meant to *possess* it. For example, today we would say a person *has* wisdom or *is* wise, but Jewish thought and manner of speaking was that wisdom was *with* a person. And so, Proverbs 11:2 tells us (in the Hebrew) that wisdom is **with the humble** and Proverbs 13:10 says that wisdom is **with people who take advice**. Thus, in Jewish thought for the **word** (i.e. the *logos*) to be *with God* meant that **God possessed the word** and that the word was a prominent attribute of His. That is to say, the word naturally proceeded or came out **from** him because it was *with* him.

{1:1} “and the word was divine.” In Greek, John 1:1c reads: *kai ho logos en theos* (lit. “and the word was God”). The term *theos* in John 1:1c lacks the definite article *ho* (“the”). It does not say *en ho theos* (“was *the* God”) but simply *en theos* (“was God”). It is the predicate nominative *theos* that is used here and should be understood in a qualitative sense. An English example may help to clarify. Consider the following two sentences:

1. “The preacher is *the* man”
2. “**The preacher is man**”

In the first sentence, the preacher is identified as being “*the* man” under discussion; he is (*definitely*) the one we are talking about. However, in the second sentence, the preacher is classified as being *a* man, having man attributes, in the sphere of manhood, he is a human being. It is this second sentence that John 1:1c is a type of. Thus, “the word” is not (the) God, but God-like or **divine**.

{1:2} “This-word.” [G3778, *hoûtos*; (a demonstrative pronoun), this or this one]. This term is typically and incorrectly translated as “He”. However, the antecedent is “the word” which is an “it” not a “He”. A few versions (including the KJV) translate this word as “The same” or “This one” which is acceptable, but not as clear as “This-word”.

{1:1-2} literary unit. The first two verses belong together in *chiastic* form as follows:

¹ **In the beginning** was the word and **the word was from God**,
and the word was **divine**.

² This-word was **in the beginning from God**;

The collective thoughts of vv.1-2 can be paraphrased as follows:

John 1:1-2 (paraphrased): In the continuum of time [*from Creation to Prophecy to the Present day*] was God's word proclaimed, and the word was from God, being fully expressive of *who* he *is*. This word proceeded from God from the very beginning.

{1:3} “it”. [G846, *autou* inflected from *autos*; (a demonstrative pronoun), he, she, or it]. In itself it signifies nothing more than again, applied to what has been

previously mentioned. Therefore, the pronouns *hou̓tos* and *autou*, which point back to *logos* as the antecedent, should be translated as “it,” not as “he” or “she,” up until v.12.

{1:3} “all things were created through it.” God created all things by His word. Yet God used His Son as His agent (i.e. His representative) through whom he made the worlds (Hebrews 1:2; Colossians 1:16). That is to say, God spoke *through* His Son in the creation of the world.

{1:4-11} “in it was life, the life was the light of men...He [John the Baptist] came...to bear witness to the light.” To speak the word of God is to proclaim *both* God’s light and life. The two prominent features of God’s creative power in the creation story were light and life. On the first day of creation, God *spoke light* into existence and in His final act of creation He *breathed life* into man. John the Baptist came, as with all the prophets before him, to bear witness to God’s word which represented light and life. As the Book of Hebrews tells us, “God, having in the past spoken to the fathers through the prophets at many times and in various ways, has in these last days spoken to us by His Son” (Hebrews 1:1-2).

{1:12} “him”. [G846, *auton* inflected from *autos*; (a demonstrative pronoun) he, she, or it]. At this point, the “pivot” of the Prologue, the passage turns to the Son and therefore *auton* should be translated as “him”.

{1:13} “was born.” The singular phrase “*was born*” is the minority view and you will find that the overwhelming majority of translations read “*were born*.” The Greek texts are all plural, and most Latin and Syriac texts are plural. However, the minority view has strong support with the Church Fathers and the internal evidence. This is discussed in detail in “[Notes on John](#)” under 1:13.

{1:13} “a man.” [G435, *anēr*; (gen., sing. masc.) a man]:—i.e. a male person, in contrast to “a woman.”

{1:18} “No one has ever seen God.” God has never revealed Himself directly. To do so would result in human extinction, given that God is a consuming fire (Deut. 4:24; Hebrews 12:29). “He alone has immortality, dwelling in unapproachable light, whom no man has seen, nor can see” (1 Timothy 6:16). The closest anyone has gotten was Moses (Exodus 33:12-23), and even then, he only saw His back. Some have commented that what Moses saw was not the Father’s glory but the glory of the preincarnate Son. In any case, God has chosen to reveal Himself through mediators, the greatest of whom is His Son.

{1:18} “only begotten.” The term “only begotten” (*monogenēs* in Greek) is found only nine times in the NT, yet this term has brought with it much controversy. This is because the literal meaning of *monogenēs* (i.e. “only begotten”) does not align well with the theological presuppositions of most Christian faiths. So you will find most modern translations use various alternate readings such as “only” or “only and unique” or “one and only,” etc. The position taken here is that this term should be translated and understood *literally*, that Jesus Christ is the “only begotten” Son of God. Why? Because, this is what the NT declares *explicitly*. See “[Notes on John](#)” under 1:18 for a full discussion of the issues regarding this term.

{1:18} **“in the bosom of the Father.”** This is an idiom meaning “next to” or “close to”. See John 13:23.

{1:18} **“he has made him known.”** This then is the concluding statement of John’s prologue and the main theme for the rest of the gospel of John. It is that the Son has made the Father knowable and see-able (*heōraken*) through his life:

- Jesus came to “work” **His Father’s works** (John 14:10).
- Jesus came to “speak” **His Father’s words** (John 14:24).
- Jesus came to “bear witness to the truth of” **His Father’s character** (John chapter 17).

{1:19-25}^a John’s testimony [\[⇧\]](#)

¹⁹ This was the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” ²⁰ He did not deny it, but confessed, “I am not the **Christ**.” ²¹ So they asked him, “What then? Are you **Elijah**?” He said, “I am not.” “Are you the **Prophet**?” He answered, “No.”

²² So they said to him, “Who are you? Tell us so that we may give an answer to those who **sent** us. What do you say about yourself?”

²³ He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord [*Yehovah*],’ as the prophet Isaiah said.” [ISAIAH 40:3]

²⁴ (Now those who had been **sent** were from the Pharisees.)

²⁵ Then they asked him, “Why then do you baptize if you are not the **Christ**, nor **Elijah**, nor the **Prophet**?”

{1:26-31} John’s baptism

²⁶ John answered them, “I **baptize in water**, but among you stands one you **do not know**.

²⁷ He is the one who comes after me, ^[2]**who ranks ahead of me**, the strap of whose sandal I am not worthy to untie.” ²⁸ These things took place in ^[3]Bethany beyond the Jordan, where John was baptizing.

²⁹ On the next day John saw Jesus coming to him and said, “Behold, the Lamb of God, who takes away the sin of the world!

³⁰ This is he of whom I said, ‘After me comes a man **who ranks ahead of me**, because he was before me.’

³¹ I myself **did not know him**, but the reason I came **baptizing in water** is so that he might be revealed to Israel.”

^a 1:19–34:—cf. Mt 3:1–17; Mk 1:2–11; Lk 3:1–22

{1:32-51} John's disciples follow Jesus

³² And John **testified**, saying, "I **saw** the spirit **descending** from heaven in the form a dove, and it **remained** on him. ³³ I myself did not **recognize** him, but he who sent me to baptize in water said to me, 'He upon whom you **see** the spirit **descend** and **remain** is the one who baptizes [⁴]in holy spirit.' ³⁴ And I have seen and **testified** that this is the Son of God."

³⁵ The next day John was again standing with two of his disciples. ³⁶ As Jesus walked by, John looked at him and said, "Behold, the Lamb of God!" ³⁷ When the two disciples heard him say this, they followed Jesus. ³⁸ Turning around, Jesus **saw** them following him and said to them, "What do you seek?" They said to him, "**Rabbi**" (which means "Teacher"), "where are you staying?"

³⁹ He said to them, "**Come and see.**" So they went and saw where he was staying, and stayed with him that day; it was about the tenth hour [*i.e. about 4 pm*].

⁴⁰ Andrew, the brother of Simon Peter, was one of the two who heard this from John and followed Jesus. ⁴¹ Andrew first **found** his own brother Simon and said to him, "We have **found** the Messiah!" (which translated means "Christ") [⁵].

⁴² Then he brought Simon to Jesus. Jesus looked at him and said, "You are Simon the son of [⁶]Jonah; you shall be called Cephas" (which means "Peter").

⁴³ The next day, Jesus decided to go to Galilee. **Finding** Philip, he said to him, "Follow me." ⁴⁴ (Now Philip was from Bethsaida, the city of Andrew and Peter.) ⁴⁵ Philip then **found** Nathanael and said to him, "We have **found** him of whom Moses wrote in the law, and of whom the Prophets also wrote—Jesus of Nazareth, the son of Joseph."

⁴⁶ Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "**Come and see.**"

⁴⁷ When Jesus saw Nathanael coming toward him, he said of him, "Behold, an Israelite indeed, in whom there is no deceit." ⁴⁸ Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I **saw** you."

⁴⁹ Nathanael answered him, "**Rabbi**, you are the **Son of God**! You are the king of Israel!" ⁵⁰ Jesus answered him, "Do you believe because I [⁷]said to you, 'I saw you under the fig tree'? You will see greater things than these."

⁵¹ Then he said to him, “Truly, truly, I say to you, ^[8]before long you will see heaven opened and the angels of God ascending and **descending** on the Son of Man.”

Commentary

Seven titles of Jesus. As found in John 1:19-51.

1. The Lamb of God (vv. 29, 36)
2. . . . Son of God (vv. 34, 49)
3. Rabbi (“Teacher”) (vv. 38, 49)
4. **Messiah! (“Christ”) (v.41)**
5. Jesus of Nazareth (v.45)
6. . . . King of Israel (v.49)
7. Son of Man (v.51).

{1:51} “ascending and descending on.” This is an allusion to the mystic ladder that Jacob saw in a dream, and to the angels ascending and descending on it, Genesis 28:12.

EGW on Jacob’s ladder. At immense cost, he [*the Father*] opens a way of refuge for the sinner, providing that **through the work of the Holy Spirit** man shall be transformed into an obedient child of God, a loyal subject of his kingdom. He who receives Jesus Christ as his personal Savior, also is provided with heavenly protection and heavenly light; for the angels of God are sent to minister to those who shall be heirs of salvation. **The representation** given to Jacob **of a ladder** whose base rested upon earth, and whose top reached to the throne of God; whereon ascended and descended the angels of heaven, **is a representation of the plan of salvation.** Had the ladder failed to connect with earth by one inch, the connection between earth and heaven would have been broken, and man would have been hopelessly lost. But the ladder is planted firmly upon the earth, that heaven may connect with earth, and that the fallen sons of men be redeemed and rescued. **Christ is the ladder that Jacob saw,** whose base is upon the earth, and whose topmost round reaches the throne of God. **Down this ladder streams the glory of God,** and on it ascend and descend the angels of heaven **to communicate the light and the glory of God,** whose train fills the temple, to the lost children of earth. Through Christ heavenly intelligences may communicate with human agents. {[ST April 11, 1895, par. 3](#)}

Part II Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 2-4} Part II. Savior of the world

{2:1-12} A. Wedding in Cana: water into wine (Sign #1)

{2:13-25}. B. [Jesus cleanses the Temple](#)

{2:25-4:3}. X. [Born from above](#)

{2:25-3:11}. [a. *Born of water and spirit*]

{3:12-18}. [x. *Eternal life through the Son*]

{3:19-21}. [*The basis of the judgment*]

{3:22-4:3} [a'. *John's testimony about Jesus*]

{4:4-42} B'. [True worship](#)

{4:4-15} [a. *The Samaritan woman*]

{4:16-27} [x. *In spirit and truth*]

{4:28-42} [a'. *The Samaritan harvest*]

{4:43-54} A'. [Healing of the official's son \(Sign #2\)](#)

{2:1-12} A. Sign #1: Wedding in Cana: water into wine

2 On the **third day** there was a wedding in **Cana of Galilee**, and **Jesus' mother** was there. ² Jesus was also invited to the **wedding**, and so were **his disciples**.

³ When the **wine** ran out, Jesus' mother **said to him**, "They have **no wine**."

⁴ **Jesus** said to her, "**Woman**^a, what concern is that to you or to me? My hour has not yet come." ⁵ But his mother said to **the servants**, "Do whatever he tells you." ⁶ Now six stone water jars had been set there **for the Jewish rites of purification**, each holding ^btwenty to thirty gallons.

⁷ **Jesus said to the servants**, "**Fill** the jars with water." So they **filled** them up to the brim. ⁸ Then he said to them, "Now draw some out and **take it** to the master of the feast." So they **took it**,

⁹ and the **master** of the feast **tasted the water**, which had been turned into wine. He did not know where it had come from, but **the servants** who had **drawn the water** knew. Then **the master of the feast called the bridegroom aside**

¹⁰ and **said to him**, "Everyone serves the **good wine** first, and then

^a 2:4 Woman:—this is the literal translation which does not communicate the sense of the original text. It was not disrespectful to address one's mother as "woman"

^b 2:6 twenty to thirty gallons:—in Greek, two or three *metrētas*; a *metrētēs* was about 10 gallons or 35 liters

the **inferior wine** after the guests have drunk freely; but you have kept the **good wine** until now.”

¹¹ Jesus did this in **Cana of Galilee** as the beginning of his signs. He **revealed his glory**, and his disciples believed in him. ¹² After this he went down to Capernaum with **his mother**, his brothers, and **his disciples**, and they stayed there for a **few days**.

{2:13-25} B. Jesus cleanses the temple [\[e\]](#)

¹³ Now the **Passover** of the Jews was near, so Jesus went up to Jerusalem.

¹⁴ In the temple courts he found those who were **selling** oxen, sheep, and doves, and he also found the money changers sitting at their tables.

¹⁵ So he made a whip of cords and **drove them all out of the temple courts**, along with their sheep and oxen. He also poured out the coins of the money changers and overturned their tables.

¹⁶ Then he said to those who were **selling** doves, “Take these things away from here; do not make my Father’s house a house of trade.”

¹⁷ And **his disciples remembered** that it is written, “Zeal for your house will consume me.” [Ps. 69:9]

¹⁸ In response **the Jews said** to him, “What sign can you show us to prove your authority to do these things?”

¹⁹ Jesus answered them, “**Destroy this temple, and in three days I will raise it up.**”

²⁰ **The Jews said**, “It has taken forty-six years to build this temple, and will you raise it up in three days?” ²¹ But he was speaking about the temple of his body.

²² So when he was raised from the dead, **his disciples remembered** that he had said this, and they believed the Scripture and the word that Jesus had spoken.

²³ While Jesus was in Jerusalem during the feast of the **Passover**, many believed in his name because they saw the signs he was doing. ²⁴ But Jesus did not entrust himself to them, for he knew all men.

Commentary

{2:13-25} **Jesus cleanses the temple.** The account of the cleansing of the temple is found in all four gospels. Here, in John’s gospel, it is found at the beginning and, in the other three (synoptic) gospels, near the end (Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48). In John’s account, Jesus accuses the merchants of turning the temple into “a house of trade” (v.16) and in the synoptic gospels into

“a den of robbers.” John records three Passovers that occurred during the three years of Jesus’ ministry (2:13, 23; 6:4; and 11:55; 12:1; 13:1; 18:28, 39; 19:14).

EGW on {2:13-25}: In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that **every created being**, from the bright and holy seraph to man, **should be a temple for the indwelling of the Creator**. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But **by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple**. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. **They did not yield themselves as holy temples for the Divine Spirit**. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. “The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.” Malachi 3:1-3. {[DA 161.1](#)}

{2:25–4:3} C (X). Born from above [\[e\]](#)

{2:25–3:11} [a. *Born of water and spirit*]

²⁵ He did not need anyone to **testify** about man, for he himself knew what was in man.

3 Now there was a man of the Pharisees named **Nicodemus**, a ruler of the Jews. ² He came to Jesus by **night** and said to him, “Rabbi, we know that you are a **teacher** who has come from God, for no one can do these signs that you are doing unless God is with him.”

³ Jesus answered him, “Truly, truly, I say to you, unless one is **born^a from above**, he cannot see the kingdom of God.”

⁴ Nicodemus said to him, “How can a man be **born** when he is old? Can he enter the womb of his mother a second time and be **born**?”

^a 3:3 from above:—In the Greek, either “born *from above*” or “born *again*” is correct. The former is preferred because of the idea that this birth comes from the giving or the immersion (i.e. baptism) of the spirit which comes from above.

⁵ Jesus answered, “Truly, truly, I say to you, unless one is **born of water and spirit**^a, he cannot enter the kingdom of God.

⁶ That which is born of the flesh is flesh, and that which is **born** of the spirit [*of God*] is spirit.

⁷ Do not marvel that I said to you, ‘You must be **born from above**.’ ⁸ The wind blows where it wishes. You hear the sound of it, but you do not know where it is coming from or where it is going; so is everyone who is born of the spirit [*of God*].”

⁹ In response **Nicodemus** said to him, “How can these things be?” ¹⁰ Jesus answered him, “You are the **teacher** of Israel, and *yet you do not understand* these things?

¹¹ Truly, truly, I say to you, we speak of what we know, and we **testify** about what we have seen, but you do not receive our **testimony**.

{3:12-18} [b (x). *Eternal life through the Son*] [^d]

¹² If I have spoken to you about earthly things and you do **not believe**, how will you **believe** if I speak to you about heavenly things?

¹³ No one has ascended into heaven, except he who descended from heaven, the **Son of** [⁹]**Man** (^bwho is in heaven). ¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the **Son of Man** be lifted up,

¹⁵ **that whoever believes in him should** [¹⁰]**not perish but have eternal** [*aiōnios*] **life**.

¹⁶ “For God so loved the world, that he gave his ^conly begotten Son,

that whoever believes in him should not perish but have eternal [*aiōnios*] **life**.

¹⁷ For God did not send [¹¹]**his Son** into the world to condemn the world, but so that the world might be saved through him.

¹⁸ Whoever **believes** in him is not condemned, but whoever does **not believe** has been condemned already, because he has **not believed** in the name of the only begotten Son of God.

^a 3:5 water and spirit:—no article “the” before “spirit” in Greek. Suggestive of the two baptisms mentioned by John the Baptist (cf. Mt 3:11; Mk 1:8; Lk 3:16)—John baptized in water, while the coming Messiah would baptize in spirit.

^b 3:13 who is in heaven:—if this verse is quoting Jesus, then it reads as if Jesus is declaring himself to be both on earth *and* in heaven, all at the same time. However, if the apostle John is here narrating, then John is speaking of what has already transpired—that Jesus is already in heaven.

^c 3:16 only begotten [G3439, *monogenēs*]:—See “[Notes on John](#)” on John 1:18 for commentary on the term “only begotten”

{3:19-21} [*The basis of the judgment*] [↵]

¹⁹ And this is the [*basis of the*] judgment: that **light has come into the world**, and men loved darkness rather than light because their **deeds** were evil.

²⁰ For whoever does evil hates the light and **does not come to the light**, so that his **deeds** may not be exposed.

²¹ But whoever practices truth **comes to the light**, so that it may be clearly seen that his **deeds** have been done in God.”

{3:22-4:3} [a’. *John’s testimony about Jesus*]

²² After this Jesus went into the Judean countryside along with his disciples, and he spent some time there with them and **baptized**. ²³ Now John was also **baptizing** in Aenon near ^[12]Salem, because there was much water there, and **they came and were baptized**. ²⁴ (For John had not yet been thrown into prison.)

²⁵ Now a discussion arose between the disciples of John and ^[13]a Jew about **purification**.

²⁶ So John’s disciples came and said to him, “Rabbi, he who was with you beyond the Jordan, about whom you have **testified**, behold, he is **baptizing**, and **everyone is going to him**.”

²⁷ John replied, “A man cannot receive ^[14]anything unless it is **given to him from heaven**.

²⁸ You yourselves can ^[15]testify that I said, ‘I am not the Christ,’ but rather, ‘I have been sent ahead of him.’

²⁹ He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and listens for him, rejoices greatly at the bridegroom’s voice. So this joy of mine has been made full.

³⁰ He must increase, but I must decrease.”

³¹ He who comes **from above** is above all. He who is from the earth belongs to the earth and speaks about earthly things. But he who comes **from heaven** is above all.

³² He **testifies** to what he has seen and heard, yet no one receives his **testimony**. ³³ Whoever does receive his **testimony** has certified that God is true. ³⁴ For he whom God sent speaks the words of God, for God gives the spirit without measure.

³⁵ The Father loves the Son and has given all things ^ainto his hand. ³⁶ **Whoever believes in the Son has eternal** [*aiōnios*] **life**, but whoever

^a 3:35 into his hand:—Heb. idiom for “has placed all things under his authority”

rejects the Son will not see life; rather, the wrath of God remains upon him.

4 Now when ^[16]the Lord learned that the Pharisees heard he was making and **baptizing** more disciples than John ² (although it was not Jesus himself who **baptized** them, but his disciples), ³ he left Judea and went ^[17]away to Galilee.

{4:4-42} B'. True worship [e]

{4:4-15} [a. *The Samaritan woman*]

⁴ But he ^ahad to pass through Samaria. ⁵ So he **came** to a town of Samaria called Sychar, near the plot of land that **Jacob** had given to his **son** Joseph. ⁶ **Jacob's well** was there, so Jesus, **wearied** as he was from the journey, sat by the **well**. It was about the sixth hour [i.e. *about noon*]. ⁷ When a woman from Samaria came to **draw water**, Jesus said to her, "Give me a drink." ⁸ (For his disciples had gone into the city to buy food.)

⁹ So the Samaritan **woman said to him**, "**How** is it that you, being a Jew, ask for water to drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

¹⁰ Jesus answered her, "If you knew the **gift of God** and who is saying to you, 'Give me a drink,' you would have asked him, and he would have given you **living water**."

¹¹ The **woman said to him**, "Sir, you do not even have a bucket to draw with, and the well is deep. **Where** then **can you get** this living **water**?"

¹² Are you greater than our father **Jacob**, who gave us this **well** and drank from it himself, as did his **sons** and livestock?" ¹³ Jesus answered her, "Everyone who drinks this water will **thirst again**, ¹⁴ but whoever drinks the water I give him will **never ever** [*aiōn*] **thirst again**."

On the contrary, the water I give him will become in him a spring of water **welling up to eternal** [*aiōnios*] **life**."

¹⁵ The woman said to him, "**Sir**, give me this water, so that I may **not thirst or come here to draw water**."

{4:16-27} [b (x). *Worship the Father in spirit and truth*] [e]

¹⁶ Jesus said to her, "Go call your husband and **come back here**." ¹⁷ The woman answered, "**I have no husband**." Jesus said to her, "you have rightly said, '**I have no husband**,' ¹⁸ for you have had **five husbands**, and the man you now have is not **your husband**; what you have said is true."

^a 4:4 had to [G1163, *edei*; must]:—of divine necessity (cf. John 3:14, 30; 4:24; 9:4).

¹⁹ The woman said to him, “Sir, **I see that you are a prophet.**” ²⁰ Our fathers **worshiped** [*proskyneō*] on this mountain, but you say that Jerusalem is the place where men ought to **worship** [*proskyneō*].”

²¹ Jesus said to her, “Woman, believe me, an **hour is coming** when neither on this mountain nor in Jerusalem will you **worship** [*proskyneō*] **the Father.**

²² You worship [*proskyneō*] what you do not know; we worship [*proskyneō*] what we know, because salvation is from the Jews.

²³ But an **hour is coming**, and is now here, when the true worshipers [*proskyneō*] will **worship** [*proskyneō*] **the Father in spirit and truth,**

for the Father seeks such to **worship** [*proskyneō*] **him.**

²⁴ **God is spirit^a,**

and those who **worship** [*proskyneō*] **him**

^bmust **worship** [*proskyneō*] in **spirit and truth.**”

²⁵ The woman said to him, “I know that **Messiah is coming**” (who is called **Christ**).

“When he comes, he will explain everything to us.” ²⁶ Jesus said to her, “**I who speak to you am he.**” ²⁷ Just then his disciples **came back**, and they were amazed that he was speaking with a woman. However, **no one said**, “What do you seek?” or, “Why are you **speaking** with her?”

{4:28-42} [a'. *The Samaritan harvest*] [[↗](#)]

²⁸ Then the woman left her water jar, went into the town, and said to the men, ²⁹ “**Come see a man who told me everything I have ever done.** Could this be **the Christ**?” ³⁰ So they left the town and were **coming** to him.

³¹ In the meantime the disciples were urging him, “Rabbi, eat.” ³² But he said to them, “I have food to eat that you do not know about.” ³³ So the disciples said to one **another**, “Could someone have brought him something to eat?” ³⁴ Jesus said to them, “**My food** is to do the will of him who sent me and to complete his work.

³⁵ Do you not say, ‘There are still four months and then comes the **harvest**’? I tell you, lift up your eyes and see that the fields are already ^cripe for **harvest.**

^a 4:24 God is spirit:—discussed in detail in “[Notes on John](#)”.

^b 4:24 must [G1163, *dei*]:—of divine necessity (cf. John 3:14, 30; 4:4, 9:4).

^c 4:35 ripe:—lit. *white*

³⁶ He who reaps receives wages and gathers **fruit** for eternal [*aiōnios*] life, so that ^[18]both he who sows and he who reaps may rejoice together. ³⁷ For in this ^[19]the true saying is verified: ‘One sows and **another** reaps.’ ³⁸ I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.”

³⁹ Now many of the Samaritans from that town **believed** in Jesus because of the **woman’s testimony**: “He **told me everything I have ever done.**”

⁴⁰ So when the Samaritans **came to him**, they asked him to stay with them, and he stayed there for two days.

⁴¹ And many more **believed** because of his word. ⁴² So they said to the woman, “It is no longer because of **your report** that we **believe**, for we ourselves have heard, and we know that this is truly ^[20]**the Christ**, the Savior of the world.”

{4:43-54}^a A’. Healing of the official’s son (Sign #2) [[e](#)]

⁴³ After two days, he **departed** from there ^[21]and went to Galilee. ⁴⁴ (For Jesus himself had **testified** that a prophet has no honor in his own hometown.) ⁴⁵ When he **came to Galilee**, the Galileans received him because they had seen all that he had done in Jerusalem at the feast, for they also had gone to the feast. ⁴⁶ Once more Jesus went to **Cana of Galilee**, **where he had turned the water into wine.**

Now there was a certain royal official whose son was sick 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, for **his son was about to die.** ⁴⁸ Then Jesus said to him, “Unless you see **signs** and wonders, you will never **believe.**”

⁴⁹ The royal official said to him, “Sir, come down before my **child dies!**” ⁵⁰ Jesus said to him, “Go; **your son lives.**” And the man **believed** what Jesus said to him and went on his way. ⁵¹ As he was going back down to his house, his servants met him and told him, “Your **child lives!**”

⁵² So he asked them what **hour** he began to get better. They said to him, “Yesterday at the **seventh hour** the fever left him.” ⁵³ Then the father realized that this was the **hour** when Jesus had said to him, “**your son will live.**” So he **believed**, along with his entire household.

⁵⁴ This was **the second sign** that Jesus did after **coming from Judea to Galilee.**

^a 4:43-54:—cf. Mt 8:5-13; Lk 7:1-10

Part III Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)**{Chapters 5-10} Part III. Feast days****{Chapter 5} III-1. [Sabbath](#)****{5:1-18} A. Healing at the Pool of Bethesda (Sign #3)****{5:19-30} B. The Father and the Son****{5:31-47} A'. Witnesses to Jesus****{Chapter 6} III-2. [Passover](#)****{6:1-14} A. Feeding the 5,000 (Sign #4)****{6:15-24} B. Jesus Walks on Water (Sign #5)****{6:25-34} C. True Bread from Heaven****{6:35-48} X. **Bread of Life******{6:49-59} C'. Christ the Living Bread****{6:60-66} B'. Many Disciples Walk Away****{6:67-71} A'. Peter's Confession****{CH. 7-8} III-3. [Tabernacles](#)****{7:1-11} A. Jesus at the Feast of Tabernacles****{7:12-32} B. Jesus Teaches at the Feast****{7:33-39} C. The Promise of the Spirit****{7:40-53} X. Confusion about the Christ****{8:1-11} X'. Woman caught in adultery****{8:12-26} C'. I am the Light of the World****{8:27-43} B'. Abraham's seed****{8:44-59} A'. Children of the Devil****{CH. 9-10} III-4. [Hanukkah](#) [*Feast of Dedication*]****{9:1-41} A. Jesus heals a blind man (Sign #6)****{10:1-29} B. I am the Good Shepherd****{10:30-38} A'. I am the Son of God**

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 5} III-1. Feast days: Sabbath

{5:1-18}. A. Healing at the Pool of Bethesda (Sign #3)

{5:19-30} B. The Father and the Son

{5:31-47}. A'. Witnesses to Jesus

{5:1-18} A. Healing at the Pool of Bethesda (Sign #3)

5 After this there was a feast of the **Jews**, so Jesus went up to Jerusalem. ² Now in Jerusalem by the Sheep Gate there is a pool, called ^[22]Bethesda in Hebrew, which has five porticoes. ³ In these lay a ^[23]great multitude of those who were sick, blind, lame, and ^[24]paralyzed, who were waiting for the moving of the water. ⁴ ^[25]For at times an angel would go down into the pool and stir up the water. The first person who stepped in after the water was stirred up **was healed** of whatever disease he had.

⁵ One man was there who had been suffering in his disability for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had been in that condition for a long time already, he said to him, **“Do you want to be made well?”**

⁷ The disabled man answered him, **“Sir, I have no one** to put me into the pool when the water is stirred up, but while I am going, another goes down before me.”

⁸ Jesus said to him, **“Rise, pick up your mat, and walk.”**

⁹ Immediately the man **was made well**, so **he picked up his mat and began to walk**.

Now that day was a **Sabbath**. ¹⁰ So the **Jews** said to the man who had been healed, **“It is the Sabbath; it is not lawful for you to pick up your mat.”**

¹¹ He answered them, **“The man who made me well** said to me, **‘Pick up your mat and walk.’**” ¹² So they asked him, **“Who is the man who said to you, ‘Pick ^[26]up your mat and walk?’”**

¹³ But the man who had been healed **did not know who it was**, for Jesus had slipped away, since there was a crowd in that place.

¹⁴ After this Jesus found the man in the temple courts and said to him, **“Behold, you have become well; do not sin anymore, lest something worse happen to you.”**

¹⁵ Then the man went and told the **Jews** that it was Jesus **who had made him well**. ¹⁶ So the Jews began persecuting Jesus ^[27] and seeking to kill him, because he was doing these things on the **Sabbath**. ¹⁷ But Jesus responded to them, “My Father is still working even now, and I too am working.” ¹⁸ So the **Jews** were seeking all the more to kill him, because not only was he breaking the **Sabbath**, but also was calling God his own Father, making himself equal with God.

{5:19-30} B. The Father and the Son [\[e\]](#)

¹⁹ So Jesus responded to them, “Truly, truly, I say to you, **the Son can do nothing on his own**, but only what he sees the Father doing. For whatever the Father does, the Son also does in the same manner.

²⁰ For the Father loves the Son and shows him all that he himself does. And he will show him greater works than these, so that you will **marvel**.

²¹ **For just as the Father** raises the dead and gives *them* life, **so also** the Son gives life to whomever he wishes. ²² The Father judges no one, but has **given** all **judgment** to the Son, ²³ so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.

²⁴ Truly, truly, I say to you, whoever **hears my word** and believes him who sent me has eternal [*aiōnios*] life. He does not come into judgment, but has passed from death to life.

²⁵ “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will **hear the voice of the Son of God**, and those who **hear** it will live.

²⁶ **For as the Father** has life in himself, **so** he has granted the Son to have life in himself. ²⁷ And he has **given** the Son authority to execute **judgment**, because he is the Son of Man.

²⁸ Do not **marvel** at this, because an hour is coming in which all who are in the tombs will hear his voice ²⁹ and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

³⁰ **“I can do nothing on my own.** As I hear, I judge, and my judgment is just, because I seek not my own will, but the will of ^[28]the Father who sent me.

{5:31-47} A'. Witnesses to Jesus [\[↗\]](#)

³¹ “If I testify about myself, my **testimony** is not valid. ³² There is another who **testifies** about me, and I know that the **testimony** he gives about me is true. ³³ ^aYou [*on your part*] have sent [*an inquiry*] to John, and he has **testified** to the truth.

³⁴ Now **I** [*on my part*] **do not receive testimony from man**, but I say these things so **that you may be saved**.

³⁵ John was **a burning and shining lamp**, and you were willing to rejoice for an hour in his light.

³⁶ But **I** ^[29]**have a testimony greater than John’s**. For the works that the Father has given me to accomplish, the very works that I am doing, testify that the Father has sent me.

³⁷ And **the Father who sent me has himself testified about me**. You have neither heard his voice at any time nor seen his form. ³⁸ And you do not have his word abiding in you, for you do not believe him whom he sent.

³⁹ **You search the Scriptures** because you think that in them you have eternal [*aiōnios*] life, and it is these that testify about me,

⁴⁰ yet you are not willing to come to me so **that you may have life**.

⁴¹ **I do not receive glory from men**.

⁴² But I know that you do not have the love of God within you. ⁴³ I have come in the name of my Father, and yet you do not receive me. **If another comes in his own name, you will receive him**. ⁴⁴ How can you believe when you receive glory from ^[30]one another and do not seek the glory that is from the only God? ⁴⁵ Do not think that I will accuse you before the Father. The one who accuses you is Moses, in whom you have set your hope. ⁴⁶ **If you believed Moses, you would believe me, for he wrote about me**. ⁴⁷ But if you do not believe his writings, how will you believe my words?”

^a 5:33 The pronoun “You” in v.33 is emphatically opposed to “Now I” in v.34. That is, the Jews sought human witnesses (which John the Baptist proved to be), while Jesus claimed to have a better, divine witness in the Father, v.36.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 6} III-2. Feast days: Passover

{6:1-14}. A. Feeding the 5,000 (Sign #4)

{6:15-24} B. Jesus Walks on Water (Sign #5)

{6:25-34} C. True Bread from Heaven

{6:35-48} X. **Bread of Life**

{6:49-59} C'. Christ the Living Bread

{6:60-66} B'. Many Disciples Walk Away

{6:67-71} A'. Peter's Confession

{6:1-14}^a A. Sign #4: Feeding the 5,000

6 After this Jesus went away to the other side of the Sea of Galilee (that is, the Sea of Tiberias). ² A large crowd was following him because **they saw the miraculous signs he was performing** on the sick.

³ So Jesus went up on the mountain and sat there with his disciples.

⁴ (Now the Jewish feast of the Passover was near.) ⁵ When Jesus lifted up his eyes and saw that a large crowd was coming to him, he said to Philip, **“Where are we to buy bread, that these may eat?”**

⁶ (He said this to test him, for he himself knew what he was going to do.) ⁷ Philip answered him, “Two hundred denarii worth of bread would not be enough **for each** ^[31] **of them to receive just a little.**”

⁸ Then one of his disciples, Andrew, the brother of Simon Peter, said to him, ⁹ “There is a **little** boy here who has five barley **loaves** and two **fish**, but what are they for so many?”

¹⁰ Jesus said, “Have the men sit down.” (Now there was a lot of grass in that place.) So the men sat down, about five thousand in number.

¹¹ Then Jesus took the **loaves**, and after giving thanks, he distributed them ^[32] to the disciples, and the disciples distributed them to those who were seated. He did the same with the **fish**, and they ate as much as they wanted.

¹² When **they were full**, Jesus said to his disciples, “Gather together the pieces that are left over so that nothing is wasted.” ¹³ So they gathered them together and filled twelve baskets with the broken pieces from the five barley loaves that were **left over by those who had eaten.**

^a 6:1-14: — cf. Mt 14:13-21; Mk 6:32-44; Lk 9:10-17

¹⁴ Then those men, when they **saw the** ^[33]**sign that Jesus had done**, they said, “This is truly the Prophet who is to come into the world.”

{6:15-24}^a B. Sign #5: Jesus Walks on Water [\[e\]](#)

¹⁵ So Jesus, knowing that they were about to come and take him by force to make him king, ^[34]withdrew to the mountain **by himself**. ¹⁶ When **evening** came, his **disciples** went down to **the sea**, ¹⁷ and after getting into **the boat**, they started going across the sea to **Capernaum**.

Darkness had already set in, but **Jesus had not come to them**. ¹⁸ Then the sea became rough because a strong wind was blowing. ¹⁹ When they had rowed about 25 or 30 ^bstadia, they saw Jesus approaching the boat, walking on the sea,

and they were **afraid**. ²⁰ But he said to them, “It is I; do not be **afraid**.”

²¹ Then they were **willing to receive him** into the boat, and immediately the boat reached the land where they were heading.

²² On **the next day** the crowd that had stayed on the other side of **the sea** realized that there had been no other boat there except ^[35]the one Jesus’ **disciples** had gotten into, and that Jesus himself had not gotten into the boat with his disciples, but that his disciples **had gone away alone**.

²³ Then other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. ²⁴ So when the crowd saw that **neither Jesus nor his disciples were there**, they themselves got into the boats and went to **Capernaum**, seeking Jesus.

{6:25-34} C. True Bread from Heaven

²⁵ When they found him on the other side of the sea, they said to him, “Rabbi, when did you get here?” ²⁶ Jesus answered them, “**Truly, truly, I say to you**, you are seeking me not because you saw signs, but because you **ate the loaves** and were filled. ²⁷ Do not work for food that perishes, but for **food that endures to eternal** [*aiōnios*] **life**, which the Son of Man will give you. For on him God the Father has set his seal.”

²⁸ Then they said to him, “What must we do to **do the works of God?**”

²⁹ Jesus answered them, “This is the **work of God**: that you believe in the one he has sent.”

^a 6:15-24: —cf. Mt 14:22-36; Mk 6:45-56

^b 6:19 stadia: —the exact length of one stadium (*stadiōn*) is uncertain (see commentary on Rev. 14:20). In the case of 25-30 stadia, this is roughly equivalent to three or four miles, or at about the middle of the lake. The Sea of Galilee at its widest is 7 by 12 miles (11.6 km by 20 km).

³⁰ So they said to him, “What sign then are you going to perform so that we may see it and believe you? **What will you do?**”

³¹ Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them **bread from heaven to eat.**’ ” ³² Jesus said to them, “**Truly, truly, I say to you,** it was not Moses who gave you the bread from heaven, but my Father gives you the **true bread from heaven.**” ³³ For the bread of God is that which comes down from heaven and gives life to the world.” ³⁴ So they said to him, “Sir, give us this bread always.”

{6:35-48} D (X). Bread of Life [\[e\]](#)

³⁵ Jesus said to them, “**I am the bread of life;** he who comes to me will never hunger, and he who **believes in me** will never thirst.

³⁶ But as I told you, you have **seen** me and still you do not believe.

³⁷ Everyone the Father gives me will come to me, and I will never cast out anyone who comes to me.

³⁸ For I have come down from heaven not to do my own will, but the will of him who **sent me.** ³⁹ And this is the will of ^[36]the Father who **sent me**, that I should lose none of those he has given me, but should **raise them up on the last day.** ⁴⁰ And this is the will of ^[37]him who **sent me**, that everyone who looks to the Son and believes in him should have eternal [*aiōnios*] life, and I will **raise him up on the last day.**”

⁴¹ Then the Jews began to **grumble** about him, because he said, “I am the bread that came down from heaven.”

⁴² They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How ^[38]then can he say, ‘I have come down from heaven’?”

⁴³ Jesus answered them, “Do not **grumble** among yourselves.

⁴⁴ No one can come to me unless the Father who **sent me** draws him, and I will **raise him up on the last day.**

⁴⁵ It is written in the Prophets, ‘They will all be taught by God.’ [ISAIAH 54:13] Everyone ^[39]therefore who has heard and learned from the Father comes to me— ⁴⁶ not that anyone has **seen** the Father, except he who is from God; he has **seen** the Father.

⁴⁷ Truly, truly, I say to you, whoever **believes** ^[40]**in me** has eternal [*aiōnios*] life. ⁴⁸ **I am the bread of life.**

{6:49-59} C'. Christ the Living Bread [\[d\]](#)

⁴⁹ Your fathers ate the manna in the wilderness, and **died**. ⁵⁰ This is the bread that **comes down from heaven**, so that anyone may eat of it and **not die**. ⁵¹ I am the **living bread that has come down from heaven**. If anyone eats of this bread, he will **live forever** [*aiōn*]. And the **bread** that I will give for the life of the world is my flesh.”

⁵² Then the Jews began to quarrel with one another, saying, “How can this man give us **his flesh** to eat?”

⁵³ So Jesus said to them, “Truly, truly, I say to you, if you do not eat the **flesh** of the Son of Man and drink his blood, you have no life in yourselves.

⁵⁴ Whoever eats **my flesh** and drinks my blood has eternal [*aiōnios*] life, and I will raise him up on the last day. ⁵⁵ For **my flesh** is true food, and my blood is true drink. ⁵⁶ Whoever eats **my flesh** and drinks my blood abides in me, and I in him.

⁵⁷ Just as the **living** Father sent me, and I **live** because of the Father, so whoever feeds on me will also **live** because of me. ⁵⁸ This is **the bread that came down from heaven**, not as ^[41]your fathers ate ^[42]the manna, and **died**. Whoever eats this bread will **live forever** [*aiōn*].” ⁵⁹ He said these things in a synagogue while teaching in Capernaum.

{6:60-66} B'. Many Disciples Walk Away

⁶⁰ After hearing this, **many of his disciples** said, “This is a hard saying; who can accept it?”

⁶¹ But Jesus, **aware** that his disciples were grumbling about this, said to them, “Does this offend you? ⁶² Then what if you see the Son of Man ascending to where he was before?”

⁶³ It is ^athe **spirit** that gives **life**; the flesh is of no benefit. The words that I ^[43]speak to you are **spirit** and **life**.

⁶⁴ But there are some among you who do not believe.” (For **Jesus knew** from the beginning who they were who did not believe, and who it was that would betray him.)

⁶⁵ Then he said, “That is why I told you that no one can come to me unless it has been granted to him by ^[44]my Father.” ⁶⁶ At that point **many of his disciples** went back and no longer walked with him.

^a 6:63 the spirit:—this is in reference to the words of Jesus, “The words that I speak to you are spirit and life.”

{6:67-71}^a A'. Peter's Confession [\[e\]](#)

⁶⁷ So Jesus said to **the twelve**, “Do you also want to go away?” ⁶⁸ **Simon Peter** answered him, “Lord, to whom would we go?

You have the words of eternal [*aiōnios*] life. ⁶⁹ And we have come to believe and to know that you are the ^[45]Christ, the Son of ^[46]the living God.”

⁷⁰ Jesus answered them, “Did I not choose you, **the twelve**? And yet one of you is a devil.” ⁷¹ (Now he was speaking about ^[47]Judas Iscariot, the son of Simon, ^[48]who was one of **the twelve** and would later betray him.)

^a 6:67-71:—cf. Mt 16:13-20; Mk 8:27-30; Lk 9:18-21

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 7-8} **III-3. Feast days: Tabernacles**

{7:1-11}	A. Jesus at the Feast of Tabernacles
{7:12-32}.....	B. Jesus Teaches at the Feast
{7:33-39}.....	C. The Promise of the Spirit
{7:40-53}.....	X. Confusion about the Christ
{8:1-11}.....	X'. Woman caught in adultery
{8:12-26}.....	C'. I am the Light of the World
{8:27-43}.....	B'. Abraham's seed
{8:44-59}	A'. Children of the Devil

{7:1-11} A. Jesus at the Feast of Tabernacles

7 After this Jesus went from place to place in Galilee, for he did not want to travel in Judea because the **Jews were seeking** to kill him. ² Now the Jewish **Feast** of Tabernacles was near.

³ So Jesus' **brothers** said to him, "Leave here and go to Judea so that your disciples may see the works you are doing. ⁴ For no one does anything in **secret** while seeking to be known **publicly**. If you are going to do these things, show yourself to the world." ⁵ (For not even his brothers believed in him.)

⁶ So Jesus said to them, "**My time has not yet come**, but your time is always at hand.

⁷ The world cannot hate you, but it does hate me because I testify that its works are evil.

⁸ You go up to ^[49]this feast; I am **not** ^[50]**yet going up** to this feast, for **my time has not yet been fulfilled**." ⁹ After saying this ^[51]to them, he remained in Galilee.

¹⁰ However, after his **brothers** had gone up to the feast, Jesus also went up, not **openly** but in **secret**.

¹¹ Now the **Jews were looking** for him at the **feast**, saying, "Where is he?"

{7:12-32} B. Jesus Teaches at the Feast of Tabernacles [\[e\]](#)

¹² And there was much **murmuring** about him among **the crowds**. Some were saying, "He is a good man." Others were saying, "No, he is deceiving **the crowd**."

¹³ **No one, however, was speaking openly about him** for fear of the Jews.

¹⁴ Midway through the feast, **Jesus went up to the temple courts** and began to **teach**. ¹⁵ The Jews were amazed, saying, “How does this man have such learning, since he has never had formal instruction?” ¹⁶ Jesus answered them, “My teaching is not my own; it comes from him who **sent me**. ¹⁷ If anyone wants to do his will, he will know whether my teaching comes from God or whether I am speaking on my own authority. ¹⁸ He who speaks on his own authority seeks his own glory, but he who seeks the glory of the one who **sent him** is true, and there is no unrighteousness in him.

¹⁹ Did not Moses give you the law? Yet none of you keeps the law. Why are you seeking to **kill me**?” ²⁰ The crowd answered, “you have a demon! Who is seeking to **kill you**?”

²¹ Jesus answered them, “I did one work, and you are all amazed. ²² **Moses** gave you circumcision (not that it came from **Moses**, but from the fathers), and that is why you circumcise a man on the **Sabbath**. ²³ If a man receives circumcision on the **Sabbath** so that the law of **Moses** will not be broken, why are you angry with me because I made a man entirely well on the **Sabbath**? ²⁴ Do not judge according to appearance, but judge with right judgment.”

²⁵ Now some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to **kill**? ²⁶ And behold, he is speaking openly, and they are saying nothing to him. Could it be that the rulers indeed know that this is ^[52]truly the Christ? ²⁷ Yet we know where this man is from, but when the Christ comes, no one will know where he is from.”

²⁸ Then Jesus cried out as he **taught in the temple courts**, “You know me and you know where I am from. Yet I have not come on my own authority, but he who **sent me** is true. You do not know him, ²⁹ but I know him, because I have come from him, and he **sent me**.”

³⁰ So they were seeking to arrest him, **but no one laid a hand on him**, because his hour had not yet come. ³¹ Still, many from among the crowd believed in him and said, “When the Christ comes, will he do more signs than this man has done?”

³² The Pharisees heard the **crowd murmuring** these things about him, so the Pharisees and the chief priests sent officers to arrest him.

{7:33-39} C. The Promise of the Spirit [\[e\]](#)

³³ Then Jesus said, “I am with you for a little while longer, and then **I am going to him who sent me.**

³⁴ **You will seek me, but you will not find me; and where I am, you cannot come.”**

³⁵ Then the Jews said to one another, “Where is this man about to go that we will not find him? Is he about to go to the Jews who are scattered among the Greeks and teach the Greeks?

³⁶ What does he mean by saying, ‘**You will seek me, but you will not find me; and where I am, you cannot come**’?”

³⁷ On the last day, ^athe great day of the feast, Jesus stood up and cried out, “If anyone is thirsty, let him come to me and drink. ³⁸ Whoever believes in me, just as the Scripture has said, ‘From his innermost being will flow rivers of living water.’ ” ³⁹ (He said this about the spirit, which those who believed in him were going to receive, **for as yet there was no** ^[53]**holy spirit given**, because Jesus had not yet been glorified.)

{7:40-53} D (X). Confusion about the Christ

⁴⁰ When they heard ^[54]this, ^[55]many from among the crowd were saying, “Surely this man is the Prophet.” ⁴¹ Others were saying, “He is the Christ.” But ^[56]others were saying, “Will the Christ come **from Galilee**? ⁴² Does not the Scripture say that the Christ will come from David’s seed and from Bethlehem, the town where David lived?”

⁴³ So a division arose among the **crowd** because of Jesus. ⁴⁴ Some of them wanted to arrest him, but no one laid a hand on him.

⁴⁵ Then the officers came to the chief priests and **Pharisees**, who said to them, “Why did you not bring him in?”

⁴⁶ The officers answered, “Never has anyone spoken like this ^[57]man.”

⁴⁷ The **Pharisees** answered them, “Have you also been deceived? ⁴⁸ None of the rulers or the **Pharisees** have believed in him, have they?

⁴⁹ But this **crowd** that does not know the law is accursed.”

^a 7:37 the great day: —the 8th day of the Feast of Tabernacles, Tishri 22. A special Sabbath like the first Sabbath of the feast (Lev. 23:36). In Hebrew, *Shemini Atzeret*, (“Eighth Day of the Solemn Assembly”).

⁵⁰ Then Nicodemus, who had come to ^[58]Jesus ^[59]by night and who was one of the rulers, said, ⁵¹ “Does our law judge a man before it first hears him and finds out what he is doing?” ⁵² They answered him, “Are you also **from Galilee**? Search and see that no prophet ^[60]has ever arisen **from Galilee**.” ⁵³ ^[61]And each went to his own house.

{8:1-11} D' (X'). Woman caught in adultery [\[e\]](#)

8 But Jesus went to the Mount of Olives. ² ^[62]Early in the morning he again went to the temple courts. All the people ^[63]came, and he sat down and taught them. ³ Then **the scribes and the Pharisees** brought ^[64]him **a woman who had been caught in adultery**.

Making her **stand before them all**, ⁴ they said to Jesus, ^[65]testing him, “Teacher, ^[66]this woman was caught in the very act of committing adultery. ⁵ In ^[67]the law, Moses commanded us ^[68]that such women should be stoned; what then do you ^[69]say?”

⁶ (They said this to test him, so that they might have ^[70]something to **accuse** him of.)

But Jesus **stooped down and wrote** with his finger on the ^[71]**ground**, taking no notice.

⁷ When they continued asking him, he ^[72]stood up and said to them, “Let him among you who is without sin ^[73]throw the first stone at her.”

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

⁹ When they heard this, they ^[74]were **convicted** by their own consciences and began to go away one by one, starting with the older ^[75]men.

So Jesus was left ^[76]alone, with the woman **standing before him**.

¹⁰ Then Jesus stood up and ^[77]saw no one but the woman. So he ^[78]said to her, “Where are ^[79]**your accusers**? Has no one **condemned you**?” ¹¹ She said, “No one, Lord.” Jesus ^[80]said, “Neither do I **condemn you**; ^[81]go and sin no more.”

{8:12-26} C'. I am the Light of the World [\[e\]](#)

¹² Then Jesus spoke to them again, saying, “**I am the light of the world.** Whoever follows me will never walk in darkness, but will have the light of life.”

¹³ So the Pharisees said to him, “You are testifying about yourself, so your testimony is **not true**.” ¹⁴ Jesus answered them, “Even if I testify about myself, my testimony **is true**, for 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** according to the flesh, but I **judge** no one. ¹⁶ Yet even if I do **judge**, my **judgment** is **true**; for I am not alone, but I am with the Father who sent me. ¹⁷ In your own law it is written that the testimony of two men is **true**. [DEUT. 17:6; 19:15] ¹⁸ I testify about myself, and the Father who sent me also testifies about me.”

¹⁹ Then they said to him, “Where is your father?” Jesus answered, “You **neither know me** nor my Father. If you **knew me**, you would know my Father as well.” ²⁰ (Jesus spoke these words in the treasury as he taught in the temple courts. But no one arrested him, because his hour had not yet come.)

²¹ Then Jesus said to them again, “I am going away, and you will seek me, but you will **die in your sin**. Where I am going, you cannot come.” ²² So the Jews said, “Is he going to kill himself? Is that what he means by saying, ‘Where I am going, you cannot come’?”

²³ He said to them, “You are from below; I am from above. You are of this world; I am not of this world.

²⁴ Therefore I said to you that you will **die in your sins**. For if you do not believe that **I am he**, you will **die in your sins**.”

²⁵ They said to him, “**Who are you?**” Jesus said to them, “Exactly what I have been saying to you from the beginning.

²⁶ I have many things to say and to **judge** about you, but he who sent me is **true**,

and I say to the **world** only that which I have heard from him.”

{8:27-43} B'. Abraham's seed [\[e\]](#)

²⁷ (They **did not know** that he was speaking to them about the Father.) ²⁸

So Jesus said ^[82]to them, "When you have lifted up the Son of Man, then you will know that **I am he**, and that I do nothing **on my own authority**,

but I **speak** these things just as ^[83]my Father **taught me**. ²⁹ He who sent me is with me. ^[84]The Father has not left me alone, for I always do what pleases him."

³⁰ As he was saying these things, many believed in him. ³¹ Then Jesus said to the Jews who had believed in him, "If you abide in **my word**, you are truly my disciples,

³² and you will know the truth, and the truth will **set you free**." ³³ They answered him, "We are **Abraham's seed**, and we have never been enslaved to anyone. How can you say, 'You will be **set free**'?"

³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave of sin. ³⁵ The slave does not abide in the house forever [*aiōn*]; the son abides forever [*aiōn*].

³⁶ So if the son **sets you free**, you will be **free** indeed. ³⁷ I know that you are **Abraham's seed**,

but you are seeking to kill me because your hearts have no room for **my word**.

³⁸ I **speak** of what I have seen with ^[85]my Father; and you also ^[86]are doing the things you have ^[87]seen with your father." ³⁹ They answered him, "Our father is Abraham." Jesus said to them, "If you ^[88]were children of Abraham, you would be **doing the works** of Abraham. ⁴⁰ Instead you are trying to kill me—and all because I told you the truth **I heard from God**. Abraham did not do such a thing.

⁴¹ You are **doing the works** of your father."

They said to him, "We were not born of porneia. We have one Father—God." ⁴² Jesus said to them, "If God were your Father, you would love me, for I **came forth from God** and here I am. I did not come of **my own initiative**, but he sent me. ⁴³ Why do you **not understand** what I am saying? It is because you cannot bear to accept my word.

{8:44-59} A'. Children of the Devil [\[e\]](#)

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 speaks **lies**, he speaks from his own character, because he is a liar and the father of **lies**.

⁴⁵ But because I speak the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I am telling the truth, why do you not believe me? ⁴⁷ Whoever belongs to **God** hears the words of **God**. The reason you do not hear them is because you do not belong to **God**."

⁴⁸ The Jews answered him, "Do we not rightly say that you are a Samaritan and have a **demon**?" ⁴⁹ Jesus answered, "I do not have a **demon**, but I honor my Father, and you dishonor me. ⁵⁰ I do not seek my own glory; there is one who seeks it, and he is the judge.

⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never ever *[aiōn]* see death."

⁵² The Jews said to him, "Now we know that you have a **demon**. Abraham died, and so did the prophets, yet you say, 'If anyone keeps my word, he will never ever *[aiōn]* taste death.' ⁵³ Are you greater than our father Abraham, who died? The prophets also died. Who do you make yourself out to be?"

⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you ^[89]say, 'He is our **God**.'

⁵⁵ You do not know him, but I know him. If I were to say that I do not know him, I would be a **liar** like you. But I do know him, and I keep his word.

⁵⁶ **Your father** Abraham was glad that he would see my day. He saw it and rejoiced." ⁵⁷ Then the Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am *the one*." ⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out from the temple grounds. ^[90]And passing through the crowd, he walked away.

Commentary

{8:42} “I came forth from God [*ek tou theou exēlthon*].” The term *exēlthon ek*, here, emphasizes the idea of essential, community of being: “I came forth out of”. The term *exēlthon para* (John 16:27; John 17:8), is “I came from [*beside*] God,” implying personal fellowship with God. The term *exēlthen* in John 13:3; John 16:30, emphasizes the idea of separation; a going from God and returning to him (“he had come from God and was going to God”).

{8:56} “father Abraham.” In the dialogue between Jesus and the Jews, the person of Abraham was brought up. In v.33 it reads, “We are Abraham’s seed, and we have never been enslaved to anyone”. Later, in v.39, they state, “Our father is Abraham”. The Jews were obviously proud that they were sons of Abraham and inheritors of the promises made to him. But Jesus directs their thoughts to the fact that Abraham had his sights set on the promises to come. As Paul tells us in Galatians,

Galatians 3:8: Now the Scripture, foreseeing that God would justify the Gentiles by faith, **preached the gospel beforehand to Abraham**, saying, “All the nations will be blessed in you.”

Jesus then tells them that Abraham saw Jesus’ day and was glad. It reads in v.56, “Your father Abraham was glad that he would see my day. He saw it and rejoiced.” But the Jews retorted (v.57), “You are not yet fifty years old, and you have seen Abraham?” Obviously, the Jews were twisting Jesus’ words, because Jesus had *not* said that he saw Abraham’s day (looking backward), but that Abraham saw *his* day (looking forward). Nevertheless, what they understood from Jesus was that he was making himself greater than Abraham. But, in their own eyes, no one could be greater than Abraham.

So they picked up stones (v.59). And, if Jesus was greater than Abraham, then it meant that Jesus was greater than the Jewish leaders he was speaking to. This is what Jesus affirmed in v.58 (see below). This declaration, in and of itself, the Jewish leaders could not handle. It was a matter of religious and political survival on their part, to have someone like Jesus usurp their influence and power. This was enough to have them take up stones to kill him.

{8:58} “I am the one.” The term “I am” (Greek, *egō eime*) is a common term of self-identity used by Jesus and others throughout the gospels. It is in fact used repeatedly by the blind man whom Jesus healed only a few verses later in John 9:8-9. That commentators have taken it to mean that Jesus was here declaring or testifying about his divinity is problematic from both (a) the context in which this term is used in this passage, and (b) how it is used throughout the gospels. All this is discussed in detail in “[Notes on John](#)” on this verse.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 9-10} **III-4. Feast days: Hanukkah** [*Feast of Dedication*]

{9:1-41}. A. Jesus heals a blind man (Sign #6)

{10:1-29} B. I am the Good Shepherd

{10:30-38} A'. I am the Son of God

{9:1-41} A. Sign #6: Jesus heals a man born blind

9

[a. *About blindness*]

As Jesus passed by, he saw a man who had been blind from birth. ² His disciples asked him, “Rabbi, who **sinned**, this man or his parents, that he should be born blind?” ³ Jesus answered, “Neither this man nor his parents **sinned**, but it happened so that the works of God might be made-visible in him. ⁴ [⁹¹]I must do the works of him who sent me while it is day; night is coming, when no one can work. ⁵ As long as I am in the **world**, I am the light of the **world**.”

[b. *Jesus and the man*]

⁶ After saying this, he spit on the ground and made mud with the saliva. Then he [⁹²]rubbed the mud on the blind man’s eyes ⁷ and said to him, “Go wash in the pool of Siloam” (which means “Sent”). So he went and washed, **and came back seeing**.

[c. *Just the facts*]

⁸ Then his neighbors and those who had previously seen that he was [⁹³]blind were saying, “Is this not the man who used to sit and beg?” ⁹ Others were saying, “It is he.” [⁹⁴]Still others were saying, “He is like him.” But he kept saying, “I am *he*.” ¹⁰ So they said to him, “[⁹⁵]How were your eyes opened?” ¹¹ He answered, “[⁹⁶]A man named Jesus made mud, rubbed it on my eyes, and said to me, ‘Go to [⁹⁷]the pool of Siloam and wash.’ So I went and washed, and received my sight.”

[d. *I do not know*]

¹² They said to him, “Where is this man?” He said, “**I do not know**.” ¹³ So they brought the man who was once blind to the Pharisees. ¹⁴ (Now it was a Sabbath [⁹⁸]when Jesus made the mud and **opened the man’s eyes**.) ¹⁵ The Pharisees again asked him how he had received his sight, and he said to them, “He put mud on my eyes, and I washed, and now I **see**.”

[e. *Pharisees’ opinion divided over Jesus*]

¹⁶ Then some of the Pharisees were saying, “This man is not from **God**, for he does not keep the Sabbath.”

But others were saying, “How can a **sinful** man do such signs?” And a division arose among them.

[x. *Testimony of the man*]

¹⁷ So they said to the blind man again, “**What do you say about him**, since he **opened your eyes**?” The man said, “**He is a prophet.**” ¹⁸ Now the Jews did not believe that the man had been blind and had received his sight until they called in **his parents.** ¹⁹ They **asked them**, “Is this your son, who you say was born blind? How then does he now see?”

[x'. *Testimony of the man's parents*]

²⁰ **His parents** answered ^[99]them, “We know that this is our son and that he was born blind. ²¹ But how he can now see or who **opened his eyes**, **we do not know.** ^[100]He is of age; **ask him.** He will speak for himself.” ²² (His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone **should confess that Jesus was the Christ**, he would be put out of the synagogue. ²³ That is why his parents said, “He is of age; ask him.”)

[e'. *Pharisees convinced Jesus is a sinner*]

²⁴ So for a second time they called in the man who had been blind and said to him, “Give glory to **God!** We know that this man is a **sinner.**”

[d. *We do not know*]

²⁵ He answered, “Whether he is a sinner or not, **I do not know**; one thing I know, that though I was blind, **now I see.**” ²⁶ ^[101]Again they said to him, “What did he do to you? **How did he open your eyes?**” ²⁷ He answered them, “I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become his disciples?” ²⁸ Then they reviled him and said, “You are a disciple of that man, but we are disciples of Moses. ²⁹ We know that God has spoken to Moses, but as for this man, **we do not know where he is from.**”

[c'. *Just the facts*]

³⁰ The man answered them, “Why, this is an amazing thing, that you do not know where he is from, and yet he opened my eyes!

³¹ We know that God does not listen to sinners, but he does

listen to anyone who is devout and does his will. ³² Since the world-began [*aiōn*] it has never been heard of **anyone opening the eyes of a man born blind**. ³³ **If this man were not from God, he could do nothing.** ³⁴ They answered him, “You were born entirely in sin, and yet you are trying to teach us?” And they threw him out.

[b'. *Jesus and the man*]

³⁵ Jesus heard that they had thrown him out, so he found the man and said ^[102]to him, “Do you believe in the Son of ^[103]God?” ³⁶ He answered, “Who is he, Lord, that I may believe in him?” ³⁷ Jesus said to him, “You have **seen** him, and the one speaking with you is he.” ³⁸ The man said, “**I believe, Lord.**” And he worshiped [*proskyneō*] him.

[a'. *About blindness*]

³⁹ Then Jesus said, “For judgment I have come into this **world**, so that those who do not see may see, and those who see may become **blind**.” ⁴⁰ Some of the Pharisees who were with him heard this and said to him, “Are we also **blind**?” ⁴¹ Jesus said to them, “If you were **blind**, you would have **no sin**; but now ^[104]you say, ‘We see.’ Therefore your **sin** remains.

[10:1-29] B (X). I am the Good Shepherd [\[d\]](#)

[a. *The sheep hear his voice*]

10 “Truly, truly, I say to you, he who does not enter the sheepfold by the gate but climbs in by another way is a thief and a robber. ² But he who enters by the gate is the shepherd of the sheep. ³ The gate-keeper opens the gate for him, and **the sheep hear his voice**. He calls his own sheep by name and leads them out. ⁴ When he ^[105]has brought out ^[106]his own sheep, he goes ahead of them, and **the sheep follow** him because they recognize his **voice**. ⁵ They will certainly not follow a stranger, but will flee from him because they do not recognize the **voice** of strangers.”

[b. *Did not understand*]

⁶ Jesus told them this proverb, but **they did not understand** what he was saying to them.

[c. *I am the door*]

⁷ So Jesus said ^[107]to them again, “Truly, truly, I say to you, I am the door for the sheep. ⁸ All who came ^[108]before are thieves and robbers, but the sheep did not listen to them. ⁹ **I am the door**; if anyone enters through me, he will be **saved** and will come in and go out and find pasture. ¹⁰ The thief comes only to steal, kill, and destroy. I have come that they may have **life**, and have it abundantly.

[x. *I am the good shepherd*]

¹¹ **I am the good shepherd**; the good shepherd lays down his life for the sheep. ¹² But the **hired hand** is not the shepherd and does not own the sheep. So when he sees **the wolf** coming, he leaves the sheep and flees, and **the wolf** snatches the sheep and scatters them. ¹³ ^[109] The hired hand flees, for he is a **hired hand** and does not care for the sheep. ¹⁴ **I am the good shepherd**. I know my sheep and my sheep know me,

[c'. *I lay down my life*]

¹⁵ even as the Father knows me, and I know the Father. I **lay down my life** for the sheep. ¹⁶ I have other sheep that are not of this fold. I must bring them also, and they will hear my voice. And ^[110] there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because **I lay down my life** that I may take it up again. ¹⁸ No one takes it from me, but I **lay it down** of my own accord. I have the right to **lay it down**, and I have the right to take it up again. I received this commandment from my Father."

[b'. *Do not understand*]

¹⁹ At these words there was again a **division** among the Jews. ²⁰ Many of them were saying, "**He has a demon and is out of his mind; why do you listen to him?**" ²¹ Others were saying, "These are not the words of a man possessed by a demon. Can a demon open the eyes of the blind?" ²² ^[111] Now it was the Feast of the Dedication in Jerusalem. It was winter, ²³ and Jesus was walking in the temple courts, in Solomon's Portico. ²⁴ So the Jews gathered around him and said to him, "How long are you going to **keep us in suspense?** If you are the Christ, **tell us plainly.**"

[a'. *My sheep hear my voice*]

²⁵ Jesus answered them, "I did tell you, but you do not believe. The works that I do in my Father's name testify about me, ²⁶ but you do not believe because you are not among my ^[112] sheep, just as I told you. ²⁷ **My sheep hear my voice**; I know them, and they **follow me**. ²⁸ I give them eternal [*aiōnios*] life, and they will never ever [*aiōn*] perish, and no one will snatch them out of my hand. ²⁹ ^[113] My Father, who has given them to me, is greater than all, and no one is able to snatch them out of ^[114] my Father's hand.

{10:30-38} A'. I am the Son of God [\[e\]](#)

³⁰ I and the **Father** are one.”

³¹ Then the Jews picked up stones again to stone him. ³² In response Jesus said to them, “I have shown you many good **works** from ^[115]my Father; for which of these **works** are you going to stone me?”

³³ The Jews answered him, “We are not going to stone you for a good work, but for **blasphemy**, and because you, being a man, **make yourself** out to be ^a**a god**.”

³⁴ Jesus answered them, “Is it not written in your law, ‘I said, you are gods’? [Ps. 82:6]

³⁵ If he called them ‘**gods**,’ to whom the word of God came (and the Scripture cannot be broken), ³⁶ do you say of him whom the Father consecrated and sent into the world, ‘You are **blaspheming**,’ because I said, ‘I am the **Son of God**’?

³⁷ If I do not do the **works** of my Father, do not believe me. ³⁸ But if I do them, even if you do not believe me, believe the **works**,

so that you may know and ^[116]believe that **the Father is in me and I in ^[117]him**.”

^a 10:33 a god [G2316, *theos*]—no definite article and should be translated “a god” or “divine”. The Jews would never think any man to be Yehovah, “God”. However, one could claim to have divine attributes of a god, as v.34 suggests.

Part IV Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)**{Chapters 11-20} Part IV. Savior of the world****{Chapters 11-12} IV-a. [Raising Lazarus](#)**

{10:39-11:10} A. Lazarus' sickness not unto death

{11:11-44} B. Resurrection and the Life (Sign #7)

{11:45-57} C. The plot to kill Jesus

{12:1-11} C'. Mary anoints Jesus at Bethany

{12:12-19} B'. The Triumphal Entry

{12:20-13:1} A'. Jesus speaks of his death

{Chapters 13-17} IV-x. [Jesus' Farewell](#)

{13:1-30} A. The Last Supper

{13:31-38} B. New commandment

{14:1-31} C. Coming back as the Paraclete

{15:1-16:4a} X. Commissioning discourse

{16:4b-33} C'. The Paraclete will come

{17:1-26} B'. Jesus' prayer

{18:1-27} A'. Jesus betrayed and arrested

{CH. 18-20} IV-a'. [Passion Narrative](#)

{18:29-19:16} A. Jesus before Pilate

{19:16-23} B. The Crucifixion

{19:23-30} X. The death of Jesus

{19:31-40} B'. Jesus' burial

{19:41-20:29} A'. The empty tomb

Section outline [\[e\]](#) [\[1\]](#) [\[1\]](#) [\[Notes\]](#)

{Chapters 11-13:1} IV-a. Raising Lazarus

{10:39-11:10}. A. Lazarus' sickness not unto death

{11:11-44}. B. Resurrection and the Life (Sign #7)

{11:45-57}. C. The plot to kill Jesus

{12:1-11}. C'. Mary anoints Jesus at Bethany

{12:12-19}. B'. The Triumphal Entry

{12:20-13:1}. A'. Jesus speaks of his death

{10:39-11:10} A. Lazarus' sickness not unto death

³⁹ Again they **sought to arrest him**,

but he eluded their grasp. ⁴⁰ Then Jesus went away again to the other side of the Jordan, to the **place** where John had been baptizing at first, and he **stayed** there. ⁴¹ Many came to him and were saying, "John did no sign, but everything that John said about this man was true." ⁴² And many believed in him there.

11 Now a man named **Lazarus** was sick. He was from Bethany, the village of Mary and her **sister Martha**. ² (Mary was the one who anointed the Lord with ointment and wiped his feet with her hair; it was her brother **Lazarus** who was sick.) ³ So the sisters sent word to Jesus, "Lord, behold, the one you love is sick."

⁴ But when Jesus heard this, he said, "This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it."

⁵ Now Jesus loved **Martha, her sister, and Lazarus**.

⁶ But when he heard that Lazarus was sick, he **stayed** where he was for two more days.

⁷ After that he said to the disciples, "Let us go to Judea again." ⁸ The disciples said to him, "Rabbi, the Jews were just now **seeking to stone you**, and yet you are going there again?" ⁹ Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if anyone walks in the night, he stumbles, because the light is not in him."

{11:11-44} B. Jesus is the Resurrection and the Life (Sign #7) [\[e\]](#)

¹¹ After saying this, he said to them, "Our friend Lazarus has fallen asleep, but **I am going there to wake him up**." ¹² ^[118] His disciples said, "Lord, if he has fallen asleep, he will recover." ¹³ (They thought Jesus was

speaking about natural sleep, but he was actually speaking about Lazarus' death.)

¹⁴ Then Jesus told them plainly, "Lazarus has died, ¹⁵ and I rejoice for your sake that I was not there, so **that you may believe**. But let us go to him." ¹⁶ Then Thomas (called ^[119]Didymus) said to his fellow disciples, "Let us also go, so that we may die with him."

¹⁷ When Jesus arrived, he found that Lazarus had been in the **tomb for four days** already.

¹⁸ Now Bethany was near Jerusalem, about 15 stadia [i.e. 1.7 miles (2.8 km)] away, ¹⁹ and many of the Jews had joined ^[120]the women who were with Martha and Mary, to console them about their brother. ²⁰ **When Martha heard** that Jesus was coming, she **went to meet him**, but Mary remained seated in the house. ²¹ Then **Martha** said to Jesus, "**Lord, if you had been here, my brother would not have died.**" ²² ^[121]But even now I know that God will give you whatever you ask of him." ²³ Jesus said to her, "your brother will rise again." ²⁴ **Martha** said to him, "I know that he will rise again in the resurrection on the last day."

²⁵ Jesus said to her, "**I am the resurrection and the life.** He who believes in me, though he die, yet shall he live; ²⁶ and whoever lives and believes in me will never ever ^[aiōn] die. Do you believe this?" ²⁷ She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is to come into the world."

²⁸ After saying this, she went and called her sister **Mary**, saying in private, "The Teacher is here and is calling for you." ²⁹ **When Mary heard this**, she rose quickly and went to him. ³⁰ (Now Jesus had not yet come into the village, but ^[122]was in the place where Martha had **met him**.)

³¹ When the Jews who were in the house with Mary, **consoling** her, saw her rise quickly and go out, they followed her, ^[123]saying, "She is going to the tomb to weep there."

³² When **Mary** came to where Jesus was and saw him, she fell at his feet and said to him, "**Lord, if you had been here, my brother would not have died.**"

³³ When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and troubled. ³⁴ He said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵ Jesus wept. ³⁶ So the Jews said,

“See how he loved him!” ³⁷ But some of them said, “Could not he who opened the eyes of the blind man have also kept this man from dying?” ³⁸ Deeply moved once more, Jesus came to the **tomb**. (It was a cave, and a stone was lying against it.) ³⁹ Jesus said, “Take away the stone.” Martha, the sister of the man who had died, said to him, “Lord, there is already a stench, for it is the **fourth day**.”

⁴⁰ Jesus said to her, “Did I not tell you that if you **believed** you would see the glory of God?” ⁴¹ So they took away the stone ^[124]from where the dead man was laid. Then Jesus lifted up his eyes and said, “Father, I thank you that you have heard me. ⁴² I know that you always hear me, but I said this for the benefit of the crowd that is standing here, so **that they may believe** that you sent me.”

⁴³ After saying this, he cried out with a loud voice, “**Lazarus, come out!**”

⁴⁴ And out came the **dead** man, his feet and his hands bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and set him free.”

{11:45-57} C. The Plot to Kill Jesus [\[e\]](#)

⁴⁵ Therefore many of the Jews who had come to Mary, and had seen what Jesus did, believed in him. ⁴⁶ But some of them went to the Pharisees and told them ^[125]what Jesus had done. ⁴⁷ So **the chief priests and the Pharisees** convened a meeting of the Sanhedrin and said, “What are we going to do? For this man is doing many signs. ⁴⁸ If we allow him to continue like this, everyone will believe in him, and the Romans will come and take away our holy place and our nation.”

⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all! ⁵⁰ Nor do you consider that it is better for ^[126]us **to have one man die** for the people than to have the whole nation perish.”

⁵¹ (He said this not of his own accord, but being high priest that year **he prophesied that Jesus was going to die for the nation**, ⁵² and not only for the nation, but also to gather the dispersed children of God into one.)

⁵³ So from that day they plotted ^[127]together **to kill him**. ⁵⁴ Therefore Jesus no longer went around openly among the Jews. Instead, he departed from there to the region near the wilderness, to a town called Ephraim, where he ^[128]spent time with ^[129]his disciples.

⁵⁵ Now the Passover of the Jews was near, and many went up to Jerusalem from the countryside to purify themselves before the Passover. ⁵⁶ They were looking for Jesus and saying to one another as they stood in the

temple courts, “What do you think—that he’s not coming to the feast at all?”⁵⁷ (Now **the chief priests and the Pharisees** had given ^[130]an order that if anyone knew where Jesus was, he should report it, so that they might arrest him.)

{12:1-11}^a C'. Mary anoints Jesus at Bethany [\[e\]](#)

12 Six days before the Passover, Jesus came to Bethany, where **Lazarus was**, ^[131]**who had been dead, whom he had raised from the dead.** ² They prepared a supper for Jesus there. Martha was serving, and **Lazarus** was one of those reclining at the table with him.

³ Then **Mary** took a pound of expensive **ointment** made of pure nard, anointed Jesus’ feet, and wiped his feet with her hair; and the house was filled with the fragrance of the **ointment**.

⁴ Then ^[132]one of his disciples, **Judas Iscariot**, Simon’s son, who was about to betray him, said, ⁵ “Why was this **ointment** not sold for three hundred denarii and the money given to the **poor**?” ⁶ Now he said this, not because he cared for the poor, but because he was a thief, and having the moneybag, used to steal what was put into it.

⁷ So Jesus said, “Leave her ^[133]alone; she has kept this **ointment** for the day of my burial. ⁸ For you will always have the **poor** with you, but you will not always have me.”

⁹ Meanwhile ^[134]a large crowd of the Jews found out that Jesus was there, so they came not only because of Jesus but also to see **Lazarus, whom he had raised from the dead.** ¹⁰ So the chief priests plotted to kill **Lazarus** as well, ¹¹ because on account of him many of the Jews were going over to Jesus and believing in him.

{12:12-19}^b B'. The Triumphal Entry [\[e\]](#)

¹² The next day, ^[135]a **large crowd** who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took palm branches and **went out to meet him**, and cried out, “Hosanna! Blessed is he who comes in the name of the Lord [*Yehovah*], the King of Israel!”

¹⁴ Finding a young donkey, Jesus sat on it, just **as it is written**,

¹⁵ “Do not be afraid, daughter of Zion. Behold, your king is coming, sitting on a donkey’s colt.” [ZECH. 9:9]

¹⁶ His disciples did not understand these things at first, but when Jesus was glorified, they remembered that **these things were written about him**, and that they had done these things to him.

^a 12:1-8:—cf. Mt 26:6-13; Mk 14:3-9; Lk 7:36-50

^b 12:12-19:—cf. Mt 21:1-9; Mk 11:1-10; Lk 19:28-40

¹⁷ Now **the crowd** that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify *about him*. ¹⁸ This is why **a crowd went out to meet him**, because they had heard that he had performed this sign. ¹⁹ So the Pharisees said to one another, “See how you accomplish nothing. Look, the whole world has gone after him!”

{12:20 – 13:1} A'. Jesus speaks of his death [\[e\]](#)

[a. *The hour has come*] ²⁰ Now there were some Greeks among those who went up to worship [*proskyneō*] at the feast. ²¹ They came to Philip, who was from Bethsaida of Galilee, and requested of him, “Sir, we would like to see Jesus.” ²² Philip went and told Andrew, and in turn Andrew and Philip told Jesus. ²³ Jesus replied to them, “**The hour has come** for the Son of Man to be glorified.

[b. *Eternal life*.] ²⁴ Truly, truly, I say to you, unless a grain of wheat falls to the ground and dies, it remains alone; but if it dies, it bears much fruit. ²⁵ Whoever loves his life will lose it, but whoever hates his life in this world will keep it for **eternal** [*aiōnios*] **life**. ²⁶ If anyone wants to serve me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.” ²⁷ “My soul is now troubled. And **what shall I say?** ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. ²⁸ Father, glorify your name.”

[c. *Judgment*.] Then a voice came from heaven: “I have glorified it, and will glorify it again.” ²⁹ When the crowd standing there heard the voice, they said it was thunder. Others said, “An angel has spoken to him.” ³⁰ Jesus responded, “This voice has come not for my sake, but for your sake. ³¹ Now is the **judgment** of this world. Now the ruler of this world will be cast out. ³² And when I am lifted up from the earth, I will draw ^aall to myself.” ³³ (He said this to indicate the kind of death he was going to die.)

[d. *Light*.] ³⁴ The crowd responded to him, “We have heard from the law that the Christ remains forever [*aiōn*] [ISAIAH 9:7], so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?” ³⁵ Jesus said to them, “**The light** is with you for a little while longer. Walk while you have the **light**, so that the **darkness** may not overtake you. He who walks in the **darkness** does not know where he is going. ³⁶ While you have the **light**, believe in the

^a 12:32 all: —most translations read “all *men*” which is not in the Greek. The term “all” by itself is more inclusive. That is, when Christ was “lifted up” even angels were drawn to him in a way that they had not previously understood.

light, so that you may become sons of **light**.” After saying these things, Jesus went away and was hidden from them.

[e. *Unbelief*] ³⁷ Although he had done so many signs in their presence, **they did not believe in him**.

[x. *Foretold*] ³⁸ This was to fulfill what had been spoken by **Isaiah** the prophet: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” [ISA. 53:1] ³⁹ For this reason they could not believe, for again **Isaiah** said, ⁴⁰ “He has blinded their eyes and hardened their hearts, lest they should see with their eyes and understand with their heart and turn ^[136]back, and I would heal them.” [ISA 6:10] ⁴¹ **Isaiah** said these things ^[137]when he saw the Lord’s glory and spoke about him. [ISA. 6:1]

[e’. *Unbelief*] ⁴² Nevertheless, many even among the rulers **believed** in him, but because of the Pharisees they would not confess it, so that they would not be put out of the synagogue. ⁴³ For they loved the glory that comes from men more than the glory that comes from God.

[d’. *Light*] ⁴⁴ Then Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. ⁴⁵ And whoever sees me sees him who sent me. ⁴⁶ I have come into the world as **light**, so that no one who believes in me should remain in **darkness**.

[c’. *Judgment*] ⁴⁷ If anyone hears my words and does not ^[138]believe, I do not **judge** him; for I did not come to judge the world, but to save the world. ⁴⁸ He who rejects me and does not receive my words has a **judge**; the word I have spoken will **judge** him on the last day.

[b’. *Eternal life.*] ⁴⁹ For I have not **spoken** on my own authority, but the Father who sent me gave me a commandment as to what I should **say** and what I should **speak**. ⁵⁰ And I know that his commandment leads to **eternal** [*aiōnios*] **life**. What I **speak**, therefore, I **speak** just as the Father has told me.”

13 [a’. *His hour had come.*] Now before the Passover Feast, Jesus knew that **his hour had come** to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

Section outline [\[e\]](#) [\[1\]](#) [\[1\]](#) [\[Notes\]](#)

{Chapters 13-18} IV-x. Jesus’ Farewell

{13:1-30}	A. The Last Supper
{13:31-38}	B. New Commandment
{14:1-31}	C. Coming back as the Paraclete
{14:1-7}	[a. <i>Go away and come back</i>]
{14:8-11}	[b. <i>Show us</i>]
{14:12-14}	[c. <i>Father/Son glorified thru our works</i>]
{14:15-17}	[d. <i>Keep commands; dwell within</i>]
{14:18-20}	[x. <i>I am coming to you</i>]
{14:21-22}	[d'. <i>Keep commands; manifest within</i>]
{14:23-24}	[c'. <i>Father and Son indwell us</i>]
{14:25-27a}	[b'. <i>Teach us</i>]
{14:27b-31}	[a'. <i>Going away and coming back</i>]
{15:1-16:4a}	X. Commissioning Discourse
{16:4b-33}	C'. The Paraclete will come
{16:4b-11}	[a. <i>Going to the Father; send the Paraclete</i>]
{16:12-15}	[b. <i>Many more things to say</i>]
{16:16-19}	[c. <i>No longer not see</i>]
{16:20-22}	[x. <i>No longer sorrow</i>]
{16:23-24}	[c'. <i>No longer not ask</i>]
{16:25-28}	[b'. <i>I will speak plainly</i>]
{16:29-33}	[a'. <i>Christ has overcome the world</i>]
{17:1-26}	B'. Jesus’ Prayer
{18:1-28}	A'. Jesus betrayed and arrested

{13:1-30}^a A. The Last Supper

13 Now before the Passover Feast, Jesus knew that **his hour had come** to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² ^[139]By the time supper ended, the **devil** had put it into the heart of **Judas Iscariot**, the son of Simon, to betray Jesus. ³ Jesus knew that the Father had put all things into his hands, and that he had ^[140]come forth from God and was going back to God, ⁴ so he rose from supper, laid aside his outer garments, took a towel, and wrapped it around his waist. ⁵ Then he poured water into the washbasin and began to wash his disciples’ feet and to wipe them with the towel that was wrapped around his waist.

⁶ When he came to **Simon Peter**, **Peter** said to him, “Lord, are you going to wash my feet?” ⁷ Jesus answered him, “What I am doing you do not now understand, but afterward you will understand.” ⁸

^a 13:21-30: — cf. Mt 26:21-25; Mk 14:18-21; Lk 22:21-23

Peter said to him, "You will never wash my feet—ever [*aiōn*]!" Jesus answered him, "If I do not wash you, you have no part with me." ⁹ **Simon Peter** said to him, "Lord, then *wash* not only my feet, but also my hands and my head." ¹⁰ Jesus said to him, "He who has bathed has no need to wash, except for his feet, but is completely clean. And you are clean, but not all of you."

¹¹ (For **he knew who would betray him**; that is why he said, "You are not all clean.")

¹² When Jesus had washed their feet and put on his outer clothing, he reclined *at the table* again and said to them, "Do you know what I have done for you? ¹³ You call me Teacher and Lord, and rightly so, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example so that you should do as I have done for you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who **sent** him. ¹⁷ If you know these things, you are blessed if you do them.

¹⁸ I am not **speaking** about all of you; I know those whom I have chosen for myself. But the Scripture must be fulfilled: 'He who eats [¹⁴¹]bread with me has lifted up his heel against me.' [Ps. 41:9] ¹⁹ I am **telling** you now before it happens, so that when it does happen, you will believe that [¹⁴²]I am *he*.

²⁰ Truly, truly, I say to you, whoever receives the one I **send** receives me, and whoever receives me receives him who **sent** me."

²¹ After saying these things, Jesus was troubled in *his* spirit and declared, "Truly, truly, I say to you, **one of you will betray me**." ²² So the disciples began looking at one another, perplexed as to whom he was speaking about.

²³ One of his disciples, the one whom Jesus loved, was reclining on Jesus' chest. ²⁴ So **Simon Peter** motioned to him [¹⁴³]to ask Jesus whom he was talking about. ²⁵ Leaning back on Jesus' chest, he said to him, "Lord, who is it?"

²⁶ Jesus answered, "It is the one to whom I give this morsel after I have dipped it." [¹⁴⁴]Then he dipped the morsel and gave it to [¹⁴⁵]**Judas Iscariot**, the son of Simon. ²⁷ After **Judas** took the morsel, **Satan** entered into him. Then Jesus said to him, "What you are about to do, do quickly." ²⁸

(Now none of those reclining at the table knew why he said this to him. ²⁹ Some were thinking, since **Judas** had the moneybag, that Jesus was saying to him, “Buy what we need for the feast,” or that he should give something to the poor.) ³⁰ As soon as **Judas** took the morsel, he went out. And it was night.

{13:31-38}^a B. New Commandment [\[e\]](#)

³¹ When **Judas** had gone out, Jesus said, “Now the Son of Man is **glorified**, and God is **glorified** in him. ³² ^[146] If God is **glorified** in him, God will also **glorify** the Son in himself, and will **glorify** him immediately.

³³ Little children, I am with you for a little while longer. You will seek me, and just as I said to the Jews, now I say to you also, ‘**Where I am going**, you cannot come.’

³⁴ **I give you a new commandment**, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this all will know that you are my disciples, if you have love for one another.”

³⁶ Simon Peter said to him, “Lord, **where are you going?**” Jesus answered ^[147] him, “you cannot follow me now to the place where I am going, but afterward you will follow me.”

³⁷ **Peter** said to him, “Lord, why can I not follow you now? I will **lay down my life for you.**” ³⁸ Jesus answered him, “you will **lay down your life for me?** Truly, truly, I say to you, the rooster will not crow until you have denied me three times.”

{14:1-31} C. Coming back as the Paraclete [\[e\]](#)

{14:1-7} [a. *Go away and come back*]

14 “**Let not your hearts be troubled.** Believe in God; **believe** also in me. ² In my Father’s house are **many** rooms. If it were not so, I would have told ^[148] you. **I go** to prepare a place for you. ³ And if **I go** and prepare a place for you, **I will come** again and receive you to myself, that where I am, there you may be also. ⁴ You know ^[149] **where I am going**, and you **know** the way.” ⁵ Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” ⁶ Jesus said to him, “I am the way, the truth, and the life. **No one comes to the Father** except through me. ⁷ If you ^[150] had **known me**, you would have **known** my **Father** also. From now on **you do know** him and have seen him.”

{14:8-11} [b. *Show us*]

⁸ Philip said to him, “Lord, show us the **Father**, and that will be enough for us.” ⁹ Jesus said to him, “Have I been with you for so

^a 13:36-38:—cf. Mt 26:30-35; Mk 14:26-31; Lk 22:31-34

long and you still do not **know** me, Philip? He who has seen me has seen the Father; how can you say then, 'Show us the Father'? ¹⁰ Do you not believe that **I am in the Father** and **the Father is in me**? **The words that I say to you** I do not speak on my own authority, but the Father who abides in me does his works. ¹¹ Believe me that **I am in the Father** and **the Father is in me**; but if not, believe ^[151] me because of the works themselves.

{14:12-14} [c. *Father/Son glorified through our works*]

¹² Truly, truly, I say to you, whoever believes in me will also do the works that I do. He will even do greater works than these, because I am going to ^[152] my Father. ¹³ Whatever you ask in my name, this I will do, so that the Father may be glorified in the Son. ¹⁴ If you ^[153] ask anything in my name, I will do it.

{14:15-17} [d. *Keep commands; dwell within*]

¹⁵ **"If you love me,** ^[154] **keep my commandments.** ¹⁶ And I will ask the **Father**, and **he will give you another** ^a**Paraclete** to ^[155] **abide with you** forever [*aiōn*]. ¹⁷ *This Paraclete is* ^b**the spirit** of truth, which the world cannot receive, because it neither sees it nor understands it. You know it, because *it* **abides with you** and ^[156] **will be** ^c**by you**.

{14:18-20} [e (x). *I am coming to you*] [*ε*]

¹⁸ "I will not leave you as orphans; I am coming to you. ¹⁹ Yet a little while and the world **will see me** no longer, but you **will see me**. Because I live, you also will live. ²⁰ On that day you will **know** that **I am by my Father**, and **you by me**, and **I by you**.

{14:21-22} [d'. *Keep commands; manifest within*]

²¹ Whoever has **my commandments** and **keeps them** is the one who **loves me**. And he who **loves me** will be loved by my Father, and I will love him and **manifest myself to him**." ²² Judas (not Iscariot) said to him, "Lord, how is it that you are going to show yourself to us, and not to the world?"

{14:23-24} [c'. *Father and Son indwell us*]

²³ Jesus answered him, **"If anyone loves me, he will keep my word; and my Father will love him, and we will come to him**

^a 14:16 Paraclete [G3875, *paraklēton*]:—See "[Notes on John](#)" for details.

^b 14:17 the spirit [G4151, *pneuma*; spirit]:—the pronouns that follow "the spirit" (i.e. instances of *autos* in the Greek) should be in the *neuter* gender "it" (not the masculine "he") in agreement with "spirit".

^c 14:17 by [G1722, *en*; in, by, with, among]:—why "by" was selected here and in v.20 instead of "in" is discussed in "[Notes on John](#)" for vv. 16–21.

and make our home with him. ²⁴ He who does not **love me** does not **keep my words**; and **the word that you hear** is not mine, but the Father's who sent me.

{14:25-27a} [b'. *Teach us*]

²⁵ "These things I have spoken to you **while I am still with you**. ²⁶ But the ^[157]**Paraclete**, the **holy spirit**, which the Father will send in my name, will **teach you** all things and bring to your remembrance all that I said to you. ²⁷ Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.

{14:27b-31} [a'. *Going away and coming back*]

Let not your hearts be troubled, neither let them be afraid. ²⁸ You heard me say to you, '**I am going away and coming back** to you.' If you loved me, you would have rejoiced that ^[158]I said, '**I am going to the Father**,' because ^[159]**my Father** is greater than I am. ²⁹ I have told you now before it happens, so that when it does happen, you may **believe**. ³⁰ I will not talk with you **much** longer, for the ruler of ^[160]the world is **coming**. He has no power over me, ³¹ but I do just as the Father has commanded me, so that the world **may know** that I love **the Father**. Rise, let us go from here.

{15:1-16:4a} D (X) The Commissioning Discourse [e']

15 "I am the true vine, and **my Father** is the vinedresser. ² Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he ^aprunes so that it may **bear more fruit**.

³ You are already clean because of **the word I have spoken to you**.

⁴ **Abide in me, and I will abide in you**.

As the branch **cannot** bear fruit by itself unless it abides in the vine, neither can you *bear fruit* **unless you abide in me**.

⁵ **I am the vine**; you are the branches. Whoever abides in me, and I in him, he it is that bears much fruit,

because apart from me you **can do nothing**. ⁶ If anyone **does not abide in me**, he is thrown out like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

⁷ If you **abide in me** and **my words abide in you**, ^[161]you will ask whatever you wish, and it will be done for you.

⁸ By this **my Father** is glorified, that you **bear much fruit**, and ^[162]so you will [*prove to*] be my disciples. ⁹ Just as **the Father has loved me**, so have **I loved you**; abide in my love.

^a 15:2 prunes [G2508, *kathairō*; to clean, to prune]

¹⁰ If you keep my commandments, you will abide in my love, just as **I have kept** ^[163] **my Father's commandments** and abide in his love.

¹¹ **I have said these things to you** so that my joy may ^[164] abide in you, and so that your joy may be full.

¹² "This is my commandment, that you **love one another**, just as I have loved you. ¹³ Greater love has no man than this, that a man lay down his life for his friends. ¹⁴ You are my friends if you do ^[165] whatever I command you.

¹⁵ No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for **all that I have heard from my Father I have made known to you**.

¹⁶ You did not choose me, but I chose you and appointed you that you should go and **bear fruit**, and that your fruit should abide, so that whatever you **ask of the Father** in my name he may give it to you. ¹⁷ These things I command you, that you may **love one another**.

[*Hated by the world*] ^[e]

¹⁸ "If the world **hates you**, know that it **hated** me before it **hated** you. ¹⁹ If you were of the world, the world would love you as its own; but because you are not of the world, but I have chosen you out of the world, therefore the world **hates you**.

²⁰ **Remember** the word that I said to you: 'A **servant** is not greater than his master.' If they persecuted me, they will also persecute you. If they **kept my word**, they will also keep yours. ²¹ But they will do all these things to you on account of my name, because they do not know **him who sent me**.

²² If I had not come and spoken to them, they would not be guilty of sin, but now they have no excuse for their sin. ²³ **Whoever hates me hates my Father also**. ²⁴ If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and **hated both me and my Father**. ²⁵ But *this has happened* to fulfill the word that is written in their law: 'They **hated me** without a cause.' [Ps. 35:19; 69:4]

²⁶ "When the **Paraclete** comes, the one **I will send you** from the Father, the **spirit of truth** which proceeds from the Father, he will **testify about me**. ²⁷ You must **also testify**, because you have been with me from the beginning.

16 "I have said these things to you so that you not give up your faith in me. ² They will **put you out of the synagogues**; indeed, the hour is coming when whoever **kills you** will think he is offering service to God. ³ And they will do these ^[166] things because they have not known

the Father nor me. ⁴ But I have said these things to you so that when ^[167]the hour comes you will remember that I told them to you.

{16:4b-33} C'. The Paraclete will come [\[e\]](#)

{16:4b-11} [a. *Going to the Father and sending the Paraclete*]

"I did not say these things to you from the beginning, because I was with you. ⁵ But now **I am going to him who sent me**, and none of you asks me, 'Where are you going?' ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ Nevertheless I tell you the truth, it is to your advantage that I **go away**, for if I do not go away, **the Paraclete** will ^[168]not come to you. **But if I go, I will send him to you.** ⁸ And when he comes, he will convict the world concerning sin and righteousness and judgment: ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to ^[169]my Father, and you will see me no longer; ¹¹ concerning judgment, because **the ruler of this world has been judged.**

{16:12-15} [b. *Many more things to say*]

¹² "I still have many things to say to you, **but you cannot bear them now.** ¹³ But when ^ahe, the spirit of truth, comes, he will guide you into all truth, for he will not speak on his own authority, but whatever he hears he will speak, and he **will declare to you** what is to come. ¹⁴ He will glorify me, for he will receive from me what is mine and declare it to you. ¹⁵ **All that the Father has is mine.** That is why I said that he will receive from me what is mine and declare it to you.

{16:16-19} [c. *No longer not see*]

¹⁶ "In a little while you will ^[170]**not see me**; and again after a little while, **you will see** ^[171]**me**, for I am going to the Father." ¹⁷ Then some of his disciples said to one another, "What does he mean by saying to us, 'In a little while you will not see me; and again after a little while, you will see me,' and, 'For I am going to the Father'?" ¹⁸ So they kept saying, "**What does he mean by saying, 'A little while'?** We do not know what he is talking about." ¹⁹ Jesus knew that they wanted to **ask** him, so he said to them, "Are you inquiring among yourselves what I meant when I said, 'In a little while, you will not see me; and again after a little while, you will see me'?"

{16:20-22} [x. *No longer sorrow*]

²⁰ Truly, truly, I say to you, you will weep and lament, but

^a 16:13 he [G1565, *ekeinos*; (dem. pronoun) that one, he, it, selfsame]: —*ekeinos* is generally translated as "he" so as to match the **Paraclete** (which is masculine in gender). This is an assumption on the "holy spirit" (i.e. the **Paraclete**) being a "he" and not an "it." See "[Translation of pneuma](#)" in the Appendix where this is discussed.

the world will **rejoice**. You will be sorrowful, but **your sorrow will turn to joy**.

²¹ When a woman is giving birth, she has pain because her hour has come, but when she has delivered the child, she no longer remembers the anguish for the joy that a human being has been born into the world.

²² So you also have **sorrow now**, but I will see you again, and your hearts will **rejoice**, and no one will take your **joy** from you.

{16:23-24} [c'. *No longer not ask*]

²³ In that day you will **ask nothing** of me. Truly, truly, I say to you, whatever you **ask** of the Father in my name he will give it to you. ²⁴ Until now you have **asked nothing** in my name. **Ask**, and you will receive, that your **joy** may be full.

{16:25-28} [b'. *I will speak plainly*]

²⁵ “I have told you these things in ^[172]**proverbs**^a, but **an hour is coming** when I will no longer use proverbs but **will tell you plainly** about the Father. ²⁶ In that day you will ask in my name, and I do not say to you that I will ask the **Father** on your behalf, ²⁷ for the Father himself loves you, because you have loved me and have come to believe that I came from ^[173]God. ²⁸ I came from the Father and have come into the world, and now **I am leaving the world and going to the Father.**”

{16:29-33} [a'. *Christ has overcome the world*]

²⁹ His disciples said ^[174]to him, “Behold, now you are speaking **plainly** and using no **proverb**. ³⁰ Now we know that you know all things and have no need for anyone to question you; because of this we believe that you came from God.” ³¹ Jesus answered them, “Do you now believe? ³² Behold, **an hour is coming**, and has ^[175]now come, when you will be scattered, each to his own home, and will leave me alone. **Yet I am not alone, for the Father is with me.** ³³ I have said these things to you so that in me you may have peace. In the world you will have tribulation, but take heart; **I have overcome the world.**”

^a 16:25 proverbs: —explained further in “[Notes on John](#)” under John 10:6.

{17:1-26} B'. Jesus' Prayer [\[e\]](#)

[a. *The Father glorified and made known by the Son*]

17 After saying these things, Jesus lifted up his eyes to heaven and said, “**Father**, the hour has come; **glorify** your Son, that ^[176]your Son may ^[177]also **glorify** you; ² even as you have given him authority over all flesh, to give eternal [*aiōnios*] life to all whom you have given him. ³ And this is eternal [*aiōnios*] life, that they **know you**, the only true God, and Jesus Christ whom you have sent. ⁴ I **glorified** you on ^[178]earth, having completed the work that you gave me to do. ⁵ And now, **Father**, **glorify** me with you, with the **glory** I had with you ^a**before the world** [*of people*].

[b. *Kept the Father's word*]

⁶ “I have **manifested your name** to the men whom you gave me out of the world. They were yours; you gave them to me, and they have **kept your word**. ⁷ Now they know that everything you have given me is from you. ⁸ For I have **given them the words that you gave me**, and they have received them and have come to truly know that I came from you; and they have believed **that you sent me**.

[c. *Of the Father but in the world*]

⁹ I am praying for them; I am not praying for the world, but for those whom you have given me, **for they are yours**. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them. ¹¹ And I am no longer in the world, but **they are in the world**, and I am coming to you.

[d. *Keep them*] Holy Father, ^[179]**keep them in your name**, which you have given me, so that they may be one, even as we are one.

¹² **While I was with them** ^[180]in the world, I kept them in your ^[181]name. I have guarded those you have given me, and not one of them is lost except the ^bson of destruction, that the Scripture might be fulfilled.

¹³ **But now I am coming to you**, and I say these things in the world so that they may have my joy made full [*and complete*] in themselves. ¹⁴ I have given them your word, and the world has hated them

^a 17:5 before the world [*of people*]:—the context of the term “the world” in John chapter 17 is not about “the (physical) creation” but about the world of *people*. This is explained in detail in “[Notes on John](#)” under John 17:5.

^b 17:12 son of destruction:—lit. translation of the Greek. Heb idiom, “son of X,” which is determined by the context. In this case, Judas Iscariot took on the character (i.e. attributes and quality) of destruction—i.e. his character lead to his consequences.

because they are not of the world, just as I am not of the world.

[d'. *Keep them*] ¹⁵ I do not ask that you to take them out of the world, but that you **keep them from the evil one**. ¹⁶ They are not of the world, just as I am not of the world.

[c'. *Sanctified by the truth and sent into the world*] ¹⁷ **Sanctify** them by ^[182]your **truth; your word is truth**. ¹⁸ As you sent me into the world, so **I have sent them into the world**. ¹⁹ And for their sake I **sanctify** myself, that they also may be **sanctified** by *the truth*.

[b'. *Onewness for all who believe through their word*]

²⁰ "I do not pray for these only, but also for those who will believe in me through their word, ²¹ **that they may all be one**, even as you, Father, are in me, and I in you, **that they also may be** ^[183]**one in us**, so that the world may believe that you sent me. ²² I have given them the glory that you gave me, **that they may be one**, even as we are one, ²³ I in them and you in me, so **that they may be completely one**, ^[184]and that the world may know **that you sent me** and have loved them even as you have loved me.

[a'. *The Father made known by the Son*]

²⁴ **Father**, I desire that they also, whom you have given me, be with me where I am, to see my **glory**, which you have given me because you loved me **before the foundation of the world**.

²⁵ O righteous **Father**, though the world does not **know** you, I **know** you, and these **know** that you sent me.

²⁶ I have made **known** to them your name, and will continue to make it **known**, so that the love with which you have loved me may be in them, and I [*may be*] in them."

{18:1-28}^a A'. Jesus betrayed and arrested [e]

18 After saying these things, Jesus went out with his disciples across the Kidron Valley, where there was a garden, which he entered along with his disciples. ² Now Judas, who was betraying him, also knew the place, because Jesus often met there with his disciples. ³ So Judas took a **cohort of soldiers** and **officers** from the **chief priests** and Pharisees, and they went there with lanterns, torches, and weapons.

⁴ Then Jesus, knowing everything that would happen to him,

^a 18:1-28:—cf. Mt 26:36-27:2; Mk 14:32-15:1; Lk 22:39-23:1

went out and said to them, "**Whom do you seek?**" ⁵ They answered him, "**Jesus of Nazareth.**" Jesus said to them, "^a**I am he.**"

(Judas, who was betraying him, was also standing with them.) ⁶ When Jesus said to them, "**I am he,**" they drew back and fell to the ground.

⁷ So again he asked them, "**Whom do you seek?**" They said, "**Jesus of Nazareth.**" ⁸ Jesus answered, "I told you that **I am he.** So if you are seeking me, let these men go." ⁹ He said this to fulfill the word he had spoken: "I have not lost one of those you have given me." [JOHN 6:39]

¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest's servant, and cut off his right ear. (The servant's name was Malchus.) ¹¹ But Jesus said to Peter, "Put your sword back into its sheath; shall I not drink the cup that the Father has given me?"

¹² Then the **cohort of soldiers**, along with its commander and the Jewish **officers**, arrested Jesus, bound him, ¹³ and led him ^[185]away first to **Annas**, for he was the father-in-law of **Caiaphas**, who was high priest that year. ¹⁴ (It was **Caiaphas** who had advised the Jews that it was better for one man to ^[186]perish for the people.)

¹⁵ Now **Simon Peter** was following Jesus, as was ^[187]the other disciple. That disciple was known to the high priest, so he went with Jesus into the high priest's courtyard, ¹⁶ but Peter stood outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the gatekeeper, and brought Peter in. ¹⁷ Then the **servant** girl who was the gatekeeper said to Peter, "**Are you not also one of this man's disciples?**" He said, "**I am not.**"

¹⁸ (Now the servants and the officers had made a charcoal fire, because it was cold, and they were standing there warming themselves. **Peter was also standing** with them, **warming himself.**)

¹⁹ Meanwhile, **the high priest** questioned Jesus about his disciples and his teaching.

²⁰ Jesus **answered him**, "**I have spoken openly** to the world. I have always taught in the synagogues and in the temple courts, where ^[188]the Jews always assemble together. I have said nothing in secret.

^a 18:5 I am he [Greek, *ego eimi*; I am]:—also in v.6 and v.8.

²¹ Why do you question me? Question those who heard what I said to them. Behold, **they know what I said.**"

²² When Jesus said this, one of the officers standing nearby slapped him and said, "Is that how you **answer** the high priest?" ²³ Jesus answered him, "If I have **spoken** wrongly, testify as to what was wrong; but if I have **spoken** well, why do you hit me?"

²⁴ Then Annas sent him bound to Caiaphas **the high priest.**

²⁵ Meanwhile, **Simon Peter was standing and warming himself.**

So they said to him, "**Are you not also one of his disciples?**" He denied it and said, "**I am not.**" ²⁶ But one of the **servants** of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you with him in the garden?" ²⁷ Peter denied it again, and immediately a rooster crowed.

²⁸ Then the Jews led Jesus away from **Caiaphas** to the ^aPraetorium. It was now early in the morning. They themselves did not go into the Praetorium so that they would not be defiled, but could eat the **Passover.**

^a 18:28 Praetorium: —i.e. the governor's headquarters

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 18-20} IV-a'. Passion Narrative

{18:29-19:16}. A. Jesus before Pilate

{19:16-23}. B. The Crucifixion

{19:23-30}. X. The Death of Jesus

{19:31-40}. B'. Jesus' Burial

{19:41-20:29}. A'. The Empty Tomb

{18:29 – 19:16}^a A. Jesus before Pilate

²⁹ **So Pilate went out to them** and said, “What accusation do you bring against this man?” ³⁰ They answered him, “If he were not ^[189]an evildoer, we would not have handed him over to you.” ³¹ Pilate said to them, “Take him yourselves and judge him according to your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” ³² (This happened to fulfill what Jesus had said **when he indicated the kind of death he was going to die.**)

[b. *Into the Praetorium*]

³³ **Then Pilate went again into the Praetorium**, called Jesus over, and said to him, “Are you the king of the Jews?” ³⁴ Jesus answered ^[190]him, “Do you say this of your own accord, or have others spoken to you about me?” ³⁵ Pilate answered, “Am I a Jew? **Your own nation and the chief priests have handed you over to me.** What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting to keep me from being delivered up to the Jews. But as it is, my kingdom is not from here.” ³⁷ Therefore Pilate said to him, “So you are a king?” Jesus answered, “You have said yourself that I am a king. For this I was born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?”

[c. *Out to the Jews*]

After he said this, **he again went out to the Jews and said to them, “I find no fault in him.”** ³⁹ But ^[191]you have a custom that I release for you one man at the Passover. So do you want me to release for you the king of the Jews?” ⁴⁰ They all cried out again, “Not this man, but Barabbas!” (Now Barabbas was a ^brobber.)

^a 18:29–19:16: —cf. Mt 27:11–26; Mk 15:2–15; Lk 23:2–25

^b 18:40 robber: —Mark 15:7 and Luke 23:19 further identify him as an insurgent (a guerilla warrior or revolutionary leader) and murderer.

19 Then Pilate took Jesus and flogged him. ² The soldiers twisted together a crown of thorns, put it on his head, and then clothed him with a purple garment. ³ They kept ^[192]saying, “Hail, King of the Jews!” And they struck him with *the palm* of their hands.

[c'. *Out to the Jews*]

⁴ **Once again Pilate came out and said to the Jews**, “Behold, I am bringing him out to you so that you may know that **I find no fault in him.**” ⁵ Jesus then came out wearing the crown of thorns and the purple garment, and Pilate said to them, “Behold, the man!” ⁶ When the chief priests and the officers saw him, they cried out, “Crucify, crucify ^[193]him!” But Pilate said to them, “You take him and crucify him, for **I find no fault in him.**” ⁷ The Jews answered him, “We have a law, and according to ^[194]our law he must die, for he made himself out to be the Son of God.”

[b'. *Into the Praetorium*]

⁸ When **Pilate** heard this, he was even more afraid. ⁹ **He went back into the Praetorium** and said to Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰ So Pilate said to him, “You do not speak to me? Do you not know that I have the power to ^[195]crucify you, and the power to release you?” ¹¹ Jesus ^[196]answered, “You would have no power over me if it had not been given to you from above. **Therefore he who handed me over to you has *the* greater sin.**” ¹² From then on, Pilate tried to release him, but the Jews cried out, “If you release this man, you are not a friend of Caesar; everyone who makes himself *out to be* a king opposes Caesar.”

¹³ When **Pilate** heard ^[197]this, he brought Jesus out and **sat down on the judgment seat** at a place called the Stone Pavement (or in ^aHebrew, Gabbatha). ¹⁴ It was about the sixth hour on the day of Preparation for **the Passover**, and he said to the Jews, “Behold, your king!” ¹⁵ But they cried out, “Away with him, away with him, **crucify him!**” Pilate said to them, “Shall I **crucify** your king?” The chief priests answered, “We have no king but Caesar.”

^a 19:13 Hebrew, Gabbatha: —more specifically, Aramaic, or Jewish Aramaic

{19:16-23}^a B. The Crucifixion [\[e\]](#)

¹⁶ **Then Pilate handed Jesus over to them to be crucified.** So they took Jesus ^[198] and led him away. ¹⁷ Carrying ^[199] his own cross, he went out to ^[200] a location called the Place of the Skull (which in ^bHebrew is called Golgotha). ¹⁸ There they **crucified him**, and with him two others, one on each side, with Jesus in the middle.

¹⁹ **Pilate also wrote** an inscription and put it on the cross. It read, “Jesus of Nazareth, **the King of the Jews.**”

²⁰ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city, and it was written in Hebrew, ^[201] Greek, and Latin.

²¹ Then the chief priests of the Jews said to **Pilate**, “**Do not write, ‘The King of the Jews,’** but rather, ‘This man said, “I am the king of the Jews.” ’ ” ²² Pilate answered, “**What I have written, I have written.**”

{19:23-30} C (X). The Death of Jesus

²³ **Then the soldiers, when they had crucified Jesus,**

took his **garments** and **divided** them into four parts, a part for each soldier.

They also took his tunic, which was seamless. It was woven in **one piece from top to bottom**, ²⁴ so they said to one another, “Let us not tear it apart, but **cast lots** for it to decide whose it will be.”

This happened to fulfill the Scripture that says, “They **divided** my **garments** among themselves, and for my clothing they cast lots.” [Ps. 22:18]

This is what **the soldiers** did.

²⁵ Standing by the cross of Jesus were **his mother**, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw **his mother** and **the disciple** whom he loved standing nearby,

he said to his mother, “Woman, behold, your son.” ²⁷ Then he said to the disciple, “Behold, your mother.”

And from that hour **the disciple** took **her** into his own home.

^a 19:16–30: —cf. Mt 27:24–54; Mk 15:15–39; Lk 23:24–48

^b 19:17 Hebrew is called Golgotha: —more specifically, Aramaic, or Jewish Aramaic, as in v.13; that is, Aramaic *Golgôlta* vs. Hebrew *Gulgôlet*

²⁸ After this, when Jesus saw that everything was now **finished**, in order to fulfill the Scripture he said, “I thirst.”

²⁹ A jar full of **sour wine** was there, so they ^[202]filled a sponge with **sour wine**, put it around a hyssop branch, and brought it up to his mouth. ³⁰ When Jesus had received the **sour wine**,

he said, “It is **finished**.” Then he bowed his head and gave up the spirit.

{19:31-40}^a B'. Jesus' Burial [\[e\]](#)

³¹ Since it was the day of Preparation (for that Sabbath was a high day), 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 cross on the Sabbath.

³² So the soldiers came and broke the legs of the first man and of the other who had been crucified with him. ³³ But when they came to Jesus, they **did not break his legs** since **they saw** that he was already dead. ³⁴ Instead, one of the soldiers **pierced** Jesus' side with a spear, and immediately blood and water came out.

³⁵ He **who saw** this has testified, and his testimony is true, and he knows that he is telling the truth, so that ^[203]you may believe. ³⁶ For these things happened so that the Scripture would be fulfilled: “**Not a bone of his will be broken**.” [EXO. 12:46; NUMBERS 9:12; PS. 34:20] ³⁷ And, as another Scripture says, “They will look on him whom they have **pierced**.” [ZECH. 12:10]

³⁸ After these things, Joseph of Arimathea, who was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could **take away Jesus' body**. Pilate gave him permission, so he came and **took the body away**. ³⁹ With him came Nicodemus (who had previously come to Jesus by night). He brought a mixture of myrrh and aloes that weighed about a ^bhundred Roman pounds. ⁴⁰ So they **took Jesus' body** and wrapped it in linen cloths with the spices, as is the custom of the Jews in preparing a body for burial.

{19:41-20:29}^c A'. The Empty Tomb [\[e\]](#)

⁴¹ Near the place where Jesus was crucified there was a garden, and in the garden there was a new tomb in which no one had ever been **laid**. ⁴² Because it was the Jewish day of Preparation and since the tomb was nearby, **they laid Jesus there**.

^a 19:31-40:—cf. Mt 27:57-61; Mk 42-47; Lk 23:50-56

^b 19:39 hundred Roman pounds [*litra*]:—at 12 ounces each, about 72 pounds, or 33 Kg

^c 19:41-20:29:—cf. Mt 28:1-15; Mk 16:1-13; Lk 24:1-43

20 On the first day of the week, **Mary Magdalene** came to **the tomb** early, while it was still dark, and she **saw** that the stone had been taken away from **the tomb**.

² So she ran and went to **Simon Peter and to the other disciple**, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” ³ So **Peter went out, along with the other disciple**, and they began making their way to the tomb.

⁴ The two were running together, but **the other disciple** outran Peter and **reached the tomb first**. ⁵ Stooping down to look in, he saw the linen cloths lying there, **but he did not go in**.

⁶ Then Simon Peter, who had been following him, arrived and went into the tomb. He saw the linen cloths lying there ⁷ and the facecloth that had been on Jesus’ head. But it was not lying with the linen cloths; it was folded up separately in another place.

⁸ Then **the other disciple**, who had **reached the tomb first**, also went in. He **saw** and believed. ⁹ (For they did not yet understand the Scripture that Jesus must rise from the dead.)

¹⁰ Then **the disciples went back** to their homes.

¹¹ But **Mary** stood near **the tomb**, weeping outside. As she was weeping, she stooped down to look into **the tomb** ¹² and **saw** two angels in white sitting where Jesus’ body had been laid, one at the head and one at the feet.

¹³ They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and **I do not know where they have laid him**.” ¹⁴ After saying this, she turned around and **saw Jesus** standing there, but she did not know it was Jesus. ¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing that he was the gardener, she said to him, “Sir, if you have carried him away, **tell me where you have laid him**, and I will take him away.” ¹⁶ Jesus said to her, “Mary!” She turned and said to ^[204]him, “Rabboni!” (which means “Teacher”).

¹⁷ Jesus said to her, “**Do not hold on to me**, for I have not yet ascended to ^[205]my Father. But go to my brothers and tell them that I am ascending to **my Father and your Father, to my God and your God**.” ¹⁸ So Mary Magdalene went and told the ^[206]disciples that she had seen the Lord and that he had said these things to her.

¹⁹ In the evening of that day, the first day of the week, when the disciples were ^[207]gathered together **with the doors locked** for fear of the Jews, **Jesus came and stood among them and said to them, “Peace be with you.”**

²⁰ After saying this, **he showed them his hands and his side**, and the disciples rejoiced when **they saw the Lord**.

²¹ Again Jesus said to them, “Peace be with you. As the Father has sent me, so I am sending you.” ²² After saying this, he breathed on them and said to them, “Receive ^aholy spirit. ²³ If you remit the sins of any, their sins are remitted; if you retain the sins of any, their sins are retained.”

²⁴ Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came. ²⁵ So the other disciples said to him, **“We have seen the Lord.”** But he said to them, “Unless I see the nail marks in **his hands** and put my finger where the nails were, and put my hand into **his side**, I will not believe.”

²⁶ Eight days later, Jesus’ disciples were again inside, and Thomas was with them. Although **the doors were locked**, **Jesus came and stood among them and said, “Peace be with you.”**

²⁷ Then he said to Thomas, **“Put your finger here and look at my hands. Reach out your hand and put it into my side.** Do not doubt but believe.” ²⁸ In response Thomas said to him, **“My Lord and my God!”**

²⁹ Then Jesus said to him, “Because **you have seen** ^[208]**me**, have you come to believe? Blessed are those who have not seen and yet have come to believe.”

^a 20:22 holy spirit:—the article “the” as in “*the* holy spirit” is not in the Greek.

Part V Outline [\[e\]](#) [\[↑\]](#) [\[Notes\]](#)

Part V. Epilogue {Chapter 21}

{20:30-31}	A. Why this gospel was written
{21:1-14}	 B. Jesus feeds the disciple (Sign #8)
{21:15-17}	 X. Jesus admonishes Peter
{21:18-19}	 B'. Peter's form of death foretold
{21:20-25}	 A'. The Beloved Disciple

{20:30-31} A. Why this gospel was written

³⁰ Jesus performed many other signs in the presence of his disciples, which are not written in this book. ³¹ But **these have been written** so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

{21:1-14} B. Sign #8: Jesus feeds the disciples

21 After this Jesus again manifested himself to the disciples, by the Sea of Tiberias. He manifested himself in this way.

² Simon Peter, Thomas (called Didymus), Nathanael (from Cana of Galilee), the sons of Zebedee, and two of Jesus' other disciples were together. ³ Simon Peter said to them, "**I am going fishing.**" They said to him, "We will go with you." So they ^[209]immediately went out and got into the boat, but that night **they caught nothing.**

⁴ When daybreak came, Jesus stood on the shore, but the disciples **did not know it was Jesus.** ⁵ Jesus said to them, "Children, **have you caught any fish to eat?**" They answered him, "No."

⁶ He said to them, "Cast **the net** on the right side of the boat, and you will find some." So they cast it and were unable to draw it in **because of the large number of fish.**

⁷ Then the disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment (for he had taken it off) and plunged into the sea. ⁸ But the other disciples came in the small boat, **dragging the net full of fish**, for they were not far from shore, only about ^a200 cubits away. ⁹ When they had gone ashore, they saw a charcoal fire there with a fish lying on it, and bread. ¹⁰ Jesus said to them, "Bring some of **the fish which you have just caught.**"

^a 21:8 200 cubits:—at 18 inches per cubit, about 100 yards (or 91 meters)

¹¹ So Simon Peter went aboard and drew **the net** ashore, **full of large fish**, ^a153 of them. Although there were so many, **the net** had not torn.

¹² Then Jesus said to them, “**Come eat breakfast.**” Now none of the disciples dared to ask him, “Who are you?” **because they knew it was the Lord.**

¹³ Then Jesus came, **took the bread, and gave it to them. He did likewise with the fish.**

¹⁴ This was now the third time that **Jesus had been revealed to** ^[210]**his disciples** after he had been raised from the dead.

[21:15-17] C (X). Jesus admonishes Peter to feed the flock [\[e\]](#)

¹⁵ When they **had eaten breakfast**, Jesus said to Simon Peter, “Simon, son of ^[211]Jonah, do you **love** [*agapaō*, G25] me more than these?” Peter said to him, “Yes, Lord, you know that I **care for** [*phileō*, G5368] you.” Jesus said to him, “**Feed my lambs.**”

¹⁶ Jesus said to him a second time, “Simon, son of Jonah, do you **love** [*agapaō*] me?” Peter said to him, “Yes, Lord, you know that I **care for** [*phileō*] you.” Jesus said to him, “**Tend my** ^[212]**sheep.**”

¹⁷ Then Jesus said to him the third time, “Simon, son of Jonah, do you **care for** [*phileō*] me?” Peter was grieved that Jesus said to him the third time, “Do you **care for** [*phileō*] me?” And he said to him, “Lord, you know everything; you know that I **care for** [*phileō*] you.” Jesus said to him, “**Feed my sheep.**”

[21:18-19] B'. Peter's form of death foretold

¹⁸ Truly, truly, I say to you, when you were younger, you would dress yourself and **walk wherever you wanted to go**;

but when you grow old, you will **stretch out your hands**, and another will dress you and bring you where you do not want to go.”

¹⁹ (He said this to indicate the **kind of death** by which Peter would glorify God.)

After saying this, he said to Peter, “**Follow me.**”

^a 21:11 153 of them:—the number 153 may have been understood by the Greeks as a mathematical metaphor for wisdom. See Archimedes' equations on Pi, for example.

Acts

Outline [[↶](#)] [[↷](#)] [[↵](#)] [[Notes](#)]

{CH. 27-28} III3. Paul in Rome[illegible]

{Chapters 1-2} I1. The Church is born

{1:1-11} A. **Jesus' ascension and promise**

{1:12-26} B. **Peter addresses the apostles**

{1:12-13} a. *Apostles*

{1:14-15} b. *The disciples pray*

{1:16-17} c. *Citing Scripture*

{1:18-19} x. [Death of Judas](#)

{1:20-22} c'. *Citing Scripture*

{1:23-25} b'. *The disciples pray*

{1:26} a'. *Apostles*

{2:1-13} X. **[Filled with holy spirit](#)**

{2:1-4} a. *Filled with*

{2:5-6} b. *Bewildered*

{2:7-8} c. *Own language*

{2:9-11a} x. [List of nations](#)

{2:11b} c'. *Own language*

{2:12} b'. *Amazed and perplexed*

{2:13} a'. *Filled with*

{2:14-40} B'. **[Peter addresses the Pentecost crowd](#)**

{2:14} a. *Children of promise*

{2:15-21} b. *God's spirit poured out*

{2:22-23} c. *Jesus attested by God*

{2:24-25} d. *Right hand*

{2:26-27} e. *Not abandon to Sheol*

{2:28-30} x. [Christ raised](#)

{2:31-32} e'. *Not abandon to Sheol*

{2:33-35} d'. *Right hand of God*

{2:36-37} c'. *God made Jesus Lord*

{2:38} b'. *Receive the gift of the holy spirit*

{2:39-40} a'. *Children of promise*

{2:41-47} A'. **Life among the believers**

{1:1-11} A. Jesus ascension and promise of holy spirit [e]

1 The first account I compiled, O Theophilus, was about all that Jesus began to do and teach ² until the day when he **was taken up**, after he had given commands through *the* holy spirit to the apostles he had chosen.

³ He presented himself alive to them, after his suffering, by many convincing proofs, **appearing to them** over the course of forty days and speaking about the kingdom of God.

⁴ While he was with them, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, “Which,” he said, “you heard about from me. ⁵ For John baptized in water, but you will be baptized in **holy spirit** not many days from now.”

⁶ So when they had come together, they asked him, “Lord, are you going to **restore the kingdom to Israel at this time?**”

⁷ He said to them, “It is not for you to know the times or seasons that the Father has set by his own authority, ⁸ but you will receive power when the **holy spirit** comes upon you, and you will be ^[1]witnesses to me in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

⁹ After he said this, he was lifted up **as they looked on, and a cloud took him out of their sight.**

¹⁰ As he went, they were gazing up into the sky, when behold, two men in white clothing were standing beside them. ¹¹ They said, “Men of Galilee, why are you standing here ^[2]staring into the sky? This Jesus who **was taken up** from you into heaven will come back in the same way you have seen him go into heaven.”

{1:12-26} B. Peter addresses the apostles; Matthias replaces Judas

[a. *Eleven apostles*]

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away. ¹³ After entering the city, they went up to the upper room where they were staying. Those present were **Peter, ^[3]James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James.**

[b. *The disciples pray*]

¹⁴ With one accord they were all **devoting themselves to prayer ^[4]and supplication**, along with Jesus’ brothers and several women, including Mary the mother of Jesus. ¹⁵ In those days Peter stood up

among the ^[5]disciples (a crowd of about 120 names who were gathered together). He said,

[c. *Citing Scripture*]

¹⁶ “Brothers, it was necessary for ^[6]this **Scripture** to be fulfilled, which the holy spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. ¹⁷ For he was numbered ^[7]with us and received his share in this ministry.”

[x. *Death of Judas*]

¹⁸ (Now this man Judas had acquired a field with the wages of unrighteousness, and falling headfirst, his body burst open, and all his intestines gushed out. ¹⁹ This became known to all who were dwelling in Jerusalem, so that in their language the field was called Akeldama, that is, Field of Blood.)

[c'. *Citing Scripture*]

²⁰ Peter continued, “**For it is written** in the Book of Psalms: ‘May his homestead become desolate; let there be no one to dwell in it,’ [Ps. 69:25] and, ‘May another take his position as overseer.’ [Ps. 109:8] ²¹ Therefore, one of the men who have accompanied us during the entire time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John up to the day when Jesus was taken up from us, must become a witness with us of his resurrection.”

[b'. *The apostles pray*]

²³ So they put forward two men, Joseph called ^[8]Barsabas (who was given the name Justus), and Matthias. ²⁴ **Then they prayed**, “Lord, you know the hearts of all; show us which of these two men you have chosen ²⁵ to ^[9]receive the share of this ministry and apostleship from which Judas turned away to go to his own place.”

[a'. *Eleven apostles*]

²⁶ Then they cast lots for them, and the lot fell to Matthias, so he was added to the **eleven apostles**.

{2:1-13} C (X). Filled with holy spirit [d]

[a. Filled with]

2 When the day of Pentecost came, all the believers were ^[10]in the same place with one accord. ² Suddenly a sound like a mighty rushing wind came from heaven, and it **filled** the whole house where they were sitting. ³ And tongues that looked like fire appeared to them, distributing [*diamerizō* (cf. v.45)] themselves, and rested on each one of them. ⁴ Then they were all **filled with** holy spirit and began speaking in other languages, as the spirit gave them utterance.

[b. Bewildered]

⁵ Now there were devout Jews from every nation under heaven dwelling in Jerusalem. ⁶ When this sound occurred, the multitude came together, and they were **bewildered** because each one of them heard his own language being spoken.

[c. Own language]

⁷ They were ^[11]all astonished and amazed, saying ^[12]to one another, “Behold, are not all these who are speaking Galileans? ⁸ How then do we each hear them **in our own native languages**?

[x. List of nations]

⁹ Parthians, Medes, Elamites; those who dwell in Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the districts of Libya that are near Cyrene; visitors from Rome (both Jews and converts to Judaism), ¹¹ Cretans and Arabs—

[c’. Own language]

we hear them speaking about the mighty acts of God **in our own languages**.”

[b’. Amazed and perplexed]

¹² They were all **amazed** and greatly **perplexed**, saying to one another, “What ^[13]could this mean?”

[a’. Filled with]

¹³ But others scoffed at the believers, saying, “They are **filled with** new wine.”

{2:14-40} B'. Peter addresses the Pentecost crowd [e]

[a. *Children of promise*]

¹⁴ Then Peter stood up with the eleven, **lifted up his voice**, and declared to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and **give ear to my words**.

[b. *God's spirit poured out*]

¹⁵ These men are not drunk, as you suppose, for it is only the third hour of the day. ¹⁶ But this is what was spoken through the prophet Joel: ¹⁷ ‘In the last days,’ says God, ‘**I will pour out^a a portion of my spirit upon all flesh**. Your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams. ¹⁸ Even upon my male and female servants **I will pour out a portion of my spirit** in those days, and they will prophesy. ¹⁹ I will perform wonders in the heavens above and signs on the earth below: blood, fire, and a mist of smoke. ²⁰ The sun will be turned to darkness and the moon to blood, before the coming of the great and glorious day of the Lord [*Yehovah*]. ²¹ And **everyone who calls upon the name of the Lord [*Yehovah*] will be saved.**’

[JOEL 2:28-32]

[c. *Jesus attested by God, whom you crucified*]

²² “Men of Israel, listen to these words: Jesus of Nazareth, a man **attested** to you **by God** with miracles, wonders, and signs that God did through him in your midst, just as you yourselves know, ²³ this man, who was delivered up by the deliberate plan and foreknowledge of God, **you** [¹⁴]**took and put to death, having him nailed to a cross** by the hands of lawless men.

[d. *Right hand*]

²⁴ But God **raised him up**, releasing him from the pangs of death, because it was impossible for death to keep its hold on him. ²⁵ For David says about him, ‘I saw the Lord always before me, for he is **at my right hand** so that I will not be shaken.

[e. *Not abandon to Sheol*]

²⁶ Therefore my heart was glad and my tongue rejoiced; moreover, my flesh will dwell in hope. ²⁷ For you will **not abandon my soul to Sheol** [*Hadēs*], **nor** will you let your Holy One **see corruption**.

^a 2:17 a portion of my spirit: — lit. “I will pour out from my spirit.” The preposition *apo* (from; away from) combines with the genitive “of my spirit,” to make the equivalent of a partitive genitive, showing that God is taking some of, or part of, his spirit, and putting it on people.

[x. *Christ raised*]

²⁸ **You have made known to me the paths of life;** you will fill me with joy by your presence.’ [Ps. 16:8-11] ²⁹ “Brothers, I can say to you with confidence concerning our patriarch David that he died and was buried, and his tomb is with us to this day. ³⁰ So then, because he was a prophet and knew that God had sworn an oath to him that ^[15]from among his descendants, according to the flesh, **he would raise up the Christ to sit on his throne,**

[e’. *Not abandon to Sheol*]

³¹ David foresaw what would happen and spoke about the resurrection of the Christ, saying that ^[16]**his soul was not abandoned to Sheol** [*Hadēs*] and that his flesh did **not see corruption.** ³² This Jesus God has raised up, of which we are all witnesses.

[d’. *Right hand of God*]

³³ Therefore, having been exalted to the **right hand of God** and having received from the Father the promise of the holy spirit, he has poured out this that you ^[17]now ^[18]see and hear. ³⁴ For David did not **ascend to heaven**, but he himself says, ‘The Lord said to my Lord, “**Sit at my right hand**” ³⁵ until I make your enemies a footstool for your feet.” ’ [Ps. 110:1]

[c’. *God made Jesus Lord and Christ, whom you crucified*]

³⁶ Therefore, let all the house of Israel know with certainty that God has made him both Lord and Christ, this Jesus **whom you crucified.**” ³⁷ When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, “Brothers, what should we do?”

[b’. *Receive the gift of the holy spirit*]

³⁸ Peter said to them, “Repent and be baptized, each one of you, **in the name of Jesus Christ** for the remission of ^[19]sins, and you will **receive the gift of the holy spirit.**

[a’. *Children of promise*]

³⁹ For this promise is for you, for your children, and for all who are far off, **as many as the Lord our God calls to himself.**” ⁴⁰ With **many other words** he testified and exhorted them, saying, “Be saved from this crooked generation.”

{2:41-47} A'. Life among the believers [\[↩\]](#)

⁴¹ Then those who ^[20]gladly received his word were baptized, and about 3,000 souls were **added** on that day.

⁴² **They continued steadfastly** in the teaching of the apostles and in fellowship, and in the breaking of bread and in prayers.

⁴³ A sense of awe came upon every soul, and many wonders and signs were being done by the apostles.

⁴⁴ All who believed were together and had all things in common. ⁴⁵ They were selling their possessions and belongings, and distributing [*diamerizō* (cf. v.3)] the proceeds to all, as anyone had need. ⁴⁶ **Day by day as they continued meeting together** with one accord in the temple courts and breaking bread from house to house, they shared food together with gladness and simplicity of heart,

⁴⁷ praising God and having favor with all the people. And the Lord **added** to ^[21]the church daily those who were being saved.

Section outline

[⌂](#) [↑](#) [↓](#) [Notes](#)

{3:1-8:3} I2. The Church in Jerusalem

{3:1-4:37}	...	A. Peter and John heal a crippled beggar
{3:1-11}		[a. Peter and John heal a lame man]
{3:12-16}		[b. Peter address the people]
{3:17-21}		[c. Foretold by the prophets]
{3:22-26}		[d. A prophet like Moses]
{4:1-4}		[x. Peter and John arrested]
{4:5-13}		[d'. Before the Jewish council]
{4:14-22}		[c'. Ordered not to speak in this name]
{4:23-31}		[b'. Peter and John report to the believers]
{4:32-37}		[a'. Everything held in common]
{5:1-11}		B. Ananias and Sapphira
{5:12-42}		X. The apostles imprisoned
{6:1-7}		B'. Seven chosen to serve
{6:8-8:3}		A'. Stephen's testimony
{6:8-15}		[a. Stephen is seized]
{7:1-8}		[b. The land promised to Abraham]
{7:9-19}		[c. Joseph leads them into Egypt]
{7:20-23}		[d. Moses chosen]
{7:24-29}		[x. Moses kills the Egyptian]
{7:30-33}		[d'. Moses chosen]
{7:34-40}		[c'. Moses leads them out of Egypt]
{7:41-50}		[b'. Place to dwell; place of worship]
{7:51-8:3}		[a'. Stephen martyred; persecution]

{3:1-4:37} A. Peter and John heal a crippled beggar

{3:1-11} [a. Peter and John heal a lame man]

3 One day Peter and John were going up together to the temple at the hour of prayer, the ninth hour. ² And a man **lame** from his mother's womb was being carried in.

Who was placed each day at the temple gate called the **Beautiful Gate** so that he could **ask for alms** from those who were entering the temple courts. ³ When he saw Peter and John about to enter the temple courts, he began **asking** ^[22] **for alms**.

⁴ But Peter, along with John, **looked at him intently** and said, **“Look at us.”** ⁵ So the man gave them his attention, expecting to receive something from them.

⁶ But Peter said, “I have no silver or gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth,

[²³]rise up and **walk**.” ⁷ Then Peter took hold of him by the right hand and raised him up, and at once his feet and ankles were strengthened. ⁸ Leaping up, he stood and began **walking**.

Then he entered the temple courts with them, walking and leaping and praising God. ⁹ When all the people **saw him** walking and praising God,

¹⁰ they recognized him as the man who used to sit at the **Beautiful Gate** of the temple **asking for alms**. And they were filled with wonder and amazement at what had happened to him.

¹¹ As [²⁴]the **lame** man who had been healed clung to Peter and John, all the people ran together to them at the portico called Solomon’s, utterly astonished.

{3:12-16} [b. *Peter address the people*]

¹² When **Peter** saw this, he **addressed the people**: “Men of Israel, why are you amazed at this, or why are you staring at us as though by our own power or godliness we **have made this man walk**?

¹³ The **God** of [²⁵]Abraham, Isaac, and Jacob, the **God** of our fathers, **has glorified his son Jesus**,

whom you delivered up and **denied** in the presence of Pilate, even though Pilate had decided to release him. ¹⁴ Yes, you **denied** the Holy and Righteous One and asked for a murderer to be granted to you.

¹⁵ You put to death the Author of life, **whom God raised from the dead**, of which we are witnesses.

¹⁶ By faith in his name, **his name has strengthened this man** whom you see and know, and the faith that is through Jesus has given him this perfect health in the presence of you all.

{3:17-21} [c. *Foretold by the prophets*]

¹⁷ “Now, brothers, I know that you acted in ignorance, as did your rulers also. ¹⁸ But in this way God fulfilled what he had foretold **through the mouths of all** [²⁶]**his prophets**, that the Christ would suffer.

¹⁹ Therefore repent and turn back so that your sins may be wiped away, **that times of refreshing** may come from the presence of the Lord,

²⁰ **and that he may send** [²⁷]**Jesus, the Christ who has been appointed for you**.

²¹ Heaven must receive him until **the times** come for the restoration of all things,

which God declared **by the mouth of** ^[28]**all his holy prophets** long ago [*aiōn*].

{3:22-26} [d. *A prophet like Moses*]

²² ^[29]For Moses said to our **fathers**, ‘The Lord ^[30]our God will raise up for you a **prophet** like me from among your brothers. You must listen to everything he tells you.

²³ Every soul who does not listen to that **prophet** will be utterly destroyed from among the people.’ [DEUT. 18:15, 18-19] ²⁴ Indeed, all the **prophets** who have spoken, beginning with Samuel and continuing with those who came afterward, also ^[31]proclaimed these days.

²⁵ You are the sons of the **prophets** and of the covenant that God made with ^[32]our **fathers** when he said to Abraham, ‘In your offspring all the families of the earth will be blessed.’ [GEN. 22:18; 26:4] ²⁶ God raised up his son ^[33]Jesus and sent him first to you, to bless you by turning each of you from your evil ways.”

{4:1-4} [e (x). *Peter and John arrested*] [*e*]

4 As Peter and John were speaking to the people, the ^[34]priests, the captain of the temple guard, and the Sadducees came to them, ² greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. ³ So they arrested them and took them into custody until the next day, for it was already evening. ⁴ But many who heard the word believed, and the number of men who believed came to about 5,000.

{4:5-13} [d’. *Peter and John before the Jewish council*]

⁵ On the next day, **the rulers, elders, and scribes** were gathered together in ^[35]Jerusalem, ⁶ along with Annas the high priest, Caiaphas, John, Alexander, and all who were members of **the high-priestly family**.

⁷ After making Peter and John stand before them, they began to question them: “By what power or **by what name** did you do this?”

⁸ Then Peter, filled with holy spirit, said to them, “**Rulers of the people and elders** ^[36]**of Israel**,

⁹ if we are being examined today about a good deed done to a disabled man and **by what means he has been healed**,

¹⁰ let it be known to you all, and to all the people of Israel, that this man is standing before you **in good health by the name of Jesus Christ of Nazareth**, whom you crucified and whom God raised from the dead.

¹¹ This Jesus is the stone that was **rejected by you, the builders**, which has become the chief cornerstone. [Ps. 118:22]

¹² There is salvation in no other, for there is **no other** ^[37]**name** given among men by which we must be saved.”

¹³ When they saw the boldness of Peter and John, and when they realized that they were **uneducated and untrained men**, they were amazed and recognized that they had been with Jesus.

{4:14-22} [c'. *Peter and John ordered not to speak in this name*] [\[e\]](#)

¹⁴ But since they could see **the man** who had been healed standing there with them, they had nothing to say in opposition. ¹⁵ So they ordered Peter and John to step out from the Sanhedrin while they conferred with one another, ¹⁶ saying, “What should we do with these men? For it is evident to all who dwell in Jerusalem that a notable **miracle** has been done through them, and we cannot deny it.

¹⁷ But so that it may not spread any further among the people, ^[38]we will ^[39]**strictly warn them** to speak no longer to anyone **in this name.**”

¹⁸ Then they called them in and ordered them not to **speak** or teach at all in the name of Jesus.

¹⁹ But Peter and John answered them, “**Whether it is right in the sight of God to listen to you rather than to God, you must judge.**

²⁰ For we cannot help but **speak** about what we have seen and heard.”

²¹ So after **threatening** Peter and John further, they released them, finding no way to punish them, because all the people **were glorifying God** for what had happened.

²² For **the man** on whom this **miracle** of healing had been performed was more than forty years old.

{4:23-31} [b'. *Peter and John report to the believers*]

²³ **After being released**, Peter and John went to their own friends and reported all that the chief priests and the elders had said to them.

²⁴ When they heard this, they lifted up their voices with one accord to God and said, “**Master, you are God**, ^[40]**who made** the heavens, the earth, the sea, and all that is in them.

²⁵ It is you ^[41]who said through the mouth of your servant David, ‘Why do the **nations** rage, and the **peoples** plot foolish things?

²⁶ The **kings of the earth** stand up, and the **rulers** are gathered together, **against the Lord and against his Anointed.**’ [Ps. 2:1-

2] ²⁷ For ^[42]indeed both **Herod** and **Pontius Pilate**, along with

the **Gentiles** and the **people of Israel**, were gathered together against your **holy son Jesus, whom you anointed**,

²⁸ to do whatever **your hand and your plan** had foreordained to take place. ²⁹ And now, Lord, take note of their threats and grant it to your servants to speak your word with all boldness, ³⁰ **as you stretch out your hand** to heal and to perform signs and wonders through the name of your holy son Jesus.”

³¹ **After they prayed**, the place where they were gathered together was shaken, and they were all filled with the holy spirit and began speaking the word of God with boldness.

{4:32-37} [a'. *Everything held in common*] [e]

³² Now the hearts and souls of the multitude of believers were one, and **no one was saying that any of** ^[43] **their belongings was his own,**

but everything they owned was held in common.

³³ With **great** power the apostles were giving testimony to the resurrection of the Lord Jesus, and **great** grace was upon them all.

³⁴ There was no one needy among them, for all who owned plots of land or houses sold them and brought the proceeds of what was sold.

³⁵ They laid the money at the feet of the apostles, **and the proceeds were distributed to anyone who had need.**

³⁶ ^[44] **Joses**, whom the apostles called Barnabas (which means “Son of Encouragement”), a Levite and Cypriot by birth, ³⁷ **also sold a field he owned and then brought the money and laid it at the apostles’ feet.**

{5:1-11} B. Ananias and Sapphira [e]

5 But a man named **Ananias, along with his wife Sapphira, sold a piece of property** ² and kept back some of the proceeds, with his wife also being aware of it. He brought a portion of the proceeds and laid it at the apostles’ feet.

³ But Peter said, “Ananias, why has Satan filled your heart to **lie to the holy spirit** and keep back some of the proceeds of the plot of land?

⁴ While it remained unsold, did it not remain yours? And once it was sold, was it not under your control?

How is it that you have put this thing in your heart? You have not **lied to men but to God.**” ⁵ When Ananias heard these words, **he fell down and breathed his last breath.**

^a 5:3 lie to the holy spirit:—discussed in “[Notes on Acts](#)” on Acts 5:3.

And great fear came upon all who heard about it.

⁶ Then the **young men** rose, wrapped up his body, **carried him out, and buried him.**

⁷ About three hours later, his wife came in, not knowing what had happened. ⁸ Peter said to her, “Tell me if you sold the plot of land for such and such a price.” She said, “Yes, for such a price.” ⁹ Peter said to her, “Why is it that **you have agreed to put the spirit of the Lord to the test?** Behold, the feet of those who buried your husband are at the door, and they will carry you out.” ¹⁰ At once **she fell down at his feet and breathed her last breath.**

When the **young men** came in, they found her dead, so **they carried her out and buried her** beside her husband.

¹¹ **And great fear came** upon the whole church and upon **all who heard** these things.

{5:12-42} C (X). The apostles imprisoned then freed by an angel [\[e\]](#)

¹² Now **many signs and wonders were taking place among the people** by the hands of the apostles, and all the believers met together in Solomon’s Portico as if they were a single family.

¹³ No one else dared to join them, but **the people held them in high regard.**

¹⁴ Yet more believers were added to the Lord, multitudes of both men and women.

¹⁵ **As a result, they** ^[45] **carried the sick out into the streets** and laid them on beds and mats, so that when Peter came by at least his shadow might fall on one of them.

¹⁶ A multitude from the towns all around Jerusalem also gathered together, bringing the sick and those harassed by unclean spirits, **and they were all healed.**

[Arrest of apostles]

¹⁷ Then the high priest rose up, along with all who were with him (that is, the sect of the Sadducees), and they were filled with jealousy. ¹⁸ So **they arrested the apostles and put them in a public jail.** ¹⁹ But during the night an angel of the Lord opened the doors of the prison, brought them out, and said, ²⁰ “Go stand in the temple courts and tell the people everything about this new life.”

[Officers sent to bring the apostles from prison]

²¹ When they heard this, they entered the temple courts at dawn

and began **teaching**. When the high priest came, along with those who were with him, they called together the Sanhedrin—that is, the entire eldership of the sons of Israel—and **sent officers to the prison to have the apostles brought before them**.

[Perplexed over empty prison]

²² But when the officers arrived, they did not find them in the prison. So they returned and reported, ²³ “We found the prison locked up in complete security and the guards ^[46]standing ^[47]in front of the doors, but when we opened the doors, we found no one inside.” ²⁴ When the ^[48]high priest, the captain of the temple guard, and the chief priests heard this report, they were greatly perplexed by it, wondering what might come of this. ²⁵ Then someone came and told them, “Behold, the men you put in prison are standing in the temple courts teaching the people!” ²⁶ So the captain went with the officers and brought the apostles without the use of force, for they were afraid the people might stone them.

[Apostles brought from the temple; must obey God]

²⁷ **After bringing the apostles in**, they had them stand before the Sanhedrin, and the high priest ^[49]asked them, ²⁸ “Did we not strictly command you **not to teach** in this name? Yet behold, you have filled Jerusalem with your **teaching**, and you are determined to bring the blood of this man upon us.” ²⁹ But Peter and the apostles answered, “We must obey God rather than men. ³⁰ The God of our fathers raised up Jesus, whom you murdered by hanging him on a tree. ³¹ God exalted him by his right hand as Leader and Savior to give repentance to Israel and remission of sins. ³² ^[50]Concerning these things we are his witnesses, and so is the holy spirit, which God has given to those who obey him.”

[Release of apostles]

³³ When they heard this, they were furious and resolved to put them to death, ³⁴ but a Pharisee named Gamaliel, a teacher of the law who was held in honor by all the people, stood up in the Sanhedrin and gave orders to put the ^[51]apostles outside for a little while. ³⁵ Then he said to the Sanhedrin, “Men of Israel, give careful consideration to what you are about to do to these men. ³⁶ For before these days Theudas rose up, declaring himself to be somebody, and a number of men, about four hundred, ^[52]responded to the call to join him. He was put to death, and all his followers were scattered and came to

nothing. ³⁷ After this man, Judas the Galilean rose up in the days of the census and drew away ^[53]many people after him. He also perished, and all his followers were scattered. ³⁸ So I say to you now, keep away from these men and leave them alone, for if this plan or this undertaking is of men, it will be stopped; ³⁹ but if it is of God, you ^[54]cannot put a stop to ^[55]it. You will only find yourselves fighting against God.” ⁴⁰ They were persuaded by him, and after calling in the apostles, they beat them, commanded them not to speak in the name of Jesus, **and released them.**

⁴¹ So the apostles went out from the presence of the Sanhedrin, rejoicing that they had been considered worthy to suffer dishonor for ^[56]the name of Jesus. ⁴² **And every day, in the temple courts and from house to house, they did not cease teaching and preaching the good news that Jesus is the Christ.**

{6:1-7} B'. Seven chosen to serve [\[e\]](#)

6 In those days, as **the disciples increased in number**, a complaint arose against the Hebrews on the part of the Hellenists [i.e. *the Greek-speaking Jews*] that their widows were being overlooked in the daily distribution of food.

² So the twelve called the multitude of the disciples together and said, “It is not proper for us to neglect the **word of God** to wait on tables.

³ ^[57]Therefore, brothers, look for **seven men** among you who have a good reputation and are full of ^[58]**holy spirit** and wisdom, whom we can appoint for this need.

⁴ But ^[59]we will devote ourselves to prayer and to the ministry of the word.”

⁵ This proposal pleased the whole multitude, so they chose **Stephen**, a man full of faith and of **holy spirit**, together with **Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus**, an Antiochean convert to Judaism. ⁶ They set these men before the apostles, who then prayed and laid their hands on them.

⁷ So the **word of God** continued to increase,

and **the number of disciples continued to multiply greatly** in Jerusalem, and a large number of ^[60]priests became obedient to the faith.

{6:8-8:3} A'. Stephen's testimony [e]

{6:8-15} [a. *Stephen is seized*]

⁸ Now **Stephen**, a man **full of** ^[61]**faith and power**, was performing great wonders and signs among the people. ⁹ But some men from the synagogue of the Freedmen (as it was called), along with some of the Cyrenians and Alexandrians, and some men from Cilicia and Asia, rose up and began to argue with **Stephen**. ¹⁰ But they were not able to resist **the wisdom and the spirit** with which he was speaking.

¹¹ Then they induced some men to say, "We heard Stephen speaking **blasphemous words against** Moses and against God."

¹² They also **stirred up the people, the elders, and the scribes**. So they came up to Stephen, seized him, and brought him to the Sanhedrin.

¹³ Then they put forward false witnesses who said, "This man does not stop speaking ^[62]**blasphemous words against** ^[63]the holy place and against the law.

¹⁴ For we heard him saying that this Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us." ¹⁵ And all who were sitting in the Sanhedrin stared at Stephen intently and saw that his face was **like the face of an angel**.

{7:1-8} [b. *The land promised to Abraham*]

7 Then the high priest said, "Are these accusations true?" ² Stephen said, "Brothers and fathers, listen. The God of glory appeared to **our father Abraham** when he was in Mesopotamia, before he dwelt in Haran, ³ and said to him, 'Leave your land and your relatives, and go to ^[64]a land I will show you.' [GEN. 12:1]

⁴ Then he left the **land of the Chaldeans** and dwelt in Haran. After his father died, God **relocated** him to this land in which you now dwell.

⁵ **He gave him no inheritance in it**, not even a foot's length, **but promised to give it to him for a possession**, and to his offspring after him, even though he had no child.

⁶ God told him that his offspring would be **sojourners in a foreign land**, and that the people of that land would enslave them and mistreat them for 400 years. ⁷ 'But I will judge the nation whom they serve as slaves,' God said, 'and afterward they will **come out of that country and serve me in this place**.' [GEN. 15:13-14]

⁸ Then he gave Abraham the covenant of circumcision, and **Abraham** became the **father** of Isaac and circumcised him on the eighth day. Later

Isaac became the **father** of Jacob, and Jacob became the **father** of the twelve patriarchs.

{7:9-19} [c. *Joseph leads them into Egypt*]

⁹ “**The patriarchs** became jealous of **Joseph** and sold him into Egypt. But God was with him ¹⁰ and delivered him out of all his afflictions. He gave **Joseph favor and wisdom before Pharaoh, king of Egypt**, ¹² so Pharaoh appointed him as ruler over Egypt and over all his household.

¹¹ Then a famine came upon all ^[65]the land of Egypt and Canaan, along with great suffering, and **our fathers** could find no food. ¹² But when **Jacob** heard that there was grain in Egypt, **he sent our fathers out the first time**.

¹³ On their second visit, **Joseph made himself known** to his brothers ^[66]again, and **Joseph’s family became known to Pharaoh**.

¹⁴ Then Joseph sent and called for **his father Jacob** and all his relatives, 75 persons in all. ¹⁵ So Jacob **went down to Egypt**, and there he died, he and **our fathers**. ¹⁶ Later their bodies were moved to Shechem and laid in the tomb that Abraham had bought for a sum of money from the sons of ^[67]Hamor, the father of Shechem.

¹⁷ “As the time drew near for God to fulfill the promise he had ^[68]sworn to Abraham, our people increased and multiplied in Egypt ¹⁸ **until there arose another** ^[69]**king who did not know Joseph**. ¹⁹ This king dealt shrewdly with our race and mistreated **our fathers**, making them abandon their newborn babies so that they would not survive.

{7:20-23} [d. *Moses chosen*]

²⁰ At that time Moses was born, and he was beautiful **in God’s sight**. For three months he was **brought up in his father’s house**, ²¹ and when he was abandoned, Pharaoh’s daughter took him in and brought him up as her own son. ²² So Moses was trained in all the wisdom of the Egyptians, and **he was mighty** in ^[70]words and deeds. ²³ “When Moses reached **forty years** of age, it came into his heart to visit his brothers, the sons of Israel.

{7:24-29} [e (x). *Moses kills the Egyptian*]

²⁴ When he saw one of them being wronged, he came to the aid of the man who was being oppressed and avenged him by **striking down the Egyptian** who was oppressing him.

²⁵ **Moses assumed that his brothers would understand that God was granting them deliverance by his hand, but they did not understand**.

²⁶ The next day Moses came upon two Israelites who were fighting and

^[71]urged them to make peace, saying, ‘Men, you are brothers; why are you hurting each other?’ ²⁷ But the one who was hurting his neighbor thrust Moses aside and said, ‘Who appointed you to be a ruler and judge over us?’ ²⁸ **Do you want to kill me as you killed the Egyptian yesterday?**’ [EXODUS 2:14] ²⁹ At this remark Moses fled and became a sojourner in the land of Midian, where he became the father of two sons.

{7:30-33} [d’. *Moses chosen*]

³⁰ “After **forty years** had passed, an angel ^[72]of the Lord appeared to him in the wilderness of **Mount Sinai**, in a flame of fire in a bush. ³¹ When Moses saw it, he was amazed at the sight. As he drew near to look at it, the voice of the Lord came ^[73]to him: ³² ‘I am **the God of your fathers**, the God of ^[74]Abraham, the God of Isaac, and the God of Jacob.’ [EXODUS 3:6] **Moses began to tremble and did not dare to look.** ³³ Then the Lord said to him, ‘Take off the sandals from your feet, for the place where you are standing is holy ground.

{7:34-40} [c’. *Moses leads them out of Egypt*]

³⁴ I have surely seen the mistreatment of my people in **Egypt**. I have heard their groaning and **have come down** to deliver them. Now come, I will send you to **Egypt**.’ [EXODUS 3:5, 7-8, 10]

³⁵ “This is **the same Moses they had rejected**, saying, ‘Who appointed you to be a ruler and judge?’

He is the one God sent as ^[75]a ruler and redeemer by the hand of the **angel who appeared to him in the bush.**

³⁶ He is **the one who led them out**, performing wonders and signs in ^[76]the land of Egypt, at the Red Sea, and in the wilderness for forty years. ³⁷ This is the same Moses who said to the sons of Israel, ‘^[77]**The Lord our God will raise up for you a prophet like me** from among your ^[78]brothers.’ [DEUT. 18:15]

³⁸ This is the man who was in the assembly in the wilderness with the **angel who spoke to him on Mount Sinai**, and with our fathers. He received ^[79]a living word to give to ^[80]us.

³⁹ Our fathers were **unwilling to obey him**. Instead, **they thrust him aside**, and in their hearts they turned back to Egypt,

⁴⁰ saying to Aaron, ‘Make us gods who will go before us, for we do not know what has happened to this Moses **who led us out of the land of Egypt.**’ [EXODUS 32:1]

{7:41-50} [b'. *Place to dwell; place of worship*]

⁴¹ In those days they made an idol in the form of a calf, brought a sacrifice to the idol, and rejoiced at **the works of their hands**. ⁴² But God turned away from them and gave them up to serve the host of **heaven**,

just as it is written in the book of the **prophets**: ‘Was it to me that you offered slain beasts and sacrifices for forty years in the wilderness, O house of Israel? ⁴³ You took up the **tabernacle of Molech** and the star of ^[81]your god ^[82]Remphan, the images you made so that you could worship [*proskyneō*] them, so I will send you into exile beyond Babylon.’ [AMOS 5:25-27]

⁴⁴ “[⁸³]Our fathers had the **tabernacle of the testimony** in the wilderness, just as God had directed when he spoke to **Moses** and told him to make it according to the pattern he had seen.

⁴⁵ Receiving it in turn, our fathers brought it in **with Joshua when they dispossessed the nations** whom God drove out from their presence.

It remained there until the days of **David**, ⁴⁶ who found favor before God and asked if he could provide a **dwelling place** for the ^[84]God of Jacob. ⁴⁷ But it was Solomon who built a **house** for him.

⁴⁸ Yet the Most High does not dwell in ^[85]**temples made by hands**, just as the **prophet** says,

⁴⁹ ‘**Heaven** is my throne, and the earth is my footstool. What house will you build for me, says the Lord, or what place is there for my rest? ⁵⁰ Has not **my hand made all these things**?’ [ISAIAH 66:1-2]

{7:51-8:3} [a'. *Stephen martyred; persecution in Jerusalem*]

⁵¹ “You stiff-necked *people*, uncircumcised in ^[86]heart and ears, you always resist the holy spirit! As your fathers did, so you do also. ⁵² Which of the prophets did your fathers not **persecute**? They even **killed** those who foretold the coming of the Righteous One, whose betrayers and **murderers** you have now become, ⁵³ you who received the law as ordained by angels yet have not kept it.”

⁵⁴ **When the members of the Sanhedrin heard these things**, they were cut to the heart and began gnashing their teeth at him.

⁵⁵ But Stephen, full of holy spirit, **gazed into heaven** and saw the glory of God and Jesus standing at the right hand of God. ⁵⁶ He said, “Behold, **I see the heavens opened** and the Son of Man standing at the right hand of God.”

⁵⁷ But they cried out with a loud voice, **stopped their ears**, and rushed at him as one man. ⁵⁸ Then they drove him out of the city and began stoning him. Meanwhile, the witnesses laid their cloaks at the feet of a young man named Saul.

⁵⁹ They continued **stoning** Stephen while he prayed, “Lord Jesus, receive my spirit!” ⁶⁰ Then he fell to his knees and cried out with a loud voice, “Lord, do not hold this sin against them!” After saying this, **he fell asleep**.

8 And Saul approved of his execution. On that day a **great persecution** arose **against the church in Jerusalem**, and all the believers except the apostles were scattered throughout the regions of Judea and Samaria. ² Devout men carried **Stephen** away for burial and made great lamentation over him. ³ But Saul was ravaging the church. Entering house after house, he **dragged off both men and women and put them in prison**.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{8:4-12:25} **I3. The Church in Palestine and Syria**

{8:4-40}. A. **Philip's ministry**

{8:4-25}. [Philip and Peter in Samaria]

{8:26-40}. [Philip and the Ethiopian eunuch]

{9:1-31}. B. **Saul's conversion**

{9:1-22}. [Saul's conversion]

{9:23-31}. [Saul in Jerusalem]

{9:32-11:18}. X. **Peter's ministry**

{9:32-43}. [Peter in Lydda and Joppa]

{10:1-23}. [Peter lead to Cornelius]

{10:24-48}. [Cornelius converted]

{11:1-18}. [Peter's report to the church]

{11:19-30}. B'. **Barnabas gets Saul to Antioch**

{Chapter 12}. . . A'. **Peter delivered from prison**

{12:1-23}. [James; Peter delivered; Herod]

{12:24-25}. [Barnabas and Saul return]

{8:4-40} A. Philip's ministry

{8:4-25} [1. *Philip and Peter in Samaria*]

⁴ Now those who had been scattered went around preaching the message of good news. ⁵ Philip went down to ^[87]**a city of Samaria** and began proclaiming to them the Christ.

[*Unclean spirits came out*]

⁶ And the crowds with one mind paid close attention to what Philip said as they listened to him and saw the signs he was performing. ⁷ For **unclean spirits came** out of many who had them, crying out with a loud voice, and many who were paralyzed or lame were healed. ⁸ And there was great joy in that city.

[*Simon's great power*]

⁹ Now a man named Simon had previously practiced magic in the city and amazed the people of Samaria, declaring himself **to be someone great**. ¹⁰ From the least to the **greatest**, ^[88]they paid close attention to him, saying, "This man is the ^[89]**great power** of God." ¹¹ They all paid close attention to him because he had amazed them with his magical arts for a long time.

[*Simon believes, is baptized and follows Philip*]

¹² But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, **they were baptized**, both men and women. ¹³ Even Simon himself believed. After **he was baptized**, he kept close

company with Philip and was amazed as he saw ^[90]miracles and signs taking place.

[Samaritan believers receive holy spirit]

¹⁴ When the apostles in Jerusalem heard that Samaria had received [*dechomai*] the word of God, they sent them Peter and John. ¹⁵ These two went down and prayed for the Samaritan believers to receive [*lambanō*] holy spirit, ¹⁶ for the spirit had not yet ^arushed upon any of them; they had only been baptized in the name of ^[91]Christ Jesus. ¹⁷ Then Peter and John laid their hands on the Samaritan believers, and they received holy spirit.

[Simon desires the power of Peter and John]

¹⁸ When Simon saw that the ^[92]holy spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹ saying, "Give me also this power, so that everyone on whom I lay my hands, receives holy spirit."

[Simon rebuked for desire the gift of God for money]

²⁰ But Peter said to him, "May your silver be destroyed with you, because you thought you could acquire the gift of God with money! ²¹ You have no share or portion in this matter, for your heart is not right before God.

[In the bondage of iniquity]

²² Therefore repent of this wickedness of yours, and plead with ^[93]God in the hope that the intention of your heart might be forgiven you. ²³ For I see that you are bitterly envious and **in the bondage of iniquity.**" ²⁴ In response Simon said, "Pray to ^[94]the Lord for me so that nothing you have said will happen to me."

²⁵ After Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the good news **in many villages of the Samaritans** as they went.

{8:26-40} [2. Philip and the Ethiopian eunuch] [[↩](#)]

²⁶ **Now an angel of the Lord said to Philip,** "Rise and go toward the south, to the road that goes from Jerusalem down to Gaza." (This is a desert road.)

^a 8:16 rushed [Greek, *epiptō*; "fall upon," "rush upon"]:—most English versions translate it as "fallen" in the sense of coming down from heaven. However, the sense of a sudden, rushing wind is more like the experience felt by the disciples at Pentecost and those that followed. This matches the OT stories such as Samson (Judges 14:6, "the spirit of Yehovah rushed upon him") and Saul (1 Sam. 10:6, "the spirit of Yehovah will rush upon you").

²⁷ So he rose and went. And behold, there was an **Ethiopian eunuch**, a court official in charge of the entire treasury of Candace, the queen of the Ethiopians. This man had come to Jerusalem to worship [*proskyneō*] ²⁸ and was sitting in his **chariot** on his way back home, reading the prophet Isaiah. ²⁹ The spirit said to **Philip**, “Go over and join that chariot.”

³⁰ So Philip ran up to it and heard the man reading the prophet Isaiah. He said, “**Do you understand** what you are reading?” ³¹ The man said, “How can I, **unless someone guides me?**” So he invited Philip to come up and sit with him.

³² This is the passage of Scripture that he was reading: “Like a sheep he was led to slaughter, and like a lamb is silent before its shearer, so he did not open his mouth. ³³ In ^[95]his humiliation he was denied justice. Who will tell of his posterity? For his life was taken from the earth.” [ISAIAH 53:7-8] ³⁴ The eunuch said to Philip, “I ask you, who does the prophet say this about? About himself, or about someone else?”

³⁵ Then Philip opened his mouth to speak, and **beginning from this Scripture, he told him the good news about Jesus**. ³⁶ As they were going along the road, they came to some water, and the eunuch said, “Behold, here is water! What prevents me from being ^[96]baptized?” [[TR adds: ³⁷ *Philip said, “If you believe with all your heart, you may.” He answered, “I believe that Jesus Christ is the Son of God.”* (this insertion has 0.2% manuscript support)]]

³⁸ So he ordered the **chariot** to stop, and the two of them went down into the water, both **Philip and the eunuch**, and Philip baptized him.

³⁹ When they came up out of the water, **the spirit of the Lord caught Philip away**, and the eunuch saw him no more, but went on his way rejoicing. ⁴⁰ Philip, however, found himself at Azotus, and as he passed through that region, he preached the gospel in all the towns until he came to Caesarea.

{9:1-31} B. Saul's conversion [\[e\]](#)

{9:1-22} [1. *Saul's conversion*]

9 Meanwhile Saul, still breathing out threats and murder against the disciples of the Lord, went to the high priest ² and asked for letters from him **to the synagogues in Damascus**, so that if he found any who belonged to the Way, whether men or women, he might **bring them to Jerusalem as prisoners**.

[Saul blinded by a vision]

³ As he was going along, he drew near to Damascus, and suddenly a **light from heaven** flashed around him. ⁴ Falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” ⁵ Saul said, “Who are you, Lord?” ^[97] The Lord said, “I am Jesus, whom you are ^[98] persecuting. ⁶ But rise and enter the city, and you will be told what you must do.” ⁷ **The men who were traveling with Saul stood speechless**, hearing the voice but seeing no one. ⁸ Saul rose from the ground, and although **his eyes were open, he saw** ^[99] **no one**. So they led him by the hand and brought him to Damascus. ⁹ He went **three days without seeing**, and **neither ate nor drank**.

[The Lord calls Ananias in a vision]

¹⁰ Now there was a disciple in Damascus named Ananias. The Lord said to him **in a vision**, “Ananias.” He said, “Behold, here I am, Lord.” ¹¹ Then the Lord said to him, “**Get up and go** to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. For behold, he is praying, ¹² and ^[100] **in a vision** he has seen a man named Ananias coming in and laying his ^[101] hand on him so that he might receive his sight.”

[Ananias' hesitation]

¹³ But Ananias answered, “Lord, I have heard from many about how much evil this man has done to your saints in Jerusalem. ¹⁴ And here he has authority from the chief priests to arrest all who call upon your name.” ¹⁵ But the Lord said to him, “**Go**, for **he is a vessel chosen** by me to bring my name before the Gentiles, and kings, and the sons of Israel. ¹⁶ I will show him how much he must suffer for my name's sake.” ¹⁷ **So Ananias went** and entered the house.

[Saul sees again and becomes a believer]

Laying his hands on Saul, he said, “Brother Saul, the ^[102] Lord, who appeared to you on the road by which you came, has sent me **so that you may receive your sight** and be filled with holy spirit.” ¹⁸ Immediately something like scales **fell from Saul's eyes**, and he ^[103] received his sight. **Then he rose** and was baptized, ¹⁹ and after **taking some food**, he was strengthened. For **several days Saul was with the disciples in Damascus**. ²⁰ Immediately he began preaching in the synagogues that ^[104] the Christ is the Son of God.

²¹ All who heard it were amazed and said, “Is this not the man who in **Jerusalem** tried to destroy those who call upon this name, and has he not come here for the purpose **of bringing them as prisoners** to the chief priests?” ²² But Saul grew stronger and kept confounding the Jews who

dwelt in **Damascus**, proving that this man Jesus is the Christ.

{9:23-31} [2. *Saul in Jerusalem*] [d]

²³ When many days had past, the Jews took counsel together to kill him,
²⁴ but their plot became known to Saul. They started watching the gates both day and night so **that they might kill him**. ²⁵ But ^[105] **the disciples took him by night and let him down** through a window in the city wall, lowering him in a basket.

²⁶ When Saul arrived in Jerusalem, **he tried to join the disciples**, but they were all afraid of him because they did not believe that he was a disciple.

²⁷ **Barnabas**, however, **took him and brought him** to the apostles. He related to them how Saul had seen the Lord on the road and that the Lord had spoken to him, and how he had been preaching boldly in Damascus in the name of ^[106] Jesus.

²⁸ So **Saul stayed with them** and would go ^[107] into Jerusalem and speak boldly in the name of ^[108] the Lord Jesus.

²⁹ He would also speak and debate with the Hellenists, but they were trying **to kill him**. ³⁰ When the brothers found out about it, **they brought him down** to Caesarea and sent him off to Tarsus. ³¹ So the ^[109] churches throughout all Judea, Galilee, and Samaria had peace and were being strengthened. Continuing in the fear of the Lord and in the encouragement of the holy spirit, they continued to grow in number.

{9:32-11:18} C. Peter's ministry [d]

{9:32-43} [1. *Peter in Lydda and Joppa*]

³² Now as **Peter was traveling from place to place**, he went down to the saints who dwelt in Lydda.

[*Aeneas healed and rose*]

³³ There he found a man named Aeneas, who was paralyzed and had been confined to a mat for eight years. ³⁴ Peter said to him, "**Aeneas**, Jesus Christ has now healed you; **rise** and roll up your mat." **Immediately he rose**, ³⁵ and all who dwelt in Lydda and Sharon saw him and turned to the Lord.

³⁶ Now in Joppa there was a disciple named Tabitha (which means "Dorcas"). She was always doing **good works and charitable acts**. ³⁷ In those days she became sick and died, so they washed her body and laid it in ^[110] an **upper room**.

³⁸ Lydda was near Joppa, so when the disciples heard that Peter was there, they sent ^[111] for him, urging ^[112] him not to delay in coming to them.

³⁹ So Peter rose and went with them. When he arrived, they brought him to the **upper room**, and all the widows stood before him, weeping and showing him **all the tunics and cloaks that Dorcas had made** while she was still with them.

[Tabitha raised from the dead]

⁴⁰ But Peter sent them all outside, knelt down, and prayed. Turning toward the body, he said, “**Tabitha, arise.**” Then she opened her eyes, and seeing Peter, she sat up. ⁴¹ He gave her his hand and **raised her up**. Then he called in the saints and the widows and presented her alive. ⁴² This became known throughout all Joppa, and many believed in the Lord.

⁴³ And **Peter remained in Joppa** for many days with a tanner named Simon.

{10:1-23} [2. Peter lead to Cornelius] [↩]

10 Now there was a man in Caesarea named Cornelius, a centurion of what was called the Italian cohort. ² He was **a devout man who feared God** along with his entire household; **he gave generously to those in need and always prayed to God.**

[Cornelius instructed by an angel]

³ About the ninth hour of the day he saw clearly in a vision **an angel of God**, who came in and **said to him**, “Cornelius!” ⁴ Staring at him intently, Cornelius was afraid and said, “What is it, Lord?” **The angel said to him**, “Your prayers and charitable acts have ascended as a memorial offering before God. ⁵ Now **send men to Joppa and have them bring back** ^[113]**Simon**, who is called **Peter**. ⁶ He is staying with a tanner named Simon, whose house is by the ^[114]sea.”

[Messengers]

⁷ When the angel who spoke to him went away, **Cornelius called two of his servants and a devout soldier** from among his attendants. ⁸ After explaining everything to them, **he sent them to Joppa.**

[Dream of Peter]

⁹ On the next day, as the men were traveling along and approaching the city, Peter went up on the housetop to pray at about the sixth hour. ¹⁰ He became hungry and wanted to eat, and as they were preparing a meal, a trance ^[115]fell upon him. ¹¹ He saw heaven opened and an object like a large sheet coming down ^[116]to him. ^[117]It was tied at its four corners and was being lowered to the earth. ¹² In it were all kinds of four- footed animals ^[118]of the earth, as well as wild beasts, reptiles, and birds of the sky. ¹³ Then

a voice came to him: "Rise, Peter, kill and eat." ¹⁴ But Peter said, "Surely not, Lord! For I have never eaten anything that is defiled or unclean." ¹⁵ The voice came to him again a second time: "Do not regard as defiled what God has made clean." ¹⁶ This happened three times, and ^[119]then the object was taken up again into heaven.

[*Messengers*]

¹⁷ While Peter was greatly perplexed, pondering within himself what the vision he had seen might mean, behold, **the men sent by Cornelius** had asked for Simon's house and were standing at the gate. ¹⁸ They called out and asked if Simon, who was called Peter, was staying there.

[*Peter instructed by the spirit*]

¹⁹ As Peter continued pondering the vision, **the spirit said** ^[120]to him, "Behold, ^[121]**some men are looking for you.** ²⁰ Now get up, go downstairs, and go with them without any misgivings, for I have sent them."

²¹ So Peter went down to the ^[122]men and said, "Behold, I am the one you are looking for. For what reason have you come?" ²² They said, "Cornelius, a centurion, **a righteous and God-fearing man, who is well spoken of by the entire Jewish nation**, was directed by ^[123]a holy angel to send for you to come to his house and to hear a message from you." ²³ So Peter invited them in and put them up for the night. The next day Peter ^[124]went with them, and some of the brothers from Joppa accompanied him.

{10:24-48} [3. *Cornelius and his household converted*]

²⁴ The following day ^[125]they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. ²⁵ When Peter entered the house, Cornelius met him, fell at his feet, and worshiped [*proskyneō*] him. ²⁶ But Peter raised him up, saying, "Stand up; I too am just a man." ²⁷ As Peter talked with him, he went in and found many gathered together. ²⁸ Peter said to them, "You know that it is forbidden for a Jewish man to keep company with or associate with a foreigner, **but God has shown me that I should call no one defiled or unclean.** ²⁹ That is why I came without objection when I was sent for. I ask then, what is the reason you have sent for me?"

[*Ready to hear Peter's words*]

³⁰ Cornelius said, "Four days ago I was ^[126]fasting until this hour. At the ninth hour I was praying in my house, and behold, a man stood before me in bright clothing. ³¹ The man said, 'Cornelius, **your prayer has been heard**, and your charitable acts have been

remembered before God.³² Therefore send to Joppa and ask for Simon, who is called Peter. He is staying by the sea in the house of a tanner named Simon.^[127] When he arrives, he will speak to you.’³³ So I sent for you at once, and you have done well by coming. Now then, we are all here in the presence of God **to hear all that you have been commanded by**^[128] **God.”**

[Preaching]

³⁴ Then Peter opened his mouth and said, “Now I truly understand that God shows no partiality,³⁵ but in every nation anyone who fears him and does what is right is acceptable to him.³⁶ You yourselves know the message he sent to the sons of Israel, **preaching the good news of peace through Jesus Christ**, who is Lord of all,

[Witnesses of Jesus’ resurrection]

³⁷ the message that spread throughout all Judea, beginning from Galilee after the baptism that John preached:³⁸ how God anointed Jesus of Nazareth with holy spirit and power, who then went around doing good and healing all who were oppressed by the devil, because God was with him.³⁹ We are **witnesses** of everything he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree,⁴⁰ but **God raised him up on the third day** and allowed him to be seen,⁴¹ not by all the people, but by us, the witnesses who had been chosen beforehand by God, who ate and drank with him after he rose from the dead.

[Preach]

⁴² **He commanded us to preach** to the people and to testify that he is the one who has been appointed by God as judge of the living and the dead.⁴³ All the prophets testify about him that everyone who believes in him receives remission of sins through his name.”

[While Peter speaks the holy spirit is given]

⁴⁴ While Peter was still speaking these words, **the holy spirit rushed upon all who were listening to the message.**⁴⁵^[129] All the believers from among the circumcised who had come with Peter were astonished, because the gift of the holy spirit was being^a distributed largely even on the Gentiles.⁴⁶ For they heard them speaking in foreign languages and magnifying God. Then Peter responded,

^a 10:45 distributed largely [G1632, *ekcheō*]: —to pour out, shed forth; metaph. to bestow or distribute largely

⁴⁷ “Can anyone withhold water for baptizing **these people who have received the holy spirit just as we have?**” ⁴⁸ So he gave orders to have them baptized in the name of ^[130]the Lord. Then they asked him to remain for a few days.

{11:1-18} [4. *Peter's report to the church at Jerusalem*] [e]

11 Now the apostles and the brothers who were in Judea heard that the Gentiles had also received the word of God. ² So when Peter came up to Jerusalem, those of the circumcision faction **began disputing with him,** ³ ^[131]saying, “You went into the house of uncircumcised men and ate with them!”

[*Obedience to God*]

⁴ But Peter began to explain the situation to them, step by step, saying, ⁵ “I was praying in the city of Joppa, and in a trance I saw a vision of an object like a large sheet coming down, being lowered from heaven by its four corners, and it came to me. ⁶ As I stared at it, I looked closely and saw four-footed animals of the earth, as well as wild beasts, reptiles, and birds of the sky. ⁷ ^[132]Then **I heard a voice** saying to me, ‘Rise, Peter, kill and eat.’ ⁸ But I said, ‘Surely not, Lord! For nothing defiled or unclean has ever entered my mouth.’ ⁹ **The voice from heaven** responded ^[133]to me a second time: ‘Do not regard as defiled what God has made clean.’ ¹⁰ This happened three times, and then everything was drawn up again into heaven.

[*Without hesitation*]

¹¹ And behold, at that very moment three men arrived at the house where ^[134]I was; they had been sent to me from Caesarea.

¹² **The spirit told me to go with them without hesitation.** These six brothers also went with me, and we went into the man's house.

[*Obedience to God*]

¹³ He told us how **he had seen an angel** standing in his house and **saying** ^[135]to him, ‘Send ^[136]men to Joppa and have them bring back Simon, who is called Peter; ¹⁴ he will speak a message to you by which you will be saved, you and your entire household.’ ¹⁵ As I began to speak, the holy spirit rushed upon them, just as upon us at the beginning. ¹⁶ Then I remembered what the Lord had said: ‘John baptized in water, but you will be baptized in holy spirit.’ ¹⁷ If then God gave them the same gift that he gave us when we believed in the Lord Jesus ^[137]Christ, how could I stand in God's way?”

¹⁸ When the apostles and brothers heard this, **they ceased their objections** and began glorifying God, saying, “Then to the Gentiles also God has granted the repentance that leads to life.”

{11:19-30} D. *Barnabas goes to Antioch* [e]

¹⁹ Now those who had been scattered because of the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and **Antioch**, speaking the word to no one except Jews. ²⁰ But there were some Cypriot and Cyrenian men among them who went to **Antioch** and began speaking to the ^[138]Hellenists, preaching the good news about the Lord Jesus.

²¹ The hand of the Lord was with them, and a **large number of people** ^[139]believed and **turned to the Lord**. ²² News of this reached the ears of the church in Jerusalem, and they sent **Barnabas** out ^[140]to go to Antioch.

²³ When he arrived and saw the grace of God, he rejoiced and began exhorting all the believers to remain true to the Lord with resolute hearts.

²⁴ For **he was a good man**, full of holy spirit and faith, and a **large number of people were added to the Lord**.

²⁵ Then **Barnabas** went to Tarsus to look for **Saul**. ²⁶ When he found him, he brought him to **Antioch**. So for an entire year they met with the church and taught a large number of people, and it was in **Antioch** that the disciples were first called Christians.

²⁷ In those days some prophets came down to Antioch from Jerusalem. ²⁸ One of them, named Agabus, stood up and indicated through the spirit that a severe famine was about to come upon the entire world (which ^[141]indeed took place in the time of Claudius ^[142]Caesar).

²⁹ So the disciples, each according to his own ability, determined to send relief to the brothers who dwelt in Judea. ³⁰ This they did, sending it to the elders by the hands of **Barnabas and Saul**.

{Chapter 12} E. Peter delivered from prison [e]

{12:1-23} [1. *James' death; Peter delivered; Herod's death*]

12 About that time **Herod the king** arrested some who belonged to the church in order to harm them. ² **He killed** James the brother of John with the sword. ³ And when he saw that this pleased the Jews, he proceeded to arrest Peter also. (This took place during the **Feast of Unleavened Bread**.)

[*The guard*]

⁴ After seizing him, he put him in **prison**, handing him over to be guarded by **four squads of four soldiers** each. Herod planned to **bring** him out to the people after the Passover. ⁵ So **Peter was kept in prison**, but the church was earnestly praying to God for him. ⁶

The very night before Herod was going to bring him out, Peter was sleeping between **two soldiers**, bound with two chains, while the **guards** in front of the door were keeping watch over the **prison**.

[The angel delivers Peter from the prison]

⁷ And behold, an **angel of the Lord** stood before Peter, and a light shone in the cell. **The angel** struck Peter on the side and woke him up, saying, “Get up quickly!” And **the chains fell off Peter’s hands**. ⁸ Then **the angel** said to him, “Get dressed and put on your sandals.” And Peter did so. Then **the angel** said to him, “Put on your cloak and follow me.” ⁹ So Peter went out and followed him, but he did not realize that what **the angel** was doing was really happening; he thought he was seeing a vision. ¹⁰ After they passed the first and second guard, they came to the **iron gate** leading into the city. **It opened for them on its own**, and they **went out**. When they had gone the length of one street, **the angel** immediately left him.

[Peter realizes he’s been rescued]

¹¹ When Peter came to his senses, he said, “Now I truly know that the Lord has sent his angel and rescued me from the hand of Herod and from everything the Jewish people were expecting to happen.”

[Peters goes to the house of Mary(mother of John Mark)]

¹² When Peter realized this, he **went to the house of Mary**, the mother of John (who was called Mark), where many had gathered together and were praying. ¹³ Peter knocked at the door of **the gate**, and a servant girl named Rhoda came to answer. ¹⁴ When she recognized Peter’s voice, she was so overjoyed that **she did not open the gate**, but ran in and reported that Peter was standing in front of **the gate**. ¹⁵ They said to her, “You are out of your mind.” But when she kept insisting that it was so, they said, “It is **his angel**.” ¹⁶ Meanwhile Peter continued knocking, and **when they opened the gate**, they saw him and were astonished. ¹⁷ But motioning to them with his hand to be silent, he told them how **the Lord had brought him out of prison**. He also said, “Tell these things to James and to the brothers.” Then he left and went to another place.

[The soldiers’ great commotion and execution]

¹⁸ When daybreak came, there was a **great commotion among the soldiers** as to what had become of Peter. ¹⁹ When Herod searched for him but did not find him, he questioned the **guards** and ordered them to be led away and **executed**. Then he went down from Judea to Caesarea and spent time there.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{13:1-15:35} **II1. First missionary trip**

{13:1-13}A. **Paul and Barnabas commissioned**

{13:1}[a. *Paul and companions*]

{13:2-5}[b. *Commissioned by the holy spirit*]

{13:6-8}[x. *Magician; proconsul Sergius Paulus*]

{13:9-11}[b'. *Empowered by the holy spirit*]

{13:12-13}[a'. *Paul and companions*]

{13:14-52}B. **Paul and Barnabas in Antioch**

{13:14-16}[a. *Exhortation to the men of Israel*]

{13:17-22}[b. *Israel chosen*]

{13:23-27}[c. *Prophecy; message of salvation*]

{13:28-37}[x. *God raised Jesus from the dead*]

{13:38-41}[c'. *Message of salvation; prophecy*]

{13:42-44}[b'. *Urged to return & speak the word of God*]

{13:45-52}[a'. *Turn to the Gentiles*]

{14:1-28}B'. **In Iconium, Lystra and Derbe**

{14:1-4}[a. *Making many disciples*]

{14:5-7}[b. *An attempt to stone them*]

{14:8-18}[x. *Lame man healed; people try to sacrifice*]

{14:19-20}[b'. *Paul is stoned*]

{14:21-23}[a'. *Making many disciples*]

{14:24-28}[*Conclusion of first missionary trip*]

{15:1-35}A'. **Jerusalem council**

{15:1-5}[a. *Debate on circumcision*]

{15:6-12}[b. *Council at Jerusalem: Peter speaks*]

{15:13-21}[b'. *James makes recommendation*]

{15:22-35}[a'. *Jerusalem council: debate settled*]

{13:1-13} A. Paul and Barnabas commissioned

13 Now at the church in Antioch there were ^[146]certain prophets and teachers: Barnabas, Simeon (who was called Niger), Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul.

[*Commissioned by the holy spirit*]

² As they were serving the Lord and fasting, the **holy spirit** said, “Set apart for me **Barnabas and Saul** for the work to which I have called them.” ³ So after they had fasted and prayed, they laid their hands on them and sent them off. ⁴ Being sent out by the **holy spirit**, the two of them went down to Seleucia, and from there they sailed to Cyprus.

⁵ When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. (They also had John as their assistant.)

⁶ When they had gone across the ^[147]island to Paphos, they came across **a certain magician**, a Jewish false prophet named Bar-Jesus.

⁷ He was with the proconsul Sergius Paulus, an intelligent man, who summoned Barnabas and Saul, seeking to hear the word of God.

⁸ But the **magician** Elymas (for that is what his name means) opposed them, seeking to turn the proconsul away from the faith.

[Empowered by the holy spirit]

⁹ But **Saul**, also known as **Paul**, filled with **holy spirit**, looked intently at Elymas ¹⁰ and said, “O son of the devil, full of all deceit and all trickery, enemy of all righteousness, will you not cease perverting the straight paths of the Lord? ¹¹ And now, behold, the hand of the Lord is against you, and you will be blind, unable to see the sun for a period of time.” Immediately a mist and darkness fell upon him, and he was going around seeking those who would lead him by the hand.

¹² When the proconsul saw what had happened, he believed, for he was astonished at the teaching of the Lord. ¹³ Then **Paul and his companions** set sail from Paphos and went to Perga in Pamphylia, but John left them and returned to Jerusalem.

{13:14-52} B. Paul and Barnabas in Antioch [\[d\]](#)

¹⁴ Continuing on from Perga, they came to Antioch in Pisidia. On the Sabbath day they went into the synagogue and sat down. ¹⁵ After the reading of **the Law and the Prophets**, the rulers of the synagogue sent them a message, saying, “Brothers, if you have any word of **exhortation for the people, speak it.**” ¹⁶ Standing up, Paul motioned with his hand and said, “**Men of Israel**, and you who fear God, listen.

[b. Israel chosen; God raised up David as king]

¹⁷ The God of this ^[148]people **chose our fathers** and exalted the people during their sojourn in the land of Egypt, and with an uplifted arm he led them out of that country. ¹⁸ For about **40 years**, he put up with them in the wilderness.

¹⁹ And after destroying seven nations in the land of Canaan, he gave his people their land as an ^[149]inheritance. ²⁰ After that he gave them judges for about **450 years**, up to the time of ^[150]Samuel the prophet.

²¹ Then afterward they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, who reigned for **40**

years.²² After removing Saul, **God raised up David as their king**, about whom he testified, ‘I have found David the son of Jesse to be a man after my own heart; he will do all that I want him to do.’ [1 SAMUEL 13:14]

[c. *Prophecy; message of salvation*]

²³ From the seed of this man, according to his promise, **God** ^[151]**brought salvation to Israel**, ²⁴ after **John** had first preached a baptism of repentance to ^[152]Israel in advance of the coming Savior. ²⁵ Now as John was completing his course, he said, ^[153]‘Who do you suppose that I am? I am not he. But behold, one is coming after me, the sandals of whose feet I am not worthy to untie.’ ²⁶ ‘Brothers, sons of the family of Abraham, and those among you who fear God, to ^[154]you the **message of this salvation** has been sent. ²⁷ Since those who dwell in Jerusalem, along with their rulers, failed to recognize this man and the voices of the prophets that are read every Sabbath, they fulfilled them by condemning him.

[x. *God raised Jesus from the dead*]

²⁸ Even though they found no grounds for a death sentence, they asked Pilate to have him killed. ²⁹ When they had fulfilled all that was written about him, they took him down from the tree and laid him in a tomb. ³⁰ But **God raised him from the dead**, ³¹ and for many days he was seen by those who had come up with him from Galilee to Jerusalem, who ^[155]are his witnesses to the people. ³² And we preach to you the good news that what God promised to our fathers, he has fulfilled to ^[156]us, their children, **by raising up Jesus**, ³³ just as it is written in the second Psalm, ‘You are my son; today I have begotten you.’ [Ps. 2:7] ³⁴ As for the fact that **he raised him from the dead**, no longer to return to corruption, God has spoken in this way: ‘I will give you the holy and sure blessings of David.’ [ISAIAH 55:3] ³⁵ Therefore it also says in another place: ‘You will not let your Holy One see corruption.’ [Ps. 16:10] ³⁶ For when David had served God’s purpose in his own generation, he fell asleep, was added to his fathers, and saw corruption. ³⁷ But he **whom God raised up** did not see corruption.

[c’. *Message of salvation; prophecy*]

³⁸ Therefore let it be known to you, **brothers**, that through this man **remission of sins** is proclaimed to you, ³⁹ and by this man everyone who believes is set free from everything from which

you could not be set free by the law of Moses. ⁴⁰ So beware that what is said in **the prophets** does not happen ^[157]to you: ⁴¹ ‘Behold, you scoffers, be amazed and perish, for I am doing a work in your ^[158]days that you will certainly not believe, even if someone tells you about it.’ ” [HABAKKUK 1:5]

[b’. Urged to return and speak the word of God]

⁴² Now as Paul and Barnabas were going out ^[159]from the synagogue of the Jews, the ^[160]**Gentiles were urging them** to speak about these things on **the next Sabbath**. ⁴³ And when the meeting of the synagogue was dispersed, many of the Jews and the devout converts to Judaism followed Paul and Barnabas, who spoke to them and persuaded them to continue in the grace of God. ⁴⁴ On **the following Sabbath**, nearly the entire city was gathered together to hear the word of ^[161]God.

[a’. Turn to the Gentiles]

⁴⁵ But when the Jews saw the crowds, they were **filled with jealousy** and **began to contradict** what Paul was saying, ^[162]opposing him and slandering him.

⁴⁶ But Paul and Barnabas spoke boldly, saying, “**It was necessary for the word of God to be spoken first to you**. But since you are rejecting it and do not judge yourselves to be worthy of **eternal** [*aiōnios*] **life**, behold, **we are turning to the Gentiles**.

⁴⁷ For this is what the Lord has commanded us: ‘I have appointed you **to be a light to the Gentiles**, so that you may bring salvation to the ends of the earth.’ ” [ISAIAH 49:6]

⁴⁸ When the **Gentiles** heard this, they began **rejoicing and** ^[163]**glorifying the word of** ^[164]**the Lord**, and as many as believed were ^ainscribed to **eternal** [*aiōnios*] **life**. ⁴⁹ So the word of the Lord spread throughout that entire region.

⁵⁰ But the Jews incited the devout women of high standing and the prominent men of the city. **They stirred up persecution against Paul and Barnabas**, and drove them out of their region. ⁵¹ But Paul and Barnabas shook off the dust from their feet in protest against them and went to **Iconium**. ⁵² And the disciples were **filled with joy and with holy spirit**.

^a 13:48 inscribed [G5021, *tetagmenoi*]:—the Greek verb is a military term that has a large semantic range that includes “to place in certain order, to arrange, to appoint, to ordain (in the sense of “appoint to a position”). Cf. Luke 7:8 (“For I too am a man set [G5021] under authority”).

{14:1-28} B'. Paul and Barnabas in Iconium, Lystra and Derbe [↗]

14 At **Iconium** Paul and Barnabas went together into the synagogue of the Jews and spoke in such a way that a great multitude of both Jews and Greeks believed. ² But the Jews who refused to believe stirred up and corrupted the minds of the Gentiles to be against the brothers. ³ So Paul and Barnabas spent a long time there, speaking boldly for the Lord, who was testifying to the message of his grace ^[165]by granting signs and wonders to be done by their hands. ⁴ But the population of the city was divided; some were with the Jews, and some were with the apostles.

[An attempt to stone them]

⁵ And when an attempt was made by both the Gentiles and the Jews, together with their rulers, to mistreat them and **stone them**, ⁶ Paul and Barnabas became aware of it and fled for refuge to the Lycaonian cities of Lystra and Derbe and to the surrounding region.

⁷ There they continued to preach the gospel.

[Lame man healed; people prepare to offer sacrifices]

⁸ Now there was a man sitting in Lystra who could not use his feet. He had been lame from his mother's womb and had never walked. ⁹ This man listened to Paul as he was speaking. Paul looked at him intently, and when he saw that he had faith to be healed, ¹⁰ he said with a loud voice, "**Stand up on your feet!**" So the man leaped up and began to walk. ¹¹ When the crowds saw what Paul had done, **they lifted up their voices**, saying in Lycaonian, "The gods have come down to us in the likeness of men." ¹² **Barnabas they called Zeus, and Paul they called Hermes**, since he was the one who took the lead in speaking. ¹³ Then the priest of the shrine of Zeus that was located in front of ^[166]their city brought bulls and garlands to the city gates, **intending to offer sacrifices together with the crowds.**

¹⁴ But when the apostles Barnabas and Paul heard about it, they tore their clothes and ^[167]rushed into the crowd, **crying out**, ¹⁵ "Men, why are you doing these things? **We also are men with the same nature as you.** We are bringing you good news, telling you to turn from these worthless things to ^[168]**the living God, who made the heavens, the earth, the sea, and all that is in them.** ¹⁶ In past generations he allowed all the nations to go their own way, ¹⁷ although he did not leave himself without a witness in that he did good by giving ^[169]you rain from heaven and fruitful seasons, filling ^[170]our hearts with food and gladness." ¹⁸ Yet even by saying these things, they barely restrained the crowds **from offering sacrifices to them.**

[*Paul is stoned*]

¹⁹ Then some Jews came from Antioch and Iconium and persuaded the crowds. **They stoned Paul** and dragged him out of the city, supposing that he was dead. ²⁰ But when the disciples gathered around him, **he rose** and entered the city. The next day he went on with Barnabas to Derbe.

²¹ After preaching the gospel in that city and making many disciples, **Paul and Barnabas returned to** Lystra, **Iconium**, and Antioch, ²² strengthening the disciples, exhorting them to continue in the faith, and telling them that through many tribulations we must enter the kingdom of God. ²³ And when they had appointed elders for them in every church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe.

[*Conclusion of first missionary trip*]

²⁴ After passing through Pisidia, they came to Pamphylia, ²⁵ and when they had spoken the word in **Perga**, they went down to Attalia. ²⁶ From there they sailed to **Antioch**, where they had been entrusted to the grace of God for the work they had now completed. ²⁷ After they arrived and gathered the church together, they reported all that God had done through them, and how he had opened a door of faith to the Gentiles. ²⁸ And they stayed ^[171]there with the disciples for some time.

{15:1-35} A'. Jerusalem council [[d](#)]

{15:1-5} [a. *Debate over the need for circumcision*]

15 Then some men came down from Judea and were teaching the brothers: “**If you are not circumcised according to the custom of Moses, you cannot be saved.**”

² ^[172]Therefore, when Paul and Barnabas had a great dissension and debate with them, the brothers appointed Paul and Barnabas and some others from among the believers to go up to the **apostles and elders** in Jerusalem to discuss this issue.

³ After being sent on their way by the church, they passed through ^[173]Phoenicia and Samaria and brought great joy to all the brothers when they described in detail the conversion of the Gentiles.

⁴ When they arrived in Jerusalem, they were welcomed by the church, **the apostles, and the elders**, and they reported all that God had done through ^[174]them.

⁵ But some of the believers who belonged to the sect of the Pharisees stood up, saying, “**It is necessary to circumcise the Gentiles and command them to keep the law of Moses.**”

{15:6-12} [b. *The council at Jerusalem; Peter speaks*]

⁶ So the apostles and the elders gathered together to consider this matter.

⁷ After there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among ^[175]us, **that by the words of my mouth the Gentiles would hear the message of the gospel and believe.**

⁸ And God, who knows the heart, testified to them **by giving them the holy spirit, just as he did to us.** ⁹ **He made no distinction between us and them,** purifying their hearts by faith.

¹⁰ Now then, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?

¹¹ On the contrary, we believe that **we are saved** by the grace of the Lord ^[176]**Jesus in the same way they are.”**

¹² Then the entire assembly fell silent as **they listened to Barnabas and Paul** tell of all the signs and wonders God had **performed through them among the Gentiles.**

{15:13-21} [b'. *James makes recommendation*]

¹³ When they had finished speaking, James replied, “Brothers, listen to me. ¹⁴ Simeon has related **how God first visited the Gentiles,** to take from among them a people for his name.

¹⁵ **The words of the prophets** are in agreement with this, just as it is written:

¹⁶ ‘After this I will return and rebuild the tabernacle of David that has fallen; I will rebuild its ruins and erect it again, ¹⁷ **so that the rest of mankind may seek the Lord** [*Yehovah*], **even all the Gentiles** who are called by my name, says the Lord [*Yehovah*], who ^[177]does ^[178]all these things.’ [AMOS 9:11-12]

¹⁸ **All God’s works are known to him from long ago** [*aiōn*].

¹⁹ Therefore my judgment is that we **not create difficulties for those among the Gentiles who turn to God,** ²⁰ but that we write to them, telling them to abstain from things defiled by idols, from porneia, from what has been strangled, and from blood. ²¹ For from generations of old, Moses has had those who preach him in every city, because he is read in the synagogues every Sabbath.”

{15:22-35} [a'. Jerusalem council letter sent to the Gentile brothers] [↩]

²² Then it seemed good to the apostles and to the elders, together with the whole church, **to send men chosen from among them to Antioch** with Paul and Barnabas, namely, Judas (called ^[179]Barsabbas) and Silas, leading men among the brothers,

²³ and to send with them ^[180]this letter they had written: “The ^[181]apostles, elders, and brothers, to the Gentile brothers in Antioch, Syria, and Cilicia: **Greetings.**

²⁴ Since we have heard that certain ^[182]men, **whom we did not authorize**, have gone out from us **and troubled you with their words**, unsettling your minds ^[183]by saying that you must be circumcised and keep the law,

²⁵ it seemed good to us, having come to one accord, **to** ^[184]**send you men chosen from among us**, along with our beloved Barnabas and Paul,

²⁶ who have risked their lives for the name of our Lord Jesus Christ.

²⁷ **Therefore we have sent Judas and Silas**, who will tell you the same things in their own words.

²⁸ For it seemed good to the holy spirit and to us **to lay upon you no further burden** than these essentials: ²⁹ You must abstain from what has been sacrificed to idols, from blood, from what has been strangled, and from porneia. If you keep yourselves from these things, you will do well.

Farewell.”

³⁰ **So when these men had been sent off**, they ^[185]went **to Antioch**, and after gathering the congregation together, they delivered the letter. ³¹ When they read it, they rejoiced over its encouragement. ³² Then Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. ³³ After spending some time there, they were sent off ^[186]to the apostles in peace by the ^[187]brothers. ³⁵ But Paul and Barnabas stayed in Antioch, teaching and preaching, along with many others, the good news of the word of the Lord.

Section outline [\[d\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{15:36-18:22} **II2. Second missionary trip**

{15:36-16:5} **A. Paul takes Silas and Timothy**

{15:36-41} [a. *Churches strengthened; Paul chooses Silas*]

{16:1-4} [x. *Paul chooses Timothy*]

{16:5} [a'. *Churches strengthened*]

{16:6-40} **B. Paul and Silas in Philippi**

{16:6-10} [a. *Forbidden in Asia; Macedonian vision*]

{16:11-15} [b. *Lydia becomes a believer; Luke joins*]

{16:16-21} [x. *Demon possession slave girl*]

{16:22-28} [x'. *Paul and Silas freed from jail*]

{16:29-34} [b'. *Jailer becomes a believer*]

{16:35-40} [a'. *Magistrates escort out Paul and Silas*]

{17:1-15} X. **Paul in Thessalonica and Berea**

{17:1a} [a. *Arrive at Thessalonica*]

{17:1b-5a} [b. *Paul in Thessalonica; Jews cause uproar*]

{17:5b-9} [x. *Jason's house attacked*]

{17:10-13} [b'. *Paul in Berea; Jews cause agitation*]

{17:14-15} [a'. *Leave Berea*]

{17:16-34} B'. **Paul in Athens**

{17:16-21} [a. *Reasoning Athenians; resurrection*]

{17:22-23} [b. *Ignorance*]

{17:24-25} [c. *Made by human*]

{17:26-28} [x. *Seeking God*]

{17:29} [c'. *Made by human*]

{17:30-31} [b'. *Ignorance*]

{17:32-34} [a'. *Reasoning Athenians; resurrection*]

{18:1-22} A'. **Paul in Corinth with Silas and Timothy**

{18:1-4} [a. *Aquila and Priscilla*]

{18:5-6} [b. *Opposed and reviled by the Jews*]

{18:7-11} [x. *Many believers in Corinth; vision*]

{18:12-17} [b'. *Paul opposed by the Jews*]

{18:18-22} [a'. *Aquila and Priscilla*]

{15:36-16:5} A. Paul takes Silas and Timothy

³⁶ After some days had gone by, Paul said to Barnabas, “**Let us return and visit** ^[188] **our brothers** in every city where we proclaimed the word of the Lord, to see how they are doing.”

³⁷ **Now Barnabas wanted to bring John,** ^[189] **who was called Mark.** ³⁸ But Paul thought it best not to bring this man who had deserted them in Pamphylia and had not gone on with them in their work.

³⁹ So there arose a sharp disagreement, with the result that they parted from one another.

Barnabas took Mark and sailed off to Cyprus, ⁴⁰ but **Paul chose Silas** and departed, after the brothers entrusted him to the grace of ^[190]God.

⁴¹ And **he went through Syria and Cilicia, strengthening the churches.**

[Timothy chosen by Paul]

16 Paul ^[191]went on to Derbe and Lystra, and behold, a disciple named Timothy was there. He was the son of a **Jewish** woman who was a **believer**, but **his father was a Greek**.

² He was well spoken of by the brothers in Lystra and Iconium.

³ Paul wanted this man to go on with him, so he took him and circumcised him because of the **Jews** who were in those places,

for they all knew that his father was a Greek. ⁴ As they went through the cities, they delivered the decisions that had been reached by the apostles and the elders in Jerusalem for the Gentile **believers** to obey.

⁵ **So the churches were strengthened in the faith** and increased in number every day.

{16:6-40} B. Paul and Silas in Philippi [\[e\]](#)

{16:6-10} [a. *Forbidden in Asia; vision of a Macedonian man*]

⁶ Then Paul and his companions went through Phrygia and the region of Galatia, having been **forbidden by the holy spirit from speaking the word in Asia.** ⁷ When they reached Mysia, they tried to go ^[192]on toward Bithynia, but **the** ^[193]**spirit did not allow them.** ⁸ So passing by Mysia, they went down to Troas.

⁹ During the night Paul had a **vision**. A Macedonian man was standing there, urging him, "Come over to **Macedonia** and help us!"

¹⁰ After Paul saw the **vision**, we immediately endeavored to go on to **Macedonia**,

concluding that ^[194]**the Lord had called us to preach the gospel to them.**

{16:11-15} [b. *Lydia and her household become believers; Luke joins*]

¹¹ So **we set sail** from Troas and followed a straight course to Samothrace, and on the next day we went to Neapolis. ¹² From there we went on to Philippi, which is a Roman colony and a ^[195]leading city of that district of Macedonia. **We stayed** in that city for several days.

¹³ On the Sabbath day we went outside the ^[196]city to a riverside, where ^[197]it was customary for there to be prayer. We sat down and **began speaking to the women** who had gathered together.

¹⁴ One of those listening to us was a woman named **Lydia**. She was a worshiper of God from the city of Thyatira and a seller of purple cloth. **The Lord opened her heart to respond to what Paul was saying.**

¹⁵ After **she was baptized, along with her household,**

she urged us, “If you have judged me to be faithful to the Lord, come **stay** at my house.” And she persuaded us to do so.

{16:16-21} [x. *Slave girl released of demon possession*]

¹⁶ One day, as we were **on our way to prayer**, we were met by a slave girl who had a spirit of divination.

She had brought her masters much profit by fortune-telling.

¹⁷ She followed along behind **Paul** and ^[198]us and kept crying out, “These men are servants of the Most High God, who proclaim to ^[199]us a way of salvation.” ¹⁸ She kept on doing this **for many days**, and **Paul** became so annoyed that he turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And it came out **that very hour.**

¹⁹ When her masters saw that **their hope for profit was gone**, they seized Paul and Silas, dragged them to the marketplace, and set them before the authorities.

²⁰ After bringing them to the magistrates, they said, “These men are seriously disturbing our city. **They are Jews**, ²¹ and they are **proclaiming customs** that are not lawful for us as Romans to accept or practice.”

{16:22-28} [x'. *Paul and Silas miraculously freed from jail*]

²² The crowd rose up together against them, and the magistrates tore their garments off them and ordered them to be beaten with rods. ²³ After inflicting many blows upon them, **they threw them into prison, ordering the jailer to keep them under close guard.**

²⁴ When he received this order, he **put them in the inner prison and fastened their feet in the stocks.**

²⁵ About midnight Paul and Silas were praying and singing hymns to God, **and the prisoners were listening to them.** ²⁶ Suddenly there was a great earthquake, so that the foundations of the prison were shaken.

Immediately **all the doors opened, and all the chains came loose.**

²⁷ Then **the jailer** was awakened, and when he saw that the doors of the prison were open, he drew his sword and was about to kill himself, assuming that the prisoners had escaped. ²⁸ But Paul cried out with a loud voice, “Do yourself no harm, **for we are all here.**”

{16:29-34} [b'. *Jailer becomes a believer*]

²⁹ Calling for lights, the jailer rushed in and fell down trembling before Paul and Silas. ³⁰ Then he brought them out and said, “Sirs, what must I do to be saved?” ³¹ They said, “**Believe in the Lord Jesus** ^[200] **Christ**, and you will be saved, you and **your household.**”

³² Then they spoke the word of ^[201]the Lord to him ^[202]and to everyone in **his household.**

³³ He then took them in that hour of the night and **washed their wounds.** Then **he was baptized at once, along with his entire household.**

³⁴ After bringing Paul and Silas into ^[203]**his house**, he set a meal before them. And he rejoiced, along with **his entire household**, because he had come to **believe in God.**

{16:35-40} [a'. *Magistrates escort out Paul and Silas*]

³⁵ When daybreak came, the magistrates sent their officers, saying, “**Release those men.**”

³⁶ So the jailer reported ^[204]these words to Paul, saying, “The magistrates have sent orders for you to be released. **Therefore come out** now and go in peace.”

³⁷ But Paul said to them, “They beat us in public without a trial, even though we are **Roman citizens**, and they threw us into prison.

| And now they are **sending us away secretly**? Certainly not! Rather, let them come and **escort us out** themselves.”

³⁸ So the officers reported these words to the magistrates, and the magistrates were afraid when they heard that the men were **Roman citizens.**

³⁹ So they came and spoke to them in a conciliatory manner. As they escorted them out, they begged them **to leave the city.**

⁴⁰ So **Paul and Silas came out of the prison** and went to **Lydia's house.** And after seeing the brothers and encouraging them, they departed.

{17:1-15} X. Paul in Thessalonica and Berea [e]

17 When Paul and his companions had traveled through Amphipolis and Apollonia, they came to **Thessalonica**,

[b. *Paul in the synagogue of Thessalonica; Jews cause an uproar*]

where there was **a synagogue of the Jews**.² As was his custom, Paul went in to them, and for three Sabbaths he reasoned with them from the Scriptures,³ explaining and presenting evidence that it was necessary for the Christ to suffer and to rise from the dead, saying, “This Jesus whom I am proclaiming to you is the Christ.”⁴ **Some of the Jews were persuaded and joined Paul and Silas, as did a large number of the devout Greeks and quite a few prominent women.**⁵ **But the Jews**^[205] **who refused to believe** rounded up some evil men from the marketplace and formed a mob, **setting the city in an uproar.**

[x. *Jason’s house attacked*]

They attacked Jason’s house, seeking to bring Paul and Silas out to the public assembly.⁶ But when they could not find them, they dragged **Jason** and some other brothers to the city officials, shouting, “These men who have turned the world upside down have come here also,⁷ and **Jason** has welcomed them. They all act contrary to the decrees of Caesar, saying that there is another king, Jesus.”⁸ And they stirred up the crowd and the city officials who heard these things.⁹ But when the city officials had received a security bond from **Jason** and the others, they released them.

[b’. *Paul in the synagogue of Berea; Jews cause agitation*]

¹⁰ As soon as it was night the brothers sent Paul and Silas to **Berea**. When they arrived, they went to **the synagogue of the Jews**.¹¹ Now these Jews were more noble than those in **Thessalonica**, and they received the word with great eagerness, examining the Scriptures every day to see if what Paul said was true.¹² As a result, many of them believed, **as did quite a few of the Greek women of high standing and the men.**¹³ **But when the Jews of Thessalonica** found out that Paul was proclaiming the word of God in **Berea** also, they went there as well,^[206] **agitating the crowds.**

¹⁴ Then the brothers immediately **sent Paul**^[207] **away**, as though he were going by sea, but **Silas** and Timothy remained in **Berea**.¹⁵ Those who escorted Paul brought him as far as **Athens**, and after they had received an order for **Silas** and Timothy to come to him as soon as possible, they departed.

{17:16-34} B'. Paul in Athens [\[e\]](#)

¹⁶ While Paul was waiting for them in **Athens**, his spirit was provoked within him when he saw that the city was full of idols.

¹⁷ So **he reasoned** in the synagogue with the Jews and the devout Greeks, and in the marketplace every day with those who happened to be there.

¹⁸ Some of the Epicurean and Stoic philosophers ^[208]also conversed with him. Some said, “What is this babbler trying to say?” But others said, “**He seems to be a proclaimer of foreign deities.**” (They said this because he was ^[209]**preaching** the good news **about Jesus and the resurrection.**) ¹⁹ So they took him and brought him to the Areopagus, saying, “**May we know what this new teaching is that you are presenting?**”

²⁰ For **you are bringing some strange things to our ears**, and we would like to know what they mean.”

²¹ (Now all the **Athenians** and the foreigners who dwelt there would spend their time in nothing else but talking about ^[210]and listening to whatever the newest idea might be.)

[Ignorance]

²² Paul then stood before the Areopagus and said, “Men of Athens, I see just how you ^areverence the gods in every way. ²³ For as I was going around and closely observing your objects of worship, I even found an altar that had been inscribed: ‘To an unknown god.’ I proclaim to you therefore ^[211]the one **whom you worship in ignorance.**

[Made by human]

²⁴ The God who made the world and everything in it, who is Lord of heaven and earth, does not dwell in temples **made by hands**, ²⁵ neither is he served by ^[212]**the hands of men**, as though he needed anything. Rather, he himself ^[213]continually gives life and breath to all mankind.

[Seeking God]

²⁶ From **one** ^[214]**bloodline he created every nation of mankind** to dwell on the entire face of the earth. He determined their ^[215]appointed times and the boundaries of where they would dwell, ²⁷ **so that they might seek** ^[216]**the Lord** and perhaps feel their way toward him ^[217]and find

^a 17:22 reverence the gods [G1174, *deisidaimonesterous*]:—lit. “superstitious,” not in a bad sense of being overscrupulous, but in the good sense of “reverence for the gods”.

him, though he is not far from any one of us. ²⁸ **For in him we live and move and have our being**, as even some of your own poets have said: ‘For we also are his offspring.’

[*Made by human*]

²⁹ Being then the offspring of God, we ought not to think that the divine being is like gold, silver, or stone, **an image formed by the skill and imagination of man**.

[*Ignorance*]

³⁰ Therefore, **having overlooked the times of ignorance, God** now commands all men everywhere to repent, ³¹ because he has set a day on which he is going to judge the world in righteousness by a man he has appointed. He has provided assurance of this to everyone by raising this man from the dead.”

³² Now when they heard about **the resurrection of the dead**, some began to scoff, but others said, “**We wish to hear about this from you again.**”

³³ So Paul departed from them, ³⁴ but some men joined him and believed, among whom were Dionysius the Areopagite, a woman named Damaris, and others with them.

{18:1-22} A'. Paul in Corinth with Silas and Timothy [\[e\]](#)

18 After this, Paul departed from Athens and went to **Corinth**. ² There he found a Jew named **Aquila**, of Pontus by birth, who had recently come from Italy along with his wife **Priscilla**, because Claudius had ordered all the Jews to leave Rome. Paul came to them, ³ and because he was of the same trade, he stayed with them and ^[218]worked, for they were tentmakers by trade. ⁴ Every Sabbath **he reasoned in the synagogue** and tried to persuade both Jews and Greeks.

[*b. Opposed and reviled by the Jews*]

⁵ When Silas and Timothy came down from Macedonia, Paul was ^[219]compelled by the spirit and testified to the Jews that Jesus is the Christ. ⁶ But when the Jews **opposed him and reviled him**, he shook out his garments and said to them, “Your blood be upon your own heads! I am innocent. From now on I will go to the Gentiles.”

[*x. Many believers in Corinth; vision from the Lord*]

⁷ So he moved on from there and went to the house of a man named ^[220]Justus, a worshiper of God, whose house was next door to the synagogue. ⁸ But Crispus, the ruler of the synagogue, believed in the Lord together with his whole household. **And many of the Corinthians, when they heard, believed and were baptized.** ⁹ One night the Lord said to Paul in a vision: “Do not be afraid, but speak and do not be silent. ¹⁰ For I am

with you, and no one will attack you to do you harm, for **I have many people in this city.**" ¹¹ So Paul stayed for a year and six months, teaching the word of God among them.

[b'. *Paul opposed by the Jews*]

¹² But when **Gallio** was proconsul of Achaia, the Jews rose up with one accord against Paul and brought him before the **judgment seat**, ¹³ saying, "This man is persuading men to worship God in a manner contrary to the law." ¹⁴ But just as Paul was about to open his mouth to speak, **Gallio** said to the Jews, "If it were a matter of some crime or evil misdeed, O Jews, I would bear with you, as is reasonable. ¹⁵ But since it is a question about words, names, and your own law, see to it ^[221] yourselves, for I do not want to be a judge of such things." ¹⁶ So he drove them away from the **judgment seat**. ¹⁷ Then ^[222] all the Greeks took Sosthenes, the ruler of the synagogue, and began beating him in front of the **judgment seat**. But none of these things were of any concern to **Gallio**.

¹⁸ After staying in **Corinth** for many more days, Paul took leave of the brothers and set sail for Syria, and **Priscilla and Aquila** were with him. (Now he had shaved his head in Cenchreae because he was under a vow.) ¹⁹ When ^[223] he arrived at Ephesus, he left **Priscilla and Aquila** there, but he himself **went into the synagogue and reasoned with the Jews.** ²⁰ When they asked him to stay ^[224] with them for a longer period of time, he declined. ²¹ However, as he took leave of them, he said, "^[225] I must by all means keep the coming feast in Jerusalem, but I will return to you again, God willing." Then he set sail from Ephesus. ²² When he arrived at Caesarea, he went up and greeted the church, and then went down to Antioch.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{18:23-21:16} II3. Third missionary trip

{18:23} [Paul starts 3rd missionary trip]

{18:24-19:20} **A. Paul in Ephesus**

{18:24-28} [a1. *Apollos in Ephesus*]

{19:1-7} [a2. *Apollos is baptized*]

{19:8-10} [x. *Paul continues for two years*]

{19:11-20} [a'. *Sons of Sceva*]

{19:21-20:3} **B. Riot incited by Demetrius**

{19:21-22} [a. *Macedonia*]

{19:23-27} [b. *Demetrius the silversmith*]

{19:28} [c. *Great is Artemis of the Ephesians*]

{19:29-32} [x. *Confusion*]

{19:33-34} [c'. *Great is Artemis of the Ephesians*]

{19:35-41} [b'. *Demetrius the silversmith*]

{20:1-3a} [a'. *Macedonia*]

{20:3-16} **X. The young man Eutychus**

{20:3b-6} [a. *Feast of Unleavened Bread*]

{20:7-8} [b. *Breaking bread*]

{20:9-10} [x. *Eutychus*]

{20:11-12} [b'. *Breaking bread*]

{20:13-16} [a'. *Pentecost*]

{20:17-38} **B'. Farewell to the elders in Ephesus**

{20:17-19} [a. *Arrival*]

{20:20-23} [b. *I did not hold back*]

{20:24} [c. *Testified to the gospel*]

{20:25-28} [x. *Elders to keep watch*]

{20:29-31} [c'. *Wolves speaking perverse things*]

{20:32-35} [b'. *I coveted no one's riches*]

{20:36-38} [a'. *Departure*]

{21:1-16} **A'. Paul goes to Jerusalem**

{21:1-7} [1. *Paul arrives at Tyre*]

{21:8-16} [2. *Paul arrives at Caesarea; Agabus*]

{18:23} Paul starts 3rd missionary trip

²³ After spending some time there, he departed and went from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

{18:24-19:20} A. Paul in Ephesus

{18:24-28} [a1. *Apollos in Ephesus*]

²⁴ Meanwhile a Jew named Apollos, an Alexandrian by birth, arrived in Ephesus. He was an eloquent man, **well-versed in the Scriptures**.

²⁵ He had been instructed in **the way of the Lord**.

Being fervent in spirit, he **spoke and accurately taught the facts** about ^[226]the Lord, though he knew only about the baptism of John. ²⁶ He **began to speak boldly** in the synagogue,

but when ^[227]Aquila and Priscilla heard him, they took him aside and explained to him **the way of God** in greater detail.

²⁷ And when Apollos wanted to cross over to Achaia, the brothers wrote to the disciples, encouraging them to receive him. When he arrived, he was a great help to those who had become believers through grace, ²⁸ for he powerfully refuted the Jews in public, **showing by the Scriptures** that Jesus is the Christ.

{19:1-7} [a2. *Apollos meets Paul and is baptized*]

19 While Apollos was in Corinth, Paul went through the interior regions and ^[228]came to Ephesus, where he came across some **disciples**. ² He said to them, “Did you receive **holy spirit** when you believed?” They said to him, “No, we have not even heard that there is a **holy spirit**.”

³ So Paul said ^[229]to them, “Into what then were you **baptized**?” They said, “Into John’s **baptism**.”

⁴ Then Paul said, “**John baptized with a baptism of repentance**, telling the people to believe in the one who was to come after him, that is, in ^[230]Christ Jesus.”

⁵ On hearing this, they were **baptized in the name of the Lord Jesus**.

⁶ And when Paul laid his hands on them, the **holy spirit** came upon them, and they began speaking in foreign languages and prophesying. ⁷ There were about **twelve men in all**.

{19:8-10} [x. *Paul continues for two years*]

⁸ Over a period of three months Paul would go into the synagogue and speak boldly, reasoning and persuading *them* about the kingdom of God. ⁹ But some became hardened and refused to believe, speaking evil of the Way in front of the congregation. So Paul left them and took the disciples with him, reasoning daily in the lecture hall of ^[231]a man named Tyrannus. ¹⁰ This continued for two years, so that all who dwelt in Asia, both Jews and Greeks, heard the word of the Lord ^[232]Jesus.

{19:11-20} [a’. *Sons of Sceva*]

¹¹ Now God was performing extraordinary miracles by the hands of Paul,

¹² so that even cloths or aprons that had touched his skin were ^[233]placed

upon the sick, and their diseases left them, **and evil spirits** ^[234]**came out of them.**

¹³ Then some of the itinerant Jewish exorcists ^[235]attempted to invoke **the name of the Lord Jesus** over those who had evil spirits. They would say, “^[236]We adjure you by the Jesus whom Paul preaches.”

¹⁴ **Seven sons** of Sceva, a Jewish high priest, were doing this. ¹⁵ But *one day* the evil spirit ^[237]answered, “**Jesus I know, and Paul I know, but who are you?**” ¹⁶ Then the man who had the evil spirit jumped on them, **overpowered** ^[238]**them**, and prevailed against them, so that they fled from the house naked and wounded.

¹⁷ When this became known to all the Jews and Greeks who dwelt in Ephesus, fear fell upon them all, and **the name of the Lord Jesus** was being magnified.

¹⁸ Many who had become believers came forward, confessing and disclosing their practices, ¹⁹ while many who practiced **magical arts brought their books together and burned them in the sight of all.** When the value of the books was added up, the total came to ^a50,000 silver coins. ²⁰ In this way the word of the Lord was increasing and prevailing mightily.

{19:21-20:3} B. Riot incited by Demetrius in Ephesus [\[e\]](#)

²¹ After these things had taken place, Paul resolved in his spirit **to pass through Macedonia** and Achaia and go on to Jerusalem, saying, “After I have been there, I must see Rome also.” ²² So he sent two of his helpers, Timothy and Erastus, to **Macedonia**, while he himself stayed in Asia for a period of time.

[b. *Demetrius the silversmith*]

²³ About that time a great disturbance arose concerning the Way. ²⁴ For a man named **Demetrius**, a silversmith who made silver shrines of Artemis, brought in a great deal of business to the craftsmen. ²⁵ He gathered these men together, along with those who worked in similar trades, and said, “Men, you know that our wealth is derived from this business. ²⁶ You also see and hear that, not only in Ephesus, but in nearly all of Asia, this man Paul has persuaded and drawn away a considerable crowd, saying that gods made by hands are not gods at all. ²⁷ Not only is there the danger that this trade of ours might come into disrepute, but also that the temple of the great goddess

^a 19:19 50,000 silver coins: —the Greek text does not specify the type of coin. Believed to be the most common Greek coin, the drachma, given that it was a Greek city. The drachma is slightly larger than the Roman denarius. A denarius was worth a day’s wage.

Artemis might be regarded as nothing, and that ^[239]her magnificence might be brought down, whom all Asia and the world worship.”

[c. *Great is Artemis of the Ephesians*]

²⁸ When they heard this, they were filled with rage and began crying out, “**Great is Artemis of the Ephesians!**”

[x. *Confusion*]

²⁹ So **the** ^[240]**whole city was filled with confusion**, and they rushed with one accord into the amphitheater, seizing Gaius and Aristarchus, Macedonians who were Paul’s traveling companions. ³⁰ Although Paul wanted to go into the public assembly, the disciples would not let him. ³¹ Even some of the provincial officials of Asia, who were friends of Paul, sent word to him, begging him not to venture into the amphitheater. ³² Now some were shouting one thing, and some were shouting another, for **the assembly was confused**, and the majority did not know for what reason they had come together.

[c’. *Great is Artemis of the Ephesians*]

³³ So the Jews put forward Alexander, who ^[241]was then brought before the crowd. Alexander motioned with his hand, wishing to make a defense to the public assembly. ³⁴ But when they realized he was a Jew, a single outcry arose from them all as they shouted for about two hours, “**Great is Artemis of the Ephesians!**”

[b’. *Demetrius the silversmith*]

³⁵ When the city clerk had quieted the crowd, he said, “Men of Ephesus, who is there that does not know that the city of the Ephesians is the temple keeper of the great ^[242]goddess Artemis and of the image that fell down from Zeus? ³⁶ Therefore, since these facts are undeniable, you must keep calm and not do anything rash. ³⁷ For you have brought these men here who are neither temple robbers nor blasphemers of your goddess. ³⁸ So if **Demetrius** and his fellow craftsmen have a complaint against anyone, the courts are open, and there are proconsuls; let them bring charges against one another. ³⁹ But if you seek anything ^[243]concerning other matters, it must be settled in the lawful assembly. ⁴⁰ For we are in danger of being charged with rioting in connection with today’s events, since there is no reason we can give to account for this disorderly gathering.” ⁴¹ And after saying this, he dismissed the assembly.

[a'. *Macedonia*]

20 After the uproar ceased, Paul ^[244]summoned the disciples, ^[245]said goodbye, and **departed to go to Macedonia**. ² After going through those regions and encouraging the believers with many words, he came to Greece, ³ where he stayed for three months.

{20:3-16} X. The young man Eutychus [\[e\]](#)

[a. *Feast of Unleavened Bread*]

As he was about to set sail for Syria, a plot was made against him by the Jews, so ^[246]the decision was made **to return by way of Macedonia**. ⁴ Sopater of ^[247]Berea accompanied him ^[248]as far as Asia, and so did Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy, and Tychicus and Trophimus of Asia. ⁵ These men went on ahead and waited for us in Troas. ⁶ But we sailed from Philippi after the **Feast of Unleavened Bread**, and five days later we came to them at Troas, where we stayed for seven days.

[b. *Breaking bread*]

⁷ On the first day of the week, as ^[249]the disciples were gathered together to **break bread**, Paul addressed them, intending to depart the next day, and he prolonged his message **until midnight**. ⁸ Now there were many lamps in the upper room where ^[250]we were gathered together,

[x. *Eutychus*]

⁹ and a **young man named Eutychus**, who was sitting on the window sill, sank into a deep sleep while Paul continued speaking for a long time. Overcome by sleep, he fell down from the third story and was picked up dead. ¹⁰ But Paul went down and bending over him, took him in his arms, and said, "Do not be alarmed, for his life is in him."

[b'. *Breaking bread*]

¹¹ Then Paul went back upstairs, and after he had **broken bread** and eaten, he conversed with the disciples for a long time, **until dawn**; that was how he departed. ¹² And **they brought the boy home alive** and were comforted beyond measure.

[a'. *Pentecost*]

¹³ Then we went ^[251]to the ship and set sail for Assos, intending to take Paul on board there, for that is what he had arranged, since he himself intended to go by land. ¹⁴ When he met us in Assos, we took him on board and went to Mitylene. ¹⁵ We set sail from there and arrived off Chios on the following day. The next day we reached Samos ^[252]and stayed in Trogyllium, and the day after that we came to Miletus. ¹⁶ For Paul had decided to sail past Ephesus so as not to spend time in Asia, because he was hurrying to arrive in Jerusalem, if possible, by **the day of Pentecost**.

{20:17-38} B'. Farewell to the elders in Ephesus [\[e\]](#)

[a. *Arrival*]

¹⁷ From Miletus Paul sent to Ephesus and called for the elders of the church. ¹⁸ When they came to him, he said to them, “You yourselves know how I lived the whole time I was with you, from the day I first set foot in Asia, ¹⁹ serving the Lord with all humility and **with** ^[253]**many tears and trials**, which came upon me because of the plots of the Jews.

[b. *I did not hold back*]

²⁰ You know that **I did not hold back from declaring to you anything that was beneficial**, and from teaching you in public and from house to house, ²¹ testifying to both Jews and Greeks about repentance toward God and faith in our Lord ^[254]Jesus. ²² And now, behold, I am going to Jerusalem, **compelled by the spirit, not knowing what will happen to me there**, ²³ except that the holy spirit ^[255]testifies in every city that imprisonment and afflictions await me.

[c. *Testified to the gospel*]

²⁴ But I take no account of ^[256]these things, nor do I regard my life as precious to myself, if only I may complete my course ^[257]with joy and the ministry that I received from the Lord Jesus, **to testify to the gospel of the grace of God.**

[x. *Elders to keep watch*]

²⁵ “And now, behold, I know that none of you among whom I have gone about preaching the kingdom ^[258]of God will see my face again. ²⁶ Therefore I testify to you this day that I am innocent of **the blood of you all**. ²⁷ **For I have not held back from declaring to you the whole counsel of God.** ²⁸ ^[259]So keep watch over yourselves and over the entire flock. The holy spirit has appointed you as their overseers, to shepherd the church of ^[260]our Lord and God, which he obtained **with his own blood**.

[c'. *Wolves speaking perverse things*]

²⁹ ^[261]For I know that after my departure **fierce wolves** will enter in among you, not sparing the flock. ³⁰ Even from your own number men will rise up, **speaking perverse things** to draw the disciples away after them. ³¹ Therefore be watchful, remembering that, night and day, for three years **I did not stop admonishing each one of you, with tears.**

[b'. *I coveted no one's riches*]

³² And ^[262]now, brothers, **I entrust you to** ^[263]**God** and to the word of his grace, which is able to build you up and give you ^[264]an inheritance among all who are sanctified. ³³ I coveted no one's silver, gold, or clothing. ³⁴ You yourselves know that these hands of mine

ministered to my own needs and to the needs of those who were with me. ³⁵ In all things **I have shown you** that we must labor in this way and help those who are weak, remembering what the Lord Jesus himself said, '**It is more blessed to give than to receive.**' "

[a'. *Departure*]

³⁶ After saying these things, Paul knelt down and prayed with them all. ³⁷ **There was much weeping among them all**, and they threw their arms around Paul's neck and kissed him, ³⁸ being especially grieved over his statement that they would see his face no more. Then they accompanied him to the ship.

{21:1-16} A'. Paul goes to Jerusalem [e]

{21:1-7} [1. *Paul arrives at Tyre*]

21 After we parted from them and set sail, we followed a straight course and came to Cos. The next day we reached Rhodes, and from there we went to Patara. ² When we found a ship crossing over to Phoenicia, we went on board and set sail. ³ After coming in sight of **Cyprus**, we passed it on the left, sailed to Syria, and **arrived at Tyre**,

for there the ship was to **unload its cargo**. ⁴ Then we **found** ^[265] **some disciples** and stayed there for seven days.

Through the spirit they kept telling Paul not to ^[266] go up to Jerusalem, ⁵ but when our days there came to an end, we left and went on our way.

All the disciples accompanied us, along with their wives and children, until we were outside of the city. ^[267] Then we knelt down on the beach and prayed. ⁶ After saying goodbye to one another, **we got on board the ship**, and **they returned to their homes**.

⁷ When we completed the **voyage from Tyre**, we arrived at Ptolemais. After greeting the brothers, we stayed with them for one day.

{21:8-16} [2. *Paul arrives at Caesarea; Agabus' prophesy*] [e]

⁸ The next day ^[268] Paul and his companions left and went to **Caesarea**. We entered the house of **Philip** the evangelist, who was one of the seven, and **stayed with him**. ⁹ (He had four virgin daughters who prophesied.)

¹⁰ After we had been there for several days, a prophet named **Agabus** came down from Judea. ¹¹ He came to us and took Paul's belt, and **binding his own** ^[269] **feet and hands**, he said, "Thus says the holy spirit, 'In this way the Jews in Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.' " ¹² When we heard this, we and the local residents urged Paul not **to go up to Jerusalem**.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{21:17-23:21} **III1. Paul in Jerusalem**

{21:17-25}. . . . A. Paul arrivals in Jerusalem; vow

{21:26-30}. B. Paul dragged out of the temple

{21:31-34} C. Roman soldiers take Paul into custody

{21:35-40} D. Paul asks to speak to the crowd

{22:1-3}. X. **Paul raised a strict Jew**

{22:4-22} D'. Paul speaks to the crowd

{22:23-30}. C'. Paul taken back to the Roman barracks

{23:1-11} B'. Before the Sanhedrin

{23:12-21}. . . . A'. Jewish plot to kill Paul; curse

{21:17-25} A. Paul arrivals in Jerusalem; performs a vow

¹⁷ When we arrived in Jerusalem, the brothers warmly welcomed us. ¹⁸ The following day Paul went in with us to James, and all the elders were present. ¹⁹ After greeting them, he reported in detail what God had done **among the Gentiles** through his ministry. ²⁰ When they heard this, they began glorifying ^[271]the Lord.

Then they said to him, “You see, brother, how many thousands ^[272]of Jews there are who have become believers, and they are all zealous for the law. ²¹ They have been informed **that you teach** all the Jews who live among the Gentiles **to forsake Moses**,

telling them not to **circumcise** their **children** or walk according to **our customs**.

²² **What then is to be done?** ^[273]The assembly will surely meet, for they will hear that you have come. ²³ So **you must do what we tell you**.

There are four men who are under a vow. ²⁴ **Take these men and purify yourself along with them** and pay their expenses, so that they may shave their heads.

Then everyone will know that there is no truth to what they have been told about you, but **that you yourself also walk** in an orderly manner, **keeping the law**.

²⁵ But **as for the Gentiles who have become believers**, we have ^[274]written a letter with our judgment ^[275]that they should observe no such thing, except that they should keep themselves from what has been sacrificed to idols, from blood, from what has been strangled, and from porneia.”

{21:26-30} B. Paul dragged out of the temple [↗]

²⁶ Then Paul took the men, and on the next day he purified himself with them and **entered the temple**, giving notice of when the days of their purification would be completed and the offering would be presented for each of them.

²⁷ When the seven days were about to be completed, **the Jews from Asia saw Paul in the temple courts** and began stirring up the entire crowd. They seized him,

²⁸ crying out, “Men of Israel, help us! This is the man who teaches everyone everywhere against our people, our law, and this place. Furthermore, he has even **brought Greeks into the inner courts of the temple and has defiled this holy place.**”

²⁹ For they had ^[276]seen Trophimus the Ephesian in the city with Paul, and **they assumed that Paul had brought him into the inner courts of the temple.**

³⁰ Then the entire city was in an uproar, and the people rushed together. They seized Paul and **dragged him out of the temple courts**, and the gates were immediately shut.

{21:31-34} C. Roman soldiers take Paul into custody [↗]

³¹ But as they were trying to kill him, a report went up to the commander of the Roman cohort that **all Jerusalem was in an uproar.**

³² At once he took soldiers and centurions and **ran down to them.**

When the mob saw the commander and the soldiers, they stopped beating Paul.

³³ Then **the commander came up**, took him into custody, and commanded him to be bound with two chains. He then asked who he was and what he had done.

³⁴ **But some in the crowd were shouting one thing, and some were shouting another**, and since the commander could not find out any reliable information **because of the uproar**, he ordered Paul to be taken away to the barracks.

{21:35-40} D. Paul asks to speak to the crowd [↗]

³⁵ **When Paul reached the steps**, he had to be carried by the soldiers because of the violence of the crowd. ³⁶ For the mob of people was following behind, crying out, “Away with him.”

³⁷ As Paul was about to be brought into the barracks, he said to the commander, “**Do I have permission to** ^[277]**speak to you?**”

The commander said, “You know how to speak Greek? ³⁸ Then you are **not the Egyptian** who before these days incited a revolt and led 4,000 men of the Assassins out into the wilderness?” ³⁹ Paul said, “**I am a Jew** from Tarsus of Cilicia, a citizen of an important city.

Now I beg you, let me speak to the people.”

⁴⁰ When the commander gave him permission, **Paul stood on the steps** and motioned with his hand to the people. When there was a great hush, he addressed them in the Hebrew language,

{22:1-3} X. Paul raised a strict Jew [e]

22 “Brothers and fathers, listen to the defense I now make to you.” ² When they heard that he was addressing them in the Hebrew language, they became even more quiet. Then he said, ³ “I am indeed a Jew, born in Tarsus of Cilicia, but **brought up in this city at the feet of Gamaliel** and instructed according to the strict manner of the law of our fathers, being zealous for God, just as all of you are today.

{22:4-22} D'. Paul speaks to the Jerusalem crowd

[i. *Paul persecuted Christians to the death*]

⁴ I persecuted this Way to the death, binding both men and women and putting them in **prison**, ⁵ as the high priest can testify about me, along with the whole council of elders. From them **I received letters** to the brothers in **Damascus** and then made my way there **to make arrests** and bring the **prisoners** back to Jerusalem to be punished.

[ii. *Vision near Damascus*]

⁶ “About noon, as I was going along and **drawing near to Damascus**, a **great light** from heaven suddenly flashed around me.

⁷ Then I fell to the ground and **heard a voice saying to me**,

‘Saul, Saul, why are you **persecuting** me?’ ⁸ I answered, ‘**Who are you, Lord?**’ He said to me, ‘**I am Jesus of Nazareth**, whom you are **persecuting**.’

⁹ Those who were with me saw the ^[278]**light** and were afraid, but they **did not understand the voice** of the one who was speaking to me.

[iii. *Rise and go to Damascus for instructions*]

¹⁰ Then I said, ‘What should I do, Lord?’ The Lord said to me, ‘**Rise and go to Damascus**, and **there you will be told about all that has been appointed for you to do**.’

[iv (x). *Paul's sight restored*]

¹¹ But since **I could not see** because of the **brightness of that light**, I was led by the hand by those who were with

me, and went into Damascus. ¹² “Now a certain Ananias, a devout man according to the law, who was well spoken of by all the Jews dwelling ^[279]there, ¹³ came and stood beside me. He said to me, ‘Brother Saul, **receive your sight**,’ and in that very hour **I received my sight and saw him.**

[iii’. *Instructions received*]

¹⁴ Then he said, ‘The God of our fathers has appointed you to **know his will, to see the Righteous One, and to hear the voice** coming from his mouth. ¹⁵ For **you will be his witness** to all men of **what you have seen and heard**. ¹⁶ And now why do you delay? **Rise and be baptized**, and wash away your sins, calling upon ^[280]the name of the Lord.’

[ii’. *Trance in Jerusalem temple*]

¹⁷ “When I returned to Jerusalem and was praying at the temple, I fell into **a trance** ¹⁸ and saw the Lord saying to me, ‘Make haste and get out of Jerusalem quickly, **for they will not accept your testimony about me.**’

[i’. *Paul persecuted Christians; go to the Gentiles; crowd rejection*]

¹⁹ So I said, ‘Lord, they know that in every synagogue **I imprisoned** and beat those who believe in you. ²⁰ And when the blood of your witness Stephen was being shed, I myself stood there ^[281]**approving of his execution** ^[282]as I watched over the cloaks of those who were killing him.’ ²¹ Then the Lord said to me, ‘**Go, for I will send you far away to the Gentiles.**’ ” ²² The crowd listened to Paul until he made this statement, but then they lifted up their voices and said, “Away with this man from the earth! **For he should not be allowed to live.**”

[22:23-30] C’. Paul taken back to the Roman barracks [\[e\]](#)

²³ As they were crying out, throwing off their cloaks and flinging dust into the air, ²⁴ the commander ordered Paul to be brought into the barracks, saying that he should be examined by flogging, **to find out the reason why they were shouting at him in this way.**

²⁵ But ^[283]as one of the soldiers was **stretching Paul out with the straps**, Paul said to the centurion standing nearby, “Is it lawful for you to whip a Roman citizen without a proper trial?”

²⁶ When the centurion heard this, he went and reported it to the commander, saying, “[²⁸⁴]Consider what you are about to do, **for this man is a Roman citizen.**”

²⁷ So the commander went over and said to Paul, “Tell me, **are you a Roman citizen?**” **He said, “Yes.”** ²⁸ The commander responded, “I acquired this citizenship with a

large sum of money.” Paul said, “But **I am a citizen by birth.**”

²⁹ So those who were about to examine him immediately drew back, and the commander was afraid when he realized that **Paul was a Roman citizen**

and that **he had bound him.**

³⁰ So the next day, wishing to know for certain **why Paul was being accused by the Jews**, the commander released him ^[285]from his bonds and commanded the chief priests and ^[286]their entire Sanhedrin to ^[287]come. Then he brought Paul down and had him stand before them.

{23:1-10} B'. Paul's testimony before the Sanhedrin [\[e\]](#)

23 Looking intently at the Sanhedrin, Paul said, “Brothers, in all good conscience I have lived as a citizen before God to this day.”

² At this the high priest Ananias commanded those who were standing beside Paul **to strike him on the mouth.**

³ Then **Paul said to him**, “God is about to strike you, **you whitewashed wall!** Are you sitting there judging me according to the law, and yet contrary to the law ordering me to be struck?” ⁴ Those standing nearby said, “**Do you dare to insult God’s high priest?**” ⁵ Paul said, “I did not know, brothers, that he was the high priest. For it is written, ‘You shall not speak evil of a ruler of your people.’ ” [EXODUS 22:28]

⁶ Now when Paul realized that some were ^[288]**Sadducees** and others were **Pharisees**, he cried out in the Sanhedrin, “Brothers, I am a Pharisee, ^[289]the son of a Pharisee. It is regarding the hope of **the resurrection** of the dead that I am on trial.”

⁷ When he said this, a dissension arose ^[290]on the part of the **Pharisees**, and the assembly was divided. ⁸ (For the **Sadducees** say that there is **no resurrection**, and that there are neither angels nor spirits, but the **Pharisees** acknowledge them all.)

⁹ Then **there arose a great clamor**, and ^[291]the scribes of the Pharisees’ party stood up and argued vehemently, “We find no evil in this man. ^[292]If a spirit has spoken to him, or an angel, let us not fight against God.”

¹⁰ When the dissension grew violent, the commander, ^[293]exercising caution **lest Paul be torn to pieces by them**, ordered the troops to go down, take him away from them by force, and bring him into the barracks.

¹¹ The following night the Lord stood near Paul and said, “Take courage,

^[294]Paul, **for as you have testified about me in Jerusalem**, so you must also testify in Rome.”

{23:12-21} A'. Jewish plot to kill Paul; bound to a curse [\[e\]](#)

¹² When daybreak came, ^[295]some of the Jews formed a conspiracy and **bound themselves under a** ^[296]**curse**, saying that **they would neither eat nor drink until they had killed Paul**. ¹³ More than **forty men** had taken an oath to join this conspiracy.

¹⁴ They went to the chief priests and the elders and said, “We have bound ourselves under a solemn curse to taste nothing until we have killed Paul. ¹⁵ Now then, you and the council must make an official request to the commander **to bring him down** to you ^[297]tomorrow, as though you would be investigating the facts **about his case in greater detail**. And we will be ready to kill him before he draws near to this place.”

¹⁶ But when **the son of Paul’s sister** heard about this ambush, he went into the barracks and told Paul. ¹⁷ Then Paul called one of the centurions over and said, “**Take this young man to the commander, for he has something to tell him.**” ¹⁸ So he took the young man, brought him to the commander, and said, “The prisoner Paul called for me and asked me to bring **this young man to you because he has something to tell you.**”

¹⁹ So the commander took the young man by the hand, drew him aside privately, and asked, “What is it that you have to tell me?” ²⁰ The young man said, “The Jews have agreed to ask you **to bring Paul down** to the Sanhedrin tomorrow, as though ^[298]the members of the Sanhedrin would be inquiring **about his case in greater detail**.”

²¹ Do not be persuaded by them, for more than **forty men** are lying in ambush for him. They have **bound themselves under a curse not to eat or drink until they have killed him**. They are now ready, waiting for your consent.”

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{23:22-26:32} III2. Paul in Caesarea

{23:22-35} A. Paul taken to Felix

{24:1-26} | B. Paul before Felix

{24:27-25:12} | X. Before Festus; appeals to Caesar

{25:13-27} | B'. Festus speaks to Agrippa about Paul

{25:23-26:32} A'. Paul before King Agrippa

{25:23-27} [a. Festus presents Paul to Agrippa]

{26:1-9} [b. Paul's defense to Agrippa]

{26:10-18} [b'. Paul's vision near Damascus]

{26:19-32} [a'. Paul's appeal to Agrippa]

{23:22-35} A. Paul taken to Felix

²² So the commander sent the young man away, ordering him, “**Tell no one that you have reported this to me.**”

²³ Then he called over two of the centurions and said, “Get two hundred **soldiers** ready by the third hour of the night to go to Caesarea, along with seventy **horsemen** and two hundred spearmen.

²⁴ Provide mounts so that they may set Paul on one and bring him safely to Felix the governor.”

²⁵ Then he wrote the following letter: ²⁶ “Claudius Lysias, to the most excellent governor Felix: **Greetings.**

²⁷ This man was seized by the Jews and was **about to be killed by them** when I came with the troops and rescued him, having learned that he was a Roman citizen. ²⁸ Wishing to know the reason why they were accusing him, I brought him down to their Sanhedrin. ²⁹ **I discovered that he was being accused about questions of their own law**, but had no accusation against him that deserved death or imprisonment. ³⁰ When I was informed that a plot ^[299]was **about to be executed** against this man **by the Jews**, I sent him to you at once, also ordering his accusers to state before you the charges against him.

^[300] **Farewell.**”

³¹ So **the soldiers** took Paul and brought him to Antipatris by night, just as they had been commanded. ³² The next day, they let the **horsemen** go on with him, while they returned to the barracks. ³³ When the horsemen came to Caesarea and delivered the letter to the governor, they presented Paul to him as well.

³⁴ After the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, ³⁵ he said, “**I will give you a hearing** once your accusers have arrived.” Then he gave orders for him to be kept at Herod’s headquarters.

{24:1-26} B. Paul before Felix [↗]

24 Five days later the high priest Ananias came down with ^[301]the elders and an attorney named Tertullus. They presented their case against Paul to the **governor**.

[Jews make their case against Paul]

² When Paul had been summoned, Tertullus began to present his case before Felix, saying, “Since we have experienced much peace because of you, and ^[302]prosperity is coming to this nation by your foresight, ³ both in every way and in every place we acknowledge it, most excellent Felix, with the utmost gratitude. ⁴ But so that I may not detain you any further, I request that, in your forbearance, you would hear us briefly. ⁵ For we have found this man to be a pestilent fellow, an instigator of ^[303]dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. ⁶ He even tried to desecrate the temple, so we seized ^[304]him. ⁸ By examining him yourself you will be able to learn the truth about all these accusations we are making against him.” ⁹ The Jews also ^[305]joined in the accusation, claiming that these things were so.

[Paul denies stirring up the crowd]

¹⁰ When the governor motioned for him to speak, Paul responded, “Knowing that you have been a ^[306]judge over this nation for many years, I ^[307]all the more cheerfully make my defense concerning these charges against me. ¹¹ You can ascertain that it has not been more than twelve days since I went up to ^[308]worship [*proskyneō*] in Jerusalem. ¹² Neither in the temple courts, nor in the synagogues, nor anywhere in the city did they find me arguing with anyone or stirring up a crowd. ¹³ Nor can they offer any ^[309]proof ^[310]against me concerning the things of which they now accuse me.

[The case is over the resurrection]

¹⁴ But I confess this to you, that according to the Way, which they call a sect, I serve the God of our fathers, believing everything that is ^[311]written throughout the Law and in the Prophets, ¹⁵ having a hope in God, which these men themselves also accept, **that there will be a resurrection ^[312]of the dead**, both of the righteous and the unrighteous. ¹⁶ Because of this I ^[313]strive the way I do, always having a clear conscience before ^[314]God and men.

[*Paul denies causing commotion*]

¹⁷ After being away for many years, I came to bring charitable gifts to my nation along with offerings. ¹⁸ While I was doing this, ^[315]some Jews from Asia found me in the temple courts as I was completing the rite of purification, without any crowd or commotion. ¹⁹ They ought to be here before you and make an accusation if they have anything against me. ²⁰ Or these men themselves should ^[316]state what wrongdoing they found ^[317]in me when I stood before the Sanhedrin, ²¹ other than this one thing that I cried out while standing among them: **‘It is regarding the resurrection of the dead** that I am ^[318]being tried by you today.’ ”

[*Felix awaits the Roman commander’s report*]

²² ^[319]After hearing these things, Felix, who knew the facts concerning the Way in great detail, had them adjourn, saying, “When Lysias the commander comes down, I will decide your case.” ²³ Then he ordered the centurion to keep Paul in custody, but to allow him a certain measure of freedom and not to prevent any of his friends from attending to his needs ^[320]or visiting him.

[*Felix delays the case*]

²⁴ After several days, when Felix came back with his wife Drusilla, who was Jewish, he sent for Paul and listened to him speak about faith in ^[321]Christ. ²⁵ But as Paul was discussing righteousness, self-control, and the coming judgment, Felix became frightened and said in response, “Go away for now, and when I get an opportunity I will call for you.” ²⁶ At the same time he was hoping that Paul would give him ^[322]money, so that he might release him. So he would send for Paul quite often and converse with him.

{24:27-25:12} X. Before Festus; appeals to Caesar [\[d\]](#)

{24:27} [*Festus replaces Felix*]

²⁷ But after two years had passed, Felix was succeeded by Porcius Festus. And wishing to gain favor with the Jews, **Felix left Paul in prison.**

25 Three days after arriving in the province, Festus went up to Jerusalem from Caesarea, ² where the ^[323]high priest and prominent Jewish men presented their case against Paul. ³ Asking for a favor against Paul, **they urged Festus to summon him to Jerusalem**, because they were planning an ambush to kill him on the way.

⁴ But Festus replied that Paul was being kept in custody in Caesarea, and that he himself was about to go there shortly. ⁵ “So,” he said, “let those among you who are influential go down

with me, and if there is ^[324]any fault in this man, **they can bring charges against him.**”

⁶ After staying among them for ^[325]more than ten days, Festus went down to Caesarea. The next day he sat on the judgment seat and ordered Paul to be brought in. ⁷ When Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many serious charges ^[326]against him that they could not prove. ⁸ Then Paul said in his own defense, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense.”

⁹ But Festus, wishing to gain favor with the Jews, responded to Paul, “Are you willing to go up to Jerusalem and ^[327]**stand trial before me there on these charges?**”

¹⁰ Paul said, “**I am standing before the judgment seat of Caesar, where I ought to stand trial.** I have done the Jews no wrong, as you yourself know very well. ¹¹ If I am in the wrong and have done something that deserves death, I do not seek to escape death. But if none of the things these men accuse me of is true, no one can hand me over to them. I appeal to Caesar.”

¹² After conferring with the council, Festus answered, “You have appealed to Caesar; **to Caesar you shall go.**”

{25:13-27} B'. Festus speaks to Agrippa about Paul [\[d\]](#)

¹³ After several days had passed, King Agrippa and Bernice arrived at Caesarea and greeted Festus.

¹⁴ **Since** ^[328]the king was staying there for several days, **Festus presented Paul’s case to him**, saying, “There is a man who was left as a prisoner by Felix. ¹⁵ When I was in Jerusalem, the chief priests and the elders of the Jews presented their case and asked for a ^[329]judgment against him. ¹⁶ I answered them that it is not the custom of the Romans to hand ^[330]anyone over for destruction before the accused faces his accusers and has an opportunity to make his defense concerning the charges.

¹⁷ So when they had assembled here, I did not postpone the case, but on the next day I sat on the judgment seat and ordered the man to be brought in. ¹⁸ **When his accusers stood up, they brought no charge against him of** ^[331]**the sort I was expecting.** ¹⁹ Instead they had certain points of disagreement with him about their own religion and about a man named Jesus who was dead, but whom Paul claimed was alive.

²⁰ **Since** I was at a loss as to how to investigate ^[332]this matter, I asked if he might be willing to go to Jerusalem and stand trial there on these charges. ²¹ **But Paul appealed to be kept in custody for the decision of His Majesty the Emperor**, so I ordered him to be held until I could send him to Caesar.”

²² Then Agrippa said to Festus, “I would like to hear the man myself.” Festus said, “Tomorrow you will hear him.”

{25:23-26:32} A'. Paul before King Agrippa [\[e\]](#)

{25:23-27} [a. Before King Agrippa]

²³ So the next day Agrippa and Bernice came with great pomp and entered the auditorium along with the military commanders and the distinguished men of the city. Then Festus gave the command, and **Paul was brought in**. ²⁴ Festus said, “King Agrippa and all you men who are present with us,

you see **this man**, concerning whom the entire Jewish community has appealed to me, both in Jerusalem and here in this place, crying out that he ought not to live any longer. ²⁵ But ^[333]when I found that he had done **nothing deserving death**,

and since he himself appealed to His Majesty the Emperor, I decided to send him.

²⁶ Yet **I have nothing definite to write** to my lord about **this man**.

Therefore I have brought him before you all, and especially before you, King Agrippa, so that after we have had this preliminary hearing, I may have something to write. ²⁷ For it seems unreasonable to me **to send a prisoner without indicating the charges against him**.”

{26:1-9} [b. Paul's defense before Agrippa]

26 Then Agrippa said to Paul, “You have permission to speak for **yourself**.”

So Paul stretched out his hand and began to make his defense: ² “I consider myself fortunate that it is before you, King Agrippa, that I am about to make my defense today concerning all the things of which **I am being accused by the Jews**,

³ especially since ^[334]you are **acquainted with all the customs and controversies of the Jews**. Therefore I beg you to listen to me patiently.

⁴ “All the Jews know about **my manner of life from my youth up**, which was spent from the beginning among my own nation ^[335]in Jerusalem. ⁵ They have known about me

for a long time, if they are willing to testify, that according to the strictest sect of our religion **I lived as a Pharisee.**

⁶ And now I am standing trial **because of my hope in the promise God made to our fathers,** ⁷ a promise that our twelve tribes hope to attain as they earnestly serve him night and day.

Regarding this hope, ^[336]King Agrippa, **I am being accused by the Jews.** ⁸ Why is it deemed unbelievable by you that God raises the dead?

⁹ “**Indeed, I myself** was convinced that I ought to do many things against the name of Jesus of Nazareth.

{26:10-18} [b'. *Paul's vision on the way to Damascus*]

¹⁰ And that is just what I did in Jerusalem. ^[337]**I locked up** many of the saints **in prison** by the authority I received from the chief priests, and when they were being put to death, I cast my vote against them. ¹¹ I also punished them often in all the synagogues and tried to force them to blaspheme.

And being furiously enraged against them, I pursued them **even to foreign cities.**

¹² “While engaged in such things, I was on my way to Damascus with authority and commission from the chief priests, ¹³ when at midday, O king, **I saw** on the way a light from heaven, brighter than the sun, shining around me and those who were traveling with me.

¹⁴ When we had all **fallen down to the ground,** I heard a voice saying to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.’ ¹⁵ I said, ‘Who are you, Lord?’ ^[338]He said, ‘I am Jesus, whom you are persecuting. ¹⁶ But **rise and stand** on your feet,

for I have **appeared** to you for this purpose, to appoint you as a servant and witness to the things ^[339]you have **seen** and to the things in which I will **appear** to you.

¹⁷ I will rescue you from your own people and from the Gentiles, **to whom I** ^[340]**am sending you**

¹⁸ **to open their eyes** ^[341]**so that they may turn away from darkness to light,** and from the dominion of Satan to God, that they may receive remission of sins and an allotment among those who have been sanctified by faith in me.’

{26:19-32} [a'. *Paul's final words and appeal to King Agrippa*]

¹⁹ “Consequently, King Agrippa, I was not disobedient to the heavenly vision, ²⁰ but first to those in Damascus and ^[342] then to those in Jerusalem, to all the region of Judea and to the Gentiles, I proclaimed **that they should repent and turn to God, doing works consistent with repentance.** ²¹ That is why ^[343] the Jews seized me ^[344] in the temple courts and **were trying to kill me.**

²² But having obtained help from God, I stand to this day testifying to both small and great, **saying nothing except what the Prophets and Moses said would take place:** ²³ that the Christ would suffer and that, as the first to rise from the dead, he would proclaim light ^[345] to our people and to the Gentiles.”

²⁴ As Paul was saying these things in his own defense, Festus said with a loud voice, “You are out of your mind, Paul. Too much learning is driving you insane!” ²⁵ But Paul said, “I am not out of my mind, most excellent Festus, but I am speaking words of truth and good sense.

²⁶ For the king knows about these things, to whom I am speaking boldly. I am convinced that none of these things has escaped his notice ^[346] at all, for this has not been done in a corner. ²⁷ **Do you believe the Prophets, King Agrippa? I know that you believe.**” ²⁸ Agrippa said to Paul, “Do you think you can persuade me to become a Christian so quickly?” ²⁹ Paul said, “Whether quickly or not, I pray to God that not only you but also all who are listening to me today would become as I am, except for these chains.”

³⁰ ^[347] After Paul said these things, the king stood up, along with the governor, Bernice, and those who were sitting with them. ³¹ After leaving the room, they began saying to one another, **“This man is doing** ^[348] **nothing that deserves death or imprisonment.”** ³² And Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

Section outline [\[e\]](#) [\[↑\]](#) [\[Notes\]](#)

{Chapters 27-28} **III3. Paul in Rome**

{27:1-44} A. **Paul's journey to Rome**

{27:1-6}. [a. Departure on ship]

{27:7-12} [b. Loss anticipated]

{27:13-20} [c. Driven by the wind]

{27:21-26}. [x. [Angel of God in control](#)]

{27:27-40} [c'. Promise that all will be saved]

{27:41-44}. [b1'. Lives saved because of Paul]

{28:1-10}. [b2'. Paul on Malta; healings]

{28:11-16} [a'. Paul arrives at Rome]

{28:17-31}. . . . B. [Paul meeting with Jews in Rome](#)

{27:1-44} A. Paul's journey to Rome, shipwreck, and arrival

{27:1-6} [a. *Departure: Centurion show kindness to Paul*]

27 When it was decided that we would sail to Italy, they transferred Paul and some other prisoners to a **centurion named Julius**, of the Augustan Cohort. ² We **got on board a ship** of Adramyttium ^[349] and **put out to sea**, intending to sail by the ports along the coast of Asia. With us was Aristarchus, a Macedonian of Thessalonica.

³ The next day we put in at Sidon, and **Julius** treated Paul kindly, allowing him to go to ^[350]his friends and receive care.

⁴ From there we **put out to sea** and sailed under the lee of Cyprus, because the winds were against us. ⁵ After sailing across the open sea off Cilicia and Pamphylia, we arrived at Myra of Lycia. ⁶ There the **centurion** found an **Alexandrian ship** that was sailing to Italy and **put us on board**.

{27:7-12} [b. *Loss of life and cargo anticipated*]

⁷ We sailed along slowly for many days and arrived with difficulty off Cnidus. When the wind did not allow us to hold our course, we sailed under the lee of **Crete** off Salmone.

⁸ Sailing along the coast with difficulty, we came to a place called **Fair Havens**, which was near the city of Lasea.

⁹ Since much time had been lost and the voyage had now become dangerous because the [*Day of Atonement*] Fast was already over, **Paul advised** the ship's officers,

¹⁰ "Men, I perceive that this voyage is going to result in damage and great loss, not only of the cargo and of the ship, but also of our lives."

¹¹ But the centurion was persuaded by the ship's captain and the ship owner **rather than by what Paul said**.

¹² Because the **haven** was not a suitable place for spending the winter, the majority made a decision to set sail from there ^[351]also, hoping to somehow reach Phoenix, a harbor of **Crete** facing southwest and northwest, so that we could spend the winter there.

{27:13-20} [c. *Driven by the wind*]

¹³ When a **south wind started blowing gently**, they thought that the opportunity had come for them to carry out their plan. So they weighed anchor ^[352]and sailed closely along the shore of Crete.

¹⁴ But before long, a **fierce** wind called ^[353]Euroclydon swept down from the island.

¹⁵ When the ship was caught by the storm and could not head into the wind, we gave way to it and **were driven along**. ¹⁶ Running under the lee of a small island called ^[354]Clauda, we were able with difficulty to secure the skiff.

¹⁷ After hoisting it up, the sailors used supports to undergird the ship.

Then, fearing they might run aground on the Syrtis, they lowered the gear, and in this manner the ship **was driven along**.

¹⁸ The next day, because we were **being severely battered by the storm**, the sailors began throwing the cargo overboard. ¹⁹ On the third day ^[355]we threw the ship's tackle overboard with our own hands.

²⁰ When neither sun nor stars appeared for many days, and the **severe storm** continued to rage, all hope that we might be saved was lost.

{27:21-26} [x. *The angel of God in control*] [[↗](#)]

²¹ Since there had been little desire to eat, Paul stood up among them and said, "Men, you should have listened to my advice not to **set sail from Crete**; then you would have spared yourselves this damage and loss.

²² But now I advise you to **be of good cheer**, for **there will be no loss of life among you**, but only of the ship.

²³ For this very night **an angel of the God to whom I belong and whom I serve stood beside me** ²⁴ and said, 'Do not be afraid, Paul; you must stand before Caesar.

And behold, **God has granted you the safety of all who are sailing with you.** ²⁵ Therefore **be of good cheer**, men, for I have faith in God that it will happen just as I have been told.

²⁶ But we must **run aground on some island.**"

{27:27-40} [c'. *Promise that all will be saved if they remain in the ship*]

²⁷ When the fourteenth night had come, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that they were approaching some land. ²⁸ So they took a sounding and found it to be twenty fathoms. After going a little farther, they took another sounding and found it to be fifteen fathoms. ²⁹ Fearing that ^[356]we might run ^[357]aground on the rocks, they let down four anchors from the stern **and prayed for daybreak to come.**

³⁰ Then the sailors tried to escape from the ship by lowering the skiff into the sea under the pretense that they were going to lay out anchors from the bow. ³¹ So Paul said to the centurion and the soldiers, “**If these men do not remain in the ship** you cannot be saved.” ³² Then the soldiers cut away the ropes of the skiff and let it drift away.

³³ When daybreak was about to come, Paul encouraged them all **to take some food**, saying, “Today is the fourteenth day that you have continued in suspense without eating, having taken nothing.

³⁴ Therefore **I urge you to take some food**, for this is important for ^[358]your survival, since **not a hair will** ^[359]**fall from the head of any one of you.**” ³⁵ After saying this, Paul took some bread and gave thanks to God in the presence of them all. **Then he broke it and began to eat.**

³⁶ They were all encouraged and **took food** themselves.

³⁷ **Altogether there were** ^[360]**276 of us on the ship.** ³⁸ When they had eaten their fill of food, they began to lighten the ship by throwing the wheat out into the sea.

³⁹ **When daybreak came**, the sailors did not recognize the land. But they noticed a bay with a beach and decided that, if ^[361]possible, they would ^[362]run the ship ashore there. ⁴⁰ So they cut away the anchors and left them in the sea, at the same time loosening the bands of the rudders. Then they hoisted the foresail up into the blowing wind and made for the beach.

{27:41-44} [b1'. *Lives saved because of Paul*]

⁴¹ But they struck a sandbar and ran the ship aground. The bow stuck fast and remained immovable, and **the stern was being broken apart** by the ^[363]force of the waves.

⁴² The soldiers' plan was to kill the prisoners, so that none of them would **swim** away and escape.

⁴³ But the **centurion**, wishing to save Paul's life, kept them from carrying out their plan.

So he ordered those who could **swim** to jump overboard first and get to land,

⁴⁴ and the rest were to follow, **some on planks and some on pieces of the ship**. And so it was that they were all brought safely to land.

{28:1-10} [b2'. *Paul on the island of Malta; healings*] [↗]

28 Once ^[364]they had safely reached shore, they found out that **the island** was called ^[365]Malta. ² The native people **showed us extraordinary kindness**. For they welcomed us all and kindled a fire because of the rain that had set in and because of the cold.

³ Paul gathered a bundle of sticks, and when he was putting them on the fire, a viper came out because of the heat and ^[366]fastened on his hand. ⁴ When the native people saw the creature hanging from his hand, they said to one another, "This man is undoubtedly a murderer. Although he has been saved from the sea, the goddess Justice **has not allowed him to live**."

⁵ But Paul shook the creature off into the fire and suffered no harm.

⁶ They were expecting that he would soon swell up or suddenly **fall down dead**. But after waiting expectantly for a long time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

⁷ Now in the region around that place were lands that belonged to the chief man of **the island**, named Publius, who welcomed us and **hospitably took care of us** as his guests for three days.

⁸ Now it so happened that the father of Publius lay sick in bed, suffering from fevers and dysentery. So Paul went in to see him and **healed him** by praying and laying his hands on him.

⁹ After this happened, the rest of those on the island who were sick also came **and were healed**.

¹⁰ So they **bestowed many honors on us**, and when we were about to set sail, **they provided us with the things we needed**.

{28:11-16} [a'. *Paul arrives in Rome*]

¹¹ After three months, we set sail in an Alexandrian ship that had wintered at the island and that had the twin sons of Zeus as its figurehead. ¹² Putting in at Syracuse, we stayed there for three days. ¹³ From there we ^[367]took a circuitous course and arrived at Rhegium. After one day a south wind sprang up, and on the second day we came to Puteoli. ¹⁴ There we found some **brothers** and **were invited to stay with them for seven days.**

And so we came to Rome. ¹⁵ When the brothers from Rome heard the news about us, they came ^[368]out as far as the Forum of Appius and the Three Taverns to meet us. When Paul saw them, he gave thanks to God and took courage.

¹⁶ **When we came into Rome,** ^[369]the centurion transferred the prisoners to the captain of the guard, but **Paul was allowed to stay by himself,** with the soldier who was guarding him.

{28:17-31} B. Paul meetings with prominent Jews in Rome [e]

¹⁷ After three days, Paul called together those who were prominent among the Jews. When **they had gathered** together, he said to them,

“Brothers, though I had done **nothing against** our people or the **customs of our fathers,**

I was delivered as a prisoner from Jerusalem into the hands of the Romans. ¹⁸ When they examined me, they were willing to release me because there were **no grounds for death** in my case.

¹⁹ But when the **Jews** objected, I was forced to appeal to Caesar,

not that I had any accusation to make against **my own nation.** ²⁰ That is why I have asked to see you and speak with you, for it is on account of the hope of **Israel** that I am bound with this chain.”

²¹ They said to him, “We have received no letters from **Judea** about you,

and none of the brothers who have come here have reported or spoken **anything bad about you.**

²² But we think it would be best to hear what your views are, for concerning **this sect,** we know that everywhere it is **spoken against.**”

{28:23-31} [a'. *Salvation of God has been sent to the Gentiles*]

²³ When they had arranged a day to meet with Paul, many more **came to**

him at his lodging. From morning until evening he explained the matter to them, testifying about the **kingdom of God** and trying to convince them **about Jesus** both from the Law of Moses and from the Prophets.

²⁴ Some were convinced by what he said, but others refused to believe. ²⁵ So they were in disagreement with one another and **began to leave** after Paul made this one final statement: “The holy spirit was right in saying to ^[370]our fathers through Isaiah the prophet: ²⁶ ‘Go to this people and say, “**Although you will hear, you will never understand, and although you will see, you will never perceive.**”

²⁷ For the **heart** of this people has become dull; with their **ears** they have barely **heard**, and their eyes they have closed, lest they should see with their eyes, **hear** with their **ears**, and understand with their **heart** and turn back, and I would heal them.’ [ISAIAH 6:9-10]

²⁸ Therefore let it be known to you that ^[371]**the salvation of God has been sent to the Gentiles**; they will listen.” ²⁹ ^[372]After Paul said these things, the Jews **went away** and had a great dispute among themselves.

³⁰ For two whole years Paul stayed in his **own rented house** and welcomed all **who came to him**, ³¹ preaching the **kingdom of God** and teaching **about the Lord Jesus Christ** with all boldness and without hindrance.

Romans

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:1-17}		A.	Paul and the church in Rome
{1:18-3:18}		B.	Jew and Gentile: the need
{3:19-4:25}		C.	Justified by faith: the way
{CH. 5-8}		X.	God's love: the life
{CH. 9-11}		C'.	Justified by faith: the scope
{12:1-15:21}		B'.	Jew and Gentile: the service
{15:22-16:27}	..	A'.	Paul and the church in Rome

{1:1-17} A. Paul and the Church in Rome

1 Paul, a servant of ^[1]Jesus Christ, **called to be an apostle**, set apart for the gospel of God, ² which he promised beforehand through his prophets in the holy Scriptures,

³ concerning his **Son**, who was born of the seed of David **according to the flesh**

⁴ and who was declared to be the **Son of God** in power **according to the spirit of holiness** by the resurrection from the dead, Jesus Christ our Lord,

⁵ through whom we have received grace and **apostleship** to bring about the obedience of faith for the sake of his name among all the Gentiles, ⁶ including you **who are also called** to belong to Jesus Christ; ⁷ to all who are in Rome, beloved by God and **called to be saints**: Grace to you and peace from God our Father and the Lord Jesus Christ.

{1:8-15} *[Prayer of thanksgiving]*

⁸ First, I give thanks to my God through Jesus Christ for you all, because your faith is proclaimed in all the world. ⁹ For God is my witness, whom I serve with *all* my spirit in *spreading the gospel of his Son*, that I constantly remember you,

¹⁰ always pleading in my prayers that somehow by God's will I may now at last succeed **in coming to you**.

¹¹ For I long to see **you** so that I may impart to **you** some spiritual gift, that you may be established, ¹² that is, that while I am among **you** we may be mutually encouraged by each other's faith, both **yours** and mine.

¹³ I do not want you to be unaware, brothers, that I have often intended **to come to you**, but have been prevented thus far, so that I might have a harvest among you, even as I have had among the rest of the Gentiles.

¹⁴ I have an obligation both to Greeks and to barbarians, both to the wise and to the foolish; ¹⁵ thus the eagerness on my part to preach **the gospel** to you also who are in Rome. ¹⁶ For I am not ashamed of the gospel ^[2]of Christ, for it is **the power** of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷ For in it the righteousness of God is **revealed** from faith to faith; as it is written, “**The righteous will live by faith.**” [HABAKKUK 2:4]

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:18-3:18} B. Jew and Gentile: the need

{1:18-32} a. *Unjust people*

{2:1-16} | b. *God's judgment and reward*

{2:17-29} | x. [The Jews, the law-breakers](#)

{3:1-9} | b'. *God's judgment to the unjust*

{3:10-18} a'. *None righteous*

{1:18-32} [a. *Unjust people*]

¹⁸ For God's wrath is **revealed** from heaven against all ungodliness and unrighteousness of men, who suppress the truth by their unrighteousness.

¹⁹ Because **what is known about God** is plain to them, for God has **revealed** it to them.

[*God's nature*]

²⁰ For his invisible *attributes*—his eternal [*aidios*, G126] power and divine nature—have been clearly seen from the creation of the world, being understood by the things that are made, so that they are without excuse. ²¹ For although **they knew God**, they did not glorify him as God or show gratitude, but became futile in their thinking, and their undiscerning hearts were darkened.

²² Claiming to be wise, **they became fools** ²³ and ^[3]exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles.

²⁴ Therefore **God gave them up** in the lusts of their hearts to impurity, **to dishonor their bodies** among themselves.

²⁵ They exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever [*aiōn*]. Amen.

²⁶ For this reason **God gave them up to dishonorable** passions, for their women exchanged the natural function for what is unnatural. ²⁷ In the same way the men also, having abandoned natural relations with women, were inflamed in their lust for one another, men committing shameful acts with men and receiving in themselves the due penalty of their error.

²⁸ And since they did not think it worthwhile to acknowledge God, **God gave them up** to a ^a**reprobate mind**, to do those things which are not proper.

[*Man's nature*]

²⁹ They are **filled with all unrighteousness**, ^[4]porneia, evil, covetousness, and malice. They are full of envy, murder, strife, deceit, and maliciousness. They are gossips, ³⁰ slanderers, haters of God, insolent, proud, boasters, inventors of evil, disobedient to parents, ³¹ senseless, untrustworthy, without natural affection, ^[5]irreconcilable, and unmerciful.

³² Though **they know the ordinance of God**, that those who practice such things deserve death, they not only do them but also approve of those who practice them.

{2:1-16} [b. *God's judgment and reward*] [^e]

{2:1-5} [i. *Unavoidable judgment of God*]

2 Therefore you are without excuse, **O man**, every one of you who **judges**. For on whatever grounds you **judge** another, you condemn yourself, for you who **judge** do the same things.

² Now we know that the **judgment of God** against those who do such things is in accordance with truth.

³ Do you suppose, **O man**—you who **judge** those who do such things and yet do them yourself—that you will escape the **judgment of God**?

⁴ Or do you despise the riches of his kindness, forbearance, and patience, not knowing that the **kindness of God** leads you to repentance?

⁵ But according to your stubbornness and your unrepentant heart, you are storing up wrath for yourself on the day of ^[6]wrath, revelation, and the righteous **judgment of God**,

^a 1:28 reprobate [g96, *adokimos*]:—a play on the two Greek words: *adokimos* (“reprobate” mind) and *dokimazō* (did not “think it worthwhile”). A reprobate mind is one that no longer functions as it should; not insanity, but unable to make moral and spiritual distinctions. A degenerate mind, depraved reason.

{2:6-11} [ii (x). *God's impartiality in reward and retribution*]

⁶ who will repay **everyone** according to his works.

⁷ To those who by patient endurance in **good works** seek **glory, honor**, and immortality, he will give eternal [*aiōnios*] life;

⁸ but for those who are self-seeking and **obey unrighteousness** instead of the truth, there will be ^[7]anger and wrath. ⁹ There will be tribulation and distress for everyone who **does evil**, to the Jew first and also the Greek;

¹⁰ but there will be **glory, honor**, and peace for everyone who **does good**, to the Jew first and also the Greek.

¹¹ For there is **no partiality** with God.

{2:12-16} [i'. *Judgment upon sinners*]

¹² For all who have sinned without the law will also perish without the law, and all who have **sinned under the law** will be **judged by the law**.

¹³ For it is not the hearers of the law who are righteous before God, but the **doers of the law** will be justified.

¹⁴ For when Gentiles, who **do not have the law**, by nature do what is required by the law, they are a law to themselves, even though they **do not have the law**.

¹⁵ They show that what the law requires is **written in their hearts**, as their conscience bears witness with them and their conflicting thoughts accuse or even defend them

¹⁶ on the day when, according to my gospel, **God** ^[8]**will judge** the secret thoughts of men through ^[9]Jesus Christ.

{2:17-29} [x. *The Jews, the law-breakers*]

¹⁷ ^[10]Behold, you call yourself a **Jew** and rely on the **law** and boast in ^[11]God. ¹⁸ You know his will and approve what is excellent, because you are instructed from the ^[12]**law**. ¹⁹ And you have confidence that you yourself are a guide for the blind, a light for those who are in darkness, ²⁰ an instructor of the foolish, and a teacher of children, because you have in the **law** the embodiment of knowledge and ^[13]truth.

²¹ You then who teach others, do you not teach yourself? You who preach against stealing, do you steal? ²² You who tell others not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³ You who boast in the law, do you dishonor God by **transgressing the law**?

²⁴ As it is written, “The name of God is blasphemed among the Gentiles because of you.” [ISAIAH 52:5; EZEK. 36:22]

²⁵ **Circumcision** does indeed benefit you if you observe the law, but if you **transgress the law**, your **circumcision** has become uncircumcision. ²⁶ If then an uncircumcised man keeps the ordinances of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised and carries out the law will judge you who, despite having the letter of the law and **circumcision**, **transgress the law**.

²⁸ For he is not a **Jew** who is one outwardly, neither is circumcision something outward in the flesh; ²⁹ but he is a **Jew** who is one inwardly, and circumcision is a matter of the heart, by the spirit, not by the letter. Such a man’s **praise** comes not from men but from God.

{3:1-9} [b’. *God’s judgment to the unjust*] [↗]

[*Advantage*]

3 **Then what advantage does the Jew have?** Or what is the value of circumcision? ² Much in every way. First of all, the Jews were entrusted with the oracles of God.

[*Truth and lie*]

³ Now what if some of them were unfaithful? Will their unfaithfulness nullify the faithfulness of God? ⁴ Certainly not! Rather, let God be **true** even if every man is a **liar**, just as it is written, “So that you may be justified in your words, and prevail when you are judged.” [Ps. 51:4]

⁵ But if our unrighteousness demonstrates the righteousness of God, what shall we say? That God is unjust to inflict wrath on us? (I speak in a human way.) ⁶ Certainly not! Otherwise, how could God judge the world?

[*Lie and truth*]

⁷ [14]For if **through my lie the truth of God** abounds to his glory, why am I still being judged as a sinner? ⁸ And why not say (just as some slanderously claim that we say), “Let us do evil that good may come”? Their condemnation is just.

[*Better off*]

⁹ What then? **Are we Jews any better off?** Not at all! For we have previously judged that both **Jews** and Greeks are all under sin,

{3:10-18} [a’. *None righteous*]

¹⁰ just as it is written, “There is **none** righteous, **not even one**; ¹¹ there is **none** who understands; there is **none** who seeks after God. ¹² All have turned aside; **together** they have become useless; there is **none** who shows kindness, **not even one**.” [Ps. 14:1-3; 53:1-3; ECCLES. 7:20]

[*Entirely unrighteous*]

¹³ “Their **throat** is an open grave; with their **tongues** they deceive.” [Ps. 5:9] “The venom of asps is under their **lips**.” [Ps. 140:3] ¹⁴ “Their **mouth** is full of cursing and bitterness.” [Ps. 10:7] ¹⁵ “Their **feet** are swift to shed blood. ¹⁶ Ruin and misery are in their paths, ¹⁷ and the way of peace they have not known.” [ISAIAH 59:7-8] ¹⁸ “There is no fear of God before their **eyes**.” [Ps. 36:1]

Section outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{3:19-4:25} C. Justified by faith: the way

{3:19-31} a. *Righteousness of God to those who believe*

{4:1-12}. b (x). *Faith counted to Abraham as righteousness*

{4:13-25}. a'. *Faith counted to us as righteousness*

{3:19-31} [a. *Righteousness of God to those who believe*]

¹⁹ Now we know that whatever the **law** says, it says to those who are under the **law**, so that **every mouth may be stopped** and all the world may be brought under the judgment of God. ²⁰ For by the **works of the law** no flesh will be **justified** in his sight, for through the **law** comes the knowledge of sin.

[*God's righteousness*]

²¹ But now the **righteousness of God** has been revealed apart from the law, attested by the Law and the Prophets, ²² that is, the **righteousness of God which is through the faith of Jesus Christ** for all ^[15] and upon all who believe; for there is no distinction.

²³ For **all have sinned** and fall short of the glory of God, ²⁴ being freely **justified** by his grace through the redemption that is *accomplished* by Christ Jesus,

[*God's righteousness*]

²⁵ **whom God put forward** as a sacrifice of atonement, **through faith**, by his blood. He did this **to demonstrate his righteousness**, because in his divine forbearance he had passed over the sins that had previously been committed. ²⁶ He did so to prove in the present time that **he is righteous** and that he justifies the one who is ^a**of the faith of Jesus**.

²⁷ Where then is **boasting**? **It is excluded**. By what kind of **law**? By a law of works? No, but by the **law of faith**. ²⁸ ^[16] We conclude therefore that a person is **justified by faith** apart from the **works of the law**. ²⁹ Or is God

^a 3:26 of the faith: — Greek idiom suggesting, “one who belongs to the *class of faith*,” i.e. of the faithful, the believing. Similar in wording to Heb. 10:39.

the God of the Jews only? Is he not the God of the Gentiles also? Yes, of the Gentiles also,³⁰ since God is one, who will **justify** the circumcised **by faith** and the uncircumcised **through faith**.³¹ Do we then nullify the **law** through **faith**? Certainly not! On the contrary, we uphold the **law**.

{4:1-12} [b (x). *Faith counted to Abraham as righteousness*] [↵]

4 What then shall we say^[17] that **Abraham, our father** has discovered according to the flesh? ² If **Abraham** was justified by works, he has something to boast about, but not before God.

[*Counted as a gift*]

³ For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” [GENESIS 15:6] ⁴ Now to the one who works, his wages are not **counted as a gift**, but as something owed to him.

[*Abraham’s faith counted as righteousness*]

⁵ However, to the one who does not work but believes in him who justifies the ungodly, **his faith is counted as righteousness**,

⁶ just as David also speaks of the **blessedness** of the man to **whom God counts righteousness apart from works**:⁷

“Blessed are those whose ^ainiquities are forgiven, and whose sins are covered. ⁸ Blessed is the man to whom the Lord [*Yehovah*] will not impute sin.” [Ps. 32:1-2]

[*Abraham’s faith counted as righteousness*]

⁹ Is this blessedness then only for the circumcised, or is it also for the uncircumcised? For we say that **faith was counted to Abraham as righteousness**.

[*Counted while he was still uncircumcised*]

¹⁰ How then was it counted? When he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised. ¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith **while he was still uncircumcised**, so that he might be the father of all who believe when they are uncircumcised, so that righteousness might be counted to them^[18] as well,

¹² and so that he might be the **father** of those who are not only circumcised in the flesh, but who also walk in the footsteps of the faith that **our father Abraham** had when he was uncircumcised.

^a 4:7 iniquities [G458, *anomia*]:—intentional lawless deeds

{4:13-25} [a'. *Faith counted to us as righteousness*] [e]

¹³ For the promise to **Abraham** or to his seed that he would be the heir of the world was not through the law, but through **the righteousness of faith**. ¹⁴ **For if those who are of the law are heirs, faith has been made void** and the promise has been invalidated, ¹⁵ because the law brings wrath; ^[19]for where there is no law, there is **no transgression**.

[*The promise of God comes by faith*]

¹⁶ For this reason **the promise comes by faith**, so that it may be according to grace and be guaranteed to all **Abraham's seed**, not only to the one who is of the law, but also to the one who is of the faith of Abraham, who is the father of us all. ¹⁷ As it is written, "I have made you the **father of many nations**." [GENESIS 17:5]

He is our father in the presence of the God in whom he **believed**, who gives life to the dead and calls into being what does not yet exist. ¹⁸ Against all hope Abraham **believed** in hope

[*The promise of God comes by faith*]

that he would become the **father of many nations** according to what had been spoken: "So shall **your seed** be." [GENESIS 15:5] ¹⁹ Because he was not weak in faith, he ^[20]did not consider his own body, ^[21]now as good as dead (since he was somewhere around a hundred years old), or the deadness of Sarah's womb. ²⁰ And he did not waver in unbelief at **the promise of God** but was **strengthened in faith**, giving glory to God ²¹ and being fully assured that God was able to do what he had promised.

²² Therefore, "it was counted to him as **righteousness**." [GENESIS 15:6] ²³ Now the statement "it was counted to him" was **not written only for Abraham's sake**, ²⁴ **but for ours also**. It will be counted to us who believe in him who raised Jesus our Lord from the dead, ²⁵ who was delivered up **for our trespasses** and raised for our justification.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 5-8} **D (X). God’s love: the life**

{5:1-11}		a.	<i>Confidence in final glory</i>
{5:12-21}		b.	<i>Free from the condemnation of sin</i>
{6:1-23}		x.	<i>Free from the power of sin</i>
{6:1-11}		[i.	<i>Dead to sin but alive to God]</i>
{6:12-15}		[ii (x).	<i>Sin will have no dominion over you]</i>
{6:16-23}		[i’.	<i>Freed from sin and slaves of God]</i>
{7:1-25}		b’.	<i>Free from the authority of sin</i>
{7:1-6}		[i.	<i>Released from the law, having died]</i>
{7:7-13}		[ii (x).	<i>Man’s struggle with sin]</i>
{7:14-25}		[i’.	<i>Anticipation of freedom...</i>
{8:1-39}		a’.	<i>Final glory through the spirit’s work</i>
{8:1-4}		[i.	<i>God’s love was manifest by sending his Son]</i>
{8:5-13}		[ii.	<i>Live according to the spirit of God and of Christ]</i>
{8:14-17}		[iii.	<i>Spirit of adoption]</i>
{8:18-21}		[iv (x).	<i>The glory that is to come]</i>
{8:22-26}		[iii’.	<i>Awaiting our adoption]</i>
{8:27-34}		[ii’.	<i>The spirit of Christ intercedes for us]</i>
{8:35-39}		[i’.	<i>Inseparable from the love of God and of Christ]</i>

{5:1-11} [a. *Confidence in final glory*]

5 Therefore, **since we have been justified by faith,** ^[22]we have peace with God **through our Lord Jesus Christ,** ² through whom we have access by faith into this grace in which we stand, and we **rejoice** in the hope of the **glory** of God. ³ Not only that, but we also **glory** in our tribulations, knowing that tribulation produces endurance, ⁴ endurance produces proven character, proven character produces hope, ⁵ and hope does not put to shame,

because **the love of God** has been poured into our hearts through *the holy spirit* which is given to ^[23]us.

⁶ For when we were still weak, at the right time **Christ died for the ungodly.** ⁷ Rarely will anyone die for a righteous man, though perhaps for a good man someone might even dare to die.

⁸ But **God demonstrated his own love** for us in that, while we were still sinners, **Christ** died for us.

⁹ How much more then, **since we have now been justified by his blood,** will we be saved from wrath through him! ¹⁰ For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more will we be saved by his life now that we have been reconciled!

¹¹ Not only that, but we also **glory** in God **through our Lord Jesus Christ**, through whom we have now received reconciliation.

{5:12-21} [b. *Free from the condemnation of sin*] [e]

¹² Therefore, just as through one man **sin** entered the world, and **death through sin**, so **death** has come to all men, for all have **sinned**.

¹³ For sin was in the world before the **law** was given, but sin is not charged *against anyone* when there is no **law** *against it*.

¹⁴ Nevertheless, **death** reigned from Adam to Moses, even over those whose **sins** were not like **Adam's transgression**, who was a type of the one to come.

¹⁵ But the *free gift* is not like the **transgression**.

For if many died through **the transgression of one man**, how much more did the **grace** of God **and the gift** by the grace of **the one man Jesus Christ** abound to many!

¹⁶ And the **gift** is not like *what came* through the one who sinned. For on the one hand, judgment came from one transgression resulting in condemnation, but on the other hand, the *free gift* came after many transgressions resulting in justification.

¹⁷ For if, by **the transgression of the one man**, death reigned through the one *man*, how much more will those who receive the abundance of **grace and the gift** of righteousness reign in life through **the one man—Jesus Christ!**

¹⁸ So then, as by the **transgression** of one *man* came condemnation to all men, so through the righteous act of one *man* came justification of life to all men.

¹⁹ For as by one man's disobedience many were made **sinner**s, so by the obedience of one many will be made righteous.

²⁰ Now the **law** came in so that the transgression might abound.

But where sin abounded, grace abounded all the more, ²¹ so that just as **sin** reigned in **death**, so also grace might reign through righteousness leading to eternal [*aiōnios*] life through Jesus Christ our Lord.

{6:1-23} [c (x). *Free from the power of sin*] [↵]

{6:1-11} [i. *Dead to sin but alive to God*]

6 What shall we say then? Shall we continue in sin, that grace may abound? ² Certainly not! How can we who have **died to sin** still **live** in it?

³ Or do you not **know** that all of us who have been baptized into Christ Jesus have been baptized into his **death**? ⁴ We were buried therefore with him by baptism into **death**, so that just as Christ was **raised from the dead** by the glory of the Father, we too might walk in newness of **life**.

⁵ For if we have been united with him in a **death** like his, we will certainly be united with him in **resurrection** like his.

⁶ For we know that our **old self was crucified** with him so that the ^a*power of* the sinful self might be destroyed, and we might no longer be enslaved to sin. ⁷ For **he who has died** has been set free from sin.

⁸ Now if we have **died with Christ**, we believe that we will also **live with him**.

⁹ For we **know** that Christ, being raised from the **dead**, will never die *again*; **death** no longer has dominion over him. ¹⁰ For the **death** he died, he **died to sin** once for all; but the **life** he lives, he **lives** to God.

¹¹ So you also must consider yourselves **dead to sin and alive to God** in Christ Jesus ^[24]our Lord.

{6:12-15} [ii (x). *Sin will have no dominion over you*]

¹² **Therefore do not let sin reign** in your mortal body, that you should obey ^[25]it in its sinful desires.

¹³ And do not offer your members to sin as **instruments for unrighteousness**,

but **offer yourselves to God** as those who have been brought back from death to life,

and your members to God as **instruments for righteousness**.

¹⁴ **For sin will have no dominion over you**, since you are not under law but under grace. ¹⁵ What then? Should we sin because we are not under law but under grace? Certainly not!

^a 6:6 *power of* the sinful self: —lit. “the body of sin”. Here “body” is speaking of one’s total being. It is the *power* that the sinful self holds over a person.

{6:16-23} [i'. *Freed from sin and slaves of God*]

¹⁶ Do you not know that if you present yourselves to someone as obedient slaves, you are slaves of the one whom you obey, **either of sin which leads to death, or of obedience which leads to righteousness?**

¹⁷ But thanks be to God that, though you were **slaves of sin**, you have become obedient from the heart to the pattern of teaching to which you were entrusted, ¹⁸ and having been **set free from sin**, you have become slaves of righteousness.

¹⁹ (I am speaking in human terms because of the weakness of your flesh.) For just as you **presented your members as slaves** ^ato impurity and to iniquity leading to more iniquity, so now **present your members as slaves** to righteousness leading to sanctification.

²⁰ For when you were **slaves of sin**, you were free in regard to righteousness. ²¹ But what fruit did you get at that time from the things of which you are now ashamed? The end of those things is death. ²² But now that you have been **set free from sin** and have become slaves of God, the fruit you get leads to sanctification, and its end, eternal [*aiōnios*] life.

²³ For **the wages of sin is death, but the free gift of God is eternal** [*aiōnios*] **life** in Christ Jesus our Lord.

{7:1-25} [b'. *Free from the authority of sin*] [\[e\]](#)

{7:1-6} [i. *Released from the law, having died*]

7 Do you not know, brothers (for I am speaking to those who know the law), that **the law has dominion** over a man only as long as **he lives**? ² For a married woman is **bound by the law** to her husband as long as **he is alive**, but if her husband dies, she is **released from the law** concerning her husband.

³ **So then**, she will be called an adulteress if she is **joined to another** man while her husband is **alive**. But if **her husband dies**, she is free from that law and is not committing adultery if she is **joined to another** man.

⁴ **So then**, my brothers, you also were put to **death** with respect to the law through the body of Christ, so that you might be **joined to another**, to him who was **raised from the dead**, so that we might bear fruit for God.

^a 6:19 to impurity and to iniquity:—think in terms of evil acts (i.e. impurity) and an evil heart (i.e. iniquity). Not just an evil heart, but an evil heart that leads to greater evilness of heart. In contrast, the progression of righteousness leads to holiness.

⁵ For when we were in the flesh, our sinful passions, which were *aroused* by the law, were at work in our members to bear fruit leading to death. ⁶ But now we have been **released from the** ^[26]**law, having died** to that by which we were held, so that we may serve in the new way of the spirit and not in the old way of the written code.

{7:7-13} [ii (x). *Man's struggle with sin*] [e]

⁷ What then shall we say? **Is the law sin? Certainly not!** Yet I would not have known sin except through the law. For I would not have known covetousness if the law had not said, "You shall not covet." [EXODUS. 20:17; DEUT. 5:21] ⁸ **But sin**, seizing an opportunity **through the commandment**, produced in me **every kind of** covetousness.

For apart from the **law** sin is dead. ⁹ Once I was alive apart from the **law**, but when the **commandment** came, sin came to life and I died.

¹⁰ So I found that the very **commandment** that was intended to bring life actually **brought death**. ¹¹ For sin, seizing an opportunity through the **commandment**, deceived me and through it **killed me**.

¹² So then, the **law** is holy, and the **commandment** is holy, righteous, and good.

¹³ ^[27]Has that then which is good brought death to me? **Certainly not!** **But sin**, so that it would be shown to be sin, produced death in me through that which is good, so that **through the commandment** sin might **become utterly sinful**.

{7:14-25} [i'. *Anticipation of freedom from the body of death*]

¹⁴ For we know that **the law is spiritual**, but I am fleshly, ^asold under **sin**.

¹⁵ For I do not understand my own actions. Instead of doing what **I want to do**, I do the very thing I hate.

¹⁶ Now if I do the very thing I do not want to do, I agree that the law is good. ¹⁷ So now **I am no longer the one doing it, but sin living in me**.

¹⁸ For I know that nothing good lives in me, that is, in my flesh. **I have the desire to do what is right**, but ^[28]I find that the ability to carry it out is lacking.

¹⁹ For I do not do the good that I want to do, but I do the very evil that I do not want to do. ²⁰ Now if I do the very thing I do not want to do, **it is no longer I who do it, but sin that lives in me**.

^a 7:14 sold under sin: —an idiom which means to be sold as a slave (to a master). In this case, the "master" is sin, in whose power Paul says he is under.

²¹ So I discover this law, that when **I want to do** what is right, evil is close at hand.

²² For I delight in the **law of God** in my inner being, ²³ but I see another law at work in my members, warring against the law of **my mind** and making me a prisoner to the **law of sin** that is in my members.

²⁴ Wretched man that I am! **Who will deliver me** from this body of death? ²⁵ ^[29]I thank God *[for my deliverance]* through Jesus Christ our Lord!

So then, with **my mind** I serve the **law of God**, but with my flesh I serve the **law of sin**.

{8:1-39} [a'. *Final glory through the spirit's work*] [\[e\]](#)

{8:1-4} [i. *God's love was manifest by sending his Son*]

8 Therefore, there is now no condemnation for those who are in Christ ^[30]Jesus, **who walk not according to the flesh but according to the spirit**.

² For the **law** of the spirit of life in Christ Jesus **has set** ^[31]**me free** from the **law** of sin and death.

³ For what the law was powerless to do since it was weak through the flesh, **God has done, by sending his own Son** in the likeness of sinful flesh and ^afor sin, he condemned sin in the flesh,

⁴ so that the righteous **requirement of the law** might be fulfilled in us,

who walk not according to the flesh but according to the spirit.

{8:5-13} [ii. *Live according to the spirit of God and of Christ*]

⁵ For those who **live according to the flesh** set their minds on the things of the flesh, but those who **live according to the spirit** *set their minds on the things of the spirit*.

⁶ For the mind set on the flesh is death, but the mind set on **the spirit is life** and peace. ⁷ For the mind set on the flesh is hostile to God: it does not submit to God's law; indeed, it cannot. ⁸ Those who are in the flesh cannot please God.

⁹ You, however, are not in the flesh but in *the spirit*, if in fact **the spirit of God dwells in you**. If anyone does not have the **spirit of Christ**, he does not belong to him.

¹⁰ But if Christ is in you, *although* the body is dead because of sin,

^a 8:3 for sin:—the clause is joined to what goes before. Jesus came in the flesh to destroy the dominion of sin, to remove the guilt of it, and to sanctify and eternally save its victims. All of this, the law could not do—it was “powerless”

the **spirit is life** because of righteousness. ¹¹ And if the spirit of him which raised Jesus from the dead dwells in you, he who raised ^[32]Christ from the dead will also give life to your mortal bodies ^[33]because of his spirit that dwells in you.

¹² So then, brothers, we are debtors, not to the flesh, to **live according to the flesh**, ¹³ for if you **live according to the flesh**, you will die; but if by *the* spirit you put to death the deeds of the body, you will live.

{8:14-17} [iii. *Spirit of adoption*]

¹⁴ For all who are led by the spirit of God are **sons of God**.

¹⁵ For you did not receive a spirit of slavery to fall back into fear, but you received *the spirit of adoption as sons*, by which we cry out, “Abba! Father!”

¹⁶ The spirit itself bears witness with our spirit that we are **children of God**. ¹⁷ And if children, then heirs—heirs of God and fellow heirs with Christ—provided we suffer with him in order that we may also be glorified with him.

{8: 18-21} [x. *The glory that is to come*] [d]

¹⁸ I consider that the sufferings of this present time are not worth comparing to the **glory** that is to be revealed to us.

¹⁹ For the **creation** waits with eager longing for the revealing of the sons of God. ²⁰ For the **creation** was subjected to futility, not willingly, but because of him who subjected it, in hope

²¹ that the creation itself will be set free from its bondage to decay and obtain the freedom of the **glory** of the children of God.

{8:22-26} [iii'. *Awaiting our adoption*]

²² For we know that the whole creation has been **groaning** in the pains of childbirth until now. ²³ And not only that, but we ourselves, who have the firstfruits of **the spirit**, **groan** inwardly as we wait eagerly **our adoption as sons**, the redemption of our bodies.

²⁴ For in this **hope** we were saved. Now **hope** that is seen is not **hope**, for ^[34]why would someone **hope** for what he sees? ²⁵ But if we **hope** for what we do not see, we wait for it with patience.

²⁶ In the same way the spirit also helps us in our ^[35]weaknesses. For we do not know what to pray for as we ought, but **the spirit** itself intercedes ^[36]for us with **groanings** too deep for words.

{8:27-34} [ii'. *The spirit of Christ intercedes for us*] [e']

²⁷ And he who searches our hearts knows the mind of the spirit, because the spirit **intercedes for the saints** according to the will of God.

²⁸ And we know that ^[37]**all things work together for good to those who love God**, who are called according to his purpose.

²⁹ For those whom he foreknew he also **predestined** to be conformed to the image of his Son, so **that he might be the firstborn among many brothers**. ³⁰ And those whom he **predestined**, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified.

³¹ What then shall we say to these things? **If God is for us, who can be against us?** ³² He who did not spare his own Son but delivered him up for us all, how will he not also, along with him, graciously give us all things? ³³ Who will bring any charge against God's elect? It is God who justifies.

³⁴ Who is to condemn? ^[38]Christ is the one who died, but more than that, who was ^[39]raised, who is at the right hand of God, who indeed **intercedes for us**.

{8:35-39} [i'. *Inseparable from the love of God and of Christ*]

³⁵ Who can **separate us from the love of Christ?**

Can tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written, "For your sake we are killed all the day long; we are regarded as sheep for the slaughter." [Ps. 44:22]

³⁷ No, in all these things we are more than conquerors through him who loved us.

³⁸ For I am convinced that neither death, nor life, nor angels, nor rulers, nor ^[40]powers, nor things present, nor things to come, ³⁹ nor height, nor depth, nor anything else in all creation,

will be able to **separate us from the love of God** that is in Christ Jesus our Lord.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 9-11} C'. Justified by faith: the scope

{9:1-5} a. *God, who is over all, be blessed forever*

{9:6-29} b. *God's mercy is for all*

{9:30-10:4} c. *Israel pursued righteousness by . . . law*

{10:5-13} x. [Salvation possible to all who call on him](#)

{10:14-21} c'. *Israel has heard but not believed the gospel*

{11:1-32} b'. *God has not rejected all of Israel*

{11:1-11} [i. *A remnant chosen by grace*]

{11:12-24} [ii (x). *Gentiles grafted into Israel*]

{11:25-32} [i'. *Mercy on Israel and Gentiles alike*]

{11:33-36} a'. *To God be the glory forever*

{9:1-5} [a. *God, who is over all, be blessed forever*]

9 I am speaking the truth ^ain [connection with] Christ. My conscience confirms in [connection with] the holy spirit that I am not lying when I say ² that I have great sorrow and unceasing pain in my heart. ³ For I could wish that I myself were accursed, cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. ⁴ They are **Israelites**, and **to them belong the adoption as sons**, the glory, the covenants, the giving of the law, the temple service, and the promises. ⁵ To them belong the patriarchs, and from them, according to the flesh, came the Christ. ^b(**God, who is over all, be blessed forever** [aiōn]. Amen.)

{9:6-29} [b. *God's mercy is for all*]

⁶ It is not as though the word of God has failed. **For not all Israelites truly belong to Israel**, ⁷ and not all of Abraham's children are his true seed, but, "Through Isaac your seed will be counted." [GEN. 21:12] ⁸ That is, it is not the children of the flesh who are the children of God; rather, the children of the promise are counted as seed. ⁹ For this is what God promised: "About this time next year I will come, and Sarah will have a son." [GEN. 18:10, 14] ¹⁰ Not only that, but when Rebecca had conceived by one man, our father Isaac, ¹¹ though her sons were not yet born and had done nothing good or evil, **in order for the purpose of God's choice to stand** (not because of works but because of him who calls), ¹² she was told, "The older will serve the younger." [GEN. 25:23] ¹³ As it is written,

^a 9:1 in [connection with] Christ:—The word "in" (Greek, *en*) in this case is the "static *en*," which defines a relationship or sphere of influence. Thus, to be "in Christ" means to be in a relationship of union with him.

^b 9:5 (God...):—this follows the RSV wording and is understood to be a separate doxology to God. It is a *parembole*—a parenthesis that is thrown in for emphasis but is a complete thought in itself. Most translations give it a trinitarian bias which makes Christ into God. However, it is in reality praising God for all the great things he has done.

“Jacob I loved, but Esau I hated.” [MAL. 1:2-3] [(See [Notes on Romans](#) on v.13)]

¹⁴ **What then shall we say?** Is there injustice with God? Certainly not! ¹⁵ For he says to Moses, “**I will have mercy on whom I have mercy**, and I will have compassion on whom I have compassion.” [EXODUS 33:19]

¹⁶ So then, **it does not depend on human will or effort, but on God’s mercy.** ¹⁷ For the Scripture says to Pharaoh, “I have raised you up for the very purpose of showing my power in you, so that my name might be declared in all the earth.” [EXODUS 9:16]

¹⁸ So then, **God has mercy on whom he wants to have mercy**, and he hardens whom he wants to harden. ¹⁹ You will say to me then, “[⁴¹]**Why does he still find fault?** For who can resist his will?”

²⁰ On the contrary, O man, who are you to answer back to God? Shall the thing formed say to him who formed it, “Why did you make me like this?” [ISAIAH 29:16; 45:9] ²¹ **Does the potter not have a right over the clay**, to make out of the same lump one vessel for honorable use and another for dishonorable use? ²² What if God, although willing to show his wrath and to make his power known, endured with much patience vessels of wrath fitted for destruction, ²³ in order to make known the riches of his glory upon vessels of mercy that he has prepared in advance for glory, ²⁴ namely us whom he has called, **not from the Jews only but also from the Gentiles?** ²⁵ As he says in Hosea,

“Those who were ‘not my people’ I will call ‘my people,’ and those who were ‘not beloved’ I will call ‘beloved.’ [HOSEA 2:23] ²⁶ And in the place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’ ” [HOSEA 1:10]

²⁷ And Isaiah cries out concerning **Israel**, “Though the number of **the sons of Israel** be as the sand of the sea, **only a remnant will be saved.** ²⁸ For the Lord will [⁴²]settle the matter swiftly and justly; his sentence will be executed upon the earth without delay.” [ISAIAH 10:22-23] ²⁹ And just as Isaiah foretold, “If the Lord of hosts had not left us any descendants, we would have been like Sodom and become like Gomorrah.” [ISAIAH 1:9]

{9:30-10:4} [c. *Israel pursued righteousness by works of the law*]

³⁰ What then shall we say? That Gentiles who were not pursuing righteousness have obtained righteousness, that is, the **righteousness that is by faith.** ³¹ But Israel, although they pursued a law of righteousness, did not attain [⁴³]a law of righteousness. ³² Why? Because they did not pursue it by faith, but as though it were by works [⁴⁴]of the law. They stumbled over the stone of stumbling, ³³ as it is written, “Behold, I am placing in Zion a stone of stumbling and a rock of offense, yet [⁴⁵]no one

who believes in him will be put to shame.” [ISAIAH 8:14; 28:16]

10 Brothers, the desire of my heart and my prayer to God is that ^[46]Israel may be saved. ² I can testify that they have a zeal for God, but not according to knowledge. ³ **For they do not understand** the righteousness of God, and by seeking to establish their own ^[47]righteousness, they have not submitted to God’s righteousness. ⁴ For Christ is the end of the law so that there may be **righteousness for everyone who believes**.

{10:5-13} [d (x). *Salvation possible to all who call on him*]

⁵ Moses writes ^[48]about the righteousness that is by the law: “The person who does these things will live by them.” [LEV. 18:5] ⁶ But **the righteousness that is by faith** speaks like this: “Do not say in your heart, ‘Who will go up to heaven?’ ” [DEUT. 30:12] (that is, to bring Christ down) ⁷ “or, ‘Who will go down into the abyss?’ ” [DEUT. 30:13] (that is, to bring Christ up from the dead). ⁸ But what does it say? “The word is near you, **in your mouth and in your heart**” [DEUT. 30:14] (that is, the word of faith that we preach),

⁹ because if you ^[49]**confess with your mouth** that Jesus is Lord and **believe with your heart** that God raised him from the dead, you will be saved.

¹⁰ For **with the heart belief is exercised**, resulting in righteousness; and **with the mouth confession is made**, resulting in salvation. ¹¹ As the Scripture says, “No one who **believes** in him will be put to shame.” [ISAIAH 28:16] ¹² For there is no distinction between Jew and Greek; the same Lord is Lord of all and richly blesses all who call upon him. ¹³ For “**everyone who calls** upon the name of the Lord [*Yehovah*] will be saved.” [JOEL 2:32]

{10:14-21} [c’. *Israel has heard but not believed the gospel*]

¹⁴ How then ^[50]will they call upon him in whom they have **not believed**? And how will they believe in him whom they have not heard? And how will they hear without someone preaching? ¹⁵ And how will they preach unless they are sent? As it is written, “How beautiful are the feet of those ^[51]who preach the gospel of peace, who preach good news of good things!” [ISAIAH 52:7] ¹⁶ But not all the Israelites have obeyed the gospel. For Isaiah says, “Lord, who has **believed our report**?” [ISAIAH 53:1] ¹⁷ So then, **faith comes by hearing**, and hearing comes through the word of ^[52]God.

¹⁸ But I ask, **have they not heard**? On the contrary, “Their voice goes out through all the earth, and their words to the end of the world.” [Ps. 19:4] ¹⁹ Again I ask, did Israel **not understand**? First Moses says, “I will provoke you to jealousy by that which is not a nation; by a nation that has **no understanding** I will provoke you to anger.” [DEUT. 32:21] ²⁰ And Isaiah is

even bold enough to say, “I was found by those who were not seeking me; I became known to those who were not asking for me.” [ISAIAH 65:1] ²¹ But to Israel he says, “All day long I have stretched out my hands to a disobedient and contrary people.” [ISAIAH 65:2]

{11:1-32} [b'. *God has not rejected all of Israel*]

{11:1-11} [*i. A remnant chosen by grace*]

11 I ask then, has God rejected his people? Certainly not! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. ² God has not rejected his people whom he foreknew.

Do you not know what the Scripture says in the passage about **Elijah, how he pleads with God against** ^[53] **Israel**, saying, ³ “Lord [*Yehovah*], they have killed your ^[54] prophets and demolished your altars, and I alone am left, and they are seeking my life”? [1 KINGS 19:10, 14]

⁴ But what does the divine response say to him? “**I have reserved for myself seven thousand men** who have not bowed down to Baal.” [1 KINGS 19:18]

⁵ So then, in the present time also there is a **remnant chosen by grace**. ⁶ Now **if it is by grace, it is no longer by works**, otherwise grace would no longer be grace. ^[55] But if it is by works, it is no longer grace, otherwise work would no longer be work.

⁷ What then? Israel did not obtain what it was seeking. **The chosen obtained it**, but the rest were hardened, ⁸ as it is written, “God gave them a spirit of stupor, eyes not to see and ears not to hear, down to this very day.” [DEUT. 29:4; ISAIAH 29:10]

⁹ And **David** says, “**Let their table become a snare and a trap**, a stumbling block and a retribution to them. ¹⁰ Let their eyes be darkened so that they cannot see, and keep their backs forever bent.” [Ps. 69:22, 23]

¹¹ I ask then, **did the Israelites stumble so as to fall? Certainly not!** But rather, by their transgression, salvation has come to the Gentiles, to provoke Israel to jealousy.

{11:12-24} [ii (x). *Gentiles grafted into Israel*]

¹² Now if their transgression means riches for the world, and their loss means riches for the Gentiles, **how much more will it mean when their full number is included?**

¹³ Now I am speaking to you who are Gentiles. Inasmuch as I am an apostle to the Gentiles, I glorify my ministry ¹⁴ if somehow I may provoke my own people to jealousy and save some of them. ¹⁵ **For if their rejection means reconciliation for the world, what will their acceptance mean but life from the dead?**

¹⁶ If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches. ¹⁷ Now if some of the branches have been broken off, and you, a wild olive branch, have been grafted in among them and have become a fellow partaker of the ^[56]root and richness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast against them, remember that **you do not sustain the root, but the root sustains you.**

¹⁹ You will say then, “**Branches were broken off so that I could be grafted in.**” ²⁰ Right! They were broken off because of unbelief, but you stand because of faith. So do not be arrogant, but be afraid. ²¹ For if God did not spare the natural branches, ^[57]perhaps he will not spare you either.

²² Consider therefore the kindness and severity of God: to those who have fallen, severity; but to you, ^[58]kindness, if you continue in his kindness; otherwise you too will be cut off. ²³ And if they do not continue in unbelief, they will be grafted in; for God is able to graft them in again. ²⁴ For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into a cultivated olive tree, **how much more will the natural branches be grafted back into their own olive tree?**

{11:25-32} [i'. *Mercy on Israel and Gentiles alike*]

²⁵ I do not want you to be unaware, brothers, of this mystery, lest you be wise in your own estimation: A **partial** hardening has come upon Israel until the **full number** of Gentiles has come in, ²⁶ and in this way **all** Israel will be saved,

as it is written, “The Deliverer will come from Zion and will remove ungodliness from Jacob.” ²⁷ “And this will be my covenant with them, when I take away their sins.” [ISAIAH 59:20-21; 27:9; JER. 31:33-34] ²⁸ With respect to the gospel, the Israelites are enemies **for your sake**; but with respect to being chosen, they are beloved **for the sake of the fathers.** ²⁹ For the gifts and calling of God are irrevocable. ³⁰

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{12:1-15:21} B'. Jew and Gentile: the service

- {CH. 12} a. **Equipping**
{12:1-8}. [i. *What is good; spiritual gifts*]
{12:9-16}. [ii (x). **Serving the Lord**]
{12:17-21}. [i'. *Overcome evil with good*]

{CH. 13} b. **Submitting**
{13:1-7}. [i. *Submission to authorities*]
{13:8-10}. [ii (x). **Love fulfills the law**]
{13:11-14}. [i'. *Put on the armor of light*]

{CH. 14} b'. **Judging**
{14:1-3}. [i. *Opinions over food*]
{14:4-6}. [ii. *Judging*]
{14:7-9}. [iii (x). **Living for the Lord**]
{14:10-13}. [ii'. *Judging*]
{14:14-23}. [i'. *Opinions over food*]

{14:24-15:21} a'. **Proclaiming**
{14:24-26}. [i. *Gentiles are told the mystery*]
{15:1-7}. [ii. *Gentiles to receive one another*]
{15:8-13}. [ii'. *Gentiles to glorify God for his mercy*]
{15:14-21}. [i'. *Gentiles to become an acceptable offering*]

{Chapter 12} [a. **Equipping**]
{12:1-8} [i. *What is good; spiritual gifts*]

12 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as [*though you were*] a sacrifice—[*while still*] living, dedicated [*to service*], and pleasing to God—which is your reasonable service. ² Do not be conformed to *the pattern of* this age [*aiōn*], but **be transformed by the renewing of your mind**, so that you may **discern what is the good**, acceptable, and perfect will of God.

³ For by the grace given to me I say to everyone among you not to think *of himself* more highly than he ought to think, but to think with sober judgment, in accordance with *the* ^a**measure of trust** that God has apportioned to each one of you.

⁴ For just as in one body we have many members, and **all the members do not have the same function**, ⁵ so we, who are many, are one body in Christ, and individually members of one another. ⁶ **We have different gifts** according to the grace given to us.

^a 12:3 measure of trust: —in Greek, “*a measure of faith*”. In reality, each person has been given the faith *potential* to do the ministry God has given him.

If someone's gift is prophecy, he should prophesy in **proportion to his trust**; ⁷ if it is service, he should serve; if it is teaching, he should teach; ⁸ if it is exhortation, he should exhort; if it is giving, he should do so generously; if it is leadership, he should do so diligently; if it is showing mercy, he should do so cheerfully.

{12:9-16} [ii (x). *Serving the Lord*]

⁹ **Love** must be without hypocrisy. **Abhor what is evil**; cling to **what is good**. ¹⁰ Be devoted to one another in brotherly **love**. Take the lead in **honoring one another**. ¹¹ Do not lack **diligence** in zeal, but be **fervent** in spirit, **serving** the ^[60]Lord.

¹² **Rejoice** in hope, **persevere** in tribulation, and **persist** in prayer. ¹³ **Contribute** to the needs of the saints, and **pursue** hospitality. ¹⁴ **Bless those who persecute** ^[61]**you**; bless, and do not curse. ¹⁵ **Rejoice** with those who **rejoice**, and **weep** with those who **weep**.

¹⁶ Be of the **same mind** toward one another. Do **not** be **haughty**, but **associate with the lowly**. Do not be wise in your own estimation.

{12:17-21} [i'. *Overcome evil with good*]

¹⁷ **Repay no one evil for evil**, but give careful thought *how to do* what is honorable in the sight of all. ¹⁸ If possible, as far as it depends on you, **be at peace** with everyone.

¹⁹ **Do not avenge yourselves**, beloved, but leave room for the wrath of God, for it is written, "Vengeance is mine; I will repay, says the Lord." [DEUT. 32:35] ²⁰ ^[62]Therefore, "**if your enemy is hungry, feed him; if he is thirsty, give him something to drink**; for by so doing, you will heap coals of fire on his head." [PROV. 25:21-22]

²¹ Do not be overcome by evil, but **overcome evil with good**.

{Chapter 13} b'. **Submitting** ^[c]

{13:1-7} [i. *Submission to authorities*]

13 Let every person **be subject** to the governing authorities. For there is no authority except **from God**, and ^[63]the authorities that exist have been appointed **by God**. ² So then, whoever resists the authority opposes **what God has instituted**, and those who do so will bring judgment on themselves.

³ For rulers are not a terror to good ^[64]works, but to **evil works**. Do you wish to have no **fear** of the one in authority?

Do what is **good**, and you will have praise from him. ⁴ For he is God's servant for your **good**.

But if you **do evil, be afraid**, for he does not bear the sword in vain. As God's servant, he is an avenger to carry out wrath on the one **who does evil**.

⁵ Therefore, you must **submit**, not only because of wrath, but also because of conscience. ⁶ This is also why you pay taxes, for the authorities are **God's servants**, attending continually to this work [*of public order and well-being*]. ⁷ ^[65] Therefore render to all their due: taxes to whom taxes are due, revenue to whom revenue is due, fear to whom fear is due, and honor to whom honor is due.

{13:8-10} [*ii (x). Love fulfills the law*]

⁸ Owe no one anything, except to love one another, for he who **loves another has fulfilled the law**.

⁹ For **the commandments**, "You shall not commit adultery, You shall not murder, You shall not ^[66]steal, You shall not covet," [EXODUS 20:13-15, 17; DEUT. 5:17-19, 21]

and whatever other commandments there may be, are summed up in this one command: "You shall love your neighbor as yourself." [LEV. 19:18]

¹⁰ Love does no harm to its neighbor; therefore **love is the fulfillment of the law**.

{13:11-14} [*i'. Put on the armor of light*]

¹¹ Furthermore, knowing the time, now is the hour for ^[67]us to **awaken from sleep**. For **our salvation is nearer now** than when we first believed.

¹² The night is nearly over, and **the day is almost here**. So let us ^[68]lay aside the works of darkness and **put on the armor of light**. ¹³ Let us walk properly, **as in the day**,

not in revelries and drinking bouts, not in illicit affairs and unbridled promiscuity, not in strife and jealousy. ¹⁴ But **put on the Lord Jesus Christ**, and make no provision for the flesh, to gratify its desires.

{Chapter 14} b'. **Judging** [[e](#)]

{14:1-3} [*i. Opinions over food*]

14 **Accept** the one who is weak in faith, but not for the purpose of arguing over opinions. ² One person believes that **he may eat anything**, while another who is weak **eats only vegetables**. ³ The one who eats must not despise the one who does not eat, and the one who does not eat must not judge the one who eats, for God has **accepted** him.

{14:4-6} [*ii. Judging*]

⁴ Who are you to judge the servant of another? To **his own** master he stands or falls. And he will be made to stand, for ^[69]God is able to make him stand. ⁵ One person considers **one day** to be more important than another, while another person considers **every day** to be alike. Each one should be fully convinced in **his own** mind. ⁶ He who observes a

particular day, observes it in honor of the ^[70]Lord, while he who abstains from observing **a particular day**, abstains in honor of the Lord. He who eats, eats in honor of the Lord, for he gives thanks to God, while he who abstains from eating, abstains in honor of the Lord, and he gives thanks to God.

{14:7-9} [iii (x). *Living for the Lord*]

⁷ For none of us **lives** for himself, and none of us **dies** for himself. ⁸ If we **live**, we **live** for the Lord; and if we **die**, we **die** for the Lord. **Therefore, whether we live or die, we belong to the Lord.** ⁹ For this reason Christ ^[71]**died** and then rose and **lived** again, so that he might be Lord over both the **dead** and the **living**.

{14:10-13} [ii'. *Judging*]

¹⁰ You, then, why do you **judge your brother**? Or you, why do you despise your brother?

For **we will all stand** before the judgment seat of ^[72]Christ. ¹¹ For it is written, ^a“As I live, says the Lord [*Yehovah*], every knee will bow before me, and every tongue will give praise to God.” [ISAIAH 49:18; 45:23] ¹² So then, **each of us will give an account** of himself ^[73]to God.

¹³ Therefore let us no longer **judge one another**. Instead, resolve not to put any stumbling block or snare before your brother.

{14:14-23} [i'. *Opinions over food*]

¹⁴ **I know and am convinced** in the Lord Jesus that nothing is unclean in and of itself, but it is unclean for anyone who considers it to be unclean.

¹⁵ If **your brother** is distressed by what you eat, you are no longer walking in love. Do not let what you eat destroy someone for whom Christ died.

¹⁶ And do not let what you consider good to be spoken of as **evil**. ¹⁷ For the kingdom of God is not a matter of **food** and drink,

but of righteousness, **peace**, and joy in *the* holy spirit. ¹⁸ Anyone who serves Christ in ^[74]these things is acceptable to God and approved by men. ¹⁹ So then, let us pursue what brings about **peace** and mutual edification.

²⁰ Do not tear down the work of God for the sake of **food**.

^a 14:11 As I live: — this citation is a combination of Isaiah 49:18 and 45:23 and is quoted very freely with deviations — partly of memory, partly intentional, and abbreviated. It is a Messianic promise which God certifies with an oath that all men (including Gentiles) will render him homage. The same passage is quoted more freely still in Philippians 2:10 to describe the exaltation of Christ.

Everything is indeed clean, but it is **evil** for a person to eat anything that causes another to stumble.

²¹ It is good not to eat meat or drink wine or do anything by which **your brother** stumbles ^[75] or is offended or made weak.

²² ^[76] **Do you have a firm belief about these things?** Have it privately before God. Blessed is he who does not condemn himself by what he approves. ²³ But whoever doubts is condemned if he eats, because his action is not based on faith; and anything that is not based on faith is sin.

{14:24-15:21} a'. **Proclaiming** ^[e]

{14:24-26} [i. *Gentiles are told the mystery*]

²⁴ ^[77] Now **to him** who is able to establish you according to my gospel and the proclamation of **Jesus Christ**,

according to the **revelation** of the mystery that has been **kept secret** since the world [*aiōnios*] began ²⁵ but **has now been revealed**, and through the prophetic Scriptures has been **made known** to all the Gentiles, according to the commandment of the eternal God, to bring about the obedience of faith—

²⁶ **to the only wise God** be glory forever [*aiōn*] through **Jesus Christ**. Amen.

{15:1-7} [ii. *Gentiles to receive one another*]

15 Now we who are strong ought to bear the weaknesses of the weak, and **not just please ourselves**. ² Let each of us **please his neighbor** for his good, to build him up.

³ For even **Christ** did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” [Ps. 69:9]

⁴ For everything that was written in former times was written for our instruction, so that through **perseverance** and the **encouragement** of the Scriptures, we might have hope. ⁵ Now may the God of **perseverance** and **encouragement** grant you to have the same mind toward one another, following the example of Christ Jesus,

⁶ so that with one accord and one voice you may glorify the God and Father of our **Lord Jesus Christ**.

⁷ Therefore **receive one another**, just as Christ has received ^[78] you, to the glory of God.

{15:8-13} [ii'. *Gentiles to glorify God for his mercy*]

⁸ [79] Now I say that ^[80] Christ Jesus has become a servant to the circumcised on behalf of **the truth of God** in order to confirm **the promises** that were made to the fathers, ⁹ so that the Gentiles might glorify God for **his mercy**.

As it is written, "Therefore I will confess you among the ^[81] **Gentiles**; I will **sing praise** to your name." [2 SAMUEL 22:50; PS. 18:49]

¹⁰ And again it says, "**Rejoice, O Gentiles**, with his people." [DEUT. 32:43] ¹¹ And again, "**Praise the Lord** [*Yehovah*], **all you Gentiles**, and ^[82] extol him, all you peoples." [PS. 117:1]

¹² And again, Isaiah says, "The root of Jesse will appear, he who arises to rule the Gentiles; in him the **Gentiles will hope**." [ISAIAH 11:10]

¹³ Now may **the God of hope** fill you with all joy and peace as you trust in him, so that you may abound in **hope** by the power of holy spirit.

{15:14-21} [i'. *Gentiles to become an acceptable offering*] [d]

¹⁴ I myself am convinced about you, my brothers, that you yourselves are full of goodness, **filled with all knowledge**, and able to admonish ^[83] others.

¹⁵ But I have written to you rather boldly in ^[84] part, brothers, by way of reminder, because of the grace that was given to me by God ¹⁶ to be a **minister of** ^[85] Jesus Christ to the Gentiles in the priestly service of the **gospel of God**,

so that the **Gentiles** might become an **acceptable offering**, sanctified by *the* holy **spirit**.

¹⁷ Therefore I have a reason for boasting in **Christ Jesus** in my service to God. ¹⁸ For I will not dare to speak of anything other than what **Christ** has accomplished through me

to bring about the **obedience of the Gentiles**, by word and deed, ¹⁹ by the power of signs and wonders, and by the power of the ^[86] **spirit** of God,

so that from Jerusalem all the way around to Illyricum, I have fully preached the **gospel of Christ**. ²⁰ And in this way I make it my aim **to preach the gospel** where the name of Christ has not been heard, so that I do not build upon another's foundation,

²¹ but as it is written, "Those who were not told about him **will see**, and those who have not heard **will understand**." [ISAIAH 52:15]

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{15:22-16:26} **A'. Paul and the church in Rome**

- {15:22-29} a. *Paul's intention to visit Rome*
- {15:30-33} b. *Paul's desire for acceptance in Jerusalem*
- {16:1-16} x. [Personal greetings](#)
- {16:17-20} b'. *Concluding words and warnings*
- {16:21-24} a'. *Greetings from Paul's companions*

{15:22-29} [a. *Paul's intention to visit Rome*]

²² That is why I have often been hindered from **coming to you**. ²³ But now, since I no longer have a place in these regions, and since I have longed for many years **to come to you**, ²⁴ **I** ^[87]**will come to you** when I go to **Spain**. For I hope to see you when I pass through, and to have you send me on my way there, once I have first enjoyed your company for a while.

²⁵ But now I am going to **Jerusalem** to serve the **saints**. ²⁶ For Macedonia and Achaia have been pleased to make a contribution for the poor among the **saints** in **Jerusalem**.

²⁷ They were pleased to do so, and indeed they owe it to them. For if the Gentiles have come to share in the spiritual blessings of the Jews, they owe it to the Jews to share with them their material blessings. ²⁸ So when I have finished this task and have sealed to them this fruit, I will set out for **Spain** and visit you on the way. ²⁹ And I know that **when I come to you**, I will come in the fullness of the blessing ^[88]of the gospel of Christ.

{15:30-33} [b. *Paul's desire for acceptance in Jerusalem*]

³⁰ Now I urge you, brothers, by our Lord Jesus Christ and by the love of the spirit, **to strive together with me in your prayers to God on my behalf**.

³¹ Pray that I may be rescued from those in Judea who refuse to believe and **that my ministry to Jerusalem may be acceptable to the saints**, ³² so that I may come to you in joy by the will of God and be refreshed together with you.

³³ **May the God of peace be with you all. Amen.**

{16:1-16} [x. *Personal greetings*] [↵]

16 I commend to you our sister Phoebe, who is a **servant** of the church in Cenchreae,

² and I ask you to **receive her** in the Lord in a manner worthy of the saints and to **assist her** in whatever matter she may have need of you,

for she has been a **helper** of many, including me.

- ³ **Greet** ^[89]Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their own necks for my life, to whom not only do I give thanks, but also all the churches of the Gentiles.
- ⁵ **Greet** also the church that meets in their house.
- **Greet** Epānetus, my beloved friend, who is the firstfruits of ^[90]Achaia for Christ.
- ⁶ **Greet** Mary, who has labored earnestly for ^[91]us.
- ⁷ **Greet** Andronicus and Junia, my kinsfolk and my fellow prisoners, who are of note among the apostles, and who were in Christ before me.
- ⁸ **Greet** ^[92]Amplias, my beloved friend in the Lord.
- ⁹ **Greet** Urbanus, our fellow worker in Christ, and Stachys, my beloved friend.
- ¹⁰ **Greet** Apelles, who is approved in Christ.
- **Greet** those of the household of Aristobulus.
- ¹¹ **Greet** Herodion, my kinsman.
- **Greet** those of the household of Narcissus, who are in the Lord.
- ¹² **Greet** Tryphaena and Tryphosa, who labor in the Lord.
- **Greet** the beloved Persis, who has labored earnestly in the Lord.
- ¹³ **Greet** Rufus, who is chosen in the Lord, and also his mother, who has also been a mother to me.
- ¹⁴ **Greet** Asyncritus, Phlegon, ^[93]Hermas, Patrobas, Hermes, and the brothers who are with them.
- ¹⁵ **Greet** Philologus and Julia, Nereus and his sister, and Olympas and all the saints who are with them.
- ¹⁶ **Greet** one another with a holy kiss. ^[94]The churches of Christ **greet** you.

{16:17-20} [b'. *Concluding words and warnings*] [↵]

¹⁷ Now I urge you, brothers, to watch out for those **who create divisions and obstacles** contrary to the teaching that you have learned; avoid them.

¹⁸ For such *people* do not serve our Lord ^[95]Jesus Christ, but their own belly. By smooth talk and fine speech they **deceive the hearts** of the unsuspecting.

²⁰ The God of peace will soon crush **Satan** under your feet.

{16:21-24} [a'. *Greetings from Paul's companions*]

²⁴ [98] **The grace of our Lord Jesus Christ be with you all. Amen.** ^[99] 25-
27a

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written to the Romans from Corinth and delivered by Phoebe, a servant of the church in Cenchreae.*]]

^a **16:25-27** (missing verses):—the TR (i.e. the KJV and others) places Romans 14:24-26 at the end of Romans at verses 16:25-27. However, the majority of Greek manuscripts (92.9%) include these verses at Rom. 14:24-26.

Corinthians

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-9}		A. Salutation
{1:10-4:21}		B. Divisions in the church
{1:10-17}		[a. <i>Divisions in the church</i>]
{1:18-31}		[b. <i>Power and wisdom of God</i>]
{2:1-3:1}		[x. <i>Proclaiming Christ crucified</i>]
{3:2-23}		[b'. <i>Temple of God</i>]
{4:1-21}		[a'. <i>The ministry of the apostles</i>]
{Chapters 5-7}		C. Moral issues in the church
{5:1-13}		[a. <i>A case of incest</i>]
{6:1-11}		[b. <i>On settling disputes</i>]
{6:12-20}		[x. <i>Glorify God in your body</i>]
{7:1-16}		[x. <i>Instructions on marriage</i>]
{7:17-24}		[b'. <i>Live the life God has assigned to you</i>]
{7:25-38}		[a'. <i>Concerning virgins</i>]
{Chapters 8-10}		X. Food offered to idols
{8:1-13}		[a. <i>Food offered to idols</i>]
{9:1-27}		[b. <i>Paul yields his apostolic rights</i>]
{10:1-22}		[b'. <i>Warning against idolatry</i>]
{10:23-33}		[a'. <i>Eating meats offered to idols</i>]
{Chapters 11-14}		C'. Public worship
{11:1-16}		[a1. <i>Head covering</i>]
{11:17-34}		[a2. <i>The Lord's supper</i>]
{12:1-31}		[b. <i>Spiritual gifts</i>]
{13:1-13}		[x. <i>Love: more excellent way</i>]
{14:1-25}		[b'. <i>Gifts of prophecy and tongues</i>]
{14:26-40}		[a'. <i>Order of meetings</i>]
{Chapter 15}		B'. The Resurrection
{15:1-12}		[a. <i>Christ's resurrection witnessed</i>]
{15:13-17}		[b. <i>Faith is futile without the resurrection</i>]
{15:18-30}		[b'. <i>Hope in Christ is more than for this life</i>]
{15:31-58}		[a'. <i>The body of resurrection</i>]
{Chapter 16}	A'. Final remarks	

{1:1-9} A. Salutation [\[e\]](#)

1 *[Called]* Paul, **called** to be an apostle of ^[1]**Jesus Christ** by the will of God, and Sosthenes our brother, ² to the church of God in Corinth, to those who are sanctified in Christ Jesus and **called** to be saints, together with all who in every place call upon the name of our **Lord Jesus Christ**, both their Lord and ^[2]ours:

[Grace / Gift]

³ **Grace** to you and peace from God our Father and the Lord Jesus Christ. ⁴ I always give thanks to ^[3]my God for you **because of the grace of God** that has been given to you in *[union with]* Christ Jesus.

[Enriched]

⁵ For you have been **enriched in him in every way**, in all speech and all knowledge, ⁶ just as the testimony of Christ was confirmed among you,

[Grace / Gift]

⁷ so that you are **not lacking in any gift** as you eagerly await the revelation of our Lord Jesus Christ. ⁸ He will strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

[Called] ⁹ God is faithful, by whom you were **called** into the fellowship of his Son, **Jesus Christ our Lord**.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:10-4:21} B. Divisions in the church

- {1:10-17} a. *Divisions in the church (concerning apostles)*
- {1:18-31} | b. *Power and wisdom of God*
- {2:1-3:1} | x. **Proclaiming Christ crucified**
- {3:2-23} | b'. *Temple of God*
- {4:1-21} a'. **The ministry of the apostles**

{1:10-17} [a. *Divisions in the church*]

¹⁰ Now I urge you, brothers, in the name of our Lord Jesus Christ, that you all agree in what you say and **that there be no divisions among you**, but that you be knit together in the same mind and in the same purpose.

[Separation]

¹¹ For it has been disclosed to me about you, my brothers, by those of Chloe's household, that there are quarrels among you. ¹² What I mean is this: One of you says, **"I follow Paul,"** while another says, **"I follow Apollos,"** or, **"I follow Cephas,"** or, **"I follow Christ."**

[*Is Christ divided?*]

¹³ **Has Christ been divided?** Was Paul crucified for you, or were you baptized into the name of Paul?

[*Separation*]

¹⁴ I give thanks ^[4]to God that I baptized none of you, except Crispus and Gaius, ¹⁵ so that **no one can say** that ^[5]**I baptized into my own name.** ¹⁶ (I also baptized the household of Stephanas. Beyond that, I do not recall if I baptized anyone else.)

¹⁷ For Christ did not send me to baptize, but to preach the gospel, and not with cleverness of speech, so **that the cross of Christ would not be deprived of its power.**

{1:18-31} [*b. Power and wisdom of God*]

¹⁸ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is **the power of God.** ¹⁹ **For it is written,** “I will destroy the **wisdom** of the wise, and the intelligence of the intelligent I will nullify.” [ISAIAH 29:14]

[*Wisdom of the world made foolish*]

²⁰ Where is the **wise** man? Where is the scribe? Where is the debater of this age [*aiōn*]? Has not **God made foolish the wisdom of** ^[6]**this world?**

²¹ For since, in the **wisdom of God**, the world through its wisdom did not know God, it pleased God through the **foolishness** of our proclamation to save those who believe.

[*Jews and Greeks*]

²² For **Jews** ask for ^[7]a sign and **Greeks** seek wisdom, ²³ but we preach Christ crucified, a stumbling block to Jews and foolishness to ^[8]Greeks, ²⁴ but to those who are called, both **Jews and Greeks**, **Christ is the power of God and the wisdom of God.**

²⁵ For the **foolishness of God** is wiser than men, and the **weakness of God** is stronger than men.

[*Foolish things of the world*]

²⁶ Consider your calling, brothers, that not many of you were wise according to the flesh, not many were powerful, not many were of noble birth. ²⁷ But **God chose the foolish things of the world** to shame the **wise**, and God chose the weak things of the world to shame the strong. ²⁸ God chose what is lowly and despised in the world, things that are regarded as nothing, to nullify the things that are regarded as something, ²⁹ so that no flesh might boast before God.

³⁰ It is because of him that you are in Christ Jesus, who has become for us

wisdom from God, and in whom we have righteousness, sanctification, and redemption. ³¹ Therefore, **as it is written**, “Let him who boasts, boast in the Lord [*Yehovah*].” [JER. 9:24 (*paraphrased*)]

{2:1-3:1} [x. *Proclaiming Christ crucified*] [^d]

2 When I came to you, **brothers**, I did not come proclaiming to you the ^[9]testimony of God with lofty **speech** or wisdom. ² For I resolved to **know** nothing among you except **Jesus Christ** and him crucified. ³ I came to you in weakness and fear, and with much trembling.

[*Spirit words*] ⁴ And my **word** and my preaching were not with ^[10]persuasive **words** of human wisdom, but with a demonstration of **spirit** and of power, ⁵ so that your faith would not be based on the **wisdom of men**, but on the power of God.

[*Wisdom of this age*] ⁶ Yet we do speak wisdom among the mature, but not a wisdom of **this age** [*aiōn*] or of the rulers of **this age** [*aiōn*], who soon fade from the scene.

[*God's wisdom*] ⁷ On the contrary, we speak **God's wisdom**, that was hidden in **mystery**, which God foreordained before the ages [*aiōn*] for our glory. ⁸ None of the rulers of this age [*aiōn*] **understood** this wisdom, for if they had, they would not have crucified the Lord of glory.

⁹ But, as it is written, “Eye has not seen, nor ear heard, nor has the heart of man imagined ^[11]what God has prepared for those who love him.” [ISAIAH 64:4]

[*Spirit revealed*] ¹⁰ ^[12]Now God has **revealed** these things to us through ^[13]his spirit. For the spirit searches everything, even the depths of God. ¹¹ For who among men **knows** the thoughts of a man except the man's spirit within him? In the same way, no one **knows** the thoughts of God except the spirit of God.

[*Wisdom of this age*] ¹² Now we did not receive the spirit of **the world**, but the spirit which is from God, so that we might understand what God has freely given us.

[*Spirit words*] ¹³ We speak about this, not in **words** that **human wisdom** teaches, but in **words** that *the* ^[14]holy **spirit** teaches, describing spiritual realities in spiritual *terms*. ¹⁴ But the natural man does not accept the things of the **spirit** of God, for they are foolishness to him,

[*Know God*] and he is not able to **understand** them, because they are spiritually discerned. ¹⁵ But he who is spiritual makes judgments about all things, and no one is able to judge him. ¹⁶ “For who has **known** the mind

of the Lord [*Yehovah*] so as to advise him?" [ISAIAH 40:13] But we *are those who* have **the mind of Christ**.

3 And so, **brothers**, I could not **address** you as spiritual men, but as men of the flesh, as infants in Christ.

{3:2-23} [b'. *Temple of God*] [4]

[*Grow up*:] ² I fed you milk, not solid food, for you were not yet able to receive it. Even now you are still not able, ³ for you are still of the flesh. For where there is ^[15]jealousy, strife, and division among you, are you not of the flesh and behaving like mere men? ⁴ For when one says, "**I follow Paul**," and another says, "**I follow Apollos**," are you not ^[16]of the flesh? ⁵ ^[17]Who then is ^[18]**Paul**, and who is **Apollos**, ^[19]but servants through whom you believed, as the Lord has assigned to each? ⁶ I planted, **Apollos** watered, but God gave the **growth**. ⁷ So then, neither he who plants is anything, nor he who waters, but only God who gives the **growth**. ⁸ He who plants and he who waters are one, and each will receive his own reward according to his own labor.

[*Temple of God*] ⁹ For we are fellow workers of God; you are God's field, **God's building**. ¹⁰ According to the grace of God given to me, like a wise **master builder** I ^[20]have laid a foundation, and another builds upon it. But each person must be careful how he builds upon it. ¹¹ For no one can lay a foundation other than the one that has been laid, which is Jesus Christ.

[*Fire*] ¹² If anyone **builds** upon ^[21]this foundation with gold, silver, precious stones, wood, hay, or straw, ¹³ **his work** will become evident, for the Day [*of Judgment*] will make it clear, because it is **revealed by fire**. And the ^[22]fire will test **each man's work** and reveal what sort of **work** it is. ¹⁴ If any man's **work** which he has built *on the foundation* remains, he will receive a reward. ¹⁵ If man's **work** is burned up, he will suffer loss; yet he himself will be saved, but only as one having *barely* escaped the fire.

[*Temple of God*] ¹⁶ Do you not know that you are the **temple of God** and that the spirit of God dwells in you? ¹⁷ If anyone destroys the **temple of God**, God will destroy him. For the **temple of God** is holy, which is what you are.

[*Wise up*]

¹⁸ Let no one deceive himself. If anyone among you thinks he is **wise** in this age [*aiōn*], he should become foolish so that he may become **truly wise**. ¹⁹ For the **wisdom** of this world is foolishness with God. As it is written, "He catches the **wise** in their craftiness," [JOB 5:13] ²⁰ and again, "The Lord knows the thoughts of the **wise**, that they are futile." [Ps. 94:11]

²¹ **So then, let no one boast in men.** For everything belongs to you, ²² whether **Paul or Apollos** or Cephas, or the world, or life or death, or things present or things to come—everything belongs to you, ²³ and you belong to Christ, and Christ belongs to God.

{4:1-21} [a'. *The ministry of the apostles*] [d]

[*Paul as steward*]

4 A man should think of us as **servants of Christ and stewards of the mysteries of God.** ² [²³] Now it is required of stewards that they be found faithful.

[*Paul as one judged*]

³ But for me it is a very small thing **if I am judged by you**, or by any human court. Indeed, I do not even judge myself. ⁴ For I am conscious of nothing against myself, yet I am not thereby acquitted; **but he who judges me is the Lord.** ⁵ So then, do not judge anything before the appointed time. Wait until the Lord comes, who will bring to light what is hidden in darkness and reveal the intentions of the heart. Then each man will receive his praise from God.

[*Corinthians esteemed*]

⁶ Now, brothers, I have applied these things to myself and Apollos for your sake, **so that through us you may learn** [²⁴] **not to think beyond what is written, so that you may not be puffed up**, with each one of you supporting one man against another. ⁷ **For who regards you as superior?** What do you have that you did not receive? And if you received it, **why do you boast** as though you did not receive it?

| [*Shared authority?*] ⁸ You are already full! You have already
| become rich! **You have begun to reign without us!** And
| how I wish that you really were reigning, so that we could
| reign with you!

[*Apostles dishonored*]

⁹ For I think that God has put us apostles on display at the end of the procession, **as sentenced to death, because we have become a ^aspectacle to the world**, both to angels and men. ¹⁰ **We are fools for the sake of Christ**, but you are wise in Christ. We are weak, but you are strong. **You are esteemed, but we are dishonored.** ¹¹ To the present hour we hunger and thirst; we are poorly clothed and beaten down, with no home of our own. ¹² We labor, working with our own hands. When we are reviled, we bless; when we are persecuted, we endure; ¹³ when

^a 4:9 spectacle [G2302, *theatron*]:—a theater, a place in which dramatic spectacles are exhibited. Metaph. A man who is exhibited to be gazed at and made sport of.

we are slandered, we encourage. We have become like the refuse of the world, the scum of all things, even to this present time.

[*Paul as a father*]

¹⁴ I am not writing this to shame you, but rather ^[25] I am admonishing you **as my beloved children**. ¹⁵ For even if you had ten thousand guardians in Christ, you would not have many fathers. For in Christ Jesus I became a father to you through the gospel. ¹⁶ Therefore I urge you to be imitators of me. ¹⁷ That is why I have sent you Timothy, **who is my beloved and faithful child** in the Lord. He will remind you of my ways in ^[26] Christ, just as I teach them everywhere in every church.

[*Paul as steward*]

¹⁸ But some of you have become puffed up, as though I were not coming to you. ¹⁹ But I will come to you soon, if the Lord wills, and I will find out not the talk of those who have become puffed up, but their power. ²⁰ **For the kingdom of God is demonstrated not by talk but by power.** ²¹ What do you prefer? Should I come to you with a rod, or with love and a spirit of gentleness?

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [Notes]

{Chapters 5-7} C. Moral issues in the church

{5:1-13} a. *A case of incest*
{6:1-11} | b. *On settling disputes*
{6:12-20} | x. ***Glorify God in your body***
{7:1-16} | x. ***Instructions on marriage***
{7:17-24} | b'. *Live the life God has assigned to you*
{7:25-38} a'. *Concerning virgins*

{5:1-13} [a. *A case of incest*]

5 It is actually reported that there is porneia among you, a kind of porneia that is not even ^[27]named among the Gentiles, for a man has his father's wife. ² And you are puffed up! You should have mourned instead and **removed the man who did this from among you.**

[*Judgment inside the church*] ³ For though I am absent in body, I am present in spirit. And **I have already judged the man** who did this, just as though I were present.

⁴ So when you are gathered together in the name of our Lord Jesus ^[28]Christ **and I am with you in spirit**, along with the power of our Lord Jesus ^[29]Christ, ⁵ **hand this man over to Satan** for the destruction of his flesh, **so that his spirit** may be saved in the day of the Lord ^[30]Jesus.

⁶ Your boasting is not good. Do you not know that a little **leaven** leavens the whole lump? ⁷ ^[31]**Purge out the old leaven** so that you may be a new lump of dough, since you really are unleavened. **For Christ, our Passover lamb, has been sacrificed** ^[32]**for us.** ⁸ So then, let us celebrate the feast, not with **old leaven**, nor with the **leaven** of malice and evil, but with the unleavened bread of sincerity and truth.

⁹ I wrote to you in my letter **not to associate with the pornos.** ¹⁰ ^[33]Yet I certainly did not mean the pornos of this world or the greedy ^[34]or swindlers or idolaters, since you would then need to go out of the world. ¹¹ But now I am writing to you **not to associate** with anyone who is named as a brother if he is a pornos or greedy, an idolater or a reviler, a drunkard or a swindler; **do not even eat with such a man.**

[*Judgment inside the church*] ¹² For what have I to do with **judging** those who are outside the church? Aren't you *supposed* to **judge** those who are inside the church?

¹³ God ^[35]will judge those who are outside the church. “[³⁶]Therefore **you must remove the evil person from among you.**” [DEUT. 17:7; 19:19; 21:21; 22:21; 24:7]

{6:1-11} [b. *On settling disputes*] [e]

6 When any of you have a dispute against another, do you dare to go to court before **the unrighteous** and not before the saints? ² [³⁷]**Do you not know** that the saints will judge the world?

And if the world is to be judged by you, **are you not competent to judge trivial cases?** ³ Do you not know that we will judge angels, not to mention matters of this life?

⁴ If then you have **disputes** about such matters, do you seat as **judges those who have no standing** in the church? ⁵ **I say this to your shame.** Is there [³⁸]not a **wise man among you**, not even one, who would be able to decide between a man and his brother,

⁶ but one brother goes to court against another, and they do so before unbelievers? ⁷ As it is, to have lawsuits with one another is already a defeat for you. **Why not rather be wronged? Why not rather be defrauded?** ⁸ But you yourselves wrong, and you yourselves defraud, and you do [³⁹]these things to your own brothers!

⁹ **Do you not know that the unrighteous**

will not inherit the kingdom of God? Do not be deceived!

[*Sexual sins (5 count):*]

Neither the pornos, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

[*Non-sexual sins (5 count):*]

¹⁰ nor [⁴⁰]the greedy, nor thieves, nor drunkards, nor revilers, nor swindlers

will inherit the kingdom of God.

¹¹ And **that is what some of you were.** But you were **washed**, you were **sanctified**, you were **justified** in the name of [⁴¹]the Lord Jesus and by the spirit of our God.

{6:12-20} [x. *Glorify God in your body*] [e]

¹² “All things are lawful for me,” but **not all things are beneficial.** “All things are lawful for me,” but **I will not be mastered by anything.** ¹³ Food is for the stomach and the stomach for food, but God will do away with them both. **The body is** not meant for porneia **but for the Lord**, and the Lord for the body. ¹⁴ Now God raised the Lord and **will also raise us up by his power.**

¹⁵ **Do you not know that your bodies are members of Christ?**

Shall I then take the members of Christ and make them **members of a prostitute? Certainly not!**

¹⁶ ^[42]Do you not know that he who is joined to a prostitute is **one with her in body?**

For it says, “**The two will become one flesh.**” [GENESIS 2:24]

¹⁷ But he who is joined to the Lord is **one with him in spirit.**

¹⁸ **Flee porneia.** Every other sin that a person commits is outside the body, but he who commits porneia **sins against his own body.**

¹⁹ **Do you not know** that your body is a **temple of the holy spirit** that is in you, which you have *received* from God?

You are not your own, ²⁰ **for you were bought with a price.** Therefore **glorify God** with your ^[43]body and with your spirit, which belong to God.

{7:1-16} [x'. *Instructions on marriage*] [[e](#)]

7 Now concerning the matters about which you wrote ^[44]to me: “It is good for a man not to touch a woman.” ² But because of cases of porneia, each man should have his own wife, and each woman should have her own husband. ³ **The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.** ⁴ The wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.

⁵ **Do not deprive one another,** except by mutual consent for a time, so that you may devote yourselves to ^[45]fasting and ^[46]prayer and **then come together again** so that Satan may not tempt you because of your lack of self-control.

⁶ Now I say this as a concession, not as a command. ⁷ ^[47]For I wish that all men were as I am. **But each has his own gift from God,** one ^[48]of this kind, and another of that kind. ⁸ Now to the unmarried and the widows I say: It is good for them if they remain even as I am. ⁹ **But if they cannot exercise self-control, they should marry.** For it is better to marry than to burn with passion.

¹⁰ Now to the married I give this command (not I, but the Lord): **A wife must not separate from her husband** ¹¹ (but if she does separate, she must remain unmarried or else be reconciled to her husband), **and a husband must not divorce his wife.**

¹² Now to the rest I say this (I, not the Lord): If any brother has an unbelieving wife, and **she consents to dwell with him, he must not divorce her.** ¹³ And if a woman has an unbelieving husband and he consents to dwell with her, **she must not divorce him.**

¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through ^[49]her husband. Otherwise your children would be unclean, but as it is, they are holy.

¹⁵ But **if the unbelieving spouse separates, let it be so.** The brother or the sister is not enslaved in such cases. God has called ^[50]us to live in peace. ¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

{7:17-24} [b'. *Live the life God has assigned to you*] [e]

¹⁷ Nevertheless, each person should live the life that ^[51]**God has assigned to him** and to **which** ^[52]**the Lord has called him.** This is the rule I lay down in all the churches.

¹⁸ Was any man already circumcised **when he was called?** He should not remove the marks of circumcision. Was any man uncircumcised **when he was called?** He should not become circumcised. ¹⁹ Circumcision is nothing, and uncircumcision is nothing, but what matters is keeping the commandments of God.

²⁰ **Each person should remain in the calling in which he was called.**

²¹ Were you a slave **when you were called?** Do not be concerned about it, but if you are able to become free, make the most of the opportunity. ²² For **he who was called** in the Lord as a slave is the Lord's freedman. In the same way, **he who was called** as a free man is Christ's slave. ²³ You were bought with a price; do not become slaves of men.

²⁴ Brothers, each person should **remain with God** in the condition **in which he was called.**

{7:25-38} [a'. *Concerning virgins*] [e]

²⁵ Now concerning **virgins**, I do not have a command from the Lord, but I give my judgment as one who has been shown mercy by the Lord to be trustworthy. ²⁶ I think **it is good then, on account of the present distress, for a man to remain as he is.** ²⁷ Are you pledged to marry a woman? Do not seek to be released. Are you free from such a commitment? Do not seek a wife. ²⁸ But **even if you do marry, you have not sinned.** And if a **virgin marries**, she has not sinned. But those who marry will have troubles in this life, and I am trying to spare you.

²⁹ But **I say this**, brothers: The time is short. From now on those who have wives should live as though **they had none**, ³⁰ and those who weep as though **they were not weeping**, and those who rejoice as though **they were not rejoicing**, and those who buy as though **they did not possess**, ³¹ and those who use ^[53]this world as though **they were not making full use of it**. For the form of this world is passing away.

³² But I want you to be free from concern. The unmarried man is concerned about **the affairs of the Lord**, how he ^[54]will please the Lord. ³³ But the married man is concerned about **the affairs of the world**, how he ^[55]will please his ^[56]wife.

³⁴ There is a difference between ^[57]a wife and a virgin.

The unmarried woman is concerned about **the affairs of the Lord**, how she may be holy both in body and in spirit. But the married woman is concerned about **the affairs of the world**, how she ^[58]will please her husband.

³⁵ **I say this** for your own benefit, **not to lay any restraint upon you**, but to promote proper behavior and **devotion to the Lord without distraction**.

³⁶ Now if any man thinks that he is acting improperly toward his **virgin** daughter by not letting her marry, if she is past the bloom of her youth and it seems necessary to do so, he should do what he wants. He is not sinning by **letting her get married**. ³⁷ But the man who stands firm in his heart, who is under no compulsion but has control over his own will, and has determined in his heart to keep his virgin daughter from marrying, ^[59]**does well**. ³⁸ So then, he who gives ^[60]her in **marriage** does well, but he who does not give her in **marriage** ^[61]does **better**. ³⁹ A wife is bound ^[62]by the law to her husband for as long as he lives. But if her husband dies, **she is free to be married to anyone she wishes**, but only [*if he too is*] in the Lord. ⁴⁰ Yet in my judgment **she is happier if she remains as she is**. ^[63]And I think that I too have *the* spirit of God.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [Notes]

{Chapters 8-10} X. Food offered to idols

{8:1-13} a. Food offered to idols

{9:1-27} | . . . b. Paul yields his apostolic rights

{10:1-22} | . . . b. Warning against idolatry

{10:23-33} a'. Eating meats offered to idols

{8:1-13} [a. Food offered to idols]

8 Now concerning **food sacrificed to idols**, we **know** that we all have **knowledge**. **Knowledge puffs up**, but love builds up. ² If anyone thinks he knows something, he has not yet come to know ^[64]anything as he ought to know it. ³ But if anyone loves God, he is known by God.

⁴ With regard then to eating food **sacrificed to idols**, we **know** that “an idol is nothing in the world,”

and that “there is no ^[65]other **God but one**.” ⁵ For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”), ⁶ Yet for us there is **one God**, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

⁷ However, not everyone possesses this **knowledge**. But some, ^[66]with consciousness of idols even now, when they eat food **sacrificed to an idol**, because their conscience is weak, feel they have defiled themselves.

⁸ But **food** ^[67]does not bring us close to God. ^[68]For we are no better off **if we eat**, and no worse off **if we do not eat**.

⁹ But be careful that this right of yours does not somehow **become a stumbling block to the weak**.

¹⁰ For if someone sees you, **who have knowledge**, reclining for a meal in the temple of an idol, will not his **weak** conscience be emboldened to eat food sacrificed to idols? ¹¹ ^[69]Should ^[70]the **weak** brother, for whose sake Christ died, perish **because of your knowledge**?

¹² When **you sin in his way against your brothers** and wound their **weak** conscience, you sin against Christ.

¹³ Therefore, if **food** causes my brother to stumble, I will **never eat meat again**—ever [*aiōn*], lest I cause my brother to stumble.

{9:1-27} [b. *Paul yields his apostolic rights*] [↗]

9 [Seal of an apostle] Am I not ^[71]an apostle? Am I not free? Have I not seen Jesus ^[72]Christ our Lord? **Are you not my work in the Lord?**

² If to others I am not an apostle, at least I am to you, **for you are the seal of my apostleship** in the Lord.

[Service] ³ This is my defense to those who examine me. ⁴ **Do we not have a right** to eat and to drink? ⁵ **Do we not have a right** to take along a wife who is a sister in Christ, as do the other apostles, the brothers of the Lord, and Cephas? ⁶ Or is it only Barnabas and I **who have no right** to refrain from working? ⁷ **Who** at any time serves as a soldier while supplying his own provisions? **Who** plants a vineyard and does not eat ^[73]of its fruit? ^[74]Or **who** tends a flock and does not drink of its milk?

[Benefits] ⁸ Do I say this on human authority? Does not **the law** also say the same thing? ⁹ For in **the law** of Moses **it is written**, “You shall not muzzle an ox while it is threshing.” [DEUT. 25:4] Is it for oxen that God is concerned? ¹⁰ Or does he speak entirely for our sake? Yes, **this was written** for our sake, because he who plows ought to plow in hope, and he who threshes ^[75]in hope ought to partake of his hope. ¹¹ If we have sown spiritual blessings among you, **is it too much if we reap material benefits from you?**

[Rights] ¹² If others have a **share in this right over you**, do not we have it even more? Nevertheless, **we have not made use of this right**, but we endure everything so that we may not give any hindrance to the gospel of Christ.

[Live by the gospel] ¹³ Do you not know that those who perform sacred services eat of the temple sacrifices, and those who attend to the altar have a share in the altar sacrifices? ¹⁴ In the same way, the Lord has commanded that **those who proclaim the gospel should earn their living by the gospel.**

[Rights] ¹⁵ But **I have not used any of these rights**, and I am not writing this so that such may be done in my case. For I would rather die ^[76]than have anyone deprive me of my reason for boasting.

[Rewards] ¹⁶ If I preach the gospel, I have no reason to boast, because I am compelled to preach, and woe to me if I do not preach the gospel. ¹⁷ **If I do this voluntarily, I have a reward;** but if I do it under compulsion, it is because I have been

entrusted with a responsibility. ¹⁸ **What then is my reward?** That when I preach, I may present the gospel ^[77]of Christ **free of charge**, so as not to make full use of my right in the gospel.

[Service] ¹⁹ For though I am free from all, **I have made myself a servant to all**, in order to win as many as possible. ²⁰ To the Jews I became like a Jew, so that I might win the Jews. To those under the law **I became like one under the** ^[78]**law**, so that I might win those under the law. ²¹ To those outside the law **I became like one outside the law** (though I am not outside the law of God but under the law of Christ), so that I might win those outside the law. ²² To the weak **I became** ^[79]**like one who is weak**, so that I might win the weak. **I have become all things to all men**, so that by all means I might save some. ²³ I do ^[80]this for the sake of the gospel, so that I may share in its blessings.

[Discipline] ²⁴ Do you not know that those who run in a race all run, but only one receives the prize? **Run in such a way that you may obtain it.** ²⁵ Every athlete who competes **exercises self-control in all things**. They do so to receive a perishable wreath, but we do so to receive an imperishable crown. ²⁶ Therefore I do not run aimlessly, nor do I box as though beating the air; ²⁷ but **I discipline my body and make it my slave**, lest somehow after preaching to others I myself should be disqualified.

{10:1-22} [b'. *Warning against idolatry*] [[e](#)]

10 ^[81]Now **I do not want you to be unaware, brothers**, that our fathers were all under the cloud, and all passed through the sea, ² and all were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they were drinking from the spiritual rock that followed them, and that rock was Christ.

⁵ Nevertheless, God was not pleased with most of them, **for their bodies were scattered in the wilderness**.

⁶ Now these things happened **as examples** for us, so that we would not crave evil things as they did.

⁷ So **do not be idolaters**, as some of them were; as it is written, "The people sat down to eat and drink, and rose up to play." [EXODUS 32:6] ⁸ We must **not commit porneia** as some of them did, and in a single day 23,000 of them died. ⁹ We must **not put** ^[82]**Christ to the test**, as some of them did and were killed by serpents. ¹⁰ And **do not grumble** as some of them did and were killed by the destroyer.

¹¹ Now ^[83]all these things happened to them as ^[84]**examples**, and they were written down for our instruction, upon whom the end of the ages [*aiōn*] has come.

¹² Therefore whoever thinks he stands must **be careful not to fall**. ¹³ No temptation has overtaken you except what is common to man. God is ^[85]faithful, and he will not allow you to be tempted beyond what you can bear, but with the temptation will also **make a way of escape** so that you may be able to endure it.

¹⁴ Therefore, **my beloved, flee from idolatry**.

¹⁵ I am speaking as I would to wise men; judge for yourselves what I am saying. ¹⁶ Is not **the cup of blessing** that we bless the **communion** of the blood of Christ? Is not **the bread that we break** the **communion** of the body of Christ? ¹⁷ Because we, who are many, are one bread and one body; for we all **partake** of the one bread. ¹⁸ Consider those who belong to Israel according to the flesh: Do not those who eat the sacrifices **participate** in the altar?

¹⁹ What am I saying then? That ^[86]an idol is anything, or that food sacrificed to an idol is anything?

²⁰ No, I am saying that what the pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be **participants** with demons. ²¹ You cannot drink *both* **the cup of the Lord** and the cup of demons. You cannot **partake** in *both* **the table of the Lord** and the table of demons.

²² **Or are we trying to provoke the Lord to jealousy?** Are we stronger than he is?

{10:23-33} [a'. *Eating meats offered to idols*] [\[e\]](#)

²³ "All things are lawful ^[87]for me," but not all things are beneficial. "All things are lawful ^[88]for me," but not all things edify. ²⁴ **No one should seek his own good, but** ^[89]each person should **seek the good of others**.

²⁵ Eat whatever is sold in the meat market, **questioning nothing for the sake of conscience**, ²⁶ for "the earth is the Lord's and the fullness thereof." [Ps. 24:1] ²⁷ If one of the unbelievers invites you to dinner and you want to go, eat whatever is set before you, **questioning nothing for the sake of conscience**.

²⁸ But if someone says to you, "This meat was ^[90]sacrificed to an idol," do not eat it, for the sake of **the one who informed you** and for the sake of ^[91]conscience; for "the earth is the Lord's [*Yehovah*'s] and the fullness thereof." [Ps. 24:1] ²⁹ But when I say "conscience," I am not speaking about your own

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [Notes]

{Chapters 11-14} **C'. Public worship**

{11:1-16} a1. *Head covering*

{11:17-34} a2. *The Lord's supper*

{12:1-31} | b. *Spiritual gifts*

{13:1-13} | | x. *Love: more excellent way*

{14:1-25} | b'. *Gifts of prophecy and tongues*

{14:26-40} a'. *Order of meetings*

{11:1-16} [a1. *Head covering*]

11 Be imitators of me, just as I also am of Christ. ² Now I praise ^[92]you, brothers, because you remember me in everything and hold fast to **the teachings that have been handed down, just as I delivered them to you.** ³ But I want you to know that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

⁴ Every **man** who prays or prophesies with his **head veiled dishonors his head,** ⁵ and every **woman** who prays or prophesies with her **head unveiled dishonors her head,** for it is one and the same as having her head shaved.

⁶ If a **woman will not veil herself, she should cut off her hair.** But if it is disgraceful for a woman **to cut off her hair** or shave her head, she should **wear a veil.**

⁷ For a man ought not to have his head veiled, since he is **God's** image and glory. But woman is man's glory [i.e. *God's glory should be unveiled (revealed), while human glory should be veiled*]. ⁸ **For man did not come from woman, but woman from man.**

⁹ Neither was man created for woman, but woman for man. ¹⁰ This is why a woman ought to have a symbol of authority on her head, because of the angels. ¹¹ Nevertheless, in the Lord neither is ^[93]man independent of woman nor woman independent of man.

¹² **For just as woman came from man, so also man is born of woman, but all things come from God.**

¹³ Judge for yourselves: **Is it proper for a woman to pray to God with her head unveiled?**

¹⁴ Does not even nature itself teach you that if a **man has long hair it is a dishonor to him,**

¹⁵ but if a woman has long hair it is her glory? For her long hair is ^[94]given for a covering. ¹⁶ But if any man is inclined to be contentious, **we have no such custom, and neither do the churches of God.**

{11:17-34} [a2. *The Lord's supper*] [^d]

¹⁷ Now in giving the following instructions, **I do not praise you**, since **you come together** not for the better, but for the worse. ¹⁸ For in the first place, I hear that there are **divisions among you when you come together** as a church, and in some part I believe it. ¹⁹ For there must be **factions among you** so that it may become evident who among you are genuine.

{*Unworthy conduct*}

²⁰ Now when you come together, it is not the Lord's supper that you eat. ²¹ For when you eat, some of **you eat your own supper without waiting for others**. So one person is hungry while another gets drunk. ²² What! Do you not have houses for eating and drinking? Or do you despise **the church of God** and put to shame those who do not have anything? What should I say to you? Should I praise you for this? **I do not praise you.**

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night in which he was betrayed **took bread**, ²⁴ and when he had given thanks, he broke it and said, "^[95]Take and eat this bread; this is my body, which is ^[96]broken for you. Do this **in remembrance of me.**"

²⁵ In the same way, he also **took the cup** after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, **in remembrance of me.**" ²⁶ For as often as you eat this bread and drink ^[97]this cup, you proclaim the Lord's death until he comes.

{*Unworthy conduct*}

²⁷ So then, whoever eats ^[98]this bread or drinks the cup of the Lord **in ^[99]a manner unworthy** of the Lord will be guilty of the body and blood of the Lord. ²⁸ So a man should examine himself before he eats of the bread and drinks of the cup. ²⁹ For he who eats and ^[100]drinks **in an unworthy manner** eats and drinks **judgment on himself**, since he does not discern **the body ^[101]of the Lord**. ³⁰ That is why many among you are weak and sick, and many have fallen asleep [*in death*].

³¹ **If we judged ourselves rightly, we would not be judged.** ³² But when we are judged by the Lord, we are disciplined so that we will not be condemned with the world. ³³ So then, my brothers, **when you come together to eat, wait for one another.** ³⁴ If anyone is hungry, he should

eat at home, so that when you come together it will not result in condemnation. I will set the remaining matters in order when I come.

{12:1-31} [b. *Spiritual gifts*] [e]

12 Now concerning **spiritual gifts**, brothers, I do not want you to be uninformed. ² You know that ^[102]when you were pagans you were somehow enticed and led astray to idols that could not speak. ³ Therefore I want you to know that no one speaking by *the spirit of God* ^[103]calls Jesus accursed, and no one can ^[104]call Jesus Lord except by holy spirit.

[*List of gifts*]

⁴ Now there are **varieties of gifts**, but the same spirit; ⁵ and there are **varieties of ministries**, but the same Lord; ⁶ and there are **varieties of activities**, but it is the same God who empowers all of them in everyone. ⁷ **A manifestation of the spirit is given to each one for the benefit of all.** ⁸ For to one is given a message of wisdom through the spirit, to another a message of knowledge according to the same spirit, ⁹ to another faith by the same spirit, to another gifts of healing by the ^[105]same spirit, ¹⁰ to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of languages, and to another the interpretation of languages. ¹¹ **All these gifts are energized by one and the same spirit**, distributing to each one individually just as he wills.

[*The body of Christ*]

¹² For just as **the body is one and has many members**, and all the members constitute one body even though they are many, **so it is with Christ.** ¹³ For in one spirit we were all baptized into one body—whether Jews or Greeks, slave or free—and were all made ^[106]to drink of one spirit.

[*God has made the body parts*]

¹⁴ **Even so the body does not consist of one member, but many.** ¹⁵ If the foot should say, “Because I am not a hand, I am not a part of the body,” is it for that reason not a part of the body? ¹⁶ And if the ear should say, “Because I am not an eye, I am not a part of the body,” is it for that reason not a part of the body? ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But as it is, **God has placed each one of the members in the body just as he desired.** ¹⁹ If they were all one member, where would the body be?

[God has put the body parts together]

²⁰ **As it is, there are many members, yet one body.** ²¹ The eye cannot say to the hand, “I have no need of you,” nor in turn can the head say to the feet, “I have no need of you.” ²² On the contrary, the members of the body that seem to be weaker are essential, ²³ and the members of the body that we consider to be less honorable are clothed with more abundant honor. And our unpresentable parts are treated with greater modesty, ²⁴ but our presentable parts have no need of it. Instead, **God has put the body together**, giving more abundant honor to the part that lacked it, ²⁵ so that there would be no ^[107]divisions in the body, but **that the members would have the same concern for one another.**

[The body of Christ]

²⁶ If one member suffers, all the other members ^[108]suffer with it; if ^[109]one member is honored, all the other members ^[110]rejoice with it. ²⁷ **Now you are the body of Christ, and individually members of it.**

[List of gifts]

²⁸ **And God has appointed these in the church:** first apostles, second prophets, third teachers, next miracles, then gifts of healing, helping, leading, and various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues? Do all interpret?

[Better gifts]

³¹ No, but earnestly desire the ^[111]**better gifts**. And now I will show you **a far more excellent way.**

{13:1-13} [c (x). Love: *The more excellent way*] [↵]

[Love]

13 If I speak in the languages of men and of angels, but have not **love**, I am a noisy gong or a clanging cymbal.

[Knowledge]

² If I have the gift of prophecy and understand all mysteries and all **knowledge**, and if I have all faith, so that I can remove mountains, but have not love, I am nothing.

[Give away]

³ If I **give away** all my possessions to feed *the poor*, and if I deliver up my body ^[112]to be burned, but have not love, it profits me nothing.

[Love is perfect; others imperfect]

⁴ Love is patient and kind. Love does not envy or boast. It is not arrogant ⁵ or rude. It does not insist on its own way. It is not easily provoked to anger. It keeps no record of wrongs. ⁶ It does not rejoice in unrighteousness, but rejoices in the truth. ⁷ It bears all things, believes all things, hopes all things, endures all things.

⁸ Love never fails.

[Love is perfect; others imperfect]

But as for prophecies, they will come to an end; as for languages, they will cease; as for knowledge, it will become useless. ⁹ ^[113]Now we know in part, and we prophesy in part. ¹⁰ But when the **perfect** comes, the partial will disappear.

[Put away]

¹¹ When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I **put away** childish things.

[Knowledge]

¹² For now we see in a mirror dimly, but then face to face. Now I **know** in part, but then I will **know** fully, just as I have been fully **known**.

[Love]

¹³ And now faith, hope, and **love** abide, these three; but the greatest of these is **love**.

{14:1-25} [b'. *Gifts of prophecy and tongues*] [↵]

14 Pursue love, and earnestly desire the spiritual *gifts*, but even more **that you may prophesy**. ² For he who speaks in a foreign language speaks not to men but to God; for no one understands him, but he speaks mysteries by the spirit. ³ But **he who prophesies speaks edification, encouragement, and comfort to others**. ⁴ He who speaks in a foreign language edifies himself, but **he who prophesies edifies the church**. ⁵ Now I would like all of you to speak in foreign languages, but even more that you would prophesy. ^[114] **For greater is he who prophesies** than he who speaks in foreign languages, unless someone interprets, so that the church may be edified.

[*Speak for the benefit of others*]

⁶ Now, brothers, if I come to you speaking in foreign languages, **how will I benefit you** unless I speak to you with a revelation or knowledge or prophecy or teaching? ⁷ It is the same way with lifeless instruments that produce sound, such as the flute or harp. If they do not produce distinct notes, how will anyone recognize what is being played? ⁸ And if the trumpet does not produce a distinct sound, who will prepare himself for battle? ⁹ It is the same with you. If you do not produce intelligible speech with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

[*Speak to be understood*]

¹⁰ There are undoubtedly many kinds of languages in the world, and none ^[115] of them is without meaning. ¹¹ **If then I do not know the meaning of a particular language**, I will be a foreigner to him who is speaking, and he who is speaking will be a foreigner to me.

[*For the edification of the church*]

¹² It is the same with you. Since you earnestly desire spiritual gifts, seek to abound in them **for the edification of the church**. ¹³ Therefore anyone who speaks in a foreign language should pray for the ability to interpret what he says. ¹⁴ For if I pray in a foreign language, my spirit prays, but my mind is unfruitful. ¹⁵ What then should I do? I will pray with my spirit, but I will pray with my mind also. I will sing praise with my spirit, but I will sing praise with my mind also.

[*Speak to be understood*]

¹⁶ Otherwise, if you bless with your spirit, how will anyone in the position of an outsider say "Amen" when you give thanks, **since he does not know what you are saying?**

[*Speak for the benefit of others*] [↵]

¹⁷ For you may very well be giving thanks, but the other person is **not edified**. ¹⁸ I give thanks to ^[116]my God in ^[117]speaking other languages more than you all. ¹⁹ Nevertheless, in church I would rather speak five words with my mind to instruct others, than ten thousand words in a foreign language. ²⁰ Brothers, do not be childish in your way of thinking. Rather, as to malice be infants, but in your way of thinking be mature.

[*Prophecy as a sign for unbelievers*]

²¹ In the law it is written, “With foreign languages and with ^[118]foreign lips I will speak to this people, and even then they will not listen to me, says the Lord [*Yehovah*].” [ISAIAH 28:11-12] ²² So then, foreign languages are a sign not for believers but for unbelievers, while **prophecy is a sign** not for unbelievers but **for believers**. ²³ So if the whole church comes together and everyone is speaking in foreign languages, and outsiders or unbelievers come in, will they not say that you are out of your minds? ²⁴ But if an unbeliever or outsider comes in while everyone is prophesying, **he will be convicted by all** and called to account by all. ²⁵ The secrets of his heart will ^[119]thus be revealed, and he will fall on his face and worship [*proskyneō*] God, declaring that God is truly among you.

{14:26-40} [a'. *Order of meetings*]

²⁶ What then should you do, brothers? When you come together, each one ^[120]of you has a psalm, a teaching, a foreign ^[121]language, a revelation, or an interpretation. **Everything must be done for edification.**

[*On languages*]

²⁷ **If anyone speaks in a foreign language**, only two, or at the most three, should speak; they should each speak in turn, and someone must interpret.

[*Silent in the church*]

²⁸ But if there is no interpreter, they should keep **silent in the church** and speak to himself and to God. ²⁹ Let the prophets speak, two or three, and let the others thoroughly examine *what was said*. ³⁰ But if a revelation comes to another person who is seated, let the first speaker keep silent.

[*On prophecies*]

³¹ For you can all prophesy one by one, so that all may learn and all may be encouraged. ³² Remember that ^athe prophecies of prophets are subject to prophets. ³³ **For God**

^a 14:32 the prophecies of prophets: —lit. “spirits of prophets,” with no definite article “the” before either “spirits” or “prophets”. The term “spirits” is a figure of speech for “spiritual utterances” or prophecies. The same term “spirits” is found in 1 John 4:1 (“but test the spirits”), having the same semantic meaning.

is not a God of disorder but of peace; this is true in all the churches of the saints.

[*Silent in the church*]

³⁴ Let ^[122]your women be **silent in the churches**, for they ^[123]have not been ^apermitted to speak, but must be in submission, just as ^bthe law says. ³⁵ If they desire to learn anything, they should ask their own husbands at home; for it is shameful for ^[124]women to speak in the church.

[*On languages*]

³⁶ Or was it from you that the word of God came? Or are you the only ones it has reached? ³⁷ If anyone thinks that he is a prophet or spiritual person, he should acknowledge that the things I am writing to you are ^[125]commandments of the Lord. ³⁸ But if anyone ignores this, ^[126]let him be ignorant. ³⁹ So then, ^[127]brothers, earnestly desire to prophesy and **do not forbid speaking in foreign languages**.

⁴⁰ **Let all things be done decently and in order.**

^a 14:34 not...permitted to speak: — the context suggests the prohibition was in relation to public teaching and authority (cf. 1 Tim. 2:11–12). Given that women *did* prophesy in the NT (Luke 2:38; Acts 21:9; 1 Cor. 11:5), then what better place to proclaim such revelations than in the church. Women also prayed and sang hymns in the church, so total silence could not have been the command.

^b 14:34 the law: — that is, the law in regard to submission (Gen. 3:16), not in regard to being silent.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [Notes]

{Chapter 15} **B'. The Resurrection**

{15:1-12} a. *Christ's resurrection witnessed*

{15:13-17} | b. *Faith is futile without the resurrection*

{15:18-30} | b'. *Hope in Christ is more than for this life*

{15:31-58} a'. *The body of resurrection*

{15:1-12} [*Christ's resurrection witnessed*]

15 Now, brothers, I want to remind you of the gospel I **preached** to you, which you received, in which you stand, ² and by which you are being saved, if you hold fast to the message **that I preached to you—unless you believed in vain.**

³ For I delivered to you as of first importance **what I also received:** that Christ died **for our sins** according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures,

⁵ and that **he appeared to Cephas, and then to the twelve.** ⁶ Next he appeared to more than five hundred brothers at once, most of whom are still living, but some have fallen asleep. ⁷ Next **he appeared to James, then to all the apostles.**

⁸ Last of all, as to one born at the wrong time, he **appeared to me also.** ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But **by the grace of God I am what I am,** and his grace toward me was not in vain. On the contrary, I worked harder than all of them, yet not I, but the grace of God *which was* with me.

¹¹ Whether then it was I or they, **this is what we preach, and this is what you have come to believe.** ¹² Now if it is **preached** that Christ has been raised from the dead, how can some among you say **that there is no resurrection of the dead?**

{15:13-17} [*Faith is futile without a belief in the resurrection*]

¹³ If there is no **resurrection of the dead,** then not even Christ has been raised. ¹⁴ **And if Christ has not been raised,** then our preaching is **in vain,** and ^[128]your faith is also **in vain.**

[*False witnesses if Christ was not raised*]

¹⁵ We are even found to be **false witnesses** about God, because we have testified about God that **he raised Christ, whom he did not raise if indeed the dead are not raised.** ¹⁶ For if the dead are not raised, **not even Christ has been raised.**

¹⁷ And if Christ has not been raised, your faith is futile; you are still in your sins.

{15:18-30} [*Hope in Christ is more than for this life*]

¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ **If in this life only we have hoped in Christ**, we are of all men most to be pitied.

[*All made alive through Christ*]

²⁰ But in fact, **Christ has been raised from the** ^[129] **dead**; the **firstfruits** of those who have fallen asleep. ²¹ For as by a man came death, so also by a man came the resurrection of the dead. ²² For as in Adam all die, so also **in Christ all will be made alive**.

[*Then comes the end*]

²³ But each in his own order: Christ the firstfruits, then, at his coming, those who belong to Christ. ²⁴ **Then comes the end**, when he delivers the kingdom to God the Father, after he has abolished all rule and all authority and power. ²⁵ For he must reign until he has put all his enemies under his feet.

[*All subjected to Christ and then God*]

²⁶ The last enemy to be abolished is death. ²⁷ For God “has put **all things in subjection** under his feet.” [Ps. 8:6] But when it says, “**all things**” have been put **in subjection**, it is evident that it does not include God himself, who put all things in **subjection** to Christ. ²⁸ And when all things are **subjected** to him, then the Son himself will ^[130] also be **subjected** to him who **subjected** all things to him, so that God may be all in all.

²⁹ Otherwise, what do people accomplish when they get baptized for the dead? If the dead are not raised at all, **why are they getting baptized for them?** ³⁰ And why do we put ourselves in danger every hour?

{15:31-58} [*The body of resurrection*]

³¹ **I die daily!** Yes, as surely as ^[131] **I boast about** ^[132] **you in Christ Jesus our Lord**. ³² If *merely* human motives I fought with wild beasts at Ephesus, what does it profit me if the dead are not raised? *If the dead are not raised*, “Let us eat and drink, **for tomorrow we die**.” [ISAIAH 22:13] ³³ Do not be deceived: ^a“Bad company corrupts good morals.” ³⁴ Wake up, do what is right, and **stop sinning**. For some have no knowledge of God. I say this to your shame.

[*Perishable and imperishable body*]

³⁵ But someone will say, “How are the dead raised? With what kind

^a 15:33 Bad company corrupts good morals:—believed to be a quote from a classical Greek poet (in *Thais* of Menander), or generally a common Greek saying

of body will they come?" ³⁶ You fool! What you sow does not come to life unless it dies. ³⁷ And what you sow is not the body that will be, but a bare kernel, perhaps of wheat or some other grain. ³⁸ But God gives it a body just as he has determined, and he gives to each of the seeds its own body. ³⁹ Not all flesh is the same flesh, but there is one ^[133]kind for humans, another for animals, another for fish, and another for birds. ⁴⁰ There are also heavenly bodies and earthly bodies, but the glory of heavenly bodies is of one kind, and the glory of earthly bodies is of another. ⁴¹ There is one glory of the sun, another glory of the moon, and another glory of the stars; for star differs from star in glory. ⁴² So it is with the resurrection of the dead. **The body that is sown is perishable, but it is raised imperishable.** ⁴³ It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

[*The man of dust and the heavenly man*]

⁴⁴ It is sown a natural body; it is raised a spiritual body. For ^[134]there is a natural body, and there is a spiritual body. ⁴⁵ So it is written, "The first man Adam became a living being." [GEN. 2:7] The last Adam became a life-giving spirit. ⁴⁶ However, the spiritual *body* is not first, but the natural *body*, then the spiritual *body*. ⁴⁷ The first man was **from the earth**, made of dust; the second man is ^[135]the Lord **from heaven**. ⁴⁸ As was the *man made of dust*, so are those made of dust; and as is the **heavenly man**, so are those who are heavenly. ⁴⁹ Just as we have borne the image of the *man of dust*, ^[136]let us also bear the image of the *man of heaven*.

[*Perishable and imperishable body*]

⁵⁰ Now I tell you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Behold, I tell you a mystery: We will not all sleep, but we will all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet call. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³ For **this perishable body must put on the imperishable**, and this mortal *body* put on immortality.

⁵⁴ Now when ^[137]this perishable *body* has put on the imperishable, and this mortal *body* has put on immortality, then will come to pass the saying that is written: "**Death is swallowed up in victory.**" [ISAIAH 25:8] ⁵⁵ "O Death, where is your ^[138]sting? O Sheol [*Hadēs*, g86], where is your victory?" [HOSEA 13:14] ⁵⁶ Now **the sting of death is sin**, and the power of **sin** is the law. ⁵⁷ But thanks be to God, **who gives us the victory through our Lord Jesus Christ**. ⁵⁸ So then, my beloved brothers, be steadfast and

immovable, always **abounding in the work of the Lord**, knowing that your labor in the Lord is not in vain.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 16} A'. Final remarks

{16:1-24} [*Christ's resurrection witnessed*]

16 Now concerning the **collection for the saints**, you must do what I have directed the **churches** of Galatia to do. ² On the first day of every week, each one of you should set something aside, storing up whatever he ^[139]may be prospered with, so that **collections** will not need to be taken when I come. ³ When I arrive, I will send those whom you approve by letters to carry your gift to **Jerusalem**. ⁴ If it is advisable for me to go as well, they will accompany me. ⁵ After I pass through Macedonia, I will come to you, for I will be passing through Macedonia, ⁶ **and perhaps I will stay with you or** ^[140]**even spend the winter, so that you may send me on my way wherever I may go.** ⁷ But I do not wish to see you now only in ^[141]passing; rather, I hope to stay with you for some time, if the Lord permits. ⁸ But I ^[142]will stay in Ephesus until **Pentecost**, ⁹ for a great and effective door has been opened to me, and there are many opposing it.

[*Timothy and Apollos*]

¹⁰ **If Timothy comes**, see to it that he has nothing to fear while he is with you, for he is doing the work of the Lord, just as I am. ¹¹ Therefore let no one despise him. But send him on his way in peace so that **he may come to me**, for I am expecting him with the brothers. ¹² Now concerning Apollos our brother, I strongly urged him **to come to you** with the other brothers, but it was not at all his will **to come now. He will come** when he has an opportunity.

[*Exhortation*]

¹³ Be watchful, stand firm in the faith, be men of courage, and be strong. ¹⁴ Everything you do should be done in love.

[*Stephanas and others*]

¹⁵ Brothers, you know that the household of **Stephanas** is the firstfruits of Achaia, and that they have **devoted themselves to serving the saints**. I urge you ¹⁶ **to submit to such men** and to everyone who joins together in the work and labors with them. ¹⁷ I rejoice over the coming of **Stephanas**, Fortunatus, and Achaicus, because these men have supplied what was lacking on your part. ¹⁸ For they have refreshed my spirit as well as yours. So **give recognition to such men**.

[Other churches]

¹⁹ The **churches** of Asia greet you. Aquila ^[143] and Priscilla greet you earnestly in the Lord, along with the **church** that meets in their house. ²⁰ All the brothers greet you. Greet one another with a holy kiss.

²¹ I, Paul, write this greeting with my own hand.

²² If anyone does not love ^[144]the Lord Jesus Christ, let him be accursed.
^aMaran-atha [i.e. *Our* ^[145]Lord has come!] ²³ The grace of the Lord Jesus
^[146]Christ be with you. ²⁴ My love be with you all in Christ Jesus.
^[147]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *The first letter to the Corinthians was written from Philippi and delivered by Stephanas, Fortunatus, Achaicus, and Timothy.*]]

^a **16:22** Maran-atha: — An Aramaic liturgical formula that was transliterated into Greek. The tradition goes that the Jews in their expectation of the Messiah were constantly saying, *Maran* (Lord). To which the Christians answered *Maran-atha* (*Our Lord has come*), why do you expect him when he has already come?

THE SECOND LETTER OF PAUL TO THE

Corinthians

Outline [\[⏮\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 1-2}	A. Paul's conciliation
{1:1-11}	[a. <i>God's comfort in affliction</i>]
{1:12-20}	[x. <i>The plan to visit</i>]
{1:21-2:17}	[a'. <i>Comfort the one punished</i>]
{Chapter 3-6:10}	B. Paul's ministry
{3:1-18}	[a. <i>Ministers of the new covenant</i>]
{4:1-18}	[b. <i>Treasure in jars of clay</i>]
{5:1-10}	[b'. <i>At home with the Lord</i>]
{5:11-6:10}	[a'. <i>Ministry of reconciliation</i>]
{Chapters 6-9}	X. Paul's exhortations
{6:11-7:4}	[a. <i>Temple of the living God</i>]
{7:5-16}	[b. <i>Corinth's repentance</i>]
{8:1-24}	[b'. <i>Corinth's gracious gift</i>]
{9:1-15}	[a'. <i>Collection for Jerusalem</i>]
{Chapters 10-12}	B'. Paul's ministry defended
{10:1-11}	[a. <i>Paul defends his authority</i>]
{10:12-18}	[b. <i>Not one who commends himself</i>]
{11:1-15}	[x. <i>Paul and the false apostles</i>]
{11:16-33}	[b'. <i>Paul's sufferings as an apostle</i>]
{12:1-10}	[a'. <i>Paul's vision and revelations</i>]
{12:11-13:14}	A'. Paul's final remarks
{12:11-19}	[<i>Concern for the Corinthian church</i>]
{12:20-13:14}	[<i>Final admonition and greeting</i>]

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 1-2} A. Paul’s conciliation

{1:1-11} [a. God’s comfort in affliction]

{1:12-20} [x. The plan to visit]

{1:21-2:17} [a’. Comfort the one punished]

{1:1-11} [a. God comforts in affliction]

1 Paul, an apostle of ^[1]Jesus Christ by the will of God, and Timothy our brother, to the church of God in Corinth, together with all the saints throughout Achaia: ² Grace to you and peace from God our Father and the Lord Jesus Christ. ³ Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and **God of all comfort**,

[Comforts us]

⁴ who **comforts us** in all our affliction, so that we can **comfort** those experiencing any kind of affliction with the **comfort** we ourselves have received from God. ⁵ For just as we share abundantly in the sufferings of Christ, so also our **comfort** abounds through Christ.

[Share in sufferings and comfort]

⁶ If we are afflicted, it is for your comfort and ^[2]salvation, which helps you patiently endure the same sufferings that we suffer. And our hope for you is steadfast. If we are comforted, it is also for your comfort and salvation, ⁷ because we know that just as you **share in our sufferings**, so also you **share in our comfort**.

[Rescued us]

⁸ We do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. ⁹ Indeed, we felt that we had received the sentence of death. But this happened so that we would not rely on ourselves, but on God, who raises the dead. ¹⁰ **He rescued us** from such a terrible death, and ^[3]continues to **rescue us**. We have put our hope in him that he will **rescue us** yet again

¹¹ as you join in helping us by your prayers. Then many will give thanks on ^[4]your behalf for the favor granted to us through the prayers of many.

{1:12-20} [x. The plan to visit] [\[e\]](#)

¹² Now this is the reason for our **confidence**: Our conscience testifies that we have conducted ourselves in the world, and especially toward you, with ^[5]integrity and **godly sincerity, not by worldly wisdom**, but by the grace of God. ¹³ For we are not writing anything to you other than what you can read and **understand**. And I hope that you will **understand** completely— ¹⁴ just as you have **understood** us in part—that on the day of ^[6]the Lord Jesus you will be proud of us just as we will be proud of you.

[Planned to visit]

¹⁵ Because I was **confident** of this, **I intended to come to you** first, so that you would ^[7]be blessed by a second visit. ¹⁶ I wanted to visit you on my way to Macedonia and return to you from Macedonia, and then have you send me on my way to Judea.

¹⁷ Was I **vacillating** when I planned to do this? Or **do I make my plans in a worldly manner**, ready to say "Yes" and "No" at the same time? ¹⁸ But as surely as God is faithful, our message to you ^[8]**did not waver between "Yes" and "No."** ¹⁹ For the Son of God, ^[9]Jesus Christ, whom Silvanus, Timothy, and I preached among you, **did not waver between "Yes" and "No."** On the contrary, in him God's answer has always been "Yes." ²⁰ For in him every one of God's promises is ^[10]"Yes," and in him we say "Amen" to the glory of God.

{1:21-2:17} [a'. *Forgive and comfort the one punished*]

²¹ Now it is God who establishes us with you in Christ and **who anointed us**. ²² He has also **sealed us** and **put his spirit in our hearts** as a guarantee. ²³ But I call upon God as a witness against me, that the reason I did not return to Corinth was to spare you. ²⁴ Not that we rule over your faith; rather, we work with you for your joy, because by faith you stand firm.

[Paul's travels]

2 So I made up my mind that **I would not come to you again** in sorrow. ² For if I make you sorrowful, who is there to make me glad but the one whom I have made sorrowful?

[Out of love]

³ That is why **I wrote** ^[11]to you as I did, so that when I came I would not have sorrow from those who ought to make me rejoice. I had confidence about you all that my joy would be yours. ⁴ For **I wrote** to you out of great distress and anguish of heart and with many tears, not to cause you sorrow, but to let you know **the abundant love** I have for you.

[Forgive and comfort the one punished]

⁵ Now if anyone has caused **sorrow**, he has caused it not to me, but in some measure (not to put it too severely) to all of you. ⁶ This punishment by the majority is enough for that person. ⁷ So **you should forgive and comfort him** ^[12]instead, so that he will not be overwhelmed with **excessive sorrow**.

[Out of love]

⁸ Therefore I urge you to reaffirm your **love** for him. ⁹ **I wrote** to you because I wanted to test your character and see if you would be obedient in everything. ¹⁰ Now if you forgive anyone of anything, I also forgive him. For ^[13]if I have forgiven anyone

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 3-6} B. Paul's ministry

{3:1-18}. a. *Ministers of the new covenant*

{4:1-18}. | b. *Treasure in jars of clay*

{5:1-10}. | b'. *At home with the Lord*

{5:11-6:10} a'. *The ministry of reconciliation*

{3:1-18} [a. *Ministers of the new covenant*]

[*Spirit of the living God*]

3 Are we beginning to commend ourselves again? ^[15]Do we need, as some do, letters of recommendation to you or ^[16]letters of recommendation from you? ² You are our letter, written on our hearts, known and read by all. ³ You show that you are a letter from Christ, delivered by us, written not with ink, but with *the spirit of the living God*, not on stone tablets, but on tablets of human hearts. ⁴ Such is the confidence that we have in God through Christ.

[*New covenant*]

⁵ Not that we are competent in and of ourselves to claim that anything comes from us, but our competence comes from God. ⁶ He has made us competent to be ministers of a **new covenant**, not of letter, but of spirit. For the letter kills, but the spirit gives life.

[*Moses*]

⁷ Now if the ministry of death, which was engraved in letters on stone, came with glory, so that the sons of Israel could not gaze at the **face of Moses** because of its glory (a glory that **was fading away**), ⁸ will not the ministry of the spirit be even more glorious?

| ⁹ For if ^[17]the ministry of condemnation was glorious, the
| ministry of righteousness abounds in glory even more. ¹⁰
| For what was once glorious now has no glory in
| comparison with the glory that surpasses it. ¹¹ And if what
| was fading away came with glory, what remains will be
| even more glorious.

[*Moses*]

¹² Therefore, since we have such a hope, we act with great boldness. ¹³ We are not like **Moses**, who would put a veil over his face so that the sons of Israel would not gaze at the end of what **was fading away**.

[*Old covenant*]

¹⁴ But their minds were hardened, for to this day when the **old**

covenant is read the same veil remains. Only in Christ is this veil taken away. ¹⁵ But to this day, ^[18] when Moses is read, a veil lies over their hearts. ¹⁶ But whenever someone turns to the Lord, the veil is taken away.

[*Transformed by the Lord the spirit*]

¹⁷ Now ^athe Lord is the **spirit**, and where the spirit of the Lord is, there is freedom. ¹⁸ And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another; this comes from the Lord *who is the spirit*.

{4:1-18} [b. *Treasure in jars of clay*] [[e](#)]

[*We do not lose heart*]

4 Therefore, since we have this ministry through God's mercy, **we do not lose heart**. ² Rather, we have renounced shameful hidden deeds; we do not act deceitfully or distort the word of God, but by openly proclaiming the truth we commend ourselves to everyone's conscience in the sight of God. ³ But even if our gospel is veiled, it is veiled among those who are perishing.

[*Glory of God*]

⁴ The god of this age [*aiōn*] has blinded the minds of unbelievers like them, so that ^[19] the light of the gospel of the **glory of Christ**, who is the image of God, might not dawn upon them. ⁵ For what we preach is not ourselves, but ^[20] Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. ⁶ For God, who ^[21] commanded light to shine out of darkness, has shone in our hearts to give us the light of the knowledge of the **glory of God** in the face of ^[22] Jesus Christ.

[*Life of Jesus revealed in mortal flesh*]

⁷ But we have this **treasure in jars of clay**, to show that this extraordinary power is from God and not from us. ⁸ We are afflicted in every way, but not crushed; perplexed, but not in despair; ⁹ persecuted, but not forsaken; struck down, but not destroyed; ¹⁰ always carrying about in our bodies the death of ^[23] the Lord Jesus, so that the **life of Jesus** may also be revealed in our bodies. ¹¹ For we who live are always being delivered up to death for Jesus' sake, so that the **life of Jesus** may also be revealed in our **mortal flesh**. ¹² So then, death is at work in us, but life is at work in you.

[*Glory of God*]

¹³ It is written, "I believed, therefore I spoke." [Ps. 116:10] With that same spirit of faith we also believe, therefore we also speak. ¹⁴ For

^a 3:17 the Lord is the spirit: — this refers to the Lord Jesus Christ *who is the spirit*. Discussed further in "[Notes on 2 Corinthians](#)"

we know that he who raised ^[24]the Lord Jesus will also raise us ^[25]through Jesus and bring us with you into his presence. ¹⁵ All of this is for your benefit, so that grace, as it extends to the many, may cause thanksgiving to abound to the **glory of God**.

[We do not lose heart]

¹⁶ Therefore **we do not lose heart**. Even though on the outside we are wasting away, on the inside we are being renewed day by day. ¹⁷ For our light and momentary affliction is bringing about for us an **eternal** *[aiōnios]* **weight of glory** far beyond all measure, ¹⁸ as we look not to what is seen, but to what is unseen. For what is seen is temporary, but what is unseen is eternal *[aiōnios]*.

{5:1-10} [b'. At home with the Lord] [[↩](#)]

5 Now we know that **if the earthly tent we live in is destroyed**, we have a **building from God, an eternal** *[aiōnios]* **house in heaven**, not made by human hands.

[Mortal swallowed up by life]

² For **in this tent we groan**, longing to be further clothed with our heavenly dwelling, ³ ^[26]because when we are clothed, we will not be found naked. ⁴ For while we are in this tent, we groan and are burdened, not because we want to be unclothed, but further clothed, so that what is **mortal** may be **swallowed up by life**.

⁵ Now **he who has prepared us for this very thing is God**, who has ^[27]also given us the spirit as a guarantee.

[At home with the Lord]

⁶ Therefore we have courage at all times, and we know that while we are at home in the body **we are away from the Lord**. ⁷ For we walk by faith, not by sight. ⁸ Yes, we have courage and would rather be away from the body and **at home with the Lord**.

⁹ Therefore, whether we are **at home or away**, we aspire to be pleasing to him. ¹⁰ For we must all appear before the judgment seat of Christ, so that each of us may receive his due for **what he has done in the body**, whether good or evil.

{5:11-6:10} [a'. *The ministry of reconciliation*]

¹¹ Therefore, because we **know** what it is to fear the Lord, we persuade others. What we are is **known** to God, and I hope that it is **known** in your consciences as well.

[*Not commending ourselves*]

¹² ^[28] For we are **not commending ourselves** to you again, but we are giving you an opportunity to boast about us, so that you may be able to answer those who boast about outward appearances and not about matters of the heart.

[*Resurrection*]

¹³ If we are out of our mind, it is for God; if we are in our right mind, it is for you. ¹⁴ For the love of Christ compels us, because we have concluded that ^[29] if one died for all, then all have died. ¹⁵ And he died for all so that those who live may no longer live for themselves, but **for him who died for** ^[30] **them and was raised.**

[*New creation*]

¹⁶ So from now on we regard no one according to the flesh. Even if we have known Christ according to the flesh, we no longer know him in that way. ¹⁷ Therefore, if anyone is in Christ, he is a **new creation**. Old things have passed away; behold, ^[31] **all things have become new.**

[*Reconciled to God*]

¹⁸ And all these things are from God, who **reconciled** us to himself through ^[32] Jesus Christ and gave us the **ministry of reconciliation**, ¹⁹ namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them. And he has committed to us the message of **reconciliation**. ²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us. We plead on Christ's behalf: "Be **reconciled to God.**"

[*Become the righteousness of God*]

²¹ ^[33] For God made him who did not know sin to be a sin offering for us, **so that in him we might become the righteousness of God.**

[*Day of salvation*] [↗]

6 As God's fellow workers, we urge you not to receive the grace of God in vain. ² For he says, "At a favorable time I listened to you, and in a **day of salvation** I helped you." [ISAIAH 49:8] Behold, now is the favorable time; now is the **day of salvation.**

[Commend ourselves]

³ We are putting no obstacle in anyone's way, so that our ministry may not be discredited. ⁴ Rather, as servants of God **we commend ourselves** in every way: in great endurance, in afflictions, in hardships, in distresses, ⁵ in beatings, in imprisonments, in riots, in labors, in sleepless nights, in hunger, ⁶ in purity, in knowledge, in patience, in kindness, in holy spirit, in genuine love, ⁷ in the word of truth, in the power of God; with weapons of righteousness for ^athe right hand [*good times (of blessings)*] and the left [*bad times (of cursings)*],

[*Unknown yet well-known*]

⁸ through glory and dishonor, through bad report and good report; regarded as deceivers, and yet true; ⁹ **as unknown, and yet well known**; as dying, and behold, we live; as punished, and yet not put to death; ¹⁰ as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.

^a 6:7 the right hand and the left:—(idiom) right hand of blessing and left hand of cursing

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 6-9} X. Paul’s exhortations

- {6:11-7:4} a. *The temple of the living God*
- {7:5-16} | b. *Paul’s joy over the church’s repentance*
- {8:1-24} | b’. *Gracious gift from Corinth*
- {9:1-15} a’. *Collection for Christians at Jerusalem*

{6:11-7:4} [a. *The temple of the living God*]
¹¹ O Corinthians, we have spoken freely to you; **our hearts have been opened wide.** ¹² You are not restricted by us, but by your own affections.
¹³ Now in return—I am speaking as I would to my own children—**open your hearts to us.**

[*Be not unequally yoked*]
¹⁴ Do not be unequally yoked with unbelievers. For what partnership is there between righteousness and iniquity? What fellowship does light have with darkness?
[*Come out and be separate*]
¹⁵ What harmony does Christ have with Belial? What portion does a believer have with an unbeliever? ¹⁶ And what agreement does the **temple of God** have with idols? For ^[34]**you are the temple of the living God**, just as God said, “I will dwell in them and walk among them. I will be their God, and they will be my people.” ¹⁷ Therefore, **come out from among them and be separate**, says the Lord. Touch no unclean thing, and I will receive you. ¹⁸ I will be a father to you, and you will be sons and daughters to me, says the Lord Almighty.”

[*Bring holiness to completion*]
7 Therefore, since we have these promises, beloved, let us cleanse ourselves from every defilement of the flesh and spirit, bringing holiness to completion in the fear of God.

² **Make room for us in your hearts.** We have wronged no one, we have corrupted no one, we have taken advantage of no one. ³ I do not say this to condemn you, for I have said before that **you are in our hearts** so that we die together with you and live together with you. ⁴ Great is my boldness toward you; great is my boasting on your behalf. I am filled with comfort; I am overflowing with joy in all our affliction.

{7:5-16} [b. *Paul's joy over the church's repentance*] [e]

[Comfort] ⁵ For even when we came to Macedonia, our bodies had no rest, but we were afflicted at every turn, with conflicts on the outside and fears within. ⁶ But God, who **comforts** the downcast, **comforted** us by the arrival of Titus, ⁷ and not only by his arrival, but also by the **comfort** you had given him. He told us about your longing, your contrition, and your deep concern for me, so that **I rejoiced all the more**.

[The letter] ⁸ For even if I caused you sorrow by **my letter**, I do not regret it (though I did regret ^[35]it, for I see that **my letter** caused you sorrow, though only for a short time).

[Godly sorrow] ⁹ But now **I rejoice**, not that you were made sorrowful, but that you were made sorrowful to the point of repentance. For you felt a **godly sorrow**, so that you suffered no loss through us.

[Repentance] ¹⁰ For godly sorrow **produces a repentance that leads to salvation**, leaving no regret, but worldly sorrow produces death.

[Godly sorrow] ¹¹ Consider what earnestness this **godly sorrow** ^[36]of yours has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what righting of wrong! In everything you have shown yourselves to be clear in the matter.

[The letter] ¹² **So although I wrote to you**, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but so that ^[37]your earnestness for us might be revealed to you in the sight of God.

[Comfort] ¹³ ^[38]In this we find **comfort**. And in addition to the **comfort** we received from you, we **rejoiced** all the more at the joy of Titus, because his spirit has been refreshed by you all. ¹⁴ For if I made any boast to him about you, I was not put to shame. But just as everything we said to you was true, so our boasting to Titus has also proven to be true. ¹⁵ And his affection for you is even greater when he remembers the obedience of you all, how you received him with fear and trembling. ¹⁶ I ^[39]**rejoice**, because I have complete confidence in you.

{8:1-24} [b'. *Gracious gift from Corinth*] [[↩](#)]

[*The churches*]

8 Now ^[40]we make known to you, brothers, the grace of God that has been given among **the churches** of Macedonia. ² During a severe trial of affliction, **their abundant joy and their deep poverty abounded in a wealth of generosity on their part.**

[*Generous gift*]

³ For I testify that according to their ability, and even beyond their ability, they gave of their own accord, ⁴ urgently begging us ^[41]for the privilege of contributing to the gift for the saints in Jerusalem. ⁵ And they did not do this in the way we expected, but **they gave themselves first to the Lord and then to us by the will of God.**

[*Gracious gift*]

⁶ So we urged Titus that just as he had begun, so he should return and bring this **gracious gift** to completion. ⁷ But just as you abound in everything—in faith, in speech, in knowledge, in complete earnestness, and in ^[42]your love for us—see that you abound in this **gracious gift** as well.

[*Earnestness*]

⁸ I am not saying this as a command, but I want to test the sincerity of your love by comparing it with the **earnestness** of others. ⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for ^[43]your sakes he became poor, so that by his poverty you could become rich.

[*Completion*]

¹⁰ So I am giving my advice about what is best for you in this matter. Last year you were not only the first who wanted to give, but you were also the first to begin doing so. ¹¹ Now finish doing it, so that **your eager willingness to give may be matched by your completion of the gift**, according to what you have. ¹² For if the eager willingness is there, it is acceptable according to what one has, not according to what one does not have. ¹³ I do not mean there should be relief for others and hardship for you, but it is a matter of equality. At the present time **your abundance should provide for their need**, ¹⁴ so that in turn their abundance may provide for your need, and thus there may be equality. ¹⁵ As it is written, “He who gathered much had nothing left over, and he who gathered little had no lack.” [EXODUS 16:18]

[*Earnest*]

¹⁶ But thanks be to God, who has put into the heart of Titus the same **earnest** care for you that I have. ¹⁷ For Titus not only accepted our appeal, but with great enthusiasm he is coming to you of his own accord.

[*Gracious gift*] ¹⁸ With him we are sending the brother who is praised by all the churches for his preaching of the gospel. ¹⁹ And not only that, but he has also been appointed by the churches to travel with us as we administer this **gracious gift** for the glory of the Lord ^[44]himself and to show ^[45]our eager willingness to help.

[*Generous gift*] ²⁰ We are taking this precaution so that no one will discredit us with respect to this large sum that we are administering. ²¹ For **we are giving careful thought to do what is right**, not only in the sight of the Lord but also in the sight of men. ²² We are also sending with them our brother whom we have often tested and found to be earnest in many matters, and now he is even more earnest because of his great confidence in you.

[*The churches*]

²³ If there is any question about Titus, he is my partner and fellow worker in your service. If there is any question about our brothers, they are delegates of **the churches**, the glory of Christ. ²⁴ Therefore show them in front of all **the churches** the proof of your love and the reason for our boasting about you.

{9:1-15} [a'. *The collection for Christians at Jerusalem*] [[a'](#)]

[*Ministry of giving*]

9 There is no need for me to write to you about **this ministry of giving** to the saints in Jerusalem. ² For I know how eager you are to help, and I keep boasting about you to the Macedonians, saying that Achaia has been prepared to give since last year; and your zeal has stirred up most of them.

[*Generosity*]

³ But I have sent the brothers so that our boasting about you in this matter **may not prove to be empty**, but that you may be prepared, just as I said you would be. ⁴ Otherwise, if any of the Macedonians were to come with me and find you unprepared, we (not to mention you) would be ashamed ^[46]of this confident boasting. ⁵ So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance your previously ^[47]announced blessing, so that this gift of yours may be ready as a blessing and **not as something you feel forced to do**.

[*Sowing*] ⁶ My point is this: Whoever **sows** sparingly will also reap sparingly, and whoever **sows** bountifully will also reap bountifully.

[*Cheerfully*] ⁷ Each person should give as he ^[48]decides in his heart, not with sadness or under compulsion, for **God loves a cheerful giver**. ⁸ And God is able to provide you with ^aevery blessing in abundance so that you will always have everything you need to abound in every good work. ⁹ As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever [*aiōn*]." [Ps. 112:9]

[*Sowing*] ¹⁰ Now ^[49]may he who provides **seed to the sower**, and bread for food, also multiply your **seed for sowing** and increase the harvest of your righteousness!

[*Generosity*] ¹¹ ^[50]May you be enriched in every way to be generous on every occasion, and through us may your generosity produce **thanksgiving to God**! ¹² For this ministry of giving is not only providing for the needs of the saints in Jerusalem but is also abounding through many **thanksgivings to God**.

[*Ministry of giving*] ¹³ By their approval of **this ministry**, the saints in Jerusalem will glorify God because of your submission to the gospel of Christ that you confess, and also because of **your generous contribution** to them and to all. ¹⁴ They will pray for you with deep affection because of the surpassing grace of God that is upon you. ¹⁵ Thanks be to God for his indescribable gift!

^a 9:8 every blessing;—lit. "all grace" (Greek, *pas charis*).

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 10-12} B'. Paul's ministry defended

{10:1-11} a. Paul defends his authority given by the Lord

{10:12-18}. | b. Not one who commends himself

{11:1-15} | x. [Paul and the false apostles](#)

{11:16-33}. | b'. Paul's sufferings as an apostle

{12:1-10} a'. Paul's vision and revelations

{10:1-11} [a. Paul defends his authority given by the Lord]

[Absent and present]

10 Now I, Paul, appeal to you personally by the meekness and gentleness of Christ—I **who am humble when with you** face to face, but bold toward you when **absent!** ² I beg you that when I am **present**, I will not need to be “bold” *with you*, with the same boldness I intend to use against those who accuse us of walking according to the flesh.

[Tearing down]

³ For though we walk in the flesh, we do not wage war according to the flesh. ⁴ For the weapons of our warfare are not of the flesh, but are empowered by God **for tearing down** strongholds.

[Knowledge of God]

⁵ We **tear down arguments** and every high thing that exalts itself against the **knowledge of God**, and we take every thought captive to the obedience of Christ. ⁶ We are ready to punish any disobedience, once your obedience is complete.

[Tearing down]

⁷ Are you looking only at outward appearances? If anyone is confident that he belongs to Christ, he should remind himself that just as he belongs to Christ, so ^[51]we also belong to Christ. ⁸ For even if I boast somewhat further about our authority (which the Lord has given ^[52]us for building you up and not **for tearing you down**), I will not be ashamed.

[Absent and present]

⁹ For I do not want to seem as though I am trying to frighten you by my letters. ¹⁰ For, “His letters,” they say, “are weighty and strong, but **his bodily presence is weak, and his speech amounts to nothing.**” ¹¹ Let such a person consider this, that what we say in our letters when we are **absent**, we demonstrate by our actions when we are **present**.

{10:12-18} [b. *Not one who commends himself*]

¹² For we do not dare to classify or compare ourselves with some who **commend themselves**. When they measure themselves with one another and compare themselves to one another, they are without understanding.

¹³ We, however, will not boast beyond **measure**, but will confine our boasting to the area of ministry that God has assigned to us, which reaches even as far as you. ¹⁴ For it is not as though we had not come to you, overextending ourselves, for we were the first to come even as far as you with **the gospel** of Christ.

¹⁵ We do not go beyond our **measure** by boasting in the labors of others. On the contrary, our hope is that, as your faith increases, our area of ministry among you will be greatly expanded, ¹⁶ so that we can preach **the gospel** in the regions beyond you, without boasting about work already done in someone else's area of ministry.

¹⁷ But, "Let him who boasts, boast in the Lord [*Yehovah*]." [JER. 9:24] ¹⁸ For it is not the one who **commends himself** who is approved, but the one whom the Lord **commends**.

{11:1-15} [x. *Paul and the false apostles*]

11 O that you would bear with me ^[53]for a bit in my foolishness! Yes, do bear with me! ² I am jealous for you with a godly jealousy, because I promised you in marriage to one husband, to present you as a pure virgin to Christ. ³ But I am afraid that just as **the serpent** deceived Eve by his craftiness, ^[54]so **your minds will be led astray from** ^[55]**simple devotion to Christ**.

[*Corinthians undermined by a different gospel*]

⁴ For if someone comes to you and preaches a different message about Jesus than the one we preached, or if you receive a different spirit than the one you received, or a different gospel than the one you accepted, **you submit to it readily enough**.

[*Paul's knowledge*]

⁵ For I consider myself to be in no way inferior to these "super-apostles." ⁶ I may be untrained in speech, but **I do not lack knowledge**; indeed, in every way we have ^[56]been made known to you in everything.

[*Paul did not burden anyone*]

⁷ Did I commit a sin by humbling myself so that you might be exalted, because **I preached the gospel of God to you free of charge**? ⁸ I "robbed" other churches by receiving support from them in order to serve you! ⁹ When I was with you and in need, **I did not burden anyone**, for the brothers

who came from Macedonia supplied what I needed. **I kept myself from being a burden** to you in any way, and I will continue to do so.

[*The truth of Christ in Paul*]

¹⁰ **As surely as the truth of Christ is in me**, this boasting of mine will not be ^[57]silenced in the regions of Achaia. ¹¹ Why? Because I do not love you? God knows I do!

[*Paul will undermine his opponents*]

¹² But what I am doing I will continue to do, **so that I may deny any opportunity** to those who want to be regarded as our equals in what they boast about.

[*False and deceiving apostles*]

¹³ For **such men are false apostles and deceitful workers**, disguising themselves as apostles of Christ. ¹⁴ And no wonder, for even **Satan** disguises himself as an angel of light. ¹⁵ Therefore it is no great surprise if his servants also disguise themselves as servants of righteousness. Their end will be according to their works.

{11:16-33} [b'. *Paul's sufferings as an apostle*] [^d]

¹⁶ I repeat: Let no one consider me to be a fool. But if you do, receive me just as you would a fool, so that I too may **boast** a little. ¹⁷ What I say in this confidence of **boasting**, I am not saying in accordance with the Lord, but as a fool. ¹⁸ Since many boast according to the flesh, I too will **boast**.

[*Weakness*]

¹⁹ For you gladly bear with fools since you are so wise! ²⁰ You bear with it if anyone enslaves you, devours you, takes advantage of you, exalts himself, or hits you in the face. ²¹ **To my shame I admit that we were too weak for that!** But whatever anyone else dares to boast about—I am speaking like a fool—I also dare to boast about.

[*Paul's hardships*]

²² Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring of Abraham? So am I. ²³ Are they servants of Christ? (I am speaking like I am out of my mind!) I am even more so, with far more labors, with ^[58]beatings beyond measure, with far more imprisonments, and often facing death. ²⁴ Five times I received from the Jews the forty lashes less one. ²⁵ Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I spent in the open sea. ²⁶ I have often been on journeys, exposed to dangers from rivers, dangers from robbers, dangers from my own people, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, and dangers among false brothers. ²⁷

I have endured labor and hardship, many sleepless nights, and hunger and thirst. I have often gone without food and have been cold due to a lack of sufficient clothing.

[Weakness]

²⁸ Apart from these external things, there is ^[59]my daily burden, my concern for all the churches. ²⁹ **Who is weak and I am not similarly afflicted?** Who is led to sin, and I am not filled with indignation?

³⁰ If I must **boast**, I will boast about the things that show my weakness. ³¹ The God and Father of ^[60]the Lord Jesus ^[61]Christ, who is blessed forever [*aiōn*], knows that I am not lying. ³² In Damascus the governor under King Aretas was guarding the city of the ^[62]Damascenes, wanting to arrest me, ³³ but I was let down in a basket through a window in the city wall and escaped from his hands.

{12:1-10} [a'. Paul's vision and revelations] [[d](#)]

[Paul's boasts]

12 ^[63]Surely ^[64]it is not beneficial for me to **boast**, yet I will go on to visions and revelations from the Lord.

[Three]

² I know a man in Christ who fourteen years ago was caught up to the **third** heaven. (Whether it was in the body or out of the body I do not know; God knows.) ³ And I know that this man (whether in the body or ^[65]out of the body I do not know; God knows) ⁴ was caught up to Paradise and heard words too sacred to be spoken, which man is not permitted to utter.

[Paul's weakness]

⁵ I will boast on behalf of that man, but on my own behalf **I will not boast, except about my weaknesses.**

[Paul's humility]

⁶ But even if I wanted to boast, I would not be a fool, for I would be speaking the truth. Nevertheless, I refrain so that no one will think more of me than what he sees in me or hears from ^[66]me.

[Paul's weakness]

⁷ And to keep me from becoming conceited because of the surpassing greatness of the revelations I received, there was given to me a thorn in the flesh, a messenger of Satan to harass me **so that I would not become conceited.**

[Three]

⁸ **Three times** I pleaded with the Lord to take it away from me.

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 12-13} A'. Paul's final remarks

{12:11-19}. *Paul's selfless concern for the Corinthian church*

{12:20-13:14}. *Final admonition and greeting*

{12:11-19} [*Paul's selfless concern for the Corinthian church*]

[*True apostle*]

¹¹ I have become a fool ^[68]by boasting; you compelled me to do it. **I ought to have been commended by you**, for in no way have I been inferior to these "super-apostles," even though I am nothing. ¹² The signs of a true apostle were performed among you with great perseverance, with signs, wonders, and miracles.

[*Not burdened*]

¹³ In what way were you treated as inferior to the rest of the churches, except that **I myself did not burden you**? Forgive me this injustice!

¹⁴ Behold, I am ready to come to you ^[69]a third time, and **I will not** ^[70]**burden you**, for I do not seek what belongs to you, but you yourselves. For children are not obligated to save up for their parents, but parents for their children.

[*Love*]

¹⁵ So I will most gladly spend and be entirely spent for the sake of your ^[71]souls, even if the more I **love** you, the less I am loved.

[*Not burdened*]

¹⁶ Be that as it may, **I did not burden you**. But crafty fellow that I am, I apparently took you in by deceit! ¹⁷ Did I take advantage of you through any of the men I sent to you? ¹⁸ I urged Titus to visit you and sent our brother with him. **Did Titus take advantage of you**? Did we not walk in the same spirit and in the same footsteps?

[*True apostle*]

¹⁹ ^[72]**Do you still think that we are defending ourselves to you**? In the sight of God we are speaking in Christ, and everything we do, beloved, is for your edification.

{12:20-13:14} [*Final admonition and greeting*] [\[e\]](#)

²⁰ I do worry when I come **that somehow I won't find you as I wish**, and that you won't find me as you wish. I fear that there will be ^[73]quarrels, ^[74]jealousies, fits of anger, selfish ambitions, insults, words of gossip, puffed up behaviors, and disorderly actions. ²¹ I fear that when I come again my God will humble me before you, and **I may have to mourn over many who have previously sinned and not repented** of the impurity, porneia, and lasciviousness they have practiced.

[Paul's authority]

13 This is the third time I am coming to you. Every matter must be established by the mouth of two or three witnesses. ² **I gave a warning** when I was present the second time, and now **I am giving this** ^[75] **written warning** while absent: If I come again I will not spare those who sinned previously or any of the others,

[Weakness]

³ since you seek proof that Christ is speaking in me. He is not **weak** in dealing with you, but is powerful among you. ⁴ For ^[76] though he was crucified in **weakness**, he lives by the power of God. Now we also are weak in him, but in dealing with you we will live with him by the power of God.

[Meet the test]

⁵ Examine yourselves to see if you are in the faith; **test yourselves**. Or do you not realize that ^[77] Jesus Christ is in you?—unless, of course, you fail to meet **the test**. ⁶ But I hope you will recognize that we have not failed **the test**. ⁷ ^[78] I pray to God that you will not do anything wrong—not so that we may appear to have met **the test**, but so that you may do what is right, even though we may appear to have failed.

[Weakness]

⁸ For we cannot do anything against the truth, but only for the truth. ⁹ We rejoice when we are **weak** and you are strong, and we pray for your restoration.

[Paul's authority]

¹⁰ The reason I am writing these things to you while I am absent is so that, when I am present, I will not need to be harsh in **my use of authority**, which the Lord has given me for building up and not for tearing down.

[Restoration]

¹¹ Finally, brothers, rejoice. **Be restored**, be comforted, be of the same mind, and live in peace, and the God of love and peace will be with you. ¹² Greet one another with a holy kiss. ¹³ All the saints greet you. ¹⁴ The grace of ^[79] the Lord Jesus Christ, the love of God, and the fellowship of the holy spirit be with you all. ^[80] Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *The second letter to the Corinthians was written from Philippi, a city of Macedonia, and delivered by Titus and Luke.*]]

Galatians

Outline [\[⏮\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-12}		A.	Warning of another gospel
{1:13-2:10}		B.	The two ways of Paul's life
{2:11-3:5}		C.	Justified by the faith of Christ
{3:6-29}		D.	Abraham
{4:1-11}		X.	Spirit of his Son
{4:12-5:1}		D'.	Sarah and Hagar
{5:2-12}		C'.	Righteousness thru the spirit
{5:13-6:10}		B'.	The two ways of living
{6:11-18}		A'.	What matters is a new creation

{1:1-12} A. Warning of another gospel

1 Paul, an apostle—appointed **not by men nor through man**, but by Jesus Christ and God the Father, who raised him from the dead—² and all the brothers with me, to the churches of Galatia: ³ Grace to you and peace from God ^[1]the Father and our Lord Jesus Christ, ⁴ who gave himself for our sins to deliver us from the present evil age [*aiōn*], according to the will of our God and Father. ⁵ To him be the glory forever [*aiōn*] and ever [*aiōn*]. Amen.

⁶ I am astonished that you are so quickly turning away from him who called you by the grace of Christ and turning to a **different gospel**,⁷ not that there is **another gospel**,

but there are some who are troubling you and wish to pervert the gospel of Christ.

⁸ But even if we or an angel from heaven ^[2]should preach to you a **gospel** contrary to the one we preached to you, let him be accursed!

⁹ As we have said before, so now I say again: If anyone preaches to you a **gospel** contrary to what you received, let him be accursed!

¹⁰ Am I now seeking the approval of **men**, or of God? Or am I trying to please **men**? If I were still trying to please **men**, I would not be a servant of Christ. ¹¹ ^[3]But I make known to you, brothers, that the gospel I preached **did not originate with man**. ¹² For I did not receive it from man, nor was I taught it, but I received it by a revelation of ^[4]Jesus Christ.

{1:13-2:10} B. Two ways of Paul's life—persecutor to apostle [↵]

{1:13-24} [1. *From persecutor to preacher of gospel to the Gentiles*]

¹³ For you have heard of my former way of life in Judaism, how I **persecuted** the church of God beyond measure and tried to **destroy** it.

¹⁴ I advanced **in Judaism** beyond many of my own age among my people, being far more zealous for the traditions of my fathers.

¹⁵ But when ^[5]God, who set me apart before I was born and called me by his grace, was pleased ¹⁶ to reveal his Son to me [*and through me*] so that I could preach him **among the Gentiles**, I did not immediately consult with flesh and blood,

¹⁷ nor did I go up **to Jerusalem** to those who were **apostles** before me,

but I went away to Arabia and returned again to Damascus.

¹⁸ Then after three years I went up **to Jerusalem to become acquainted with** ^[6]**Peter** and stayed with him for fifteen days. ¹⁹ But I saw none of the other **apostles** except James, the brother of the Lord. ²⁰ (Now in what I am writing to you, I assure you before God that I am not lying.)

²¹ Then **I went into the regions of Syria and Cilicia**.

²² But I was personally unknown to the churches of **Judea** that are in Christ.

²³ They only heard, “The man who once **persecuted** us is now preaching the good news of the faith he once tried to **destroy**.” ²⁴ So they were glorifying God because of me.

{2:1-10} [2. *Paul entrusted as the apostle to the Gentiles*] [↵]

2 Then after fourteen years I went up again to Jerusalem **with Barnabas**, taking Titus along also. ² I went up ^aby revelation; and presented to them—though privately to those who were esteemed *as leaders*—the gospel that I preach **among the Gentiles**, lest in any way I was running, or had run, in vain.

³ But **not even** Titus, who was with me, was compelled to be **circumcised**, even though he is a Greek. ⁴ Now this matter arose

^a 2:2 by revelation:—the Greek reads *kata apokalupsis*, lit. “according to revelation,” or said simply, “by revelation”. That it was “a” revelation (as some versions translate it to mean) or more than one revelation is not specified. There is also debate on whether this trip refers to Paul’s famine relief trip of Acts 11:28–30, or his Jerusalem council trip of Acts 15. The evidence strongly supports it being Paul’s famine relief trip.

because of the false brothers who were secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us. ⁵ But we did not yield to them in submission for even an hour, so that the truth of the gospel might be preserved for you.

⁶ Now from those **who were esteemed** to be something (what sort of men they once were makes no difference to me; God does not show partiality)—those, I say, **who were esteemed** added nothing to me.

⁷ On the contrary, they saw that I had been entrusted with the gospel to the **uncircumcised**, just as Peter had been entrusted with the gospel to the circumcised. ⁸ For he who worked through Peter in his apostleship to the circumcised also worked through me in my apostleship to the **Gentiles**.

⁹ When James, Cephas, and John, who were esteemed as pillars of the church, recognized the grace given to me, they gave the right hand of fellowship to **Barnabas and me**, agreeing that we should go **to the Gentiles** and that they should go to the circumcised. ¹⁰ They requested only that we would remember the poor, the very thing I was eager to do.

{2:11-3:5} C. Justified by the faith of Christ [2:16]

{2:11-14} [1. *Peter's hypocrisy exposed*]

¹¹ But when [⁷] **Peter** came to Antioch, **I opposed him to his face, because he was blameworthy**. ¹² For he regularly ate with the **Gentiles** until certain men came from James. But when they came, he drew back and separated himself because he was afraid of the circumcision faction.

¹³ And the rest of the Jews acted **hypocritically** along with him, so that even Barnabas was led astray by their **hypocrisy**.

¹⁴ But when I saw that they were not walking uprightly in accordance with the truth of the gospel, **I said to** [⁸] **Peter in front of them all**, “If you, though a Jew, live like a **Gentile** and not like a Jew, [⁹] why do you compel the **Gentiles** to live like Jews?”

{2:15-18} [2. *Justified in Christ*] [^d]

¹⁵ We [¹⁰] who are Jews by nature and not Gentile **sinners**

¹⁶ know that a man is not justified by **works of the law**

but ^athrough **the faith of** [¹¹]**Jesus Christ**. So we too [*as Jews*] have put our faith in Christ Jesus so that we may be justified by **the faith of Christ**

and not by **works of the law**, because no flesh will be justified by **works of the law**.

¹⁷ But if we ourselves have also been found to be **sinners** while seeking to be justified in Christ, is Christ then an agent of sin? Certainly not! ¹⁸ For if I build up again the very things that I tore down, I show myself to be a transgressor.

{2:19-21} [3. *Christ who lives in me*]

¹⁹ For **through the law I died** to the law so that I might live **for God**.

²⁰ I have been **crucified with Christ**,

and it is no longer I who live, but **Christ lives in me**. The life that I now live in the flesh,

I live by the faith of the Son of God, who loved me and **gave himself up for me**.

²¹ I do not nullify the grace **of God**, for if righteousness comes **through the law**, then Christ **died** for nothing.

{3:1-5} [4. *The spirit came by faith*]

3 O foolish Galatians! Who has bewitched you [¹²]to keep you from obeying the truth? [¹³]In your presence, before your very eyes, Jesus Christ was publicly portrayed as crucified. ² Let me ask you this one question: Did you receive **the spirit** by *doing the works of the law* or by **hearing** [*our preaching of the gospel*] **and believing**?

³ Are you so foolish? Having begun by *the spirit*, are you now trying to be perfected by *the flesh*? ⁴ Have you suffered so many things [*from persecution*] for nothing?—if indeed it was for nothing.

⁵ Does God supply you with **the spirit** and work miracles among you because you perform **the works of the law** or because you **heard and believed**?

^a 2:16 through [Greek *dia* not *ek*]: —i.e. righteousness *through* faith not *from* it. Strictly speaking, faith is the means not the source of justification.

{3:6-29} D. Abraham—the promise of the spirit thru faith [e]

{3:6-9} [1. *God will justify the Gentiles by faith*]

⁶ Remember, “**Abraham believed God**, and it was credited to him as righteousness.” [GEN. 15:6]

⁷ Therefore you must understand that **those who have faith** are the sons of Abraham.

⁸ Now the Scripture, foreseeing that God would **justify the Gentiles by faith**, preached the gospel beforehand to Abraham, saying, “In you shall **all the nations be blessed**.” [GEN. 12:3; 18:18; 22:18]

⁹ So then, **those who have faith**
are **blessed along with Abraham, the man of faith**.

{3:10-14} [2. *Living by faith*]

¹⁰ For all who rely on the works of **the law are under a curse, because it is written**, “**Cursed is everyone** who does not continue in all things which are written in the Book of the Law,

to do them.” [DEUT. 27:26]

¹¹ Now it is evident that no one is justified before God by **the law**,

because “the righteous will live by faith.” [HAB. 2:4]

¹² But **the law** is not based on faith;
on the contrary, “[¹⁴]The person who **does these things** will live by them.”

¹³ Christ redeemed us from **the curse of the law** by becoming **a curse** for us, **for it is written**, “**Cursed is everyone** who hangs on a tree.” [DEUT. 21:23] ¹⁴ He redeemed us so that the blessing of Abraham would come to the Gentiles in Christ Jesus, so that we could receive the promise of the spirit through faith.

{3:15-17} [3. *The promise came before the law*] [e]

¹⁵ Brothers, let me give an example from everyday life: When a man-made **covenant** is ratified, no one **annuls** it or adds to it.

¹⁶ Now the promises were spoken to Abraham **and to his seed**. Scripture does not say, “And to his seeds,” referring to many, but referring to one man it says, “**And to your seed**,” [GEN. 12:7; 13:15; 24:7] who is Christ.

¹⁷ My point is this: The law, which came 430 years later, cannot **annul** a **covenant** previously ratified by God [¹⁵]to Christ, so as to invalidate the **promise**.

{3:18-25} [4. *The law a guardian until Christ came*]

¹⁸ For if **the inheritance comes by the law**, it no longer comes by the promise; but God granted it to Abraham by a promise.

¹⁹ Why then was **the law given**?

It was added because of transgressions, until the seed **should come** to whom the promise had been made. It was ordained through angels by the hand of a mediator. ²⁰ Now a ^amediator is not *for one party only*, but God is one.

²¹ Is the law then opposed to **the promises** of God? Certainly not! For if a law had been given that was able to give life, truly righteousness would have come through the law. ²² But the Scripture has confined all under sin, so that **the promise** might be given on the basis of faith in Jesus Christ to those who believe.

²³ Now before faith **came**, we were kept in custody under **the law**, confined until the faith that was to come would be revealed.

²⁴ **The law, then, was our guardian** until Christ came, so that we could be justified by faith.

²⁵ But **now that faith has come**, we are no longer under a guardian,

{3:26-29} [5. *You are all one in Christ*]

²⁶ for you are all **sons of God** through faith in **Christ Jesus**.

²⁷ **For all of you** who were baptized into Christ have put on Christ.

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female,

for you are all one in Christ Jesus.

²⁹ And if you **belong to Christ**, then you are **Abraham's seed and heirs** according to the promise.

^a 3:20 mediator: — Paul is here contrasting the giving of the law, which was mediated by Moses between two parties (God and the nation of Israel), and the promise given to Abraham, which required no agreement on Abraham's part. The promise to Abraham was unmediated, "hand-delivered," directly by God.

{4:1-11} E (X). The spirit of His Son in our hearts [e]

{4:1-7} [1. *Redeemed by God's Son to become an heir of God*]

4 Now I say that as long as the **heir** is a child, he differs in no way from a **slave**, though he is the master of all. ² But he is under guardians and stewards until the time appointed by his father. ³ In the same way also, when we were children, we were enslaved to the ^aelements of the world.

⁴ But when the fullness of time came, **God sent his Son**,

born of a woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons.

⁶ And because you are sons, **God has sent the spirit of his Son into** ^[16]your hearts, crying out, "Abba! Father!"

⁷ So you are no longer a **slave**, but a son. And if you are a son, you are also an **heir** ^[17]of God through Christ.

{4:8-11} [2. *Known by God*]

⁸ At that time, however, **when you did not know God**, you were enslaved to beings that by nature are not gods.

⁹ But now that you have come to know God, or rather to be known by God, how is it that you are turning back again to the weak and worthless elements?

Do you wish to be **enslaved** to them once more? ¹⁰ You observe days, months, seasons, and years!

¹¹ I am afraid for you, lest somehow I have labored for you **in vain**.

{4:12-31} D'. Sarah and Hagar—children of the promised spirit [e]

{4:12-16} [1. *Paul was received as an angel of God*]

¹² I plead with you, brothers: Become as I am, **because I also have become as you are**. You did me no wrong.

¹³ But you know that it was because of a physical infirmity that I preached the gospel to you the first time. ¹⁴ And **you did not despise or reject me even though my physical condition was a trial** for ^[18]me. On the contrary, you received me as an angel of God, *even as Christ Jesus himself*.

¹⁵ ^[19]What then has become of that sense of blessing you had?

For I testify to you that, if possible, **you would have plucked out your own eyes and given them to me**.

¹⁶ **Have I now become your enemy** by telling you the truth?

^a 4:3 elements:—i.e. elementary teachings, principles

{4:17-20} [2. *Zealous false teachers*] [e]

¹⁷ Those false teachers are not zealous for you in a good way, but rather **they wish** to shut you out so that you will be zealous for them.

¹⁸ Now it is good to be zealous for a good purpose, and to be so at all times and not just when I am with you.

¹⁹ My ^[20]little children, for whom I am again suffering labor pains until Christ is formed in you, ²⁰ **how I wish** that I could be with you now and change my tone, for I am perplexed about you!

{4:21-5:1} [3. *Children of the promise, born according to the spirit*]

²¹ Tell me, you who wish to be **under the law**, do you not listen to the law?

²² For it is written that Abraham had two sons, one by the **slave woman** and one by the **free woman**. ²³ But the son of the **slave woman** was **born according to the flesh**, while the son of the **free woman** was **born through the promise**. ²⁴ This can be explained allegorically, for these women are ^[21]two covenants. One is from Mount Sinai, bearing children for **slavery**; this is Hagar. ²⁵ ^[22]For Hagar is Mount Sinai in Arabia and corresponds to the present ^[23]Jerusalem; she is in **slavery** with her children.

²⁶ But the Jerusalem that is above is the free woman; she is ^[24]**the mother** of us all.

²⁷ For it is written, “Rejoice, O barren woman, who has never given birth; break forth and shout, you who have never been in labor! For many are the children of the desolate woman, more than those of the woman who has a husband.” [ISAIAH 54:1]

²⁸ Now ^[25]we, **brothers**, like Isaac, are **children of the promise**.

²⁹ But just as at that time the child who was **born according to the flesh** persecuted the child who was born according to the spirit, so it is now also. ³⁰ But **what does the Scripture say**? “Cast out the **slave woman** and her son, for the son of the **slave woman** shall not inherit with the son of the **free woman**.” [GEN. 21:10] ³¹ So, brothers, we are not children of the **slave woman**, but of the **free woman**.

5 ^[26]Stand fast therefore in the freedom with which **Christ has set us free**,

and **do not submit** again to a yoke of slavery.

{5:2-12} C'. Righteousness through the spirit, by faith [\[e\]](#)

² Behold, I, Paul, say to you that if you **let yourselves be circumcised**, Christ will be of no benefit to you.

³ **I testify again to every man** who lets himself be circumcised that he is obligated to keep the entire law. ⁴ You who are seeking to be justified by the law are **alienated from Christ**; you have fallen away from grace. ⁵ For by the spirit, through faith, we eagerly await the hope of righteousness.

⁶ For in Christ Jesus neither does **circumcision** have any significance, nor **uncircumcision**, but what matters is faith working through love.

⁷ You were running well. **Who hindered you from obeying the truth?** ⁸ **This persuasion** does not come from him who calls you.

⁹ A little leaven leavens the whole lump.

¹⁰ I have confidence in you in the Lord that **you will adopt no other mindset**. But the one who is troubling you will bear his judgment, whoever he may be.

¹¹ Now, brothers, if I am still preaching **circumcision**, why am I still being persecuted?

In that case **the offense** of the cross **has been done away with**.

¹² Oh that those who are unsettling you would **castrate themselves**!

{5:13-6:10} B'. The two ways of living—by the spirit or the flesh [\[e\]](#)

{5:13-26} [1. *Walk by the spirit*]

¹³ You were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but **serve one another in love**.

¹⁴ For the entire law is fulfilled in this one commandment: “You shall love your neighbor as yourself.” [LEV. 19:18]

¹⁵ But if you **bite and devour one another**, watch out, or you will be **consumed by one another**.

¹⁶ I say then, **walk by** [*way of the*] **spirit** and you will certainly not gratify *the desires of the flesh*.

¹⁷ For the **flesh desires** what is contrary to the **spirit**, and the spirit desires what is contrary to the flesh. These are opposed to each other, to keep you from doing the very things you want to do.

¹⁸ But if you are **led by the spirit**, you are not under *the law*.

¹⁹ Now **the works of the flesh** are obvious: ^[27]adultery, porneia, impurity, lasciviousness, ²⁰ idolatry, sorcery, hostilities, ^[28]quarrels, ^[29]jealousies, fits of rage, selfish ambitions, dissensions, factions, ²¹ envy, ^[30]murder, drunkenness, revelries, and the like.

I warn you, just as I warned you before, that those who practice such things will not inherit the kingdom of God.

²² But **the fruit of the spirit** is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, and self-control;

against such things there is no **law**.

²⁴ Now those who belong to ^[31]Christ have crucified the **flesh** with its passions and **desires**.

²⁵ Since we **live by the spirit**, let us also be ^a**guided by the spirit**.

²⁶ Let us not become conceited, **provoking one another and envying one another**.

{6:1-10} [2. *Bear one another's burden*] [[↩](#)]

6 Brothers, if anyone is **caught in any transgression**, you who are spiritual should restore him in a spirit of gentleness, paying attention to yourself so that you too are not **tempted**. ² **Bear one another's burdens**, and in this way fulfill the law of Christ.

³ For if anyone thinks that **he** is something, when he is nothing, he deceives **himself**.

⁴ But each person should test his own work, and then he will have reason for boasting in regard to **himself** alone, and not in regard to another.

⁵ For each person will **bear his own load**.

^a 5:25 guided: — “to march in rank and file” (as in the military), “to be the standard for one’s conduct.” The spirit sets the pace

{6:6-10} [3. *Let us not grow weary in well doing*]

⁶ Now the one who is instructed in the word must share all **good** things with the one who instructs him.

⁷ Do not be misled: God is not mocked. A person **reaps** what he sows.

⁸ For he who **sows** to his own flesh will from the flesh reap corruption, but he who **sows** to the spirit will from the spirit reap eternal [*aiōnios*] life.

⁹ So let us not grow weary in doing good, for in due time we will **reap**, if we do not give up.

¹⁰ Therefore, as we have opportunity, let us do **good** to all, and especially to those of the household of faith.

{6:11-18} A'. What matters is a new creation [\[↩\]](#)

{6:11-18} [*Final remarks*]

¹¹ See what large letters I use as I write to you with my own hand.

¹² It is those who want to make a good appearance in the flesh who compel you to be circumcised, but only so that they may not be persecuted for the **cross of** ^[32]**Christ**.

¹³ For not even those who are **circumcised** keep the law, but they want you to be **circumcised** so that they can boast about your flesh.

¹⁴ But as for me, may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

¹⁵ For ^[33]in Christ Jesus neither ^[34]does **circumcision** have any significance, nor **uncircumcision**, but what matters is whether we become a new creation.

¹⁶ As for all who follow this standard, peace and mercy be upon them and upon the Israel of God. ¹⁷ From now on let no one cause me trouble, for I bear **the marks of** ^[35]**the Lord Jesus** on my body.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written to the Galatians from Rome.*]]

Ephesians

Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-2}		A.	Greeting
{1:3-14}		B.	God’s spiritual blessings in Christ
{1:15-23}		C.	Glorious Inheritance
{2:1-10}		D1.	Saved by Grace
{2:11-22}		D2.	Peace and Unity in Christ
{3:1-13}		D3.	God’s Mystery Revealed
{3:14-21}		E.	Grounded in Love
{4:1-17}		X.	The Body of Christ
{4:18-32}		E’.	Put on the New Man
{5:1-6}		D1’.	Be imitators of God
{5:7-14}		D2.	Walk as children of Light
{5:15-21}		D3’.	Be filled with the spirit
{5:22-33}		C1’.	Wives and Husbands
{6:1-4}		C2’.	Children and Parents
{6:5-9}		C3’.	Servants and Masters
{6:10-20}		B’.	The Armor of God
{6:21-24}		A’.	Farewell greetings

{1:1-2} A. Greeting

1 Paul, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus: ² Grace to you and peace from God our Father and the Lord Jesus Christ.

{1:3-14} B. God’s spiritual blessings in Christ

³ **Blessed be the God and Father of our** Lord Jesus Christ, who has blessed us in Christ with every **spiritual blessing** in the heavenly places,

⁴ even as he **chose** us in him before the foundation of the world, **that we** should be—*characterized* by love—**holy and blameless** before him, ⁵ having **decided ahead of time** to **adopt** us as sons through Jesus Christ,

according to **the good pleasure of his will**, ⁶ to the praise of his glorious grace, which he freely bestowed on us **in the Beloved**.

⁷ In him we have **redemption** through his blood, the **forgiveness** of sins, according to the riches of **his grace**, ⁸ which **he lavished upon us**, in all wisdom and insight.

⁹ He made known to us the mystery of **his will**, according to **his good pleasure**, which he purposed **in Christ** ¹⁰ as a plan for the fullness of times, to unite all things in Christ, things in heaven and things on earth.

¹¹ In him we have ^aobtained an **inheritance**, having **chosen us ahead of time** according to the **purpose** of him who does all things according to the counsel of his will, ¹² so **that we** who were the first to hope in Christ might be to the praise of his glory.

¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, **were sealed with the promised holy spirit**, ¹⁴ which is the **guarantee of our inheritance** until we acquire possession of it, to the praise of his glory.

{1:15-23} C. Glorious Inheritance [\[e\]](#)

¹⁵ For this reason, ever since I heard about your faith in the Lord Jesus and your love for **all** the saints, ¹⁶ I have not ceased giving thanks for you as I remember you in my prayers. ¹⁷ *I pray* that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him. ¹⁸ *I pray* that the eyes of your ^[1]heart may be enlightened, so that you may know what is the hope to which he has called you, what are the riches of his glorious **inheritance** among the saints,

¹⁹ and what is the **exceeding** greatness of his **power** toward us who believe, according to the working of his great might,

²⁰ which he worked in Christ when he raised him from the dead and ^[b]set him at his right hand in the heavenly places,

²¹ **far above** all rule and authority and **power** and dominion, and *above* every name that is named, not only in this age [*aiōn*] but also in the one to come.

²² And he put **all things** [*in subjection*] under his feet and has made him the head over **all things** for the church, ²³ which is his body, the fullness of him who fills **all in all**.

^a 1:11 obtained an inheritance [*Greek*, to assign by lot]:—could also mean, taken into the inheritance, i.e. made part of Yehovah's portion (Deut. 32:9).

^b 1:20 set:—to appoint, to confer a kingdom on one, to sit (down)

{2:1-10} D1. Saved by Grace [\[e\]](#)

2 And **you were dead** in the trespasses and sins ² in which **you once walked**, following the course of this world [*aiōn*], following the prince of the power of the air, the spirit that is **now at work in the sons of disobedience**. ³ Among these we all once lived in the lusts of our flesh, carrying out the desires of body and mind, and were by nature children of wrath, like the rest of mankind.

⁴ But God, who is **rich** in mercy, because of the great **love** with which he **loved** us,

⁵ even when **we were dead** in our trespasses, **made us alive together with Christ**—

by grace you have been saved^a.

⁶ And **raised us up with him** and **seated us with him** in the heavenly places **in Christ Jesus**,

⁷ that in the coming ages [*aiōn*] he might show the **immeasurable riches** of his grace in his **kindness** toward us in Christ Jesus.

⁸ For by grace **you have been saved** through faith. And this is not of yourselves; it is the gift of God, ⁹ not of **works**, so that no one may boast.

¹⁰ For we are **his workmanship**, created in Christ Jesus for good works, which God prepared beforehand, that **we would walk in them**.

{2:11-22} D2. Peace and Unity in Christ [\[e\]](#)

¹¹ Therefore remember that you, once Gentiles **in the flesh**, who are called “the uncircumcision” by those who call themselves “the circumcision,” which is made **in the flesh by hands**—

¹² remember that at that time you were separate from Christ, **alienated** from the **commonwealth of Israel** and **strangers** to the covenants of the promise, having no hope and without God in the world.

¹³ But now in Christ Jesus you who were once far off have been brought **near** by the blood of Christ. ¹⁴ For he is our **peace**, who has united **both the Jews and Gentiles** into **one people**

and has broken down the wall of **hostility** that divided us.

¹⁵ He did this by abolishing in his flesh the law of commandments contained in ordinances

^a 2:5 by grace you have been saved: —or, “by grace you are saved.” It is in the perfect tense, which means it is both a completed action (“you have been saved”) and a continuing result (“you are saved”). It is not something you are waiting for, but something you have already realized (1 Jn 3:14). Same on v.8

in order to make **peace** between the two groups and **create** in himself **one new man**.

¹⁶ He reconciled both groups to God in one body through the cross, by which he put to death the **hostility**.

¹⁷ And he came and preached **peace** to you who were **far off** and *peace* to those who were **near**. ¹⁸ For through him we **both** have access by **one** spirit to the Father.

¹⁹ So then you are no longer **strangers** and foreigners, but fellow citizens with the saints and members of the **household of God**,

²⁰ **built** upon the foundation of the apostles and prophets, with Jesus Christ himself being the chief cornerstone. ²¹ In whom the whole building is joined together and grows into a holy temple in the Lord. ²² And in him you also are being **built together** into a dwelling place for God **by** [*means of*] **the spirit**.

{3:1-13} D3. God's Mystery Revealed [\[d\]](#)

3 For this reason I, Paul, a prisoner of Christ Jesus **on behalf of you Gentiles**

² assuming you have heard of the **stewardship** of **God's grace that was given to me** for you, ³ how God **made the mystery known** to me **by revelation**, just as I have written above in a few words. ⁴ When you read this, you can understand my in-sight into the **mystery** of Christ, ⁵ which in previous generations **was not made known** to the sons of men as it has **now** been **revealed** by *the* spirit to his holy apostles and prophets.

⁶ *This mystery is* that the Gentiles are fellow heirs, fellow members of the body, and fellow partakers of ^[2]God's promise in ^[3]Christ through the gospel,

⁷ of which I was made a **minister** of this gospel according to the gift of **God's grace that was given to me** by the working of his power. ⁸ To me, the very least of all the saints, this grace was given, to preach among the Gentiles the unsearchable riches of Christ, ⁹ and **to bring to light** for everyone the ^a**plan** of the **mystery** that has been **hidden for ages** [*aiōn*] in God, who created all things ^[4]through Jesus Christ. ¹⁰ So that through the church the manifold wisdom of God **might now be made known** to the rulers and authorities in the heavenly realms. ¹¹ This was according to the eternal [*aiōn*] purpose

^a 3:9 plan [g3622, *oikonomia*] | fellowship [g2842, *koinonia*] TR

that he accomplished in Christ Jesus our Lord. ¹² ^aIn whom we have boldness and access in confidence through our faith in him.

¹³ Therefore I ask you not to lose heart at my tribulations **on your behalf**, which will bring you glory.

{3:14-21} E. Grounded in Love [\[e\]](#)

¹⁴ For this reason **I bow my knees** to the Father ^[5]of our Lord Jesus Christ, ¹⁵ from whom **every family in heaven and on earth** is named, ¹⁶ that according to the riches of his **glory**, he would grant you to be strengthened with **power** through his spirit in your inner being,

¹⁷ so that **Christ may dwell in your hearts** through faith,

and that you, being rooted and grounded in **love**,

¹⁸ may be able to comprehend with all the saints what is the width and length and ^[6]depth and height,

¹⁹ and to know the **love of Christ** that surpasses knowl-edge,

so that you may be **filled with all the fullness of God**.

²⁰ Now to him **who is able to do** far more abundantly than all that we ask or think, according to the **power** at work within us— ²¹ to him be **glory** in the church ^[7]in Christ Jesus throughout **all generations, forever** [*aiōn*] **and ever** [*aiōn*]. **Amen**.

{4:1-17} F (X). The Body of Christ [\[e\]](#)

4 I therefore, a prisoner for the Lord, urge you to **walk** in a manner worthy of the calling to which you have been called,

² with all humility and gentleness, and with patience, bearing with one another **in love**, ³ being eager to maintain **the unity** of the spirit in the bond of peace.

⁴ There is one body and one spirit—just as you were called to one hope at your calling— ⁵ one Lord, one **faith**, one baptism, ⁶ one God and Father of all, who is over all and through all and in ^[8]us all. ⁷ Now each one of us was given grace according to the **measure of Christ's** gift.

⁸ Therefore it says, “When he ascended on high, he led away captives and **gave** gifts to men.” [Ps. 68:18]

⁹ (Now what does “he **ascended**” mean except that he ^[9]first also **descended** into the lower parts of the earth? ¹⁰ He who **descended** is the one who also

^a 3:12 In whom: —refers to God. That is, we have boldness and confidence to approach God, because of our faith in Christ.

ascended far above all the heavens, that he might fill all things.)

¹¹ And he **gave** some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, ¹² to equip the saints for the work of ministry, for building up the body of Christ,

¹³ until we all attain to the **unity in the faith** and of the knowledge of the Son of God, to a full grown man, to the **measure** of the stature of the fullness of **Christ**. ¹⁴ So that we may no longer be children, tossed back and forth and carried about by every wind of **doctrine**, by the clever cunning of men and their craftiness in deceitful schemes.

¹⁵ Rather, speaking the truth **in love**, we are to grow up in every way into him who is the head, *even* Christ. ¹⁶ From whom the whole body, joined and **held together** by every supporting ligament, grows and builds itself up **in love** as each individual part does its work.

¹⁷ Therefore, I solemnly declare in the Lord that you should no longer **walk** as ^[10]the rest of the Gentiles do, in the futility of their minds.

{4:18-32} E'. Put on the New Man [e']

¹⁸ They are darkened in their understanding, being alienated from the **life of God** because of the ignorance that is in them due to their hardness of heart. ¹⁹ **They became callous** and gave themselves up to ^alasciviousness, with an insatiable desire to practice every kind of impurity.

²⁰ But that is not the way you learned Christ!— ²¹ if indeed you **heard** about him, and were taught in him, as the **truth** is in Jesus:

²² to **put off the old man**, which belongs to your former way of life and is corrupted through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to **put on the new man**, created in the likeness of God in true righteousness and holiness.

²⁵ Therefore, having put away falsehood, *let* each of you speak the **truth** with his neighbor, for we are members of one another. ²⁶ ^bBe angry and *yet* do not sin! [Ps. 4:4] Let not the sun go down on your anger, ²⁷ and give no opportunity to the devil. ²⁸ Let him who steals steal no longer; but rather let him labor, doing honest work with ^[11]his hands, so that he may have something to share with one who

^a 4:19 lasciviousness: —morally unrestrained, prone to (sexual) assault, unbridled lust

^b 4:26 Be angry: —this verse is quoting Psalm 4, which speaks of the anger of being provoked (having disquietude, being troubled, and agitated) while one is experiencing distress and falsehood.

has need. ²⁹ Let no corrupting talk come out of your mouth, but only what is good for edification, as fits the occasion, that it may give grace **to those who hear**.

³⁰ And do not grieve **the holy spirit of God** with which you were sealed for the day of redemption. ³¹ **Put away all** bitterness, wrath, anger, outbursts, and slander, together with all malice. ³² Be kind and compassionate to one another, forgiving one another, just as God in Christ has forgiven ^[12]us.

{5:1-6} D1'. Be imitators of God [\[e\]](#)

5 Therefore, be **imitators of God**, as **beloved children**, ² and **walk in love**, just as Christ loved us and gave himself up for us, a fragrant offering and sacrifice *pleasing* to God.

³ But **porneia**, **impurity** of any kind, and **covetousness** must not even be mentioned among you, as is proper among saints.

⁴ Nor should there be any **obscenity**, **foolish talk**, or **crude joking**, which are not appropriate, but instead *let there be thanksgiving*.

⁵ For you know that no **pornos**, **impure**, or **covetous** (that is, an idolater) has any inheritance in the kingdom of Christ and of God.

⁶ Let no one deceive you with empty words, for because of these things the **wrath of God** comes upon the **sons of disobedience**.

{5:7-14} D2'. Walk as children of Light

⁷ Therefore do not partner with them. ⁸ For you were once darkness, but now you are **light** in the Lord. **Walk as children of light** ⁹ (for the **fruit** of the ^[13]spirit is found in all that is good, right, and true), ¹⁰ discerning what is **acceptable** to the Lord.

¹¹ And do not participate in the **unfruitful** works of darkness, but instead **expose them**. ¹² For it is shameful even to speak of the things that they do in secret.

¹³ But all things, when reproved [*as works of darkness*], become visible when **exposed by the light**, for it is the light that makes them manifest [*as works of darkness*]. ¹⁴ Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine upon you."

{5:15-21} D3'. Be filled with the spirit

¹⁵ Look carefully then how you walk, not as unwise, but **as wise**, ¹⁶ making the best use of the time, because the days are evil. ¹⁷ Therefore do not be foolish, but **understand what the will of the Lord is**.

¹⁸ And do not get drunk with wine, which leads to debauchery, but **be filled with *the* spirit**, ¹⁹ speaking to one another in psalms, hymns, and spiritual songs, **singing and making melody in your heart to the Lord**,

²⁰ always giving thanks for everything to our God and Father in the name of our Lord Jesus Christ, ²¹ and submitting to one another **in the fear of** ^[14]**God**.

{5:22-33} C1'. Wives and Husbands [\[d\]](#)

²² Wives, submit to your husbands, as to the Lord.

²³ For the husband is the head of the wife, just **as Christ is the head of the church**, *being* himself the savior of the body. ²⁴ Therefore as the church submits to Christ, so wives should submit to their husbands in everything.

²⁵ Husbands, **love your wives**, just as Christ loved the church and **gave himself** up for her

²⁶ to **sanctify** her by cleansing her with the washing of water with the word,

²⁷ so that he might present ^[15]her to himself as **a glorious church**,

without spot or wrinkle or any such thing, but **holy** and unblemished.

²⁸ In the same way husbands ought to **love their wives** as their own bodies. He who loves his wife **loves himself**.

²⁹ For no one has ever hated his own flesh, but he nourishes and cares for it, just as ^[16]the Lord does the church, ³⁰ because we are members of **his** ^[17]**body**, of his flesh and of his bones. ³¹ "For this reason a man will leave his father and mother and be joined to his wife, and **the two will become one flesh**." ³² This is a profound mystery, but I speak concerning **Christ and the church**.

³³ Nevertheless, let each man among you love his wife as himself, and let the wife see that she respects her husband.

{6:1-4} C2'. Children and Parents

6 **Children**, obey your parents in the **Lord**, for this is right.

² “Honor your father and mother (this is the first commandment with a promise), ³ that it may go well with you, and that you may live long on the earth.” [DEUT. 5:16]

⁴ Fathers, do not provoke your **children** to anger, but bring them up in the training and admonition of the **Lord**.

{6:5-9} C3'. Servants and Masters [\[e\]](#)

⁵ **Slaves**, obey your earthly **masters**

with fear and trembling, in singleness of your heart, **as to Christ**.

⁶ Do not try to please them only when they are watching you, as **men pleasers, but as servants of Christ**, doing the will of God from your heart. ⁷ Rendering service with a good attitude, **as to the Lord and not to men**,

⁸ knowing that whatever good anyone does **he will receive back from the Lord**, whether he is a slave or free.

⁹ **Masters**, do the same for your **slaves** and stop threatening them, knowing that he who is both their **Master** and yours is in heaven, and there is no partiality with him.

{6:10-20} B'. The Armor of God [\[e\]](#)

¹⁰ Finally, ^[18]my brothers, be **strong in the Lord** [*Yehovah*] and in the **strength of his might**. ¹¹ Put on the **whole armor of God**, that you may be able **to stand** against the schemes of the devil.

¹² For **our wrestling is not against flesh and blood**, but against the rulers, against the authorities, against the cosmic powers of ^[19]the darkness of this age, against the **spiritual forces** of evil in the heavenly *places*.

¹³ Therefore take up the **whole armor of God**, that you may be able to **resist the enemy** in the evil day, and having done all, **to stand firm**. ¹⁴ **Stand** therefore, having fastened on the **belt of truth** around your waist, and having put on the **breastplate of righteousness**, ¹⁵ and having fitted your feet with the readiness of the **gospel of peace**. ¹⁶ ^[20]Above all, take up the **shield of faith**, with which you will be able to extinguish all the flaming arrows of the evil one. ¹⁷ And take the **helmet of salvation** and *for your sword, the spirit*, which is the voice of God.

¹⁸ **Pray** at all times **in the spirit** with all [*kinds of*] **prayers** and supplications.

To this end, stay alert and be **persistent in praying** for all the saints. ¹⁹ *Pray* also for me, that when I open my mouth to speak, a message may be given to me to make known **with boldness** the mystery of the gospel, ²⁰ for which I am an ambassador [*bound*] in a chain. *Pray that I may declare it boldly*, as I ought to speak.

{6:21-24} A'. Farewell greetings [\[e\]](#)

²¹ But that you also may know my affairs, how I am doing, Tychicus, the **beloved brother** and faithful servant in the Lord, will make known to you **all things**.

²² I have sent him to you for this very purpose, that you may **know how we are doing** and that he may **encourage your hearts**.

²³ Peace be to the **brothers**, and **love** with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace be with **all those whose love for our Lord Jesus Christ** is undying [*incorruptible, everlasting*]. ^[21] Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written to the Ephesians from Rome and delivered by Tychicus.*]]

Commentary

{1:3-14} is a single sentence in the Greek but should be thought of as a single paragraph when translated. In this passage, Paul describes the ways in which God has blessed us in and through Christ. The key *thought* then comes in the first verse (v.3)—which says that we are blessed “in Christ” with every “spiritual” blessing in the heavenly places—and continues through the passage with Christ being the means by which these blessings are obtained.

{5:14} “**Christ will shine upon you.**” Properly, *Christ will dawn* [*epiphauskō*] *upon you*. This word is virtually the same as dawn in Matthew 28:1 (“After the Sabbath, at dawn [*epiphōskō*] on the first day of the week”). As this is not a direct quote from any Old Testament passage, some suggest that Paul may have been quoting from some ancient hymn or liturgical composition or possibly took the liberty of combining Isaiah 60:1-2 with Isaiah 26:19 and 52:1. In 2 Peter 1:19 it reads as a prophecy, “So we have the prophetic word more fully confirmed. You will do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.” The “morning star” (or “day-star”—i.e. the planet Venus) is understood to be a type of Christ. See also “[Notes on 2 Peter](#)” on the term “morning star” found in 2 Peter 1:19.

{6:10} “**strong in the Lord** [*Yehovah*].” It is the Lord *Yehovah* referenced here given the parallel wording found at the beginning of the letter in Ephesians 1:19. Paul starts out this *chiastic* paragraph (6:10-20) with a triple reference to power, using three different Greek words: the verb *endunamoō* and two nouns, *kratos* and *ischus*.

Ephesians 6:10: Finally, my brothers, be **strong** [G1743, *endunamoó*] in the Lord [*Yehovah*] and in the **strength** [G2904, *kratos*] of his **might** [G2479, *ischus*].

The apostle uses the same words, all three in noun form, in Ephesians 1:19, as follows:

Ephesians 1:19: and what is the exceeding greatness of his **power** [G1411, *dynamis*] toward us who believe, according to the working of the **strength** [G2904, *kratos*] of his **might** [G2479, *ischus*]

In the above verse (Ephesians 1:19), Paul describes God's greatness and power as revealed in Christ and, now made available to the saints (Ephesians 6:10) as the means by which they can wage spiritual warfare.

{6:17} “and for your sword, the spirit, which is the voice of God.” Typically translated, “*and the sword of the spirit, which is the word of God.*” In any case, at issue is, which is “which” referring to in this verse? That is, which is its antecedent? Is it the *sword* or the *spirit*? If it's the *sword*, then “which” should be feminine since *sword* is feminine, but if it's the *spirit* then “which” should be neuter since *spirit* is neuter. As it turns out, “which” is neuter in the Greek. Thus, Paul is saying here that the *spirit*, not the *sword*, is the word of God. In other words, *sword* should be viewed symbolically; the *spirit* is the reality. Also, “word” in this verse is not *logos* (“word”), but *rhema* (G4487, “that which is said,” “an utterance by the living voice,” “expression”). The Goodspeed New Testament (1939) allows for this with the reading, “and for your sword the spirit, which is the voice of God.” This is the reading we adopted.

{6:20} “an ambassador [bound] in a chain.” The particular word for “chain” (G254, *alYSIS*) in this verse is a slight chain by which he was “coupled” round the right wrist to the left of a soldier. Paul may have intended a *double* meaning here. That is, while physically bound by a chain to a soldier, he was nevertheless spiritually “bound” to Christ as his ambassador. His prayer request is also *double* in purpose: to receive the gift of utterance and the gift of boldness (or freedom) to speak.

THE LETTER OF PAUL TO THE

Philippians

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:1-2}.	A. Salutation
{1:3-11}	B. Partnership in the Gospel
{1:12-18a}	C. Progress of the gospel
{1:18b-30}	D. Rejoice in expected deliverance
{2:1-16}.	E. Christ’s example of submission
{2:17-30}.	X. Gospel partnership
{3:1-9}.	E1’. Paul’s example of submission
{3:10-21}.	E2’. Stretching forward
{4:1-5}	D’. Challenge to reconcile
{4:6-9}.	C’. Peace of God will “guard”
{4:10-20}	B’. Partnership renewed
{4:21-23}	A’. Closing greetings

{1:1-2} A. Salutation

1 Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, together with the overseers and servants:
² Grace to you and peace from God our Father and the Lord Jesus Christ.

{1:3-11} B. Partnership in the Gospel

³ I thank my **God** whenever I **remember you**, ⁴ always in every **prayer** of mine on behalf of you all, making my **prayer** with joy, ⁵ for your ^apartnership to the gospel from the first day until now; ⁶ being confident of this very thing that he who began a **good work** in you will **complete it** until ^bthe day of Jesus Christ.

⁷ It is even right for me to feel this way about all of you, because I have you in my heart, because both **in my imprisonment and in the defense and confirmation of the gospel**, you all are partakers with me of grace.

⁸ For **God** is my witness, how **I long for you all** with the compassion of Jesus Christ. ⁹ This I am **praying**, that your love may abound yet more

^a 1:5 partnership [G2842, *koinonia*]:—association, community, fellowship
^b 1:6 the day of Jesus Christ:—i.e., until his return

and more in knowledge and all discernment, ¹⁰ so that you may approve what is excellent, and so be pure and blameless for **the day of Christ**, ¹¹ filled with the ^[1]**fruits of righteousness** that come through Jesus Christ, to the glory and praise of God.

{1:12-18a} C. Progress of the gospel in spite of imprisonment

¹² Now I desire to have you know, brethren, that the things which happened to me have turned out rather to the **progress of the gospel**,

¹³ so that my **imprisonment** in Christ became evident to the whole ^apraetorium, and to all the rest,

¹⁴ and that most of the brethren in the Lord, being confident through my **imprisonment**, are more abundantly bold to speak the ^[2]word without fear. ¹⁵ Some indeed preach Christ even out of envy and strife, and some also out of good will.

¹⁶ ^[3]The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my **imprisonment**;

¹⁷ but the latter out of love, knowing that I am appointed for the **defense** of the **gospel**. ¹⁸ What then? Only that in every way, whether in pretense or in truth, **Christ is proclaimed**, and in that I rejoice.

{1:18b-30} D. Rejoice in expected deliverance [\[e\]](#)

Yes, and I will rejoice, ¹⁹ for I know that through your **prayers** and the help of the spirit of Jesus Christ this will turn out for my ^b**deliverance**. ²⁰ as it is my eager expectation and hope that I will **‘not be at all ashamed**, but that with **full courage** now as always Christ will be magnified in my body, whether by life or by death.

²¹ For to me to live is Christ, and to die is gain. ²² If I am to live in the flesh, that means fruitful labor for me. **Yet which I prefer I cannot tell**. ²³ I am hard pressed between the two.

My desire is to depart and be with Christ, for that is far better.

²⁴ But to remain in the flesh is more necessary on your account.

²⁵ **Convinced of this**, I know that I will remain and continue with you all for your progress and joy in the faith, ²⁶ so that your rejoicing may abound in Christ Jesus because of me when I come to you again.

²⁷ Only let your way of life be worthy of the gospel of Christ, that whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the gospel; ²⁸ and

^a 1:13 praetorium:—i.e., palace guard

^b 1:19 deliverance [G4991, *soteria*; deliverance, salvation]

^c 1:20 Or, in nothing shall I be put to shame

in **nothing frightened** by the adversaries, which is for them a proof of destruction, **but to you of ^asalvation**, and that from God. ²⁹ Because it has been granted to you on behalf of Christ, not only to believe in him, **but also to suffer on his behalf**, ³⁰ having the same conflict that you saw I had and now hear that I still have.

{2:1-16} E. Christ's example of submission and obedience [[e](#)]

2 So, if therefore there is any encouragement in Christ, any **consolation of love**, any ^b**fellowship** of spirit, any compassion and mercy, ² complete my joy by being **of the same mind**, having the **same love**, being of **one accord**, and of **one mind**; ³ doing nothing from **rivalry** or ^c**vainglory** [*kenodoxian*], but in humility, each counting others better than ^d**himself** [*heauton*]; ⁴ each of you not just looking to **his own** [*heauton*] interests, but also to the interests of others.

⁵ ^eLet this mind be in you which *is* also in **Christ Jesus**, ⁶ who, being in the form of **God**, did not consider **equality** with **God** a thing to be ^fgrasped,

⁷ but emptied himself, taking the form of a **servant**, ^gbeing-made [*genomenos*] in the likeness of men.

8 And being found in human form, **he humbled himself**, becoming [*genomenos*] **obedient to the point of death, even death on a cross.**

⁹ Therefore God has **highly exalted him**,

and ^hbestowed-on [*charizomai*] him the name which is above every name, ¹⁰ that at the name of Jesus **every knee should bow**, in heaven and on earth and under the earth,

¹¹ and every tongue confess that **Jesus Christ is Lord, to the glory of God the Father.**

¹² So then, **my beloved**, even as you have always obeyed, not only in my presence, but now much more in my absence, work out **your own** [*heauton*] salvation with fear and trembling. ¹³ For it is **God who works in you** both to will and to work, for his good pleasure. ¹⁴ Do all things

^a 1:28 salvation [G4991, *soteria*; deliverance, salvation]

^b 2:1 fellowship [G2842, *koinonia*] :—association, community, partnership

^c 2:3 vainglory [G2754, *kenodoxian*; empty glorying, i.e. self-conceit]

^d 2:3 himself [G1438, *heauton*]

^e 2:5 Let this mind be in you:—Discussed in detail in "[Notes on Philippians](#)"

^f 2:6 Or *exploited*

^g 2:7 being-made [G1096, *genomenos*: becoming, come into being]

^h 2:9 bestowed-on [G5483, *charizomai*: graciously given, favored, granted]

without complaining and arguing, ¹⁵ that you may become blameless and harmless, children of God, ^afaultless, in the midst of a crooked and perverse generation, among whom you are seen as lights in the world, ¹⁶ ^bholding forth the word of life, that I may have something to boast in the day of Christ, that I did not run in ^cvain [*kenos*] nor labor in **vain**.

{2:17-30} F-(X). Caring models of gospel partnership [e]

¹⁷ But even if I am poured out *as a drink offering* upon the **sacrifice** and **service** of your faith, I **take-delight**, and **rejoice-with** you all. ¹⁸ In the same way, you also **take-delight**, and **rejoice-with** me.

¹⁹ But **I hope in the Lord Jesus** to **send Timothy** to you soon, that I also may be cheered up when I know how you are doing. ²⁰ For I have no one else like-minded, who will truly care about you.

²¹ For they all seek their own, not the things of Christ Jesus.

²² But you know the proof of him, that as a child serves a father, so he served with me in the furtherance of the gospel. ²³ Therefore **I hope to send him** at once, as soon as I see how it will go with me.

²⁴ But I trust in the Lord that I myself also will come shortly. ²⁵ But I counted it necessary to **send** to you Epaphroditus, my brother, fellow worker, fellow soldier, and your messenger and **servant** to my need,

²⁶ since he longed for you all, and was very troubled because you had heard that he was **sick**. ²⁷ For indeed he was **sick**, nearly to death, but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow.

²⁸ Therefore, I am eager to **send** him, that when you see him again, you may **rejoice**, and that I may be the less sorrowful. ²⁹ So receive him **in the Lord** with all joy, and hold such men in honor, ³⁰ because for the work of Christ **he came near to death**, disregarding his own life to supply what was lacking in your **service** toward me.

{3:1-9} E1'. Paul's example of submission

3 Finally, my brothers, rejoice in the **Lord!** To write the same things to you, to me indeed is not tiresome, but for you it is safe. ² Beware of the **dogs**; beware of the **evil workers**; beware of the **false circumcision**. ³ For we are the circumcision, who worship ^[4]by the spirit of God, and rejoice in Christ Jesus, and have no confidence in the flesh;

⁴ though I myself might have confidence even in the flesh. If any other

^a 2:15 faultless [G299, *amomos*: without spot]

^b 2:16 holding forth the word of life: — as one would hold forth a lamp

^c 2:16 vain [G2756, *kenos*; empty (literally or figuratively), (in) vain]

man thinks that he has confidence in the flesh, I yet more: ⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; ⁶ concerning zeal, persecuting the church; concerning **righteousness** under **the law**, blameless.

⁷ However, I consider those things that were **gain** to me as a loss for Christ.

⁸ Yes most certainly, and I count **all things to be a loss** for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered **the loss of all things**,

and count them nothing but refuse, that I may **gain** Christ

⁹ and be found in him, not having a **righteousness** of my own, that which is of **the law**, but that which is ^athrough the faith of Christ, the **righteousness** which is from God by faith,

{3:10-21} E2'. Stretching forward to perfection [e]

¹⁰ that I may know him, and the power of his **resurrection**, and the fellowship of his sufferings, becoming conformed to **his death**, ¹¹ if by any means I may **attain** to the **resurrection** from the dead.

¹² Not that I have already ^b**obtained** *these things*,

or am already made **perfect**; but I press on, that I may take hold of that *perfection* for which Christ Jesus has taken hold of me.

¹³ **Brothers**, I do not regard myself as yet having taken hold, but one thing I do: forgetting the things which are behind, and **stretching forward** to the things which are before, ¹⁴ I **press on** toward the goal for the prize of the high calling of God in Christ Jesus.

¹⁵ Let us therefore, as many as are **perfect**, think this way. If in anything you think otherwise, God will also reveal that to you.

¹⁶ Nevertheless, to the extent that we have already [*stretched forward and*] ^[5]**attained**, let us adopt the same mindset. ¹⁷ **Brothers**, join together *with others* who follow my example, and note those who walk this way, even as you have us as a pattern.

¹⁸ For many walk, of whom I have often told you, and now even with tears, as the enemies of the **cross of Christ**, ¹⁹ whose end is destruction, whose god is the belly, and whose glory is in their shame, who mind earthly things. ²⁰ For our citizenship is in heaven, from where we also

^a 3:9 through the faith of Christ [*dia pisteos christou*] TR

^b 3:12 obtained these things: — i.e. to know him, etc.

wait for *our* Savior, the Lord Jesus Christ, ²¹ **who will change the body of our humiliation to be conformed to the body of his glory**, according to the working by which he is able even to subject all things to himself.

{4:1-5} D'. Challenge to reconcile [\[e\]](#)

4 Therefore, my brothers, beloved and longed for, my **joy** and crown, stand firm in the **Lord** in this way, my beloved. ² I exhort Euodia, and I exhort Syntyche, to think the same way in the **Lord**.

³ Yes, I beg you also, true ^aSyzygos,

help these women, for they labored with me in the gospel with Clement also, and the rest of my **fellow workers**, whose names are in the book of life.

⁴ **Rejoice** in the **Lord** always! Again I will say, "**Rejoice!**" ⁵ Let your gentleness be known to all men. The **Lord** is at hand.

{4:6-9} C'. Peace of God will "guard"

⁶ In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. ⁷ And the **peace of God**, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

⁸ Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is of good report: if there is any virtue and if there is anything worthy of praise, think about these things.

⁹ The things which you learned and received and heard and saw in me: do these things, and the **God of peace** will be with you.

{4:10-20} B'. Partnership renewed [\[e\]](#)

¹⁰ But I rejoice in the Lord greatly, **that now at length you have revived your concern for me**. Indeed, you were concerned, but had no opportunity to show it.

¹¹ Not that I speak about being in need, for I have learned in whatever state I am, to be content. ¹² I know how to be humbled, and I also know how to **abound**. In everything and in all things I have learned the secret both to be **filled** and to be hungry, both to **abound** and to be in need. ¹³ I can do **all things** through Christ, who strengthens me.

^a 4:3 Syzygos [G4805]:—occurs only once in the NT. Can mean yokefellow or partner; probably rather as a proper name; Syzygus, a Christian. Paul may have addressed him as being true to what his name expresses, i.e. fellow worker.

¹⁴ However you did well that **you shared in my affliction.** ¹⁵ As you Philippians know, in the early days of the gospel, when I set out from Macedonia, **no church shared with me** in the matter of **giving** and receiving except you alone. ¹⁶ Even when I was in Thessalonica, you sent me help for my needs more than once. ¹⁷ Not that I seek for the **gift**, but I seek for the fruit that increases to your account.

¹⁸ But I have **all things** and **abound**. I am **filled**, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God.

¹⁹ **My God will supply every need of yours** according to his riches in glory in Christ Jesus. ²⁰ Now to our God and Father be the glory forever [*aiōn*] and ever [*aiōn*]! Amen.

{4:21-23} A'. Closing greetings [\[↩\]](#)

²¹ Greet every saint in **Christ Jesus**.

The brothers who are with me **greet you**.²² All the saints **greet you**, especially those of Caesar's household.

²³ The grace of the Lord **Jesus Christ** be with ^[6]you all. Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written to the Philippians from Rome and delivered by Epaphroditus.*]]

THE LETTER OF PAUL TO THE

Colossians

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-12}		A.	Salutation
{1:13-20}		B.	The Son is Supreme
{1:21-29}		C.	Paul's ministry for the church
{2:1-19}		X.	Let no one deceive you
{2:20-3:17}		C'.	Dying and living with Christ
{3:18-4:1}		B'.	Christian households
{4:2-18}		A'.	Farewell greetings

{1:1-12} A. Salutation

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, ² to **the saints** and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father and the Lord Jesus Christ. ³ **We give thanks to God the Father** of our Lord Jesus Christ when we **pray** for you, ⁴ because we have heard of your faith in Christ Jesus and your love for all **the saints**,

⁵ [*the faith and love that spring from*] the hope that is laid up for you in heaven. You have already heard of *this hope* in the **word of the truth of the gospel** ⁶ that has come to you. *This gospel* has gone out into all the world, where it is **bearing fruit and increasing**, just as it has been doing among you since the day you heard it and **understood the grace of God in truth**.

⁷ You learned it from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on your behalf ⁸ and who also told us of your **love** in [*connection with*] *the spirit*.

⁹ For this reason, from the day we heard this, we have not ceased praying for you and asking that you may be filled with the **knowledge** of His will in all wisdom and spiritual **understanding**, ¹⁰ so that you may walk in a manner worthy of the Lord with every desire to please him: **bearing fruit** in every good work and **increasing** in the **knowledge of God**;

¹¹ being strengthened with all power, according to his glorious might, so that you may have great endurance and patience with joy; ¹² **giving thanks to the Father**, who has enabled us to share in the inheritance of **the saints** in light.

{1:13-20} B. The Son is Supreme [d]

¹³ **He has delivered us** from the dominion of darkness and transferred us into the kingdom of his beloved Son, ¹⁴ in whom we have **redemption** ^a**through his blood**, the forgiveness of sins.

¹⁵ He is **the image of the invisible God**, the **firstborn** of all creation.

¹⁶ For **by him all things were created** in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things were created through him** and for him.

¹⁷ He is **before all things**, and in him all things hold together.

¹⁸ He is **the head** of the body, the church.

He is **the beginning**, the **firstborn** from the dead, that in all things he might be **preeminent**. ¹⁹ For in him **all the fullness** [*of God*] was pleased to dwell,

²⁰ and **through him to reconcile all things to himself**, whether on earth or in heaven, making peace **through the blood of his cross**.

{1:21-29} C. Paul's ministry for the church [d]

²¹ At one time you were **alienated from God and hostile** in your minds because of your evil works. But now he has **reconciled** you ²² through the death of Christ in his physical body **to present you holy, without blemish, and blameless before him**, ²³ if indeed you continue in the faith, grounded and steadfast, without shifting away from **the hope of the gospel** that you heard. *This gospel* is **being proclaimed** in all creation under heaven,

of which I, Paul, was made a minister.

²⁴ Now I rejoice in my sufferings for you, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church.

²⁵ **of which I was made a minister** according to the stewardship from God that was given to me for you, to make the word of God fully known,

^a 1:14 through his blood: — in the TR but not in the MT or CT

²⁶ the mystery that has been hidden for ages [*aiōn*] and generations but has now been revealed to his saints. ²⁷ To them God resolved to make known what are the riches of the glory of this **mystery** ^a**among the Gentiles**, which is **Christ among you, the hope of glory**. ²⁸ He is the one we **proclaim**, admonishing every man and teaching every man with all wisdom, so **that we may present every man mature in Christ Jesus**. ²⁹ To this end I labor, striving according to his energy that is powerfully at work within me.

[2:1-19] D (X). Let no one deceive you [d]

2 For I want you to know how great a struggle I have for you, for those in Laodicea, and for all who have not seen me face to face. ² I want their hearts to be comforted and **knit together** in love, so that they may have all the riches of being **fully assured in their understanding**, and so that they may know the **mystery** of ^[1]our God and Father and of Christ, ³ in whom all the treasures of wisdom and knowledge are **hidden**.

[*Deception by false reasoning*]

⁴ I say this so that **no one may** ^b**deceive** you with persuasive speech.

⁵ For though I am absent in body, I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ. ⁶ Therefore, just as you ^creceived Christ Jesus the Lord, continue to walk in him, ⁷ being rooted and built up in him and established in the faith, just as you were taught, abounding in it with thanksgiving.

[*Traditions of men*]

⁸ Be careful **that no one takes you captive** through philosophy and empty deceit, according to the **tradition** of men and the elementary principles of the world, and not according to Christ.

⁹ For all the **fullness of God's** ^d**nature dwells bodily** in Christ,

[*Ruler and authority*]

¹⁰ and you are complete in him, who is the head over every **ruler and authority**.

^a 1:27 **among** the Gentiles . . . Christ **among** you:— The term “among” [G1722, *en*; in, by, with, among] is typically translated as “among” in the first instance and “in” in the second. However, to be consistent, it should be “among” in both cases. The “which is” applies to the previous subject “the riches of the glory of this mystery” and introduces that in which these riches consist. Namely: *Christ among you* (Or, *Christ among the Gentiles*)—in this it consists.

^b 2:4 deceive [G3884, *paralogizomai*; to deceive by false reasoning]

^c 2:6 received:—i.e. “received [the teaching of]” (cf. Col. 1:7)

^d 2:9 nature [G2320 *theotes*; “deity”]

[*Circumcision of Christ*]

¹¹ In him you were also circumcised with a **circumcision** not done by hands, by putting off the body of the sins of the **flesh** in the **circumcision** of Christ.

[*Resurrection*]

¹² Having been **buried** with him in baptism, you have also been raised with him **through faith in the powerful working of God**, who raised him from the **dead**.

[*Uncircumcision of your flesh*]

¹³ And although you were dead in your trespasses and the **uncircumcision** of your **flesh**, God made you alive together with Christ. He forgave us all our trespasses ¹⁴ by blotting out the certificate of debt that stood against us with its legal demands; he took it away by nailing it to the cross.

[*Rulers and authorities*]

¹⁵ Having stripped the **rulers and authorities** of their power and made a public display of them, leading a triumphal procession over them by the cross.

[*Traditions of men*]

¹⁶ **Therefore let no one judge you** in regard to food or drink, or in the matter of a feast day, a new moon celebration, or a Sabbath day. ¹⁷ These are a shadow of the things to come, but **the substance is Christ**.

[*Deception by false reasoning*]

¹⁸ **Let no man** ^adeprive you of the prize in false humility and the need to ^bworship angels, going into details about things he has ^[2]not seen, being puffed up without reason by his fleshly mind,

[*Knit together*]

¹⁹ and not holding fast to the head, from whom the whole body, being supported and **knit together** by its joints and ligaments, grows with a growth that is from God.

^a 2:18 deprive [G2603, *katabrabeuō*; beguiled of one's reward]

^b 2:18 worship angels: —thereby displacing Christ's mediatory work

{2:20-3:17} C'. Dying and living with Christ [\[e\]](#)

²⁰ **If you have died with Christ** to the elements of the world, why, as though you were living **in the world**, do you **submit to** regulations such as, ²¹ “Do not handle, do not taste, do not touch”? ²² Such regulations are **based on the commandments and doctrines of men, and apply to things that will all decay with use.** ²³ Although these regulations have a semblance of wisdom in self-imposed piety, false humility, and severe treatment of the body, **they are of no value in restraining fleshly indulgence.**

3 **If then** you have been raised with Christ, **seek the things that are above**, where Christ is, seated at the right hand of God. ² Set your minds on things that are above, not on things that are on earth.

³ For **you died**, and **your life is hidden** with Christ in God.

⁴ When Christ, who is **our life appears**, then **you also will appear** with him in glory.

⁵ **Put to death** therefore whatever **belongs to your earthly nature**: porneia, impurity, lust, evil desire, and covetousness, which is idolatry.

⁶ On account of these things the wrath of God is coming upon the sons of disobedience. ⁷ You too once walked in these ways when you lived among them.

⁸ But now you must **put them all away**: wrath, anger, malice, slander, and filthy language from your mouth. ⁹ Do not lie to one another, since you have **put off the old man** with its practices

¹⁰ and have **put on the new man**, which is being renewed in knowledge according to **the image of its Creator.** ¹¹ Here there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave or free, but **Christ is all and in all.**

¹² **Therefore**, as the chosen of God, holy and beloved, **put on** a heart of compassion, kindness, humility, gentleness, and patience, ¹³ bearing with one another and **forgiving** each other, if any one of you has a complaint against another; just as Christ **forgave** you, so you also must **forgive.** ¹⁴ **Above all, put on love**, which is the bond of perfection.

¹⁵ Let the peace of ^[3]**God** rule in your hearts, since as members of one body you were called to peace. And **be thankful.**

¹⁶ Let the **word** of Christ dwell in you richly,

teaching and admonishing one another with all wisdom as you sing psalms, hymns, and spiritual songs to ^[4]the Lord with gratitude in your hearts.

¹⁷ And whatever you do, in **word** or in deed, do it all in the name of the Lord Jesus,

giving thanks to our **God** and Father through him.

{3:18-4:1} B'. Christian households [\[e\]](#)

¹⁸ **Wives**, be in subjection to your **husbands**,

as is fitting in **the Lord**.

¹⁹ **Husbands**, love your **wives**, and do not become bitter [*exasperated, to the point of ill-natured severity*] against them.

²⁰ **Children**, obey your **parents** in all things,

for this pleases **the Lord**.

²¹ **Fathers**, do not provoke your **children** *to anger*, so that they won't be discouraged.

²² **Slaves**, obey your earthly **masters** in everything.

Do not try to **please them only when they are watching you**, but obey with sincerity of heart, fearing ^[5]God.

²³ Whatever you do, work at it with all your heart, **as working for the Lord** and not for men, ²⁴ knowing that you will receive an inheritance from the Lord as your reward; for **you serve the Lord Christ**.

²⁵ But he who does wrong will be paid back the wrong that he has done, and **there is no partiality**.

4 **Masters**, treat your **slaves** with justice and equity, knowing that you also have a Master in heaven.

{4:2-18} A'. Devotion to prayer and farewell greetings [\[e\]](#)

² Devote yourselves to prayer, being watchful in it with thanksgiving. ³ At the same time pray for us as well, that God may open to us a door for the **word**

so that we may **speak** the **mystery** of Christ, for which also I am bound. ⁴ *Pray* that I may **reveal it** as I ought to **speak**.

⁵ Walk in wisdom toward outsiders, making the best use of the time. ⁶ Let your **speech** always be with grace, seasoned with salt, so that you may know how to answer each one.

⁷ **All my affairs will be made known to you** by Tychicus, *our* beloved brother, faithful minister and fellow servant in the Lord. ⁸ I have sent him to you for this very purpose, that ^[6]he may know how you are doing and encourage your hearts. ⁹ *I have sent him* with Onesimus, *our* faithful and beloved brother, who is one of you. **They will tell you everything that is happening here.**

¹⁰ Aristarchus, my fellow prisoner, **greet**s you, and so does Mark the cousin of Barnabas (about whom you have received instructions: if he comes to you, welcome him). ¹¹ Jesus who is called Justus *also greet*s you. These men are my only fellow workers for the kingdom of God who are of the circumcision, and they have been a comfort to me. ¹² Epaphras, who is one of you and a servant of Christ, **greet**s you, always striving for you in his prayers, so that you may stand mature and complete in all the will of God. ¹³ For I testify about him that he has much ^[7]zeal for you and for those in **Laodicea** and Hierapolis. ¹⁴ Luke, the beloved physician, **greet**s you, and so does Demas.

¹⁵ Give my **greetings** to the brothers in **Laodicea**, and to ^[8]Nymphas and the church that meets in his house. ¹⁶ After this letter has been read among you, have it read in the church of the **Laodiceans** as well, and see that you also read the letter from **Laodicea**. ¹⁷ Tell Archippus, "See to it that you complete the ministry you have received in the Lord."

¹⁸ I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you. ^[9]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written to the Colossians from Rome and delivered by Tychicus and Onesimus.*]]

THE FIRST LETTER OF PAUL TO THE

Thessalonians

Outline [↶] [↑] [↓] [Notes]

{1:1-10}		A.	Thessalonians' faith and example
{2:1-16}		B.	Paul's ministry in Thessalonica
{2:17-3:13}		C.	Paul's desire to visit again
{4:1-12}		X.	Life pleasing to God
{4:13-18}		C'.	Christ's return and resurrection
{5:1-11}		B'.	The coming of the Lord
{5:12-28}		A'.	Exhortation to righteous living

{1:1-10} A. Thessalonians' faith and example

1 Paul, Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace ^[1]from God our Father and the Lord Jesus Christ. ² We always give thanks to God for you all, making mention of you in our prayers, ³ remembering without ceasing, in the presence of our God and Father, **your work of faith**, your labor of love, and your endurance of hope in our Lord Jesus Christ.

⁴ For we know, brothers beloved by God, that you have been chosen, ⁵ because our gospel did not come to you in **word** only, but also **in power and in holy spirit** and with much conviction. You know what sort of men we proved to be among you for your sake.

⁶ And you became **imitators of us** and of the Lord when you received the **word** in much affliction with the joy from *the holy spirit*.

⁷ As a result you became ^[2]**examples to all the believers** in Macedonia and Achaia.

⁸ For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but **reports of your faith in God** have gone out everywhere, so that we have no need to say anything about it. ⁹ For they themselves report what kind of reception we ^[3]had among you, and how you turned to God from idols 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 coming wrath.

{2:1-16} B. Paul's ministry in Thessalonica [d]

2 For you yourselves know, **brothers**, that our visit to you was not in vain. ² On the contrary, even though **we had previously suffered** and been mistreated in Philippi, as you know,

we had boldness in our God to **declare to you** the gospel of God in the face of strong opposition. ³ For our exhortation does not come from error or impurity or with deceit, ⁴ but just as we have been approved by God to be entrusted with the gospel, **so we speak**, not as pleasing men, but God, who examines our hearts.

⁵ **God is our witness** that we never came with words of flattery or with a pretext for greed, as you well know. ⁶ Nor did we seek **glory** from men (neither from you nor from others), though as Christ's apostles we could have asserted our authority. ⁷ Instead, we were ^[4]gentle among you, **like a nursing mother** caring for her **children**. ⁸ We had such strong affection for you that we were pleased to share with you not only **the gospel of God** but also our own selves, because you had become dear to us.

⁹ For you remember, brothers, our **labor** and hardship. **Working night and day** so as not to be a burden on any of you, we preached to you **the gospel of God**.

¹⁰ **You are witnesses**, and **so is God**, of how devoutly, righteously, and blamelessly we conducted ourselves among you who believe. ¹¹ As you know, we dealt with each one of you **like a father** deals with his own **children**, exhorting you, encouraging you, ¹² and testifying that you should walk in a manner worthy of God, who calls you into his own kingdom and **glory**.

¹³ We also give thanks to God without ceasing because, when you received **the word of God that you heard from us**, you accepted it not as the word of men, but as it truly is, **the word of God**, which is at work in you who believe.

¹⁴ For you, **brothers**, became imitators of the churches of God in Christ Jesus that are in Judea, because **you suffered the same things** from your own countrymen that they did from the Jews, ¹⁵ who killed the Lord Jesus and ^[5]their own prophets, and who also drove ^[6]us out. They displease God and are hostile to all men ¹⁶ by hindering us from telling the Gentiles how they can be saved. In this way they are always filling up the measure of their sins, but **wrath has come** upon them at last.

{2:17-3:13} C. Paul's desire to visit again [\[e\]](#)

¹⁷ As for us, brothers, when **we were bereaved of you** for a brief hour (being physically absent, but with you in our hearts), we longed with great eagerness **to see you face to face**. ¹⁸ ^[7] Therefore we wanted to come to you—certainly I, Paul, tried to do so again and again—but Satan hindered us.

¹⁹ For what is our hope or **joy** or crown of boasting in the presence of our Lord ^[8] Jesus at his coming? Is it not you? ²⁰ Yes, you are our glory and **joy**!

3 Therefore, when we **could bear it no longer**, we thought it best to stay in Athens alone, ² and **we sent Timothy**, our brother, who is ^[9] a servant of God and our fellow worker in the gospel of Christ, to establish you and **encourage you in your faith**,

³ so that no one would be shaken by these **afflictions**. For **you yourselves know** that we have been appointed to afflictions such as these. ⁴ In fact, when we were with you, we told you in advance that we were going to **experience affliction**, and as **you well know**, it has now happened.

⁵ For this reason, when I **could bear it no longer**, I sent Timothy to find out about your faith, lest somehow the tempter had tempted you and our labor had been in vain. ⁶ But **Timothy has now come back to us** from you and has brought us good news of your faith and love. He reports that you always have good memories of us, longing to see us, just as we also long to see you. ⁷ Therefore, brothers, in all our ^[10] affliction and distress, **we were encouraged** about you because of **your faith**.

⁸ For now we really live, since you are standing firm in the Lord. ⁹ How can we thank God enough for you in return for all the **joy** we have in the presence of our God because of you?

¹⁰ Night and day we pray earnestly that we may **see you face to face** and supply what is lacking in your faith. ¹¹ Now may our God and Father himself and our Lord Jesus ^[11] Christ **direct our way to you**. ¹² May the Lord cause you to increase and abound in your love for one another and for all, just as we abound in our love for you. ¹³ And may he strengthen your hearts to be blameless in holiness in the presence of our God and Father when our Lord Jesus ^[12] Christ comes with all his ^[13] saints.

{4:1-12} D (X). Life pleasing to God [\[e\]](#)

4 Finally, **brothers, we ask and urge you** in the Lord Jesus that, just as you learned from us how you ought to **walk** and to please ^[14]God, you **do so more and more**.

² For you know the commands **we gave you** by the authority of the Lord Jesus.

³ It is God's will that you be **sanctified**, that you abstain from porneia, ⁴ and that each of you know ^ahow to possess his own vessel in **holiness** and honor, ⁵ **not in lustful passion** like the Gentiles who do not know God.

⁶ In this matter no one should wrong or take advantage of his brother, **because the Lord is an avenger in all these things**, as we told you before and solemnly warned you.

⁷ For God did not call us to **impurity** but to live in **holiness**.

⁸ Therefore whoever rejects this command does not reject man but God, who ^[15]**has given** his holy spirit to ^[16]**you**.

⁹ Now concerning brotherly love, you have no need for anyone to write to you, for you yourselves have been taught by God to love one another.

¹⁰ And indeed you do love all the brothers throughout Macedonia. But **we urge you, brothers, to do so more and more**. ¹¹ We urge you to aspire to lead a quiet life, to attend to your own affairs, and to work with your ^[17]own hands, just as we commanded you, ¹² so that you may **walk** properly toward outsiders and not be in need of anything.

{4:13-18} C'. Christ's return and the resurrection [\[e\]](#)

¹³ But ^[18]we do not want you to be uninformed, brothers, about those who ^[19]have fallen asleep, so that you may not be grieved like others who do not have hope. ¹⁴ For since we believe that Jesus died and was raised, so also **God will take with him** [*i.e. with Jesus*] those who have fallen asleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that **we who are alive and are still here** when the Lord comes, will certainly not precede those who have fallen asleep.

¹⁶ **For the Lord himself will descend from heaven** with a commanding shout, with the voice of an archangel, and with the trumpet call of God, **and the dead in Christ will rise first**.

^a 4:4 how to possess his own vessel: —hotly debated between two interpretations: it is speaking of controlling one's own body, or it is speaking of one's relation to his wife. Although "vessel" can refer to the human body (cf. Acts 9:15; 2 cor. 4:7; etc.), it can also refer to the wife (cf. 1 Peter 3:7).

¹⁷ Then **we who are alive and are still here**, will be caught up together with them in the clouds to meet the Lord in the air.

And so **we will always be with the Lord**. ¹⁸ Therefore encourage one another with these words.

{5:1-11} B'. The coming of the Lord [e]

5 Now concerning the times and seasons, brothers, you have no need for anything to be written to you. ² For you yourselves know very well that the day of the Lord will come like a thief in the night. ³ When they are saying, "Peace and safety," it is then that sudden **destruction will come upon them**, like labor pains upon a woman with child, and they will not escape.

⁴ But you, brothers, are not in darkness so that this day should surprise you like ^[20]a thief. ⁵ ^[21]You are all sons of light and sons of **the day**;

we are not of **night** nor of darkness. ⁶ So then let us not **sleep**, as others do, **but let us be watchful and sober**. ⁷ For those who sleep, **sleep at night**; and those who get drunk, get drunk at **night**.

⁸ But since ^[22]we are **of the day**, let us be sober, putting on the breastplate of faith and love, and the hope of salvation as a helmet.

⁹ For God has not appointed us to suffer **wrath**, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us so that whether we are awake or asleep we may live together with him. ¹¹ **Therefore encourage one another** and build each other up, even as you are doing.

{5:12-28} A'. Exhortation to righteous living

¹² Now we ask you, **brothers**, to **recognize those who labor among you**, who lead you in the Lord and admonish you, ¹³ and to regard them very highly in love because of their work. **Be at peace** with one another.

¹⁴ And we urge you, brothers, to admonish those who are idle [*undisciplined and disruptive*], encourage the fainthearted [*disheartened and discouraged*], support the weak [*powerless, helpless and lost*], and be patient [*forbearing and gracious*] toward all. ¹⁵ **See that no one repays anyone evil for evil**, but always strive to do what is good for each other and for everyone else.

¹⁶ **Rejoice** always, ¹⁷ **pray** without ceasing, ¹⁸ in everything **give thanks**; for this is God's will for you in Christ Jesus.

¹⁹ Do not quench the spirit. ²⁰ Do not despise ^[23]prophecies, ²¹ but

THE SECOND LETTER OF PAUL TO THE

Thessalonians

Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-12}		A.	Paul's encouragement in persecution
{2:1-15}		B.	On the coming of the Lord
{2:16-3:5}		X.	Establish and guard you
{3:6-15}		B'.	Against idleness
{3:16-18}		A'.	Benediction

{1:1-12} A. Paul's encouragement in persecution [\[e\]](#)

1 Paul, Silvanus, and Timothy, to the church of the Thessalonians in **God our Father and the Lord Jesus Christ:** ² **Grace** to you and peace from **God** ^[1]**our Father and the Lord Jesus Christ.**

³ We ought **always to give thanks to God for you**, brothers, as is only fitting, because your **faith** is greatly increasing and the love that every one of you has for one another is abounding. ⁴ As a result we ourselves boast about you in the churches of God for your perseverance and faithfulness in all the persecutions and tribulations that you are enduring. ⁵ This is evidence of the **righteous** judgment of God, and it is happening so that you **may be considered worthy** of the kingdom of God, for which you are suffering.

⁶ It is indeed right for God to **repay with affliction** those who afflict you, ⁷ and to give to you who are being afflicted relief along with us **at the revelation** of the Lord Jesus **from heaven** with his mighty angels.

⁸ With flaming fire he will inflict **vengeance** on those who do not know God and who do not obey the gospel of our **Lord** ^[2]**Jesus.** ⁹ They will suffer the **punishment of eternal** *[aiōnios]* **destruction**, separated from the presence of the Lord and from the **glory** of his might,

¹⁰ **on that day** when he comes to be **glorified by his saints** and to be marveled at by all who ^[3]have believed, including you, because you have believed our testimony.

¹¹ With this in mind, we **always pray for you** that our **God** will **make you worthy** of his calling and by his power bring to fulfillment every good intention and work of **faith**,

¹² so that the name of our Lord ^[4]Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

{2:1-15} B. On the coming of the Lord [↩]

2 Now concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, **brothers**, ² not to be quickly shaken from your understanding or alarmed by ^[5]any spirit or message or by any letter supposedly from us alleging that the day of ^[6]Christ has already come.

³ Let no one deceive you in any manner,

for that day cannot come unless the apostasy comes first and the man of ^[7]sin is revealed, the **son of destruction**. ⁴ He will oppose and exalt himself above every so-called god and object of worship, so that he sits ^[8]as God in the temple of God, **proclaiming himself to be God**.

⁵ Do you not remember that I told you these things when I was still with you? ⁶ And you know what is now **restraining him so that he will be revealed** in his ^[9]own time.

⁷ For the ^amystery of iniquity is already at work, but the one who now **restrains** will do so until he is taken out of the way. ⁸ And **then the lawless one will be revealed**,

whom **the Lord** ^[10]**will destroy with the breath of his mouth** and annihilate by the appearance of his coming. ⁹ The coming of the lawless one will be in accordance with the working of Satan, with all kinds of counterfeit miracles, signs, and wonders,

¹⁰ and with every kind of wicked **deception** ^[11]among those who are perishing, because they refused to love the truth and so be saved. ¹¹ For this reason God ^[12]will send them a **strong delusion, that they should believe a lie**, ¹² so that all **who have not believed the truth** but have taken pleasure in unrighteousness will be condemned.

¹³ But we must always give thanks to God for you, **brothers** beloved by the Lord, because God chose you ^[13]from the beginning for salvation through holiness [*produced*] by the spirit and belief in the truth. ¹⁴ He called you to this through our gospel, so that you might obtain the glory of our Lord Jesus Christ. ¹⁵ So then, brothers, **stand firm** and hold fast to

^a 2:7 mystery of iniquity: — it is a mystery because it is yet unrevealed. This is contrasted with the “man of sin” (v.3) when he is revealed. Also, v.6 and v.8

the teachings that were passed on to you, **whether by word of mouth or by a letter from us.**

{2:16-3:5} C (X). Establish and guard you [\[e\]](#)

¹⁶ Now may our Lord Jesus **Christ** himself and **God our Father, who has loved us** and given us eternal [*aiōnios*] comfort and good hope by his grace, ¹⁷ comfort ^[14]your **hearts** and **establish you in every good** ^[15]**word and work.**

3 Finally, brothers, pray for us that the word of the Lord may spread rapidly and be glorified, just as it was with you. ² And pray that we may be **rescued from deviant and evil men**, for not all have **faith**.

³ But the Lord is **faithful**; he will **establish you and guard you from the evil one**. ⁴ We have confidence in the Lord about you, that you are doing and will continue to do what we command ^[16]you.

⁵ May the Lord direct your **hearts** to the **love of God** and the steadfastness of **Christ**.

{3:6-15} B'. Against idleness

⁶ Now **we command** you, brothers, in the name of ^[17]**our Lord Jesus Christ**, to **keep yourselves away** from every **brother** who walks in **idleness** and does not live according to the teaching we passed on to ^[18]them.

⁷ For you yourselves know how you ought to imitate us, because we were not **idle** when we were with you,

⁸ nor did we **eat** bread from anyone free of charge. On the contrary, with **labor** and hardship we worked day and night so as not to be a burden to any of you.

⁹ We did this, not because we do not have the right to be supported, but to **present ourselves as an example for you to imitate**.

¹⁰ For even when we were with you, we gave you this command: “If anyone is not willing to **work**, neither should he **eat**.”

¹¹ For we hear that some among you are walking in **idleness**, not working at all, but being busybodies. ¹² Now those who are such, **we command** and exhort ^[19]by **our Lord Jesus Christ** to work quietly and eat their own bread. ¹³ But as for you, **brothers**, do not grow weary in doing what is good. ¹⁴ If anyone does not obey what we say in this letter, take note of him and **do not associate with him**, so that he will feel ashamed. ¹⁵ Yet do not regard him as an enemy, but admonish him as a brother.

Timothy

Outline [\[⏮\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 1}	... A. Fight the good fight of faith
{Chapter 2}	... B. Household godliness
{3:1-13}	... C. Overseer and deacons
{3:14-4:16}	... X. Training in godliness
{5:1-6:2}	... C'. Elders, widows and masters
{6:3-10}	... B'. Contentment in godliness
{6:11-21}	... A'. Fight the good fight of faith

{Chapter 1} A. Fight the good fight

1 Paul, an apostle of ^[1]Jesus Christ according to the command of God our Savior and of ^[2]the Lord Jesus Christ our hope, ² to **Timothy**, my true **son** in the faith: Grace, mercy, and peace from God ^[3]our Father and ^[4]Christ Jesus our Lord. ³ Just as I urged you when I was going to Macedonia, remain in Ephesus so that you may **charge** some not to teach a different doctrine ⁴ or to occupy themselves with myths and endless genealogies, which promote disputes rather than the ^[5]plan of God that operates by faith. ⁵ The goal of our instruction is love that comes from a pure heart, a **good conscience**, and sincere **faith**. ⁶ Some have strayed from these and turned aside to empty talk, ⁷ desiring to be teachers of the law, but not understanding either what they are saying or the things about which they so confidently affirm.

⁸ Now we know that the law is good, if one uses it lawfully. ⁹ We know that the law is **not laid down for the righteous**, but

- for the lawless and rebellious [*against the law*],
- for the ungodly and **sinner**s [*against God*],
- for the unholy and profane [*against the spiritual*],
- for patricides and matricides [*who murder parents*],
- for homicides [*who murder people (manslayers)*],
- ¹⁰ for the pornos [*who practice porneia*],
- for homosexuals [*abusers of self with mankind*],
- for kidnappers [*or slave traders*],
- for liars,
- for perjurers [*who bear false witness in court*],
- and for whatever else is opposed

to sound doctrine ¹¹ as is determined by the glorious gospel of the blessed God, which has been entrusted to **me**. ¹² **I give thanks to Christ Jesus our Lord**, who has given **me** strength, because he considered **me** to be faithful and appointed me to serve him,

¹³ even though I was formerly a blasphemer, persecutor, and insolent man. But I received mercy because I had ignorantly acted in unbelief, ¹⁴ and the grace of our Lord abounded to me greatly with the faith and love that are in Christ Jesus. ¹⁵ This saying is trustworthy and deserving of full acceptance: Christ Jesus came into the world to save **sinners**, of whom I am the foremost. ¹⁶ But I received mercy for this reason, that in me, as the foremost sinner, ^[6] Jesus Christ might show complete patience, making me an example for those who would come to believe in him for eternal [*aiōnios*] life. ¹⁷ Now to the King of the ages, immortal, invisible, the only ^[7] wise God, be honor and glory forever [*aiōn*] and ever [*aiōn*]. Amen.

¹⁸ This **charge** I entrust to you, **Timothy**, my son, according to the prophecies once made about you, so that by them you may fight the good fight, ¹⁹ having **faith** and a **good conscience**. By rejecting this, some have shipwrecked their **faith**. ²⁰ Among them are Hymenaeus and Alexander, whom I have handed over to Satan so that they may learn not to blaspheme.

{Chapter 2} B. Household godliness [\[e\]](#)

{2:1-8} [*Instructions to men*]

2 I urge then, first of all, that supplications, **prayers**, intercessions, and thanksgivings be made for all men, ² for kings and all who are in authority, so that we may lead a quiet and peaceful life in all godliness and dignity. ³ ^[8] For this is good and acceptable before God our Savior,

⁴ who wants all men to be saved and to come to the knowledge of the **truth**.

⁵ For there is one God and ^aone mediator between God and men, *the man* Christ Jesus,

⁶ who gave himself as a ransom for all—the testimony given at the proper time. ⁷ For this *testimony* I was appointed a preacher and an apostle (I am telling the **truth** ^[9] in Christ; I am not lying), a teacher of the Gentiles in faith and truth.

⁸ Therefore I desire the men everywhere to **pray**, lifting up pure [*dedicated and devout*] hands, without anger or ^[10] argument.

^a 2:5 one mediator:—see “[Notes on 1 Timothy](#)” for commentary on this verse.

{2:9-15} [*Instructions to women*]

⁹ Likewise, *I desire that* the women should adorn themselves in respectable attire, with modesty and **sobriety** [*proper, suitable, seemly*], not with braided ^[11]hair, gold, pearls, or expensive clothing, ¹⁰ but with good works, which is proper for women who profess godly reverence.

¹¹ A woman should learn **quietly** with full submission. ¹² I do not permit a woman to teach or to have authority over a man; rather, she is to remain **quiet**.

¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one who was deceived; it was the woman who was deceived and fell into transgression, ¹⁵ but ^ashe will be saved through the birth of the Child, if they continue in faith, love, and holiness, with **sobriety** [*with soundness of mind*].

{3:1-13} C. Church leaders: overseer and deacons [[e](#)]

3 This is a faithful saying: If a man aspires to **the office** of overseer, he desires **a good work**.

² The **overseer** therefore must be **above reproach, the husband of one wife**, sober-minded, sensible, respectable, hospitable, able to teach, ³ not given to wine, not violent, ^[12]not **greedy for dishonest gain**, but gentle, not contentious, not covetous. ⁴ He must lead his own household well, keeping his **children** in submission with all dignity. ⁵ (For if a man does not know how to rule his own household, how will he take care of God's church?)

⁶ He must not be a new convert, or he might become conceited and **fall** into the condemnation of the **devil**. ⁷ **He must also have a good reputation among outsiders**, so that he may not **fall** into the reproach and snare of the **devil**.

⁸ **Deacons** likewise must be dignified, not double-tongued, not given to much wine, and not **greedy for dishonest gain**. ⁹ They must hold the mystery of the faith with a clear conscience. ¹⁰ They must first be tested; if they are **above reproach**, let them serve as **deacons**. ¹¹

^a 2:15 she will be saved through the birth of the Child: — “she” (i.e. Eve, and by extension “they” — Adam and Eve, and mankind in general) will be “saved” through the birth of the promised Messiah (cf. Gen. 3:15). Most translations render the term *teknoqonia* [G5042] as “childbearing” — as in “saved through childbearing.” But this would contradict the gospel teaching that salvation comes through faith in Christ *alone*, and would also invalidate Paul’s counsel to virgins and widows in 1 Corinthians 7. The NET Bible entertains the idea that it refers to women being delivered or preserved through “child-rearing”, with the idea that this is a woman’s submissive role in relation to men. However, *teknoqonia* is rare and unclear enough that this idea (and interpretation) cannot be fully substantiated. The term for “saved” (*sōthēsetai*) in this verse is singular and normally would refer back to Eve, the subject of the sentence. In this case, Eve’s salvation was indeed through the birth of the promised Seed.

Their wives likewise must be dignified, not slanderers, but sober-minded and faithful in all things. ¹² A deacon must be **the husband of one wife** and must lead his **children** and his own household well.

¹³ For those who have served well in **the office** of a deacon obtain a **good standing** for themselves along with great boldness in the faith that is *rooted* in Christ Jesus.

{3:14-4:16} D (X). Training in godliness [\[e\]](#)

¹⁴ I am writing these things to you, hoping to come to you soon. ¹⁵ But if I delay, I am writing so that you may know **how one ought to conduct himself in the household of God**, which is the church of the living God, a pillar and foundation of the truth. ¹⁶ Beyond all question, great is the **mystery** of godliness, ^awhich was manifested in *the* flesh, vindicated by *the* spirit, seen by angels, preached among nations, believed on in *the* world, taken up in glory.

4 Now the spirit expressly says that in latter times some will **depart from the faith**, occupying themselves with deceitful spirits and ^b**doctrines concerning demons**, ² being influenced by the hypocrisy of liars, whose consciences are seared with a hot iron. ³ They forbid marriage and demand abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. ⁴ For everything created by God is good, and nothing is to be rejected when it is received with thanksgiving, ⁵ since it is sanctified through the word of God and prayer.

⁶ If you point these things out to the brothers, you will be a **good servant** of ^[13]Jesus Christ, nourished by the **words of the faith and of the good doctrine** which you have followed. ⁷ But reject ^cprofane myths and old wives' tales. Rather **train yourself in godliness**. ⁸ For bodily training is beneficial to a certain extent, but **godliness** is beneficial in every way,

since it holds ^[14]**promise** for both the **present life** and the **life to come**. ⁹ This saying is **trustworthy** and deserving of full acceptance. ¹⁰ **For this is why we labor and** ^[15]**suffer**

^a 3:16 which:—see “[Notes on 1 Timothy](#)” for commentary on this verse.

^b 4:1 doctrines concerning demons:—to the Greeks, the demons (*daimoniōn*) were beings of a middle nature between God and man. The same name (*daimoniōn*) was given to the spirits of departed men, who they believed were exalted to the state and honor of demons for their virtue. The former they called *superior demons* and could be thought of as angels. The latter were termed *inferior demons* and were equivalent to Romish saints. Both demon types were worshipped as mediators. This pagan worship of “demons” (i.e. angels and saints) is mentioned and condemned in Rev. 9:20.

^c 4:7 profane myths and old wives' tales:—mythologies retained in the culture, often kept alive by older women who passed them on.

reproach, because we have **put our hope** in the living God, who is the **Savior** of all men, and especially of those who believe.

¹¹ Command and teach these things. ¹² Let no one despise you because you are young, but **set an example** for the believers in your speech, conduct, love, ^[16]spirit, faith, and purity. ¹³ Until I come, give attention **to the public reading of Scripture**, to exhortation, and **to doctrine**. ¹⁴ **Do not neglect the gift** that is in you, which was given to you through prophecy when the council of elders laid their hands on you. ¹⁵ Attend to these things and **immerse yourself** in them, so that your progress may be evident to all.

¹⁶ Watch your life and **doctrine** closely. Persevere in these things, for as you do this, **you will save both yourself and those who hear you**.

{5:1-6:2} C'. Church leaders: elders, widows and masters [e]

5 **Do not rebuke an older man**, but appeal to him as to a father. Speak to younger men as brothers, ² older women as mothers, younger women as sisters—in all purity.

³ Honor widows who are truly widows.

⁴ But if any widow has children or grandchildren, they should first learn to show godliness toward **their own household** and to **make some repayment to their parents**, for this is ^[17]acceptable in the sight of God.

⁵ Now a woman who is truly a widow **and left all alone** has put her hope in God and **continues night and day in her supplications and prayers**. ⁶ But she who lives in self-indulgence is dead even while she lives. ⁷ Give these commands as well, so that they may be blameless.

⁸ But if anyone does not **provide for his own relatives**, and especially for those of his own household, he has denied the faith and is worse than an unbeliever.

⁹ **A widow may be put on the list to receive support** if she is at least sixty years old, has been the wife of one husband, ¹⁰ and has a reputation for good works—that is, if she has brought up children, shown hospitality, washed the feet of the saints, helped the afflicted, and devoted herself to every good work.

¹¹ But reject **younger widows**, for when their sensual desires draw them away from Christ, they wish to marry, ¹² thus bringing judgment on themselves because they have broken their previous pledge.

¹³ At the same time, **they learn to be idle, wandering about from house to house.** And they are not only idle, but also **gossips** and busybodies, **saying things they should not say.**

¹⁴ So I advise the **younger widows** to marry, bear children, and manage their households, so as to give the adversary no opportunity to revile us. ¹⁵ For some have already turned away to follow Satan.

¹⁶ If any believing ^[18]man or woman has relatives who are widows, they must help them; the church should not be burdened, **so that it may help those who are truly widows.**

{5:17-6:2} [*Respect for elders and masters*]

¹⁷ **Elders who lead well** should be considered **worthy of double honor**, especially those who labor in preaching and teaching. ¹⁸ For the Scripture says, “You shall not muzzle an ox while it is treading out the grain,” [DEUT. 25:4] and, “The worker is worthy of his wages.” [LEV. 19:13]

¹⁹ **Do not accept an accusation against an elder** unless it is confirmed by two or three witnesses. ²⁰ As for **those who sin**, reprove them in the presence of all, so that the rest may stand in fear.

²¹ I solemnly charge you before God and ^[19]the Lord Jesus Christ and the chosen angels to observe these things without partiality, doing nothing out of favoritism.

²² **Do not lay hands on anyone hastily**, and do not take part in **the sins of others**; keep yourself pure. ²³ (No longer drink only water, but use a little wine for the sake of your stomach and your frequent illnesses.)

²⁴ The sins of some are obvious, going before them to **judgment**, but the sins of others follow afterward. ²⁵ In the same way, good works are obvious, and even those that are not obvious cannot remain hidden.

6 All who are under the yoke of slavery must regard their own masters as **worthy of all honor**, so that no one will revile God’s name or his doctrine. ² Slaves who have believing masters must not despise them, for they are brothers; rather they must serve them, because those who benefit from their good service are faithful and beloved. Teach and encourage these things.

{6:3-10} B'. Contentment in godliness [\[e\]](#)

³ If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with **godliness**, ⁴ he is puffed up and **understands nothing**. Moreover, he has an unhealthy desire for controversies and quarrels about words, from which come envy, strife, slanderous words, evil suspicions, ⁵ and constant disagreement among men who are depraved in mind and **deprived of the truth**, supposing that **godliness** is a **means of gain**. ^[20] Keep away from such *people*.

⁶ But **godliness with contentment** is great gain. ⁷ For we brought nothing into the world, and ^[21]it is clear that we cannot bring anything out either, ⁸ but if we have food and clothing, with these we will be **content**.

⁹ But those who are determined to be **rich** fall into temptation and a snare, *entrapped by* many senseless and harmful desires that plunge men into ruin and destruction. ¹⁰ For the love of money is the root of all sorts of evil, and **in their craving to become rich** some have wandered away from the faith and pierced themselves with many griefs.

{6:11-21} A'. Fight the good fight of faith [\[e\]](#)

¹¹ But as for you, O man of God, **flee from these things**, and pursue righteousness, godliness, faithfulness, love, endurance, and gentleness. ¹² **Fight the good fight of faith**. Take hold of the eternal [*aiōnios*] life to which you were called and which you **confessed to do** in the presence of many **witnesses**.

[*God, who gives life to all*]

¹³ **I charge you before God**, who **gives life to all things**, and before Christ Jesus, who made the good confession in his testimony before Pontius Pilate, ¹⁴ that you **keep the commandment unspotted** and above reproach **until the appearing** of our Lord Jesus Christ,

[*God, whose attributes are to be honored*]

¹⁵ which *God* will bring about in his own time—he who is the blessed and ^aonly Potentate, the King of kings and Lord of lords, ¹⁶ who alone has immortality, dwelling in unapproachable light, whom no man has ever seen or is able to see. To him be honor and eternal [*aiōnios*] power. Amen.

[*God, who provides us with everything*]

¹⁷ Command those who are rich in this present age [*aiōn*] not to be haughty or to set their hope on the uncertainty of riches, but on ^[22]**the**

^a 6:15 only Potentate:— see “[Notes on 1 Timothy](#)” for commentary on this verse.

Timothy

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-2}		A.	Greeting
{1:3-18}		B.	Perseverance and faithfulness
{2:1-14}		C.	Endure hardship
{2:15-26}		X.	Practice diligence
{3:1-11}		X'.	Perilous times will come
{3:12-4:8}		C'.	Preach the word
{4:9-21}		B'.	Make every effort to come
{4:22}		A'.	Farewell

{1:1-2} A. Greeting

1 Paul, an apostle of ^[1]Jesus Christ by the will of God according to the promise of life that is in Christ Jesus, ² to Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

{1:3-18} B. Perseverance and faithfulness

³ I thank God, whom I serve with a clear conscience as my **forefathers** did, as night and day I constantly **remember** you in my prayers.

⁴ Recalling your tears, I long to see you so that I may be filled with joy.

⁵ I am **reminded** of the sincere faith that is in you, which dwelt first in your **grandmother** Lois and in your **mother** Eunice, and now, I am sure, dwells in you also.

⁶ Therefore I remind you to rekindle the **gift of God that is in you** through the laying on of my hands. ⁷ For God did not give us a spirit of timidity, but a spirit of power, **love**, and **sound judgment**.

⁸ Therefore **do not be ashamed** of the testimony of our Lord or of me his prisoner. Rather, join with me in **suffer-ing** for the gospel as you rely on the power of God.

⁹ He **saved us** and called us with a holy calling, not according to our works, but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages [*aiōnios*] began, ¹⁰ but has now been revealed through the appearing of **our Savior** ^[2]Jesus Christ, who

abolished death and brought life and immortality to light through the gospel.

¹¹ For this gospel I was appointed to be a preacher, an apostle, and a teacher ^[3]of the Gentiles. ¹² That is why I am **suffering** these things. But **I am not ashamed**, for I know whom I have believed, and I am persuaded that he is able to guard what has been entrusted to me until that day.

¹³ Hold to the pattern of **sound teaching** that you have heard from me, in the faith and **love** that are in Christ Jesus. ¹⁴ By the **holy spirit which dwells with us**, guard the good deposit that has been entrusted to you.

¹⁵ **You know** that everyone in **Asia** has turned away from me, including Phygelus and Hermogenes.

¹⁶ May **the Lord give mercy** to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. ¹⁷ On the contrary, when he arrived in Rome, he sought me out ^[4]very diligently and found me.

¹⁸ May the Lord grant him to **find mercy from the Lord** on that day!

You know very well all the ways he helped me in **Ephesus**.

{2:1-14} C. Endure hardship [\[e\]](#)

2 You then, my son, be strong in the grace that is in Christ Jesus. ² Entrust what you have **heard** from me in the presence of many witnesses to faithful men who will be **competent to teach** others also.

³ **Endure** ^[5]**hardship** as a good soldier of ^[6]Jesus Christ. ⁴ No one serving as a soldier entangles himself in the affairs of civilian life, since he seeks to please the one who enlisted him. ⁵ Similarly, an athlete is not crowned unless **he competes** according to the rules. ⁶ The **hardworking** farmer ought to receive the first share of the crops. ⁷ Think about what I am ^[7]saying. May the Lord give you understanding in everything.

⁸ Remember **Jesus Christ**, the **seed** of David, who was **raised from the dead** according to my gospel.

⁹ For this gospel I **suffer** to the point of being chained like a criminal, **but the word of God is not chained**.

¹⁰ Therefore I endure everything for the sake of **the chosen**, so that they too may **obtain the salvation** that is in **Christ Jesus**, with eternal [*aiōnios*] glory.

¹¹ This saying is trustworthy: If we died with him, we will also live with him; ¹² if we **endure**, we will also **reign** with him; if we deny him, he will also deny us; ¹³ if we are unfaithful, he remains **faithful**; ^[8] he cannot deny himself.

¹⁴ Remind them of these things, solemnly charging them before ^[9] the Lord not to quarrel about **words**, which is useless *but only leads* to the ruin of **the hearers**.

{2:15-26} D (X). Practice diligence as a servant of the Lord [e]

¹⁵ Be diligent to present yourself to God as a proven worker who does not need to be ashamed, ^a**rightly dividing the word of truth**.

¹⁶ **Avoid** profane chatter, for those who engage in such talk will stray further and further into ungodliness, ¹⁷ and their message will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸ who have **strayed from the truth**, saying that ^[10] the resurrection has already happened. They are undermining the faith of some.

¹⁹ Nevertheless, the foundation of God stands firm, having this seal: “The Lord knows those who are his,” and, “Everyone **who calls upon the name of** ^[11] **the Lord** must **depart from unrighteousness**.”

²⁰ Now in a large house there are not only **vessels of gold and silver**, but also of wood and clay; some are for honorable use and some for dishonorable use. ²¹ Therefore, if anyone cleanses himself from what is dishonorable, he will be a **vessel for honorable use**, set apart as holy, useful to the master, and prepared for every good work.

²² **Flee youthful lusts** and pursue righteousness, faithfulness, love, and peace, along with those **who call upon the Lord** from a pure heart.

²³ **Have nothing to do with** foolish and ignorant controversies, knowing that they breed quarrels. ²⁴ A servant of the Lord ought not to quarrel, but to be kind to everyone, able to teach, and patient, ²⁵ **instructing his opponents with gentleness**.

Perhaps God will grant them repentance leading to the **knowledge of the truth**, ²⁶ and they will come to their senses and escape from the snare of the devil, who has taken them captive to do his will.

^a 2:15 rightly dividing [G3718, *orthotomeō*; to make a straight cut, i.e. *fig.* to dissect (expound) correctly (the divine message)—rightly divide.]:—Or, rightly interpreting *and* skillfully teaching (the word of truth).

{3:1-11} D' (X'). Perilous times will come [e]

3 But know this, that in the last days **great distress and danger** will come.

² For **men will be**

[self-love:]

lovers of themselves, lovers of money,

[selfish speech:]

boasters, proud, blasphemous,

[unrestrained:]

disobedient to parents, ungrateful, unholy, ³ without natural affection, unforgiving,

[adversarial:] false accusers,

[unrestrained:]

without self-control, brutal, having no love for what is good,

[selfish action:]

⁴ traitors, reckless, puffed up,

[self-love:]

lovers of pleasure rather than lovers of God, ⁵ **having a form of godliness but denying its power.**

Avoid such men.

⁶ Among them are those who ^[12]worm their way into houses and captivate vulnerable women who are overwhelmed with sins and swayed by various evil desires. ⁷ Such women are always learning and **never able to come to the knowledge of the truth.**

⁸ Just as **Jannes and Jambres** opposed Moses, so these men also oppose the truth. They are **corrupted in mind** and have been proven unqualified with respect to the faith. ⁹ But **they will not make further progress**, for their folly will be obvious to everyone, as was the folly of **Jannes and Jambres.**

¹⁰ You, however, have closely followed my teaching, conduct, purpose, faith, patience, love, and endurance. ¹¹ You know how much **persecution and suffering** I endured in Antioch, Iconium, and Lystra. Yet the Lord rescued me from it all.

{3:12-4:8} C'. Preach the word [\[e\]](#)

¹² Indeed, everyone who wants to live a godly life in Christ Jesus **will be persecuted**. ¹³ But evil men and imposters will become worse and worse, deceiving and being deceived.

¹⁴ **But as for you**, continue in what you have learned and firmly believed, knowing from whom you have learned it, ¹⁵ and how from childhood **you have known the sacred writings**, which are able to give you wisdom for salvation through faith in Christ Jesus.

¹⁶ **All Scripture** is inspired by God and beneficial for **teaching**, for **reproof**, for correction, and for instruction in righteousness, ¹⁷ so that the man of God may be complete, fully equipped for every good work.

4 I solemnly charge you ^[13] therefore in the presence of God and ^[14] the Lord Jesus Christ, who will judge the living and the ^[15] dead when he appears along with his kingdom:

² **Preach the word**, be prepared whether the time is favorable or not, **reprove**, rebuke, and encourage, with complete patience and careful instruction.

³ For a time is coming when they will not tolerate **sound doctrine**, but having itching ears they will surround themselves with teachers to suit their own desires. ⁴ They will **turn** their ears **away from the truth and be turned aside to myths**. ⁵ **But as for you**, be sober-minded in all things, endure hardship, do the work of an evangelist, and fulfill your ministry.

⁶ For I am already being poured out like a drink offering, and **the time of my departure is at hand**. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ There is now laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that day, and not only to me, but also to all who have longed for his appearing.

{4:9-22} B'. Make every effort to come [\[e\]](#)

⁹ **Make every effort to come** to me soon.

¹⁰ For Demas, who is in love with this present world [*aiōn*], has deserted me and gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. ¹¹ Luke alone is with me. Get Mark and bring him with you, for he is useful to me in the ministry. ¹² Tychicus I have sent to Ephesus. ¹³ When you come, bring the cloak that I left with Carpus in Troas, as well as my scrolls, especially the parchments.

¹⁴ Alexander the coppersmith did me great harm. ^[16]May the Lord repay him according to his **works**. ¹⁵ You yourself should **be on guard** against him, for he ^[17]has vehemently **opposed** our message.

¹⁶ At my first defense no one **stood by me**; instead, they all deserted me. May it not be counted against them. ¹⁷ But the Lord **stood by me** and strengthened me, so that through me the proclamation might be fully made and all the Gentiles might hear. And I was rescued from the lion's mouth.

¹⁸ And the Lord will **rescue me** from every evil **work** and **preserve me** for his heavenly kingdom. To him be the glory forever [*aiōn*] and ever [*aiōn*]. Amen.

¹⁹ Greet Prisca and Aquila and the household of Onesiphorus. ²⁰ Erastus stayed in Corinth, and Trophimus, who was sick, I left in Miletus.

²¹ **Make every effort to come** before winter. Eubulus greets you, and so do Pudens, Linus, Claudia, and all the brothers.

{4:22} A'. Farewell [\[e\]](#)

²² The Lord ^[18]Jesus Christ be with your spirit. Grace be with you. ^[19]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *The second letter to Timothy, who was ordained as the first overseer of the church of the Ephesians, was written from Rome when Paul was brought before Nero the second time.*]]

Titus

Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-3}	A. Greetings
{1:4-16}	. . . B. Instruction concerning church elders
{2:1-8}	. . . C. Christian conduct
{2:9-14}	. . . X. Waiting for Christ's return
{2:15-3:8a}	. . . C'. He saved us through the spirit
{3:8b-14}	. . . B'. Devote themselves to good works
{3:15}	A'. Farewell greetings

{1:1-3} A. Greetings

1 Paul, a **servant of God** and an apostle of Jesus Christ for *building up* the faith of God's elect and their **knowledge of the truth** that leads to godliness,
 ² in **hope of eternal** [*aiōnios*] **life**, which God, who never lies, promised **before time began**;
³ but *now* at the proper time has **revealed his word** through the preaching entrusted to me **by the command of God** our Savior;

{1:4-16} B. Instruction concerning church elders

⁴ to Titus, my **true son** in a common **faith**: ^[1]Grace, mercy, and peace from God the Father and ^[2]the Lord Jesus Christ our Savior.
 ⁵ The reason **I left you** in Crete was **to put** in order what remained to be done and **appoint** elders in every town, as **I directed you**.
⁶ An elder must be above reproach, the husband of one wife, with **children who are believers** *who are* not accused of being wild [*reckless, disorderly*] or disobedient [*unruly, rebellious*].
 {1:7-12} [*Qualifications of elders*]
 ⁷ For **an overseer**, as God's steward, must be above reproach, not stubborn or irritable or given to wine or violent or greedy for dishonest gain, ⁸ but hospitable, a lover of goodness, sensible [*discreet*], upright [*law-abiding, just*], devout, and disciplined [*restrained, self-controlled*].
 ⁹ *He must* hold firm to the trustworthy word as it has been taught, so that he may be able *both* to **encourage others** in **sound doctrine** and refute those who contradict it.

¹⁰ For there are many insubordinate, empty talkers and deceivers, especially those of the circumcision.

¹¹ They must be silenced; since they are ruining entire households **by teaching** for dishonest gain what they ought not to teach.

¹² One of them, **a prophet** of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”

¹³ This **testimony** is **true**. Therefore rebuke them sharply, that they may be sound in the **faith**,

¹⁴ not paying any attention to Jewish myths or the commandments of men **who turn away from the truth**.

¹⁵ To the pure, all things are pure; but to the defiled and unbelieving, nothing is pure;

but both their minds and their consciences are defiled.

¹⁶ **They profess** to know God, but they deny him by their works. They are detestable, **disobedient**, and proven unqualified for any good work.

{2:1-8} C. Instructions concerning Christian conduct [\[e\]](#)

2 But **as for you, teach** what is consistent with **sound doctrine**.

² Older men are to be sober [*abstaining from wine*], dignified [*venerated for character*], sensible [*discreet*], and sound in faith, love, and endurance.

³ **Older women** likewise are to be in behavior as becomes holiness, not false accusers or given to much wine. They are to teach what is good,

⁴ so that they can admonish the **young women** to love their husbands and to love their children, ⁵ sensible [*discreet*], pure, ^[3]homemakers, kind, and submissive to their own husbands, so that the word of God may not be discredited.

⁶ In the same way, urge the younger men to be of sound mind [*exercising self-control*].

⁷ **Show yourself** to be a model of **good works** in every way, and in your **teaching** show integrity, dignity, ^[4]incorruptibility, ⁸ and **sound speech** that is above reproach, so that any opponent may be put to shame because he has nothing bad to say about ^[5]us.

{2:9-14} D (X). Waiting for Christ's return in the Father's glory [e]

⁹ **Slaves** are to be **submissive** to their own masters and well-pleasing in everything, not argumentative, ¹⁰ not pilfering, but **showing all good faith**,

so that in every way they may adorn the teaching of God ^[6]**our Savior**. ¹¹ For the ^[7]**saving grace of God** has **appeared** to all men,

¹² **training us** to renounce ungodliness and worldly desires and to live sensible, righteous, and godly lives in the present age [*aiōn*],

¹³ as we wait for the blessed hope and ^a**appearing of our great God and Savior's glory**, Jesus Christ,

¹⁴ who **gave himself** for us to redeem us from all iniquity and to purify for himself a **people for his own possession**, *who are zealous for good works*.

{2:15-3:8a} C'. He saved us through the spirit

¹⁵ **Declare these things**; exhort and **rebuke with all authority**. Let no one disregard you.

3 Remind them **to be subject** to rulers and authorities, to be obedient, to be **ready for every good work**, ² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men.

³ For **we ourselves were once** foolish, disobedient, led astray, slaves to various passions and pleasures, living in malice and envy, hated by others and hating one another.

⁴ But when the kindness and benevolence of God our Savior appeared, ⁵ **he saved us**, not because of any righteous works we have done, but according to his mercy, through the washing of *the* holy spirit that brings about a new birth and new life.

⁶ He richly poured out his spirit upon us through Jesus Christ our Savior, ⁷ so that, having been justified by his grace, **we might become** heirs according to the hope of eternal [*aiōnios*] life.

⁸ This saying is **trustworthy**, and I want you to **insist on these things**,

^a 2:13 appearing of...glory: —it is the “*appearing of...glory*” not the “*glorious appearance of*” as some versions read. If the term “*glorious*” were intended, then the Greek word *endoxos* would have been used, instead of *doxa*. That is, Jesus will come in God's glory—he who is the radiance of God's glory (Heb. 1:3), and who will come in the glory of the Father (who is our great God and Savior). See Matt. 16:27; Titus 2:10. Also, it is in line (chiastically and thematically) with v.10's “God our Savior” and the “saving grace of God”.

Philemon

{vv.1-3} [Greetings: Imprisonment and partnership]

Paul, a **prisoner** of ^[1]**Christ Jesus**, and Timothy our brother, to Philemon, our beloved friend and **fellow worker**, ² and also to ^[2]the beloved Apphia, to Archippus our **fellow soldier**, and to the church that meets in your house: ³ Grace to you and peace from God our Father and the Lord Jesus Christ.

{4-7} [Thanksgiving: Philemon's past hospitality; generosity]

⁴ I give thanks to my God, always making mention of you **in my prayers**, ⁵ because I hear of your **love** and faith which you have toward the Lord Jesus and for all the saints. ⁶ I **pray** that your fellowship with us in the faith may be effective in deepening your understanding of **every blessing** that ^[3]we have in Christ ^[4]Jesus. ⁷ ^[5]We are very thankful for **the comfort we have received from your love**, because the hearts of the saints have been **refreshed through you**, brother.

{8-10} [Appeal regarding Onesimus: Philemon owes Paul]

⁸ Therefore, although I am bold enough in Christ to command you to do what is **right**, ⁹ I would rather appeal to you on the basis of love. I, Paul, an old man and now a prisoner for ^[6]Jesus Christ, ¹⁰ appeal to you on behalf of my son, Onesimus, whose father I have become during my imprisonment.

{11-13} [Beloved Onesimus: sent back to Philemon]

¹¹ Once he was useless to you, but now he is useful both to you and to me. I am sending him ^[7]back, ¹² ^[8]and I ask you to **receive him**, that is, my very own heart. ¹³ I wanted to keep him with me so that he could serve me in your place during my imprisonment for the gospel.

{14} [Appeal: Not without consent]

¹⁴ But I did not want to do anything without your consent, so that your good deed might not be done out of compulsion, but of your own free will.

{15-17} [Beloved Onesimus: sent back to Philemon]

¹⁵ Perhaps the reason he was separated from you for an hour was so that you might have him back forever [*aiōnios*], ¹⁶ no longer as a slave, but more than a slave, as a beloved brother, especially to me, but even more so to you, both in

the flesh and in the Lord. ¹⁷ So if you consider me to be a partner, **receive him** as you would receive me.

{18-19} [**Appeal regarding Onesimus:** *Philemon owes Paul*]

¹⁸ If he has **wronged** you in any way or owes you anything, charge it to me. ¹⁹ I, Paul, write this with my own hand: I will repay it (not to mention that you owe me your very own life).

{20-22} [**Appreciation:** *Philemon's future hospitality; generosity*]

²⁰ Yes, brother, let me have some benefit from you in the Lord. **Refresh my heart** in ^[9]the Lord. ²¹ Trusting in your obedience, I write to you, knowing that **you will do even more** than I ask. ²² At the same time, I want you to prepare a guest room for me, for I hope that through your **prayers** I will be restored to you soon.

{23-25} [**Farewell greetings:** *Imprisonment and partnership*]

²³ Epaphras, my **fellow prisoner in Christ** ^[10]**Jesus**, ²⁴ and Mark, Aristarchus, Demas, and Luke, my **fellow workers**, greet you. ²⁵ The grace of ^[11]our Lord Jesus ^[12]Christ be with your spirit. ^[13]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written from Rome to Philemon and delivered by Onesimus, a servant.*]]

THE LETTER TO THE

Hebrews

Outline [\[⏮\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:1-2:5}	A1. Jesus the Son of God
{2:6-18}	A2. Jesus the Son of Man
{3:1-6}	A3. Jesus the Son of God's house
{3:7-4:13}	B1. Jesus' rest promised to those who believe
{4:14-7:28}	B2. Jesus our great high priest
{4:14-16}	[a. Our high priest in heaven]
{5:1-4}	[b. Aaronic priesthood to offer gifts]
{5:5-10}	[c. God appointed Christ]
{5:11-6:12}	[x. Reject not the heavenly gift]
{6:13-20}	[c'. God's promise is sure]
{7:1-10}	[b'. Levi paid tithes]
{7:11-28}	[a'. Jesus' priesthood]
{8:1-9:5}	X1. A better covenant
{9:6-28}	X2. A better sacrifice
{10:1-18}	X3. Can perfect the believer
{10:19-39}	B1'. Faith that will not shrink back
{11:1-40}	B2'. Heroes of the faith
{12:1-17}	B3'. Reject not the discipline of God
{12:18-29}	A1'. A kingdom that cannot be shaken
{13:1-25}	A2'. Well-pleasing service to God

{1:1-2:5} A1. Jesus the Son of God; superior to the angels

1 God **spoke** to our fathers long ago at many times and in many ways by the prophets, but in these last days he has **spoken** to us by his Son, ² whom he appointed heir of all things, and through whom he made the **worlds** [*aiōn*]. ³ He is the radiance of God's glory and the express image of his being, sustaining all things by his **powerful** word. When he had made purification for ^[1]our sins ^[2]by giving his own life, he sat down at the right hand of the Majesty on high, ⁴ having become as much superior to the angels as the name he has inherited is more excellent than theirs.

⁵ For **to which of the angels did God ever say**, “You are my Son; today I have begotten you”? [Ps. 2:7] Or again, “I will be his Father, and he will be my Son”? [2 SAMUEL 7:14; 1 CHRON. 17:13]

⁶ And **when he again brings his firstborn** into the world *to come*, he says, “Let all the angels of God worship [*proskyneō*] him.” [Ps. 97:7] ⁷ Of the angels the psalmist says, “He makes his angels winds, and his servants a flame of fire,” [Ps. 104:4]

⁸ but of the Son: “**Your throne, O God, endures forever** [*aiōn*] **and ever** [*aiōn*]; the scepter ^[3]of ^[4]your kingdom is a scepter of uprightness.

⁹ You have loved righteousness and hated iniquity; therefore **God, your God, has anointed you** with the oil of gladness beyond your companions.” [Ps. 45:6-7]

¹⁰ And, “**You, O Lord [Yehovah], in the beginning** laid the foundation of the earth, and the heavens are the works of your hands.

¹¹ They will perish, **but you remain**; they will all wear out like a garment. ¹² You will roll them up like a ^[5]robe, and they will be changed. **But you are the same**, and your years will have no end.” [Ps. 102:25-27]

¹³ **To which of the angels did God ever say**, “Sit at my right hand until I make your enemies a footstool for your feet”? [Ps. 110:1] ¹⁴ Are they not all ministering spirits sent out to serve those who will inherit salvation?

2 Therefore we must pay greater attention to what we have heard, so that we do not drift away. ² For if the message **spoken** through angels was valid and every transgression and disobedience received a just retribution, ³ how shall we escape if we neglect so great a salvation? This salvation was first **announced** by the Lord [*Jesus*], and it was confirmed to us by those who heard him. ⁴ God also bore further witness with signs, wonders, various **miracles**, and gifts of holy spirit distributed according to his will. ⁵ For God did not put the **world** to come, about which **we are speaking**, under the control of angels.

Commentary

{1:2} “**worlds.**” In the Greek, *aiōnas* [G165, (pl.) “ages”]. The phrase literally reads, “by whom he made (Or *gave form to, brought forth, produced*) the ages.” The Greek term *aion* translates the Hebrew word *olam* which almost exclusively means “eternity” (a very, very long time). However, in rabbinical usage (by the time of the Midrashic literature) this term had also taken on the sense of “existence” or “world” as well as the regular sense of “eternity.”

The question then becomes: Should *aiōnas* take on the regular sense of *olam* (i.e. “ages” or “eternity”) or should it take on the sense of the later rabbinic

writings of “existence” or “worlds”? In favor of the latter is that *aiōnas* is the object of the verb “to make” (*epoiēsen*) and one would think that to make *something* makes more sense than making “eternity” or “ages”. Also, the same usage is found in Hebrews 11:3 which reads, “By faith we understand that **the worlds** [*aiōnas*] were formed by the word of God, so that **what is seen** was not made out of what is visible.” This is a clear reference to the Creation account in the book of Genesis. Here again, it makes more sense to “see” a visible world that was formed by the word of God than to “see” the ages or eternity.

The other issue is the plural form of the word. Why the plural form (“worlds”) and not the singular (“world”)? The answer is that the Jews divided the world we inhabit into different parts: the *lower* world, the *middle* world, and the *upper* world. The *upper* world was also known as “the world of the angels,” for it is the domain of the angels as well as God. The *middle* world was also known as “the world of the spheres,” which includes the moons, planets, and stars. The *lower* world was also known as “the world below,” which is the world we inhabit. The Jews had no concept of “galaxies” or the “universe” (space-time-matter continuum) as we know it. Translating it as “worlds” is more accurate than “universe” in that the scientific term and modern understanding of “universe” does not take into account the world of the angels and God. That is to say, God and his angels may actually dwell *outside* our known universe.

{1:3} “express image.” In the Greek, *charaktēr* [G5481]—an engraved image, impression, seal or stamp, precise reproduction in every way (i.e. facsimile); intimating its distinction from what impressed it, yet having all its likeness.

{1:3} “of his being.” In the Greek, of his *hypostasis* [G5287]—“of God’s personal state.” The rabbis called God, מקום (Place, or rather State). The word is etymologically equivalent to the Latin, **substantia**. The primary sense is something which stands underneath; foundation, ground of hope or confidence, and so assurance itself. In a philosophical sense, substantial nature; the real nature of anything which underlies and supports its outward form and properties.

{1:6} “again brings his firstborn into the world to come.” This is not referring to Jesus’ Incarnation (his first birth), but his Resurrection (his second birth). This is why the word “again” is used. Also, the word “world” is not the Greek term *kosmos* (the created world) or *aion* (the era or age) but *oikoumene* [G3625] which means the “inhabitants” or “community” (i.e. a large group of people). This word is used again in Hebrews 2:5 which clarifies the meaning intended. It reads, “For God did not put the **world** [*oikoumene*] **to come, about which we are speaking**, under the control of angels.” Thus, the author of Hebrews is telling us plainly that he is not referring to the “world” as the earth itself but “the world *to come*”—the heavenly community of God and his angels. This concept of heavenly community is also brought out in Hebrews 12:22-23. See “[Notes on Hebrews](#)” for further commentary on this verse.

{1:8} “Your throne, O God.” This is a largely misunderstood verse. It is the throne of God that this verse is referring to, not the throne of the Son. The Son does not have a throne, but sits at the right hand of God’s throne as Hebrews consistently points out (i.e. Hebrews 1:3, 13; 12:2). See “[Notes on Hebrews](#)” for further commentary on this verse.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. . . . {PP 36.2ff}

{2:6-18} A2. Jesus the Son of Man; superior to all men [\[e\]](#)

⁶ But in one place someone has testified: “What is man that you are mindful of him, or the son of man that you care for him? ⁷ You made him ^a**a little lower than the angels** and **crowned him with glory and ^[6]honor**;

⁸ you put **everything in subjection** under his feet.” [Ps. 8:4-6]

In subjecting everything ^[7]**to him**, God left nothing that is not subjected **to him**.

But now we do not yet see **everything subjected** to him.

⁹ But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he **suffered death**, so that ^[8]by the grace of God he might **taste death** for everyone.

¹⁰ For in bringing **many sons** to glory, it was fitting that God, for whom and through whom all things exist, should make the author of their salvation perfect through suffering. ¹¹ For he who sanctifies and those who are being sanctified all have one Father. That is why Jesus is not ashamed to call them **brothers**, ¹² saying, “I will declare your name to my **brothers**; in the midst of the congregation I will sing your praise.” [Ps. 22:22] ¹³ And again, “I will put my trust in him.” And again, “Here **I am, with the children God** has given me.” [ISAIAH 8:18]

¹⁴ Therefore, since the children all have ^[9]**flesh and blood**, Jesus himself took on **flesh and blood** as well, so that through **death** he might destroy the one who has the **power of death**, that is, the devil, ¹⁵ and free those who all their lives were held in slavery by the **fear of death**. ¹⁶ For surely it is not angels that he helps, but the seed of Abraham.

¹⁷ Therefore he had to become **like his brothers in every way**, so that he could be a merciful and faithful high priest in service to God, in order to make atonement for the sins of the people.

¹⁸ Because he himself **suffered** when he **was tempted**, he is able to help those who are being tempted.

^a 2:7 a little lower than the angels: —see “[Notes on Hebrews](#)” for commentary on this verse.

{3:1-6} A3. Jesus the Son of God's house; superior to Moses [e]

3 Therefore, brothers, whom God has set apart, **you who share** [*with us*] **in a heavenly calling**,

consider ^[10]Jesus Christ, the apostle and high priest of our confession, ² who was faithful to the one who appointed him, just as **Moses was faithful in** ^[11]**all God's house**.

³ Yet Jesus is considered worthy of more glory than Moses, just as the **builder of a house** has more honor than the house itself.

⁴ For every **house is built** by someone, but the builder of all things is God.

⁵ Now **Moses was faithful in all God's house** as a servant, which provided testimony to what would be spoken later. ⁶ But Christ is faithful over God's house as a Son.

And **we are** ^[12]**his house** if ^[13]indeed we hold ^[14]our confidence firm to the end along with the hope in which we boast.

{3:7-4:13} B1. Jesus' rest promised to those who believe [e]

{3:7-11} [a. *On the day of testing*]

⁷ Therefore, as **the holy spirit** says, "Today, if you hear his voice, ⁸ do not harden your hearts as in the rebellion, on **the day of testing** in the wilderness, ⁹ where your fathers tried ^[15]me, **tested me**, and saw my works for forty years. ¹⁰ Therefore I was angry with that generation and said, 'They always go astray in their hearts; **they have not known my ways.**' ¹¹ As I swore in my wrath, 'They will not enter my rest!'" [Ps. 95:7-11]

{3:12-14} [b. *An unbelieving heart*]

¹² See to it, brothers, that none of you has **an evil heart of unbelief** that turns away from the living God. ¹³ But encourage one another each day, as long as it is called "Today," so **that none of you may be hardened by the deceitfulness of sin**. ¹⁴ For we have become sharers in Christ, if indeed we hold our original confidence firm to the end.

{3:15} [c. *Today*]

¹⁵ As it is said, "**Today, if you hear his voice, do not harden your hearts** as in the rebellion." [Ps. 95:7-8]

{3:16-19} [d. *They could not rest because of unbelief*]

¹⁶ For ^[16]some did rebel when they heard God's voice, but not all whom Moses led out of Egypt. ¹⁷ Now with whom was God angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸ **And to**

whom did God swear that they would not enter his rest, if not to those who were disobedient? ¹⁹ So we see that they were not able to enter because of their unbelief.

{4:1} [e (x). *Appeal to enter that rest*]

4 Therefore, while the promise of entering his rest remains open, let us proceed with fear so that none of you may be found to have fallen short of it.

{4:2-6} [d'. *Those who believe and obey enter his rest*]

² For we also have received good news just as they did. But the message they heard did not benefit them, since ^[17]they were not united by faith with those who listened. ³ **For we who have believed enter that rest.** As for the others, God has said, "As I swore in my wrath, '**They will not enter my rest!**'" [Ps. 95:11] Now God's works have been finished from the foundation of the world. ⁴ For in one place it speaks about the seventh day as follows: "On the seventh day God rested from all his works." [GEN. 2:2] ⁵ But again, God says in the passage above: "They will not enter my rest!" [Ps. 95:11] ⁶ Therefore, since God's rest remains open for some to enter, and those who formerly received good news did not enter because of their disobedience,

{4:7} [c'. *Today*]

⁷ he again designates a certain day, calling it "Today," as he says through David much later, in the passage already quoted, "**Today, if you hear his voice, do not harden your hearts.**" [Ps. 95:7-8]

{4:8-11} [b'. *Appeal to not fall into disobedience*]

⁸ For if Joshua had given them rest, God would not have spoken later about another day. ⁹ So then, there remains a Sabbath rest for the people of God. ¹⁰ For anyone who has entered God's rest has rested from his own works, just as God rested from his. ¹¹ Therefore let us make every effort to enter that rest, **so that no one will fall into the same pattern of disobedience.**

{4:12-13} [a'. *The discerning word of God*]

¹² For **the word of God is living and active**, sharper than any two-edged sword, piercing to the point of **dividing soul from spirit**, and joints from marrow, and discerning the thoughts and intentions of the heart. ¹³ **No creature is hidden from his sight**, but all are **naked and exposed** to the eyes of him to whom we must give an account.

{4:14-7:28} B2. Jesus our great high priest [e]

{4:14-16} [a. *Our high priest in heaven*]

¹⁴ Therefore, since we have **a great high priest who has passed through the heavens, Jesus the Son of God**, let us hold fast to our confession.

¹⁵ For we do not have a high priest who is unable to **sympathize** with our weaknesses, but one **who has been tempted in every way, just as we are**, yet he did not sin.

¹⁶ Therefore let us **draw near to the throne of grace with confidence**, so that we may receive mercy and find grace to help in time of need.

{5:1-4} [b. *Aaronic priesthood called by God to offer gifts*]

5 For every high priest **taken** from **among** men is **appointed** to represent men in matters related to **God**,

to **offer** gifts and **sacrifices** for **sins**.

² He is able to **deal gently** with those who are ignorant and going astray, since he himself is subject to weakness.

³ That is why he is obligated to **offer sacrifices** for his own **sins**, as well as for the **sins** of the people.

⁴ No one **takes** this **honor** for **himself**, but ^[18]receives it when he is **called** by **God**, just as Aaron was.

{5:5-10} [c. *God appointed Christ after the order of Melchizedek*]

⁵ In the same way, Christ did not glorify himself in becoming a high priest, but was **appointed** by the one who said to him, “You are my Son; today I have begotten you.” [Ps. 2:7] ⁶ And in another passage he says, “You are a **priest** forever [*aiōn*] **according to the order of Melchizedek**.” [Ps. 110:4]

⁷ **In the days of his flesh**, Jesus **offered** up prayers and supplications, with loud cries and tears, to the one who was able to **save him** from death, and he was heard because of his reverence.

⁸ Although he was a son, he **learned obedience from what he suffered**.

⁹ And **having been made perfect**, he became the source of eternal [*aiōnios*] **salvation** to all who obey him

¹⁰ and was **designated** by God as **a high priest according to the order of Melchizedek**.

{5:11-6:12} [d (x). *Do not reject the heavenly gift*] [e]

¹¹ On this topic we have much to say, and it is hard to explain, since you have become **sluggish** in hearing. ¹² For though you ought to be teachers by this time, you need someone to teach you again the basic principles of

the oracles of God. You need milk, not solid food. ¹³ Anyone who lives on milk is unacquainted with the teaching about righteousness, for he is an infant. ¹⁴ But solid food is for the **mature** [Greek, *teleios*], whose faculties have been trained by practice to distinguish between good and evil.

{6:1-3} [*Doctrines*]

6 Therefore, let us leave behind the elementary **teaching** about Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith in God, ² and of **instruction** about baptisms, the laying on of hands, the resurrection of the dead, and eternal [*aiōnios*] judgment. ³ And this we will do, if God permits.

⁴ For it is impossible to renew to repentance those who have once been enlightened, who have **tasted the heavenly gift** and become partakers of holy spirit, ⁵ who have tasted the good word of God and the powers of the coming age [*aiōn*], ⁶ and **yet have fallen away**, since, to their own harm, they are crucifying the Son of God all over again and exposing him to public shame.

⁷ For land that has drunk the rain that often falls upon it, and produces a crop useful to those for whom it is cultivated, **receives a blessing from God.** ⁸ But **land that bears thorns and thistles** is worthless and on the verge of being cursed; its end is to be burned.

{6:9-10} [*Works*]

⁹ Even though we speak in this way, beloved, we are confident of better things in your case, things that pertain to salvation. ¹⁰ For God is not unjust; he will not forget **your work** and the ^[19]**labor of love** that you have shown toward his name by **serving the saints**, as you still do.

¹¹ We want each one of you to show the same earnestness to have the **full assurance of hope** to the very **end** [Greek, *telos*], ¹² so that you will not be **sluggish**, but imitators of those who **inherit the promises** through faith and patience.

{6:13-20} [c'. *God's promise is sure*] [d]

¹³ When **God made his promise to Abraham**, since he had no one greater to swear by, **he swore by himself**,

¹⁴ saying, "I will surely **bless you and multiply you.**" [GEN. 22:17] ¹⁵ And so Abraham, having patiently endured, **obtained the promise.**

¹⁶ For men swear by someone greater *than themselves*, and in every dispute among them an oath is final for confirmation. ¹⁷

So when **God** wanted to show **the unchangeable nature of his purpose** even more clearly to the heirs of the promise, he **guaranteed it with an oath**,

¹⁸ so that by **two unchangeable things**, in which it is impossible for God to lie, we who have fled for refuge may have strong encouragement to **take hold of the hope** set before us.

¹⁹ We have this hope as a **sure and steadfast ^aanchor** for the soul, **extending** into that which is within the veil, ²⁰ where Jesus has entered as a forerunner for us, because he has become a high priest forever [*aiōn*] according to the order of Melchizedek.

{7:1-10} [b'. *Levi paid tithes to Melchizedek through Abraham*] [↗]

7 Now this **Melchizedek** was king of Salem and priest of God Most High. When Abraham was returning from the slaughter of the kings, **Melchizedek met him** and blessed him,

² and **Abraham gave him a tenth** of all the spoils. His name means “king of righteousness,” but he is also “king of Salem,” which means, “king of peace.”

³ He is without father, without mother, and without genealogy; there is no beginning to his days or **end of his life**. But resembling the Son of God, **he remains a priest continually**. ⁴ Consider **how great** this man must be, that [²⁰]even Abraham the patriarch gave him a tenth of the spoils.

⁵ Now the law commands the sons of Levi who receive the priestly office **to collect tithes** from the people, that is, their brothers, even though their brothers are also **descended from Abraham**. ⁶ But Melchizedek, who was not among the descendants of Levi, **received a tithe from Abraham**. He also blessed Abraham, who had received the promises.

⁷ It is beyond all dispute that the inferior is blessed by **the superior**. ⁸ In the one case, tithes are received **by mortal men**, but in the other case, they are received by one who is attested to be **living**.

⁹ One might even say that Levi himself, who receives tithes, **paid tithes through Abraham**.

¹⁰ For Levi was still in the loins of his ancestor Abraham when **Melchizedek met him**.

^a 6:19 anchor...extending:—as an anchor enters and extends into depths of the sea, so also our hope extends into the sanctuary where Jesus has entered.

{7:11-28} [a'. *Jesus' priesthood by a better appointment*]

¹¹ Now if **perfection** had been attainable through the **Levitical priesthood** (for under this priesthood the people received the law),

what further need would there have been for another priest to arise according to the order of Melchizedek rather than **the order of Aaron**? ¹² For when the priesthood is changed, the law must also be changed. ¹³ Now he of whom these things are spoken belongs to a different tribe, from which no one has ever served at the altar. ¹⁴ For it is clear that our Lord arose from Judah, and in connection with that tribe Moses said nothing concerning ^[21]priesthood. ¹⁵ Now this point becomes even more clear when there arises another priest like Melchizedek,

¹⁶ one who has become a priest, not through a legal requirement concerning physical descent, but through the power of **an endless life**. ¹⁷ For ^[22]God testifies, "You are a **priest forever** [*aiōn*] according to the order of Melchizedek." [Ps. 110:4] ¹⁸ The **former** commandment is set aside because it was weak and ineffective ¹⁹ (for the law made nothing perfect),

and a **better hope** is introduced, by which we draw near to God. ²⁰ And none of this happened without **an oath**. Aaron's descendants become priests without **an oath**, ²¹ but Jesus was made a priest with **an oath** by the one who said to him, "The Lord has sworn and will not change his mind, 'You are a priest forever [*aiōn*]' ^[23]according to the order of Melchizedek.' " [Ps. 110:4] ²² Accordingly, Jesus has become the guarantor of a **better covenant**.

²³ Now the **former** priests were many in number, because they were prevented by death from continuing in office; ²⁴ but because **Jesus continues forever** [*aiōn*], he has a permanent priesthood. ²⁵ Therefore he is able to save to the uttermost those who come to God through him, because **he always lives** to intercede for them.

²⁶ It was fitting for us to have such a high priest, one who is holy, innocent, undefiled, separated from sinners, and exalted above the heavens. ²⁷ He has no need, **like the other high priests**, to offer up daily sacrifices, first for his own sins, and then for the sins of the people. For he did this once for all when he offered up himself.

²⁸ For **the law** appoints as high **priests** men who are weak, but the word of the oath, which came after the law, appoints the Son, who has been made **perfect forever** [*aiōn*].

{8:1-9:5} C1 (X1). God established a new and better covenant [d]

8 Now the main point of **what we are saying** is this: We have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, ² a minister of the **holy places** and the true **tabernacle**, which was set up by the Lord, not by man. ³ For every high priest is appointed to offer gifts and sacrifices; therefore, it was necessary for this priest also to have something to offer. ⁴ ^[24]For if he were on earth, he would not even be a priest, since there are already priests who offer gifts according to the law. ⁵ They serve a copy and shadow of the heavenly things. For when Moses was about **to build the tabernacle**, he was warned by God, “See to it that you make everything according to the pattern that was shown to you on the mountain.” [EXODUS 25:40]

⁶ But as it is, the ministry Jesus has received is as superior to theirs as the covenant he mediates is superior to the old one, since it has been enacted on better promises. ⁷ For if **that first covenant** had been faultless, there would have been no need for a second one. ⁸ But finding fault with ^[25]it, he says *to the people*, [JER. 31:31-34:] “Behold, the days are coming, says the Lord [*Yehovah*], when I will establish **a new covenant** with the house of Israel and with the house of Judah,

⁹ not like the covenant I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt. For they did not continue in my covenant, so **I had no regard for them**, says the Lord [*Yehovah*].

¹⁰ For this is the covenant I will make with the house of Israel after those days, says the Lord [*Yehovah*]: **I will put my laws into their minds and write them on their hearts**. I will be their God, and they will be my people. ¹¹ No longer will a man teach his ^[26]fellow citizen or his brother, saying, ‘Know the Lord [*Yehovah*],’ **for they will all know me**, from the least of them to the greatest.

¹² For **I will be merciful** toward their unrighteousness; their sins ^[27]and their iniquities I will remember no more.”

¹³ In speaking of “a **new covenant**,” he has made **the first** one obsolete. And what is becoming obsolete and growing old will soon disappear.

9 Now ^[28]even the first ^[29]covenant had regulations for worship and an earthly **sanctuary**. ² For **a tabernacle was prepared**. In the first room were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. ³ Behind the second veil was a room called the Holy of Holies. ⁴ It had a golden censer and the ark of the covenant, which

was overlaid on all sides with gold. In the ark were the golden jar containing the manna, the rod of Aaron that had budded, and the tablets of the covenant. ⁵ Above the ark were the cherubim of glory, overshadowing the mercy seat. But **we cannot discuss these things in detail now.**

{9:6-28} X2. Christ entered the tabernacle with a better sacrifice [e]

⁶ When these things were all in place, the priests regularly entered the first room of the tabernacle, performing their sacred duties. ⁷ But into the second room, **the high priest alone entered only once a year, and never without blood**, which he offered for himself and for the unintentional sins of the people. ⁸ By this arrangement the holy spirit was showing that the way into the holy places had not yet been disclosed as long as the first tabernacle was still standing. ⁹ This is a symbol for the **present time**, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, ¹⁰ but deal only with food and drink, and various ^[30]washings and regulations for the flesh, imposed **until the time of reformation.**

¹¹ But when Christ came as high priest of the good things ^[31]to come, through the greater and more perfect tabernacle, **not made with hands (that is, not of this creation), ¹² he entered once for all into the holy places**, not by the blood of goats and calves, but by his own blood, thus obtaining eternal [*aiōnios*] redemption.

¹³ For if the blood of ^[32]bulls and goats, and the ashes of a heifer sprinkled on those who are defiled, sanctify for the **purification** of the flesh, ¹⁴ **how much more will the blood of Christ, who through the ^[33]eternal [*aiōnios*] spirit offered himself without blemish to God, purify ^[34]your consciences from dead works to serve the living God?** ¹⁵ That is why he is the mediator of a new covenant, so that those who are called may receive the promised **eternal [*aiōnios*] inheritance**, since a **death** has occurred that redeems them from the transgressions committed under the first covenant.

¹⁶ For in the case of a will, it is necessary to establish the death of the one who made it, ¹⁷ because a will takes effect only after the person's death; it is ^[35]never in force while the person who made it is alive. ¹⁸ That is why even **the first covenant was not inaugurated without blood.**

¹⁹ For when Moses had proclaimed every commandment of the law to all the people, **he took the blood of calves ^[36]and goats, along with water, scarlet wool,**

and hyssop, and **sprinkled** the scroll itself and all the people, ²⁰ saying, “This is **the blood of the covenant** that God has ordained for you.” ²¹ In the same way, **he sprinkled with blood** the tabernacle and all the vessels used in worship.

²² Indeed, according to the law nearly everything is purified with blood, and **without the shedding of blood there is no forgiveness.**

²³ So it was necessary for the copies of the things in heaven to be **purified** with these sacrifices, but for the heavenly things themselves to be purified with **better sacrifices** than these.

²⁴ For Christ did **not enter holy places made with hands**, which are copies of the true ones; he entered heaven itself, so that he might appear now before God on our behalf.

²⁵ Nor did he enter heaven to offer himself many times, **as the high priest enters the holy places year after year with blood that is not his own**, ²⁶ for then he would have had to suffer again and again since the foundation of the world. But now he has appeared once for all **at the end of the ages** [*aiōn*] to remove sin by the sacrifice of himself. ²⁷ And just as it is appointed for men to die once and then face judgment, ²⁸ so also Christ, having been offered once to bear the sins of many, **will appear a second time**, not to bear sin, but to bring salvation to those who are eagerly waiting for him.

Commentary

{9:14} “**eternal spirit.**” The full verse reads,

Hebrews 9:14: how much more will the blood of Christ, who **through the eternal spirit** offered himself without blemish to God, purify your consciences from dead works to serve the living God?

The article “*the*” is latent in the preposition “through” (Greek, *dia*) or “by”. The absence of the article “*the*” is best explained on the supposition that the formula is to be understood *generically*.

This is a parallel expression to Hebrews 7:16, “[Jesus the] one who has become a priest, not through a legal requirement concerning physical descent, but through the power of an *endless life*.” The subsequent phrase in 9:14, “offered himself without blemish to God” then refers to his appearance before God after the cross. The efficacy of the “blood of Christ” has eternal validity not because of the flesh merely, but was expressive of the spirit. It was the spirit [*of God*] prompting the sacrifice.

The spirit is eternal and can alone be efficacious in eternal things. This is in contradistinction to the Jewish sacrifices which were of perishable nature (i.e. the *fleeting spirit* of the animals), and needed to be repeated often.

{10:1-18} C3 (X3). Christ's sacrifice can perfect the believer [\[e\]](#)

10 Since the **law** is but a shadow of the good things to come and not the true form of those things, ^[37]the same **sacrifices** that they continually **offer** year after year can never **perfect** those who draw near to worship. ² Otherwise, would they not have ceased to be **offered**, since the worshipers would have been purified once and for all, and would no longer have any consciousness of sins? ³ But in these sacrifices there is a **reminder of sins year after year**.

⁴ For it is **impossible** for the blood of bulls and goats **to take away sins**.

⁵ Therefore, when Christ came into the world, he said, **"Sacrifice and offering you did not desire, but a body you prepared for me; ⁶ in whole burnt offerings and sin offerings you took no pleasure. ⁷ Then I said, 'Behold, I have come to do your will, O God,** as it is written about me in the scroll of the book.' " [Ps. 40:6-8]

⁸ In the passage above he says, ^["38]**Sacrifice and offering, and whole burnt offerings and sin offerings you did not desire, nor did you take pleasure in them"** (although they are offered according to the law), ⁹ Then he adds, **"Behold, I have come to do your ^[39]will, O God."** He takes away the first in order to establish the second. ¹⁰ By God's will we have been sanctified through the offering of the **body of Jesus Christ** once for all.

¹¹ Now every priest stands daily at service, offering again and again the same **sacrifices that can never take away sins**.

¹² But when Christ had **offered** for all time **one sacrifice** for sins, he sat down at the right hand of God, ¹³ where he is now waiting until his enemies are made a footstool for his feet. ¹⁴ For by **one offering** he has **perfected** for all time those who are being sanctified. ¹⁵ The holy spirit also testifies to us about this, for after saying, ¹⁶ "This is the covenant I will make with them after those days, says the Lord [*Yehovah*]: I will put my **laws** on their hearts and write them on their minds;" [JER. 31:33] ¹⁷ and "Their **sins and their iniquities I will remember no more.**" [JER. 31:34] ¹⁸ Now where there is forgiveness of these, there is no longer any **offering for sin**.

{10:19-39} B1'. Faith that will not shrink back [\[e\]](#)

¹⁹ Therefore, brothers, since we have **confidence to enter the holy places** by the blood of Jesus, ²⁰ by the new and living way he opened for us through the veil (that is, through his flesh), ²¹ and since we have a **great priest over the house of God**, ²² let us **draw near** with true hearts, in **full**

assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³ Let us **hold fast** to the confession of our hope without wavering, for **he who promised is faithful**.

²⁴ And **let us consider** how to spur one another on to love and good works, ²⁵ not neglecting **to meet together**, as is the habit of some, but encouraging one another, and all the more as you see the **Day** drawing near.

²⁶ For if we continue sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but only a **fearful expectation of judgment**, and a fury of fire that will consume God's adversaries.

²⁸ Anyone **who has rejected** the law of Moses dies without mercy on the testimony of two or three witnesses. ²⁹ How much worse punishment do you think will be deserved by someone who has **trampled** the Son of God underfoot, who has **profaned** the blood of the covenant by which he was sanctified, and who has **insulted** the spirit of grace?

³⁰ For we know him who said, "Vengeance is mine; I will ^[40]repay, says the Lord [Yehovah]." [DEUT. 32:35] And again, "The Lord [Yehovah] will **judge** his people." [DEUT. 32:36; PS. 135:14] ³¹ It is a **fearful** thing to fall into the hands of the living God.

³² **But remember** the earlier **days** when, after you were enlightened, you **endured** a hard struggle in the face of suffering.

³³ At times you were publicly exposed to reproach and affliction, and at other times **you were partners with those who were treated that way**.

³⁴ For you **sympathized with** ^[41]**me when I was in prison**, and you accepted the plundering of your possessions with joy, knowing ^[42]that you have for yourselves a better and lasting possession ^[43]in heaven.

³⁵ Therefore do not **throw away** your confidence, which has a great reward. ³⁶ For you have need of endurance, so that when you have done the will of God, you may receive **the promise**. ³⁷ "For in just a little while, he who is coming will come and will not delay. ³⁸ But ^[44]the righteous one will live **by faith**; and if he **shrinks back**, my soul takes no pleasure in him." ³⁹ But we are not among those who **shrink back** and are destroyed, but among those who **have faith** and preserve their souls.

{11:1-40} B2'. Heroes of the faith [\[e\]](#)

{11:1-3} [a. *The people of old commended for their faith*]

11 Now **faith** is the assurance of *things* hoped for, the conviction of **things not see**. ² For by it our ancestors were **commended**. ³ By **faith** we understand that the worlds [*aiōn*] were formed by the word of God, so that what is seen was not made out of what is visible.

{11:4-6} [b. *Abel dies; Enoch taken up*] || {11:30-31} [*Jericho; Rahab*]

⁴ By faith **Abel offered to God** a better sacrifice than Cain, through which he was commended as righteous when God gave approval to his gifts. And by faith he still speaks, even though he is dead.

⁵ By **faith** Enoch was taken up so that he would not see death, and he was not found, because God had taken him. Now before he was taken, he was commended as one **who pleased God**. ⁶ And without **faith** it is impossible to **please God**,

for **anyone who comes to God** must believe that he exists and that he rewards those **who earnestly seek him**.

{11:7} [c. *Noah saved his family; water*] || {11:23-29} [*Moses*]

⁷ By **faith** Noah, when he was warned about **things not yet seen**, was moved with reverent fear and built an ark to save his household. By **faith** he condemned the world and became an heir of the righteousness that comes by **faith**.

{11:8-10} [d. *Abraham and promise land*]

⁸ By **faith Abraham** obeyed when he was called to **go out** to ^[45]the place that he was to **receive** as an inheritance. And he **went out**, not knowing where he was going. ⁹ By faith he sojourned in the land of promise, as in a foreign land, dwelling in tents with **Isaac and Jacob, fellow heirs of the same promise**. ¹⁰ For he was looking forward to the **city** that has foundations, whose designer and builder is God.

{11:11-12} [e. *Abraham, Sarah, Isaac, birth*]

¹¹ By faith ^[46]**Sarah** herself received the ability to conceive, and **she bore a child** when she was beyond the proper age, because she considered him faithful who had **made the promise**. ¹² And so from one man, and he **as good as dead**, came descendants as numerous as the stars of heaven and as innumerable as the sand by the seashore.

{11:13-16} [x. *Summation*]

¹³ These all **died in faith without receiving the things that were promised**. But they saw them from a ^[47]distance and welcomed them. And they acknowledged that they were strangers and sojourners on the earth. ¹⁴ For those

who say such things make it clear that they are seeking a **homeland**.¹⁵ If they had been thinking of the land they left behind, they would have had an opportunity to return.¹⁶ Instead, they were longing for a **better land**, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

{11:17-19} [c'. *Abraham, Isaac, sacrifice*]

¹⁷ By faith Abraham, when he was tested, offered up Isaac. **He who had received the promises** was ready to offer up his only begotten [*monogenēs*] son,¹⁸ even though God had said to him, "Through Isaac your descendants will be counted."¹⁹ He reasoned that **God could even raise him from the dead**. And figuratively speaking, he did **receive Isaac back from death**.

{11:20-22} [d'. *Jacob, Esau, Joseph, promise land*]

²⁰ By faith **Isaac** blessed **Jacob** and Esau concerning things to come.

²¹ By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped [*proskyneō*] as he leaned on the top of his staff.

²² By faith Joseph, when his end was near, mentioned **the Exodus** of the sons of Israel and gave instructions concerning his bones.

{11:23-29} [c'. *Moses' family saved him; water*] || {11:7} [Noah]

²³ By faith Moses, **when he was born, was hidden for three months by his parents**,

because they **saw** that he was a beautiful child,

and they did **not fear the decree of the king**.

²⁴ By faith **Moses**, when he had grown up, **refused to be called the son of Pharaoh's daughter**,

²⁵ **choosing to be mistreated** with the people of God rather than to enjoy the fleeting pleasure of sin.²⁶ He considered the reproach of Christ to be greater wealth than the treasures^[48] of Egypt, for **he was focused on the reward**.

²⁷ By faith **he left Egypt**,

not fearing the wrath of the king,

for he endured as though he could **see** him who is invisible.

²⁸ By faith he **celebrated the Passover** and the **sprinkling of the blood**, so that the destroyer of the firstborn **would not touch the Israelites**.²⁹ By faith they passed through the Red Sea as on dry land, but when the Egyptians tried to do so, they were drowned.

{11:30-31} [b'. *Jericho falls; Rahab does not perish*]

³⁰ By faith the walls of Jericho fell after they had been encircled for seven days. ³¹ By faith Rahab the prostitute did not perish with those who were disobedient, because she had welcomed the spies in peace.

{11:32-40} [a'. *All these commended for their faith*]

³² And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, ³³ **who by faith** conquered kingdoms, carried out justice, **obtained promises**, stopped the mouths of lions,

³⁴ quenched the power of fire, escaped **the edge of the sword**, were made strong from weakness, became mighty in battle, and routed the armies of foreigners. ³⁵ Women received back their dead by resurrection.

Others were tortured, refusing to accept release, so that they might obtain a better resurrection. ³⁶ Others endured mocking and flogging, as well as chains and imprisonment.

³⁷ They were stoned, they were ^[49]sawn in two, they were tempted, and they were **killed with the sword**. They went around in sheepskins and goatskins; they were destitute, afflicted, and mistreated. ³⁸ The world was not worthy of them. They wandered in deserts and mountains, hiding in caves and holes in the ground.

³⁹ ^[50]**All these** were commended **for their faith, but they did not receive what was promised**. ⁴⁰ For God had planned something better for us, so that they would not be made perfect without us.

{12:1-17} B3'. Reject not the discipline of God [\[e'\]](#)

12 Therefore, since we have such a great cloud of witnesses surrounding us, let us lay aside every weight and the sin that so easily entangles us, and let us run with endurance the race that lies before us, ² **fixing our eyes upon Jesus**, the author and perfecter of our faith. For the **joy** set before him he endured the cross, disregarding its shame, and sat down at the right hand of the **throne of God**.

³ Consider him who endured such opposition from sinners against ^[51]himself, **so that you will not grow weary or lose heart**. ⁴ In your struggle against sin, you have not yet resisted to the point of shedding your blood. ⁵ And you have completely forgotten the exhortation that addresses you as sons: "My son, do not think lightly of the **discipline** of the Lord [*Yehovah*], and **do not lose heart** when he rebukes you.

⁶ For **the Lord** [*Yehovah*] **disciplines the one he loves**, and he punishes every son he receives [*as his own*]." [PROV. 3:11-12] ⁷ ^[52]For the sake of **discipline** you must endure. God is treating

you as sons. For what son is not **disciplined by his father**? ⁸ If you do not experience **discipline**, which is something everyone receives, then you are illegitimate children and not sons. ⁹ Furthermore, we have all had **earthly fathers who disciplined us**, and we respected them. Should we not submit even more to the **Father** of spirits and live? ¹⁰ For **our fathers disciplined us** for a short time as seemed best to them, but **God disciplines us for our good**, so that we may share in his holiness.

¹¹ Now no **discipline** seems pleasant at the time, but painful. Later on, however, it produces the peaceful fruit of righteousness for those trained by it. ¹² **Therefore, lift up your drooping hands and strengthen your weak knees.** ¹³ Make straight paths for your feet, so that what is lame may not be put out of joint but healed instead.

¹⁴ Pursue peace with everyone, and holiness, for without it no one will **see the Lord**. ¹⁵ See to it that no one falls short of the **grace of God**; that no “root of bitterness” springs up and causes trouble, which would result in many becoming defiled. ¹⁶ **See to it** that there is no ^a pornos or profane person like **Esau**, who sold his birthright in exchange for a single meal. ¹⁷ You know that afterward, when he desired to inherit the blessing, he was rejected, for he found no opportunity for repentance, even though he sought the blessing with **tears**.

{12:18-29} A1'. A kingdom that cannot be shaken [\[↗\]](#)

¹⁸ For you have not come to ^[53]a mountain that can be touched, to a **blazing fire**, darkness, gloom, and a whirlwind.

¹⁹ You have not come to a trumpet blast and a **voice whose words** made the hearers beg that no further **word be spoken** to them. ²⁰ For they could not bear the order that was given: “If even a beast touches the mountain, it will be ^[54]stoned.” ²¹ Indeed, the sight was so terrifying that Moses said, “I am trembling with fear.”

²² But you have come

- (1) to Mount Zion,
- (2) to the city of the living God, the heavenly Jerusalem.
- (3) You have come to myriads of angels,
- (4) ²³ to the festive gathering and assembly of the firstborn, whose names are enrolled in heaven.
- (5) You have come to God, the judge of all, and to the spirits of righteous men who have been made perfect.

^a 12:16 pornos:—one who practices porneia

- (6) ²⁴ And you have come to Jesus, the mediator of a new covenant,
 (7) and to the sprinkled blood that speaks ^[55]a better word than the blood of Abel.

²⁵ See to it that you do not refuse him who is **speaking**. For if they did not escape when they refused **him who warned** them on earth, how much less will we escape if we turn away from **him who warns** us from heaven? ²⁶ At that time his **voice** shook the earth, but now he has promised, “Yet once more I will shake not only the earth, but also the heavens.” ²⁷ Now the phrase, “Yet once more,” indicates the removal of what can be shaken—that is, created things—so that what cannot be shaken may remain.

²⁸ Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful. ^[56]It is by our thankfulness that we offer God acceptable worship, with ^[57]reverence and godly fear. ²⁹ For our God is a **consuming fire**.

{13:1-25} A2'. Well-pleasing service to God [\[↩\]](#)

13 Continue in brotherly love. ² Do not neglect to show hospitality to strangers, for by showing hospitality some have hosted angels without knowing it. ³ **Remember those in prison**, as though you were **in prison with them**. Also remember those who are mistreated, as though you yourselves were suffering with them. ⁴ Marriage must be held in honor by all, and the marriage bed must be kept pure, ^[58]but pornos and adulterers God will judge. ⁵ Keep your lives free from the love of money, and be content with what you have, for God has said,

“**I will never leave you, nor will I ever forsake you.**” ⁶ So we can say with confidence, “The Lord is my ^[59]helper, so I will not fear anything that man might do to me.”

⁷ **Remember your leaders**, who spoke to you the word of God. Consider the outcome of their conduct, and imitate their faith. ⁸ Jesus Christ is the same yesterday, today, and forever [*aiōn*]. ⁹ Do not be carried ^[60]away by various kinds of strange teachings, for it is good for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who follow them.

¹⁰ We have an altar from which those who serve in the tabernacle have no right to eat. ¹¹ For the bodies of those beasts whose blood is brought into the holy places by the high priest as an offering for sin are burned outside the camp. ¹² So Jesus also suffered **outside the city gate** in

order to sanctify the people by his own blood.

¹³ Therefore let us go to him **outside the camp** and bear the reproach he endured. ¹⁴ For here we do not have a lasting city, but we seek the city that is to come. ¹⁵ Through ^[61]Jesus, therefore, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that confess his name.

¹⁶ Do not neglect to do good and to share with others, for such sacrifices are pleasing to God. ¹⁷ **Obey your leaders** and submit to them, for they keep watch over your souls as those who must give an account. Let them do this with joy and not with groaning, for that would be of no benefit to you.

¹⁸ Pray for us, for we are convinced that we have a clear conscience, desiring to live honorably in every way. ¹⁹ I urge you all the more to do this, **so that I may be restored to you more quickly**. ²⁰ Now may the God of peace, who by the blood of the eternal [*aiōnios*] covenant brought back from the dead our Lord Jesus, the great Shepherd of the sheep, ²¹ equip you in every good ^[62]work so that you may do his will. May he accomplish in ^[63]you what is pleasing in his sight, through Jesus Christ, to whom be the glory forever [*aiōn*] ^[64]and ever [*aiōn*]. Amen.

²² Now I urge you, brothers, to bear with this brief word of exhortation that I have written to you. ²³ You should know that **our brother Timothy has been released**. If he comes soon, he will be with me when I see you. ²⁴ Greet all your leaders and all the saints. Those who are from Italy greet you. ²⁵ Grace be with you all. ^[65]Amen.

[[The following scribal note is included in the colophons of many Greek manuscripts: *Written to the Hebrews from Italy and delivered by Timothy.*]]

THE LETTER OF

James

Outline [\[↶\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-21}	A. Handling trials
{1:1-8}	[Testing of faith produces endurance]
{1:9-11}	[The transitive life – shallow roots]
{1:12-15}	[Enduring temptation – deep roots]
{1:16-21}	[The good seed sown and received]
{1:22-2:16}	B. Law of liberty
{1:22-27}	[Doers of the word; law of liberty]
{2:1-4}	[Show no partiality]
{2:5-16}	[Mercy over judgment; law of liberty]
{2:17-3:18}	X. Faith and works
{2:17-26}	[Justification [<i>dikaio</i>] and works]
{3:1-12}	[The unbridled tongue]
{3:13-18}	[Righteousness [<i>dikaiosune</i>]]
{4:1-17}	B'. Brothers at war
{4:1-3}	[Do not ask wrongly]
{4:4-5}	[A friend of the world is an enemy of God]
{4:6-10}	[Humility before the Lord]
{4:11-12}	[Speak no evil against a brother]
{4:13-17}	[Judgment in boasting about tomorrow]
{5:1-20}	A'. Handling trials
{5:1-6}	[The cries of the oppressed laborers]
{5:7-18}	[Patience]
{5:19-20}	[Turns a sinner back]

{1:1-21} A. Handling trials

{1:1-8} [*Testing of faith produces endurance*]

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are scattered abroad: Greetings. ² Count it all joy, my brothers, when you **experience various trials**, ³ because you know that the **testing of your faith produces endurance**. ⁴ And let **endurance** have its full effect, so that you may be perfect and complete, lacking in nothing.

⁵ If any of you lacks wisdom, he should **ask God**, who gives generously to all without reproach, **and it will be given to him**.

⁶ But he must **ask in faith without doubting**, for he who **doubts** is like a **wave of the sea, driven by the wind and tossed about**. ⁷ That person should not expect to receive anything from the Lord. ⁸ A double-minded man is unstable in all his ways.

{1:9-11} [*The transitive life – shallow roots*] [e]

⁹ The lowly brother should rejoice in being exalted, ¹⁰ and **the rich man** should rejoice in being made low,

because he will **pass away** like a **flower** of **grass**.

¹¹ **For the sun rises with its scorching heat**

and withers the **grass**, and its **flower** falls, and the beauty of its appearance **perishes**.

So also will **the rich man** fade away in his pursuits.

{1:12-15} [*Enduring temptation – deep roots*]

¹² Blessed is the man who endures **temptation**, for when he has been approved, he will **receive the crown of life**, which ^[1]the Lord has promised to those who **love** him.

¹³ No one should say **when** he is tempted, “I am being tempted by God,” for God is not tempted by evil, and **he himself tempts no one**.

¹⁴ But each person is tempted when he is drawn away and **enticed by his own evil desires**.

¹⁵ And when **desire** has conceived, it gives birth to sin. And when sin is fully grown, it **brings forth death**.

{1:16-21} [*Receive the implanted word*]

¹⁶ Do not be deceived, **my beloved brothers**. ¹⁷ Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of turning. ¹⁸ Of his own will he gave us birth by **the word of truth**

so that we would be a kind of **firstfruits** of his creatures.

¹⁹ ^[2]So then, **my beloved brothers**, everyone should be swift to hear, slow to speak, and slow to anger. ²⁰ For the anger of man does not bring about the righteousness of God. ²¹ Therefore, putting aside all filthiness and rampant wickedness, **humbly receive the implanted word**, which is able to save your souls.

{1:22-2:16} B. Law of liberty [e]

{1:22-27} [*Doers of the word; law of liberty*]

²² **But be doers of the word**

and not hearers only, **deceiving yourselves**.

²³ For if anyone is a hearer of the ^[3]word and not a **doer**, he is like a man **who looks** at his face in a mirror. ²⁴ For he looks at himself and goes away, and then immediately **forgets** what he looks like.

²⁵ But he **who looks** into the perfect law, the law of liberty, and abides by it, ^[4]is not a **forgetful** hearer but a **doer** who acts. He will be blessed in what he does.

²⁶ If anyone ^[5]among you considers himself to be religious but does not bridle his tongue, **he deceives himself** and his religion is worthless.

²⁷ **Pure and undefiled religion before God our Father is this:** to look after orphans and widows in their affliction and to keep oneself unstained by the world.

{2:1-4} [*Show no partiality*]

2 My brothers, **do not show partiality** as you practice your faith in our Lord Jesus Christ, the Lord of glory.

² Suppose a man in **fine clothing** comes into your assembly wearing a gold ring, and a **poor man** in filthy clothing also comes in.

³ If you pay attention to the man who is wearing **fine clothing** and say ^[6]to him, “You sit here in a good place,” but you say to the **poor man**, “You ^[7]stand there, or sit here under my footstool,”

⁴ have you **not made distinctions among yourselves** and become judges with evil thoughts?

{2:5-16} [*Mercy over judgment; law of liberty*]

⁵ Listen, **my beloved brothers**, has not God chosen **the poor** ^[8]of the world to be **rich in faith** and heirs of the kingdom that he has promised to those who love him?

⁶ But you have dishonored the poor man. Is it not the rich who oppress you? Are they not the ones who **drag you into court**? ⁷ Do they not blaspheme the good name by which you are called?

⁸ If you really fulfill **the royal law** according to the Scripture, “You shall love your neighbor as yourself,” you do well.

⁹ But if you show partiality, you commit sin and are convicted by the **law as transgressors**.

¹⁰ For whoever keeps the entire law but stumbles in one point has become guilty of it all.

¹¹ For he who said, “^[9]You shall not commit adultery,” also said, “^[10]You shall not murder.” Now if you do not commit adultery but do commit murder, you have become a **transgressor of the law**.

¹² Speak and act as those who will be judged by **the law of liberty**.

¹³ For **judgment** is without mercy to anyone who has not shown mercy; mercy triumphs over **judgment**.

¹⁴ What is the benefit, **my brothers**, if someone says he has faith but does not have works? **Can that faith save him?** ¹⁵ If a brother or sister is **poorly** clothed and lacks daily food, ¹⁶ and one of you says to them, “Go in peace, be warmed and filled,” without giving them anything to address their physical needs, what is the benefit?

{2:17-3:18} C (X). Faith and works [\[e\]](#)

{2:17-26} [Justification [*dikaio*] and works]

¹⁷ In the same way **faith by itself, if it does not have works, is dead**.

¹⁸ But someone will say, “You have faith, and I have works.” Show me your faith ^[11]by your works, and **I, by my works, will show you my faith**.

¹⁹ **You believe that God is one**; you do well. Even the demons believe—and shudder!

²⁰ Do you want to be shown, O foolish man, that **faith** without **works** is ^[12]dead?

²¹ Was not Abraham our father justified by works when he offered his son Isaac on the altar?

²² Do you see how **faith** was active along with his **works**, and by **works** his **faith** was made perfect?

²³ And the Scripture was fulfilled that says, “Abraham **believed God**, and it was counted to him as righteousness,” [GEN. 2:23] and he was called a friend of God.

²⁴ You see ^[13]then **that a man is justified by works, and not by faith alone**. ²⁵ In the same way, was not Rahab the prostitute also justified by works when she received the messengers and sent them out by another way?

²⁶ ^[14]For just as the body without the spirit is dead, **so also faith without works is dead**.

{3:1-12} [*The unbridled tongue*]

3 Not many of you should become teachers, **my brothers**, because you know that we who teach will be judged more strictly. ² For **we all stumble in many ways**. If anyone does not stumble in what he says, he is a **perfect man, able to bridle** his entire body as well.

³ ^[15]Behold, we **put bits into the mouths of horses** so that they will obey us, and we guide their entire bodies. ⁴ Or take ships for example, though they are so large and driven by **fierce winds**, they

are **guided by a very small rudder** wherever the inclination of the pilot directs.

⁵ In the same way, the tongue is a small member, yet it makes great boasts. Consider how great a forest ^[16]a little fire kindles.

⁶ **And the tongue is a fire.** The tongue is placed among our members as **a world of unrighteousness**, staining the entire body, setting the course of life on fire, and itself being set on fire by Gehenna.

⁷ **Every species** of beast, bird, reptile, and sea creature **can be tamed** and **has been tamed** by man,

⁸ but **no man can tame** the tongue. It is ^[17]an unruly evil, full of deadly poison. ⁹ With it we **bless** ^[18]God our Father, and with it we curse men, who are made in God's likeness. ¹⁰ Out of the same mouth come **blessing** and cursing. **My brothers, this ought not to be so.** ¹¹ Does a spring pour out from the same opening fresh and bitter water? ¹² Can a fig tree, my brothers, produce olives, or a grapevine figs? ^[19]In the same way, no spring can produce both salt water and fresh water.

{3:13-18} [*Righteousness* [dikaioisune]; *wisdom from above*]

¹³ Who is **wise** and understanding among you? By his **good** conduct he should show that his works are done with the gentleness that comes from **wisdom**.

¹⁴ But if you have bitter **jealousy and selfish ambition** in your hearts, do not boast or deny the truth.

¹⁵ This is not the wisdom that comes down from above, but is earthly, unspiritual, and demonic.

¹⁶ For where there is **jealousy and selfish ambition**, there is disorder and every evil practice.

¹⁷ But the **wisdom** from above is first pure, then peaceable, gentle, easily entreated, full of mercy and **good** fruits, impartial, and unhypocritical. ¹⁸ And the fruit of righteousness is sown in peace by those who make peace.

{4:1-12} B'. Brothers at war [[e](#)]

{4:1-3} [*Do not ask wrongly*]

4 Where do wars and ^[20]**fight**s among you come from? Do they not come from **your passions** that wage war among your members?

² You desire and do not have, so you kill. You are envious and cannot obtain, so **you fight** and wage war. ^[21]You do not have, because you do not **ask**.

³ **You ask** and do not receive because **you ask** with wrong motives, to consume it on **your pleasures**.

{4:4-5} [*A friend of the world is an enemy of God*]

⁴ [22] **Adulterers and adulteresses!**

Do you not know that **friendship with the world is enmity with God**? Therefore whoever wishes to be **a friend of the world makes himself an enemy of God**.

⁵ Or do you think that it is in vain that the Scripture says: The spirit that ^[23]dwells in us **yearns enviously**,

{4:6-10} [*Humility before the Lord*]

⁶ but God gives greater grace. Therefore it says, “God opposes the proud but gives grace to the **humble**.”

⁷ Therefore submit yourselves to God. Resist the devil, and he will flee from you. ⁸ Draw near to God, and he will draw near to you.

|| Cleanse your hands, you sinners; and purify your hearts,
|| you double-minded.

⁹ Grieve, mourn, and weep. Turn your laughter into mourning, and your joy into gloom.

¹⁰ **Humble yourselves** in the presence of the Lord, and he will exalt you.

{4:11-12} [*Speak no evil against a brother*]

¹¹ Do not speak evil against one **another**, brothers.

^[24]He who **speaks evil** against a brother ^[25]and **judges** his brother, **speaks evil against the law and judges the law**.

Now if you **judge the law**, you are not a doer of **the law** but a **judge**.

¹² There is only one ^[26]**lawgiver**: the one who is able to save and destroy.

^[27]So who are you to judge ^[28]**another**?

{4:13-17} [*Judgment over boasting about tomorrow*]

¹³ Come now, **you who say**, “Today ^[29]and tomorrow ^[30]let us go to such and such a city, spend a year there, trade, and make a profit.”

¹⁴ **You do not know** ^[31]what will happen tomorrow. What is ^[32]your **life**? ^[33]It is a vapor that appears for a little while and then vanishes away. ¹⁵ Instead you ought to say, “If the Lord wills, ^[34]let us **live** and do this or that.”

¹⁶ But as it is, **you boast in your arrogance**; all such boasting is evil. ¹⁷ Therefore, whoever knows the right thing to do and does not do it, for him it is sin.

{5:1-20} A'. Handling trials [\[e\]](#)

{5:1-6} [*The cries of the oppressed laborers*]

5 Come now, **you rich**, weep and howl over the miseries that are coming upon you. ² Your riches have rotted, and your garments are moth-eaten. ³ Your gold and silver have rusted, and their rust will be a testimony against you and **will eat your flesh like fire**. You have stored up treasure in the last days.

⁴ Behold, the wages of the workers **who harvested your fields**, which you kept back by fraud, **cry out**, and **the cries of the reapers** have reached the ears of the Lord of hosts.

⁵ You have **lived** on the earth **in luxury** and self-indulgence. You have nourished your hearts ^[35]as in **a day of slaughter**. ⁶ You have condemned and murdered the righteous man; he does not resist you.

{5:7-18} [*Patience*]

⁷ Therefore be **patient**, brothers, until the **coming of the Lord**. Behold, the farmer waits for the precious **fruit** of the earth, being **patient** for it until it receives the early and latter **rain**. ⁸ You also must be **patient**. Establish your hearts, for the **coming of the Lord** has drawn near.

⁹ **Do not complain against one another**, brothers, so that you will not be ^[36]judged. Behold, the Judge is standing at the door.

¹⁰ As an example of **suffering** and patience, ^[37]my brothers, take the prophets who **spoke in the name of the Lord**. ¹¹ Behold, we regard as blessed those who have ^[38]endured. You have heard of the endurance of ^[39]Job. Now consider the **purpose of the Lord**, how ^[40]he is full of compassion and mercy.

¹² Above all, my brothers, do not swear, neither by heaven, nor by earth, nor by any other oath. But let your “Yes” be “Yes” and your “No” be “No,” so that you will not fall ^[41]into hypocrisy.

¹³ Is anyone among you **suffering**? He should pray. Is anyone of good cheer? He should sing praise. ¹⁴ Is anyone among you sick? He should call for the elders of the church, and they should pray over him, anointing him with oil **in the name of the Lord**. ¹⁵ The prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

¹⁶ ^[42]**Confess your** ^[43]**trespasses to one another** and pray for one another so that you may be healed. The prayer of a righteous man is very powerful and effective.

¹⁹ ^[44]Brothers, if anyone among you wanders from the truth and someone **turns him back**, ²⁰ be assured that whoever **turns a sinner back** from the error of his way will save ^[45]a soul **from death** and will cover a multitude of sins.

Peter

Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#)

{1:1-25}	A. Living hope
{1:1-4}	[a. Foreknown, born again]
{1:5-9}	[b. Salvation through trial of faith]
{1:10-12}	[x. Christ's sufferings and glory]
{1:13-19}	[b'. Living as Passover people]
{1:20-25}	[a'. Foreknown, born again]
{2:1-12}	B. Living stones
{2:13-3:7}	X. Called to submit
{2:13-17}	[Subject to ruling authorities]
{2:18-20}	[Servants submit to masters]
{2:21-25}	[Christ our example of submission]
{3:1-7}	[Wives submit to husbands]
{3:8-4:4}	B'. Bless others even under trial
{4:5-5:14}	A'. Judgment of the living
{4:5-19}	[Judgment to begin]
{5:1-14}	[Shepherd the flock of God]

{1:1-25} A. Living hope

{1:1-4} [a. *Foreknown, born again*]

1 Peter, an apostle of Jesus Christ, to the sojourners scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen ² according to the foreknowledge of God the Father, through the sanctifying work of the spirit, for obedience and for sprinkling with the blood of Jesus Christ: Grace and peace be multiplied to you. ³ Blessed be the God and Father of our Lord Jesus Christ! In his great mercy he caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance that is imperishable, undefiled, and unfading, reserved in heaven for ^[1]you,

{1:5-9} [b. *Salvation through trial of faith*]
⁵ who by the power of God are guarded through faith for a **salvation** ready to be revealed in the last time.

⁶ In this you rejoice, even if **now** for a little while you have had to suffer various trials

⁷ so that the genuineness of **your faith**—far more precious than

gold that perishes—having been tested by fire, may result in praise, ^[2]honor, and glory when Jesus Christ is revealed.

⁸ Although you ^[3]*once* did not know him, you love him; although you do not **now** see him, you believe in him and rejoice with an inexpressible and glorious joy,

⁹ because you are attaining the goal of your faith—the **salvation** of your souls.

{1:10-12} [x. *Christ's sufferings and glory*] [e]

¹⁰ Concerning this salvation, the prophets **searched** and carefully **investigated**.

They prophesied about the grace **that would come to you**, ¹¹ inquiring about the time and circumstances that the **spirit of Christ** within them was indicating when it testified in advance

the sufferings of Christ and the glories that would follow.

¹² It was revealed to them that they were not serving themselves, but ^[4]you, in regard to the things **that have now been announced to you** through those who preached the gospel to you by *the holy spirit* sent from heaven;

which things angels desire **to look into**.

{1:13-19} [b'. *Living as Passover people*]

¹³ Therefore, having prepared your minds for action and being clearheaded, set your hope fully on the grace that will be brought to you when **Jesus Christ** is revealed.

¹⁴ As obedient **children**, do not conform yourselves to the evil desires you had when you lived in ignorance.

¹⁵ But just as **he who called you is holy**, you must also **be holy** in all your conduct, ¹⁶ for it is written, “[⁵]Be holy, for **I am holy**.” [LEV. 11:44-45]

¹⁷ If you **call on the Father** who judges without partiality according to each person's work, pass the time of your sojourn in reverent fear.

¹⁸ For you know that you were not redeemed from your empty way of life inherited from your fathers with perishable things, like silver or gold, ¹⁹ but with **the precious blood of Christ**, a lamb without blemish or spot.

{1:20-25} [a'. *Foreknown, born again*]

²⁰ He was **foreknown** before the foundation of the world, but was revealed in these ^[6]last times for your sake. ²¹ Through him you ^[7]**believe in God**, who raised him from the dead and gave him glory, so **that your faith and hope are in God**.

²² Since you have purified your souls by your obedience to the truth ^[8]through *the* spirit, resulting in genuine brotherly love, love one another deeply, from ^[9]a pure heart.

²³ For you have been **born again**, not of perishable seed but of imperishable, through the ^[10]**word of God** that lives and abides forever. ²⁴ For, “All flesh is like grass, and all ^[11]the glory of man is like the flower of the grass. The grass withers, and ^[12]its flower falls, ²⁵ but the **word of ^aour Lord** endures forever [*aiōn*].” [ISAIAH 40:6-8] **This word is the good news** that was preached to you.

{2:1-12} B. Living stones [\[↩\]](#)

2 Therefore, having put away all malice, and all deceit, and hypocrisy, and envy, and **slander** of all kinds, ² like newborn babies, long for pure spiritual milk, so that by it you may ^[13]grow, ³ if indeed you have tasted that the **Lord is good**.

⁴ As you come to him, a living stone—rejected by men but **chosen and precious** in the sight of God— ⁵ you yourselves, like living stones, are being built up as a spiritual ^[14]house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

⁶ ^[15]For it says in Scripture, “Behold, I lay in Zion a stone, a chosen and precious **cornerstone**, and no one who believes in him will ever be put to shame.” [ISAIAH 28:16] ⁷ This stone is of great value for you who believe,

but to those who ^[16]are disobedient, “The stone that the builders rejected has become the chief **cornerstone**,” [Ps. 118:22] ⁸ and, “A stone of stumbling, and a rock of offense.” [ISAIAH 8:14] By disobeying the word, they stumble; this is what happens to such men.

⁹ But you are a **chosen** race, a royal priesthood, a holy nation, a people for *God’s own* possession, so that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. ¹⁰ Once you were not a people, but now you are God’s people. Once you had not received mercy, but now you have received mercy.

¹¹ Beloved, I urge you as strangers and sojourners to abstain from fleshly desires that wage war against your soul, ¹² keeping your conduct honorable among the Gentiles, so that when they **speak against you** as evildoers, they may **see your good works and glorify God** on the day of visitation.

^a 1:25 our Lord:—lit. “*the word of our Lord*” in the orig. Greek. This is a direct quote of Isaiah 40:8 which reads, “*the word of our God [Elohim]*”

{2:13-3:7} C (X). Called to submit [\[e\]](#)

{2:13-17} [*Subject to ruling authorities*]

¹³ ^[17] Therefore, be subject to every human institution for the sake of the Lord, whether to **the king** as supreme, ¹⁴ or to governors as those who are sent by him to punish evildoers and to praise those who do good.

¹⁵ For it is **God's will** that by doing good you silence the ignorance of foolish men. ¹⁶ *Live* as free *men*, but do not use your freedom as an excuse to do evil;

live as servants of God. ¹⁷ Give honor to all, love the brethren, fear God, and honor **the king**.

{2:18-20} [*Servants submit to masters*]

¹⁸ Servants, **submit to your masters with complete respect**, not only to those who are good and gentle, but also to those who are cruel.

¹⁹ For there is **favor** upon anyone who **endures** pain while **suffering** unjustly for the sake of conscience toward God.

²⁰ What credit do you get if you endure when you sin and are beaten for it?

But if you **endure** when you do good and **suffer** for it, this brings **favor** with God.

{2:21-25} [*Christ our example of submission*]

²¹ For **to this you were called**, because Christ also suffered for ^[18]us, leaving an example that you should follow in his footsteps.

²² He committed no **sin**, “nor was deceit found in his mouth.” [ISAIAH 53:9]

²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten but entrusted himself to him who judges justly.

²⁴ He himself bore our **sins** in his body on the tree, so that we might die to our **sins** and live for righteousness. By his wounds you have been healed.

²⁵ For you were like **sheep** going astray, but now you have returned to the **Shepherd** and Overseer of ^[19]your souls.

{3:1-7} [*Wives submit to husbands*]

3 In the same way, wives, **submit to your own husbands**, so that, ^[20]even if some are disobedient to the word, they ^[21]will be won without a word by the way you live ² when they observe your pure and reverent conduct.

³ Do not **adorn** yourselves outwardly with elaborately braided hair, gold jewelry, or fancy clothes.

⁴ Rather, *let your adornment* be the hidden person of the heart with the imperishable quality of a ^[22]gentle and quiet spirit, which is very precious in God's sight. ⁵ For this is how the holy women who hoped in God **adorned** themselves in the past,

by **submitting to their own husbands**, ⁶ just as Sarah obeyed Abraham and called him her lord. You have become her children if you do good and do not give way to fear. ⁷ **Husbands, in the same way**, live with your wives in an understanding way. Though she may not be as strong as you are, you should honor her, since you are joint heirs of the grace of life, so that your prayers may not be hindered.

{3:8-4:4} B'. Bless others even under trial [\[↩\]](#)

⁸ Finally, all of you, be of one mind, sympathetic, loving as brothers, **tenderhearted, and** ^[23]**kind**. ⁹ Do not repay evil for evil or reviling for reviling, but, on the contrary, **bless**, ^[24]knowing that **to this you were called**, so that you may **inherit a blessing**.

¹⁰ For, "Whoever wants to love life and see good days must keep his tongue from **evil**, and his lips from speaking deceit;

¹¹ he must **turn aside from evil and do good**; he must **seek peace and pursue it**.

¹² For the eyes of the Lord [*Yehovah*] are upon the righteous, and his ears are open to their prayers. But the face of the Lord [*Yehovah*] is against those who do **evil**." [Ps. 34:12-16]

¹³ Now who will harm you if you **become** ^[25]**imitators of what is good**?

¹⁴ But even if you do suffer because of righteousness, **you are blessed**. Do not fear their threats or be troubled, ¹⁵ but sanctify ^[26]the Lord God in your hearts. Always be ready to make a defense to anyone who asks you for an explanation of the hope you have within you, ^[27]**with gentleness and respect**, ¹⁶ keeping a clear conscience, so that, when ^[28]those who revile your good conduct in Christ speak against you as evildoers, they may be put to shame.

¹⁷ For it is better to **suffer** for doing good, if that is **God's will**, than to **suffer** for doing evil. ¹⁸ For Christ also ^[29]**suffered** for sins once for all, the righteous for the unrighteous, so that he might bring ^[30]you to God. He was put to death in the flesh, but made alive by the spirit,

¹⁹ at which [time] he also went and **proclaimed** [his victory] to the [evil angelic] ^a**spirits in prison** [of their defeat],

²⁰ who disobeyed long ago when God ^[31]waited patiently in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were **saved through water**. ²¹ **Baptism**, which corresponds to this, **now saves** ^[32]**us**—not by removing dirt from the body, but as an appeal to God for a clear conscience—through the resurrection of Jesus Christ,

²² who has gone into heaven and is at the right hand of God, **with angels, authorities, and powers subject to him**.

4 Therefore, since Christ has **suffered** ^[33]for us in the flesh, arm yourselves with the same mentality, because whoever has **suffered** in the flesh has ceased from sin, ² so as to live his remaining time in the flesh no longer for the evil desires of men, but for the **will of God**.

³ For ^[34]we have spent enough of our ^[35]life doing what the Gentiles like to do, walking in lasciviousness, evil desires, excesses of wine, revelries, drinking bouts, and illicit idolatries. ⁴ They are surprised when you do not run with them into the same **flood of debauchery**, so they **revile you**.

{4:5-5:14} A'. Judgment of the living [↗]

{4:5-19} [Judgment to begin; endure trial for God's glory]

⁵ But they will give an account to him who ^[36]is ready to **judge the living and the dead**. ⁶ For this is the reason the gospel was preached even to those who are *now* **dead**, so that, though they have been **judged** in the flesh as men are, they might live in the spirit as God does. ⁷ **The end of all things has drawn near**. So be serious and sober in ^[37]your prayers. ⁸ Above all, maintain a deep love for one another, because love ^[38]will cover a multitude of sins. ⁹ Be hospitable to one another without grumbling.

¹⁰ As each of you has **received a gift**, use it to serve one another, as good stewards of the **manifold grace of God**. ¹¹ If anyone speaks,

^a 3:19 spirits in prison:—The “spirits” are the evil angels who corrupted the generation of Noah’s day. The “prison” is the place where evil angels are confined, which Peter calls *Tartarus* in 2 Peter 2:4. See also Jude v6.

he should do so **as one who speaks the oracles of God**; if anyone serves, he should do so as one who serves from ^[39]strength as God supplies it, so that **in all things God may be glorified** through Jesus Christ. To him belong **the glory** and the power forever [*aiōn*] ^[40]and ever [*aiōn*]. Amen.

¹² Beloved, do not be surprised at the fiery trial that has come upon you to test you, as though a strange thing were happening to you. ¹³ But insofar as you share in the sufferings of Christ, rejoice, **so that you may also rejoice and be glad when his glory is revealed.**

¹⁴ If you are reproached for the name of Christ, you are blessed, because the ^aspirit of ^[41]glory—the **spirit of God**—^[42]rests upon you. ^[43]On their part he is blasphemed, but on your part **he is glorified.** ¹⁵ None of you should suffer as a murderer, thief, evildoer, or meddler, ¹⁶ but if anyone suffers as a Christian, he should not be ashamed, but should **glorify God** in this ^[44]matter.

¹⁷ For it is **time for judgment to begin** with the household of God, and if it begins first with us, what will be the outcome for those who are disobedient to the gospel of God? ¹⁸ And, “If the righteous man is scarcely saved, what will become of **the ungodly man and sinner?**” [PROV. 11:31] ¹⁹ Therefore, those who suffer according to the will of God should entrust their souls to him as their faithful Creator while doing what is good.

{5:1-14} [*Shepherd the flock of God*] [*ⲉ*]

5 ^[45]I exhort the **elders** among you, I who am a fellow **elder**, a witness of the sufferings of **Christ**, and a partaker in the **glory** that will be **revealed**:

² Shepherd the **flock of God** that is among you, ^[46]exercising oversight,

not under compulsion, but ^[47]**willingly**; not for sordid gain, but **eagerly.**

³ Do not lord it over those entrusted to you, but be examples to **the flock.**

⁴ And when the **chief Shepherd appears**, you will **receive the unfading crown of glory.** ⁵ In the same way, you who are younger must submit to your **elders.**

^a 4:14 spirit of glory—the spirit of God:—literally, “*the of glory and of God spirit*,” where “*spirit*” is being modified by both “*of glory*” and “*of God*.” It is the selfsame spirit which is of glory and ultimately of God. The spirit of God has other attributes as well: it is the “spirit of holiness” (Rom. 1:4), the “spirit of grace” (Heb. 10:29), etc. The words form a climax, from glory to God. God himself is greater than his glory, therefore it means more to call it the “spirit of God” than the “spirit of glory” which rests upon you.

Peter

Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:1-2}. Salutation
{1:3-11}. A. Know your Salvation
{1:12-21}. | . . . B. [Certainty of the Testimony](#)
{2:1-22}. | . . . B'. [Know your Adversaries](#)
{3:1-18}. A'. [Certainty of the Day of Judgment](#)

1 ^[1]Simeon Peter, a servant and apostle of Jesus Christ, to those who have obtained a faith as precious as ours ^abecause of the righteousness *shown by* ^bour God and *our* ^[2]Savior Jesus Christ: ² Grace and peace be multiplied to you in **the knowledge of God and of Jesus our Lord.**

{1:3-11} A. Know your Salvation

³ His divine power has given us everything we need for life and godliness, through the knowledge of him **who called us** ^[3]by glory and virtue. ⁴ Through these he has given us his ^[4]precious and exceedingly great promises, so that through them you may become partakers of the divine nature, **having escaped from the corruption that is in the world** because of evil desires.

⁵ **For this very reason, make every effort to add to your faith,** virtue; and to virtue, knowledge; ⁶ and to knowledge, self-control; and to self-control, endurance; and to endurance, godliness; ⁷ and to godliness; brotherly affection; and to brotherly affection, love.

⁸ **For if you possess these qualities and continue to grow in them,** they will keep you from being ineffective and unfruitful in the knowledge of our Lord Jesus Christ. ⁹ For whoever lacks these

^a 1:1 because of: —lit. “*in righteousness of our God.*” The “in” (Greek, *en*) can occasionally mean “*through*” (as many English versions read) or “*because of*” which fits better in this context.

^b 1:1 our God: —lit. “*the God of us and Savior Jesus Christ.*” It does not say, “*the God and Savior of us, Jesus Christ*” which would give a double attribute to Jesus Christ. Rather, Peter intended to identify two entities—the Father and the Son—as is typically found in New Testament greetings. Moreover, God (Greek, *theos*) is never conjoined with Christ (Greek, *christos*) as a direct attribute, while Lord (Greek, *kurios*) is very often thus employed, as can be seen in the very next verse (v.2). By comparison, the same sentence construction is found in 2 Thess. 1:12 that literally says, “the God of us and the Lord Jesus Christ,” which is generally understood to mean two entities.

qualities is so nearsighted that he is blind, having forgotten the cleansing of his former sins.

¹⁰ Therefore, brothers, be all the more diligent to confirm that you are among those **whom God has called and chosen**, because if you do these things, you will never stumble. ¹¹ For in this way, **entry into the eternal** [*aiōnios*] **kingdom** of our Lord and Savior Jesus Christ will be richly provided for you.

{1:12-21} B. Certainty of the Testimony [e]

{1:12-15} [*Certified by apostolic witness*]

¹² Therefore, I [¹⁵]will not neglect to **keep reminding you about these things**, though you know them and are established in the truth you now have.

¹³ I think it is right, as long as I am in this bodily **tent**, to **stir you up by way of reminder**, ¹⁴ because I know that this **tent** will soon be laid aside, as our Lord Jesus Christ made clear to me.

¹⁵ And I will make every effort to ensure that after my departure you will always **be able to remember these things**.

{1:16-21} [*Certainty of the revelation*]

¹⁶ For **we did not follow cleverly devised myths** when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For he received honor and glory from God the Father **when that voice came to him from the Majestic Glory**: “This is my [¹⁶]beloved Son, in whom I am well pleased.”

¹⁸ We ourselves heard this **voice** come from heaven when we were with him on the holy mountain. ¹⁹ Moreover, we hold **the prophetic word to be reliable**, to which you do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

²⁰ First of all, you must understand that **no prophecy** of Scripture is a matter of one’s own interpretation. ²¹ For **no prophecy** ever came from *an act of* human will, but [¹⁷]**holy men of God spoke**, as they were moved by holy spirit.

{2:1-22} B’. Know your Adversaries [e]

2 But there were also **false prophets** among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies. They will even deny the Master who bought them, bringing upon themselves swift destruction. ² Many will follow their [¹⁸]sensual ways, and because of [¹⁹]them the way of the truth will be

maligned. ³ In their **greed** they will **exploit you** with deceptive words. Their condemnation from of old is not idle, and their destruction ^[10]will not slumber.

⁴ For if God did not spare angels when they sinned, but cast them down to Tartarus [G5020] and committed them to ^[11]chains of darkness **to be kept for judgment**; ⁵ and if he **did not spare the ancient world**, but preserved Noah, a preacher of righteousness, along with seven others, when he **brought a flood upon the world of the ungodly**;

⁶ and if he condemned the cities of **Sodom and Gomorrah** ^[12]to destruction by reducing them to ashes and made them an example ^[13]to those who would live in an ungodly way;

⁷ and if he **rescued righteous** Lot, who was distressed by the unbridled lustful conduct of the lawless ⁸ (for as ^[14]that **righteous** man dwelt among them, his **righteous** soul was tormented day after day over their lawless deeds that he saw and heard); ⁹ then the Lord knows how to **rescue the godly** from trials and how to keep the **unrighteous** under punishment until the Day of Judgment,

¹⁰ especially those who indulge the flesh in depraved and defiling passion, and who despise authority. Bold and self-willed, they do not tremble when they blaspheme glorious beings, ¹¹ whereas angels, who are greater in strength and power, do not bring a blasphemous judgment against them ^[15]before the Lord.

¹² But these men, like **irrational beasts**—creatures of instinct **born to be caught and killed**—blaspheme in matters they do not understand; ^[16]they will be destroyed [[lit. *corrupted*]] in their own corruption, ¹³ ^[17]**receiving the wages of unrighteousness**. Counting indulgence in the daytime as pleasure, they are stains and blemishes, reveling in their deceptions as they feast with you.

¹⁴ They have eyes full of adultery, insatiable for sin. They entice unstable souls. They are accursed children with hearts trained in ^[18]greed. ¹⁵ They have **abandoned the straight path** and gone astray, following **the way of Balaam**, the son of ^[19]Bosor, who loved the wages of **unrighteousness**. ¹⁶ But he received a rebuke for his own transgression; a speechless donkey spoke with a human voice and restrained the prophet's madness.

¹⁷ These men are springs without ^[20]water, clouds driven by a storm, for whom the thick gloom of darkness has been reserved forever. ¹⁸ For by speaking bombastic words of nonsense, they entice, with unbridled lustful desires of the flesh, those who ^[21]have ^[22]truly **escaped** from those who live in error.

¹⁹ They promise them freedom while they themselves are **slaves of corruption**. For a man is a **slave** to whatever masters him.

²⁰ For if after they have **escaped** from the defilements of the world through the knowledge of ^[23]the Lord and Savior Jesus Christ, they are again entangled in these defilements and overcome, the last state is worse for them than the first.

²¹ It would have been better for them not to have known **the way of righteousness** than, after knowing it, **to turn back from the holy commandment** that was passed on to them. ²² What the true proverb says has happened to them: “A dog returns to its own vomit,” and, “A sow, after washing herself, returns to wallowing in the mire.”

{3:1-18} A'. Certainty of the Day of Judgment [\[e\]](#)

3 Beloved, this is now the second letter that I am writing to you. In both of them I have tried to stir up your sincere mind by way of reminder, ² so that you remember the words spoken in the past by the holy prophets and the commandment of ^[24]**our Lord and Savior** given through your apostles.

³ First of all, you must understand that **scoffers** will come in the last ^[25]days, walking according to their own lusts. ⁴ They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, everything continues as it has since the beginning of creation.”

⁵ But they deliberately ignore this fact, that **by the word of God** the heavens came into being long ago and the earth was formed out of water and by means of water; ⁶ through these the world that then existed was **destroyed**, being deluged with water. ⁷ But **by** ^[26]**his word** the heavens and the earth that now exist are stored up for fire, being kept until the **Day of Judgment** and the destruction of ungodly men.

⁸ But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

⁹ The Lord is not slow in keeping his promise, as some understand slowness, but is patient toward ^[27]us, not wishing that any should perish **but that all should come to repentance**.

¹⁰ But the **Day of the Lord** will come like a thief ^[28]in the night. On that day **the heavens** will pass away with a roar, and **the elements will be destroyed with intense heat**, and the earth and its works will ^[29]be burned up.

¹¹ ^[30]Therefore, since all these things will be destroyed in this way, what sort of *persons* ought you to be in holiness and godliness,

¹² waiting for and hastening the coming of the **Day of God**. On that day **the heavens** will be set on fire and destroyed, and **the elements will melt in the intense heat**. ¹³ But, according to his promise, we wait for new heavens and a new earth, where righteousness dwells.

¹⁴ Therefore, beloved, as you wait for these things, be diligent to **be found at peace, spotless and blameless in his sight**. ¹⁵ And count the patience of our Lord as salvation,

just as our beloved brother Paul has **written** to you according to the wisdom given to him. ¹⁶ He speaks about these things in all **his letters**. Some ^[31]of the things he says are hard to understand, which the ignorant and unstable ^[32]twist to their own destruction, just as they do with **the other Scriptures**.

¹⁷ Therefore, **beloved**, since you have been forewarned, be on your guard so that you will not be led astray by the error of these lawless men and fall from your own secure position. ¹⁸ But ^[33]grow in the grace and knowledge of **our Lord and Savior Jesus Christ**. To him be the glory both now and to the day of eternity [*aiōn*]. ^[34]Amen.

THE FIRST LETTER OF

John

Outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:1-4}	A. Fellowship with the Father and Son
{1:5-2:6}	B. Forgiveness of sins
{2:7-17}	C. Love One Another
{2:18-29}	D. Antichrist and the Anointing
{3:1-18}	X. God's Nature
{3:19-4:6}	D'. The Spirit and the Antichrist
{4:7-5:5}	C'. God's Love for Us
{5:6-12}	B'. The Testimony
{5:13-20}	A'. Eternal Life

{1:1-4} A. Fellowship with the Father and Son [\[e\]](#)

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—² the life was revealed, and we saw it, and testify to it, and declare to you the **eternal** [*aiōnios*] **life** which ^awas from the Father and was revealed to us—³ that which we have seen and heard we declare to ^[1]you, so that you also may have **fellowship** with us; and our **fellowship** is with the Father and with his Son Jesus Christ. ⁴ And we are writing these things ^[2]to you so that our joy may be complete.

{1:5-2:6} B. Forgiveness of sins

⁵ This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. ⁶ If we say we have **fellowship** with him while we walk in darkness, **we lie and do not practice the truth**; ⁷ but if we **walk in the light**, as he is in the light, we have **fellowship** with one another, and the blood of Jesus ^[3]Christ his Son cleanses us from all sin.

⁸ If we say we have **no sin**, we deceive ourselves, and the truth is not in us. ⁹ If we **confess our sins**, he is faithful and just, and will **forgive our sins and cleanse us** from all unrighteousness. ¹⁰ If we say we have **not sinned**, we make him a liar, and his word is not in us.

^a 1:2 was from the Father:—in Greek, *ἐν πατρὶ τοῦ πατρὸς*. Similar wording to John 1:1 in that “eternal life” is not “with” (to be alongside of) but “from” (to possess it).

2 My little children, I am writing these things to you so that you may **not sin**; but if any one **does sin**, we have a ^a**Paraclete with the Father**—Jesus Christ the righteous. ² He is the ^batoning sacrifice for our sins, and not for ours only but also for the **sins of the whole world**.

³ And by this we can be sure that we **know him**, if we **keep** his commandments. ⁴ Whoever says “**I know him**” but does not **keep** his commandments is a **liar**, and **the truth** is not in him; ⁵ but whoever **keeps his word**, in him truly the love of God is perfected. By this we may be sure that we are in him: ⁶ whoever says he **abides in him** ought to **walk** just as he walked.

{2:7-17} C. Love One Another [d]

⁷ [4] Brothers, **I am writing you** no new commandment, but an old commandment which you had from the beginning. The old commandment is the word which you have heard [5] from the beginning. ⁸ Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining.

⁹ Whoever says he is in the light and hates his brother is in the darkness still. ¹⁰ Whoever **loves his brother** abides in the light, and in him there is no cause for stumbling. ¹¹ But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

¹² I am writing to you, **little children**, because your sins are forgiven for his name's sake. ¹³ I am writing to you, **fathers**, because you know him who is from the beginning. I am writing to you, **young men**, because you have overcome the evil one. I [6] am writing to you, **little children**, because you know the Father. ¹⁴ I have written to you, **fathers**, because you know him who is from the beginning. I have written to you, **young men**, because you are strong, and the word of God abides in you, and you have overcome the evil one.

¹⁵ **Do not love the world** or the things in the world. If anyone loves the world, the Father's love is not in him. ¹⁶ For all that is in the world—the lust of the flesh and the lust of the eyes and the “pride of life”—is not of the Father but is of the world. ¹⁷ And the world is passing away, and the lust of it; but he who does the will of God abides forever [aiōn].

^a 2:1 **Paraclete** [G3875, *parakleton*; advocate]: —only five occurrences in the NT (i.e. John 14:16, 26; 15:26; 16:7; and 1 John 2:1)

^b 2:2 atoning sacrifice [G2434, *hilasmos*; propitiatory sacrifice (i.e. the *object* of expiation)]

^c 2:16 pride [G212, *alazoneia*; boasting, pride, braggadocio]

{2:18-29} D. The Antichrist and the Anointing [\[e\]](#)

¹⁸ Children, it is **the last hour**, and just as you heard that the antichrist is **coming**, even now many antichrists have **come**. By this we know that it is **the last hour**. ¹⁹ They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

²⁰ But you have been **anointed by the Holy One**, and you know ^[7]all things. ²¹ **I write to you**, not because you do not **know** the truth, but because you **know** it, and **know** that no lie is of the truth. ²² Who is the liar but he who denies that Jesus is ^athe **Christ**? This is the antichrist, he who denies the Father and the Son. ²³ No one who denies the Son has the ^[8]Father.

²⁴ *As for* you, let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will **abide in the Son and in the Father**. ²⁵ And this is what he has promised us, **eternal** [*aiōnios*] **life**.

²⁶ **I have written these things to you** about those who would deceive you; ²⁷ but the **anointing** you received from him abides in you, and you have no need for anyone to **teach you**. But **his anointing teaches you** about all things, and is true, and is no lie, just as it has **taught you**, abide in him.

²⁸ And now, little children, abide in him, so that **when he appears** we may have **confidence** and not hide from him in shame at **his coming**. ²⁹ If you know that he is righteous, you may be sure that everyone who does right is born of him.

{3:1-18} X. God's Nature [\[e\]](#)

3 See what love the Father has given us, that we should be called children of ^[9]God! The reason the world does not know us is that it did not know him. ² Beloved, we are God's children now, and what we will be **has not yet been revealed**. But we know that **when he appears, we will be like him**, for we will see him as he is. ³ And everyone who has this hope [*confidently placed*] in him purifies himself, even as he is pure. ⁴ Whoever commits sin also commits lawlessness. Sin is lawlessness. ⁵ And you know that he appeared to take away ^[10]our sins, and in him there is no sin. ⁶ No one who abides in him ^bsins; no one who sins has either seen him or known him. ⁷ Little children, let no one deceive you. He who does right is **righteous**, even as he is **righteous**.

^a 2:22 the Christ—Or the Anointed One

^b 3:6 sins:—i.e. deliberately, knowingly, and habitually practices sin

⁸ Whoever practices sin is of the **devil**; for the devil has sinned **from the beginning**. The reason the Son of God appeared was to destroy the works of the devil.

⁹ No one **born of God**
commits **sin**;
for **his** ^a**seed** abides in him,
and he cannot **sin**
because he is **born of God**.

¹⁰ By this the children of God are revealed, and the **children of the devil**. Whoever does not do right is not of God, nor he who does not love his brother. ¹¹ For this is the message you have heard **from the beginning**, that we should love one another.

¹² Not like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil, and his brother's **righteous**. ¹³ Do not be surprised, ^[11]my brothers, if **the world hates you**. ¹⁴ We know that we have passed **from death to life** because we love the brethren. He who does not love ^[12]his brother abides in death. ¹⁵ Any one who hates his brother is a murderer, and you know that no murderer has eternal [*aiōnios*] life abiding in him. ¹⁶ **By this we know** love, that he laid down his life for us; and we ought to lay down our lives for the brethren. ¹⁷ But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸ Little children, let us not love in word or speech but in deed and in truth.

{3:19–4:6} D'. The Spirit and the Antichrist [\[d\]](#)

¹⁹ **By this we know** that we are of the **truth**, and **reassure our hearts** before him. ²⁰ For if our heart condemns us, God is greater than our heart and knows everything. ²¹ Beloved, if our hearts do not condemn us, we have **confidence** before God; ²² and we receive from him whatever we ask, because we keep his commandments and do what pleases him. ²³ And this is his commandment that we should believe in the name of his Son Jesus Christ and love one another, just as he commanded us. ²⁴ He who keeps his commandments abides in him, and he in him. And **by this we know** that he abides in us, by the **spirit** which he has given us.

^a 3:9 seed:—Or, “*incorruptible seed*”, cf. 1 Peter 1:23

4 Beloved, do not believe every spirit, but test the ^aspiritual utterances to see if they are from God; for many false prophets have gone out into the world. ² This is **how you know the spirit** is from God: every spirit which confesses that Jesus Christ has come in the flesh is from God, ³ and every spirit which does not confess Jesus is not from God. This is the spirit of antichrist, of which you heard that it was coming, and now is in the world already.

⁴ Little children, you are of God, and **have overcome them**; for he who is in you is greater than he who is in the world. ⁵ They are of the world, therefore what they say is of the world, and the world listens to them. ⁶ We are [*children*] of God. **Whoever knows** God listens to us, and he who is not of God does not listen to us. **By this we know the spirit of truth** and the spirit of error.

{4:7–5:5} C'. God's Love for Us [\[e\]](#)

⁷ **Beloved**, let us **love one another**; for **love is of God**, and everyone who loves is born of God and knows God.

⁸ He who does not love does not know God; for **God is love**.

⁹ This is how **God showed his love to us**: When he **sent his only begotten Son** into the world, so that we might live through him.

¹⁰ In this is love, not that we loved God but that **he loved us** and **sent his Son** to be the atoning sacrifice for our sins.

¹¹ **Beloved**, if **God so loved us**, we also ought to **love one another**.

¹² No one has ever **seen God**; if we love one another, God abides in us

and his love is **perfected** in us.

¹³ We know that we abide in him and he in us because he has given us of his own spirit. ¹⁴ And we have seen and testify that the Father has sent the Son to be the Savior of the world. ¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. ¹⁶ And we have come to know and believe the love God has for us. God is love, and he who abides in love abides in God, and God in him.

¹⁷ This is how love is **perfected** in us, so that we may have confidence in the Day of Judgment, because as he is so are we

^a 4:1 spiritual utterances:—lit. “spirits” which is a figure of speech for “utterances” or prophecies. Believers are to test the words (or utterances) of a prophet. If the words of the prophet deny Christ as coming in the flesh, then he is a false prophet.

in this world. ¹⁸ There is no fear in love, but **perfect** love casts out fear, for fear has to do with punishment. And he who fears is not **perfected** in love.

¹⁹ We love ^[13]him because he first loved us. ²⁰ If any one says, “I love God,” and hates his brother, he is a liar. For he who does not love his brother whom he has ^[14]**seen**, how can he love God whom he has not **seen**?

²¹ And this commandment we have from him: that he who loves God should **love his brother** also.

5 Everyone who **believes that Jesus is the Christ** has been born of God, and everyone who loves the Father, loves the one begotten [*gen-
nao*, G1080] of him. ² By this we know that **we love the children of God**, when we **love God** and keep his commandments. ³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome. ⁴ For everyone who has been born of God **overcomes** the world. And this is the ^a**overcoming** that **overcomes** the world—^[15]our faith. ⁵ Who is it that **overcomes** the world but he who **believes that Jesus is the Son of God**?

{5:6-12} B'. The Testimony [\[e\]](#)

⁶ This is he who came by ^bwater and blood—Jesus Christ. He did not come by water only but by water and blood. It is the spirit which ^c**testifies to this**, because the spirit is the truth. ⁷ For there are three ^[16]that **testify**: ⁸ the spirit, the water, and the blood; and these three are in agreement. ⁹ If we receive the **testimony** of men, the **testimony** of God is greater; for this is the **testimony** of God that he has **testified** about his Son. ¹⁰ He who believes in the Son of God has the **testimony** in himself. He who does not believe God has made him a liar, because he has not believed in the **testimony** that God has **testified** concerning his Son. ¹¹ And this is the **testimony**: that God gave us eternal [*aiōnios*] life, and this life is in his Son. ¹² He who has the Son has life; he who does not have the Son of God does not have life.

^a 5:4 overcoming [G3529, *nikē*]: —*nikē* is a play on *nika* [G3528, “overcomes”] which is used multiple times in this passage.

^b 5:6 water and blood: —discussed in “[Notes on 1 John](#)”

^c 5:6 testifies [G3140, *martyroun*, inflected from *martyreō*; to testify or bear witness]: —this becomes the recurring theme in vv.6–12.

{5:13-20} A'. Eternal Life [\[e\]](#)

¹³ I have written these things to you who believe in the name of the **Son of God** so that you may **know that you have eternal** [*aiōnios*] ^[17]**life**, and so that you may believe ^[18]in the name of the **Son of God**. ¹⁴ And this is the confidence that we have in him, that if we ask anything according to his will, he hears us. ¹⁵ And if **we know** that he hears us in whatever we ask, **we know** that we have obtained the requests made of him.

¹⁶ If anyone sees his brother committing a sin that does not lead to death, he should pray for him, and God will give him life. I refer to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that he should pray for that. ¹⁷ All wrongdoing is sin, but there is sin that does not lead to death.

¹⁸ We **know** that whoever is **born of God** does not continue in sin, but he who is born of God **guards** ^[19]**himself**, and the evil one does not touch him.

¹⁹ We **know** that we are of **God**, and that the whole world is in the **power of the evil one**.

²⁰ And we **know** that the **Son of God** has come and has given us understanding, so that we may **know** him who is true. And we are ^ain him who is true [*by being*] in his **Son Jesus Christ**.

This is the true God and **eternal** [*aiōnios*] **life**.

²¹ Little children, **keep yourselves** from idols. ^[20]Amen.

^a 5:20 in him who is true in his Son: —alt. reading: *in the True One (i.e. God the Father) by being in union with His Son*. In other words, John's letter starts with being in fellowship with the Father and Son, and ends the same way.

John

The elder to the **chosen** lady and her children, whom I love in truth—and not only I, but also all who know the truth—

² because of the truth that **abides** in us and will be with us forever [*aiōn*]:

³ Grace, mercy, and peace will be with ^[1]us from God the Father and from ^[2]the Lord **Jesus Christ**, the Son of the Father, in truth and love.

⁴ I was overjoyed to find some of your children **walking** in the truth, just as we have been **commanded** by the Father.

⁵ And now I ask you, dear lady—not as though I were ^[3]writing you a new **commandment**, but one we have had from the **beginning**—

that we **love** one another. ⁶ Now this is **love**,

that we walk according to his **commandments**. This is the **commandment**, just as you have heard from the **beginning**, that you should walk in it.

⁷ For many deceivers have ^[4]come into the world, who do not confess that **Jesus Christ** has come in the flesh. This is the deceiver and the antichrist. ⁸ Watch yourselves, so that ^[5]we do not lose what ^[6]we have worked for, but may receive a full reward.

⁹ Everyone who ^[7]transgresses and does not **abide** in the teaching of Christ does not have God. Whoever **abides** in the teaching ^[8]of Christ has both the ^[9]Father and the Son. ¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not greet him; ¹¹ for whoever greets him takes part in his evil works.

¹² Although I have much to write to you, I would rather not use paper and ink. Instead, I hope to come to you and speak face to face, so that ^[10]our joy may be full. ¹³ The children of your **chosen** sister greet you. ^[11]Amen.

John

The elder to the beloved **Gaius**, whom I love in the **truth**.

² Beloved, I pray that in all respects you may prosper and be in good health, even as your soul prospers. ³ For I was overjoyed when the brothers came and **testified** about your faithfulness to the **truth** and how you walk in the **truth**. ⁴ I have no greater ^[1]joy than to hear that my children are walking in the **truth**.

⁵ Beloved, you are acting faithfully in whatever you do for the ^[2]brothers and for those who are strangers to you. ⁶ They have testified of your love before **the church**, and you will do well to send them on their way in a manner worthy of God. ⁷ For they went out on behalf of ^[3]the Name, receiving nothing from the Gentiles. ⁸ Therefore we ought to ^[4]**receive** [*hupolambanó*] men like them, so that we may be fellow workers for the truth.

⁹ I ^[5]wrote to **the church**, but Diotrephes, who loves to put himself first, does not **acknowledge** [*epidechomai*] us. ¹⁰ So if I come, I will call attention to what he is doing and the evil accusations of nonsense that he is making against us. And he is not satisfied with that! He not only refuses to **receive** [*epidechomai*] the brothers, but also stops those who want to do so and throws them out of **the church**.

¹¹ Beloved, do not imitate what is evil, but what is good. Whoever does good is of God; whoever does evil has not seen God. ¹² Demetrius is well spoken of by everyone, and by the **truth** itself. We also speak well of him, and ^[6]you know that our **testimony** is **true**.

¹³ I have much to ^[7]write, but I do not want to write to **you** with pen and ink. ¹⁴ I hope to see **you** soon, and we will speak face to face. Peace be with **you**. The friends greet **you**. Greet the friends by name.

Jude

{1-3} [a. *Contend for the faith*]

JUDE, a servant of Jesus Christ and a brother of James, to **those who are called and** ^[1]**sanctified** by God the Father, and **kept** for Jesus Christ: ²**Mercy**, peace, and **love** be multiplied to you. ³Beloved, although I was quite eager to write to you about our common **salvation**, I found it necessary to write to you and urge you to **contend for the faith** that was once for all delivered to the saints.

{4-5} [b. *Warning of ungodly (lascivious) men*]

⁴For **certain men** whose condemnation was written about long ago have crept in unnoticed. They are **ungodly men** who pervert the grace of our God, turning it into **lasciviousness**. By doing so, they deny ^[2]God, who is our only Master, and also the Lord Jesus Christ. ⁵Now I want to remind you, although you ^[3]already know this, that after the Lord saved a people out of the land of Egypt, he subsequently destroyed those who did not believe.

{6-8} [c. *Judgment on ungodly men; like fallen angels*]

⁶And the **angels** who did not keep within their proper domain, but left their own dwelling, he has kept under darkness in everlasting [*aidios*, G126] chains for the **judgment** of the great day. ⁷Likewise, Sodom and Gomorrah and the cities around them, who gave themselves over to porneia and went after strange flesh in a manner similar to those **angels**, serve as an example by undergoing the punishment of eternal [*aiōnios*, G166] fire. ⁸In the same way these **ungodly men**, relying on their dreams, defile the flesh, reject authority, and revile glorious beings.

{9-10} [d. *These (ungodly) men...*]

⁹But when Michael the archangel was contending with the devil and disputing about the body of Moses, he did not dare to bring a reviling judgment against him, but said, "The Lord [*Yehovah*] rebuke you!" ¹⁰Yet **these men slander** whatever they do not understand, and **they are corrupted** by what they instinctively comprehend, like **irrational beasts**.

{11} [x. *Woe to them*]

¹¹Woe to them! For they went in the way of Cain, they rushed for reward to the error of Balaam, and they perished in the rebellion of Korah.

{12-13a} [d'. *These (ungodly) men...*]

¹² **These men** are **hidden rocky reefs** at your love feasts, feeding themselves as they feast among you **without fear**. They are **clouds without water**, carried along by winds; **fruitless** trees in late autumn, **twice dead and uprooted**.
¹³ They are **wild waves** of the sea, **foaming** out their own shameful deeds;

{13b-15} [c'. *Judgment on ungodly men; like wayward stars*]

wayward stars, for whom the thick gloom of darkness has been reserved forever [*aiōn*, G165]. ¹⁴ Enoch, in the seventh generation from Adam, prophesied about these men, saying, "Behold, the Lord is coming with thousands upon thousands of his holy ones ¹⁵ to execute **judgment** against all and to convict ^[4]all the **ungodly** among them of all their **ungodly** deeds that they have done in an **ungodly** way, and to convict **ungodly** sinners of all the harsh words they have spoken against him."

{16-19} [b'. *Warning of ungodly (lustful) men*]

¹⁶ **These men** are **grumblers and complainers**, walking according to **their own lusts**. They speak bombastic words with their mouths, flattering people for their own advantage. ¹⁷ But you, beloved, must remember what the apostles of our Lord Jesus Christ ^[5]foretold, ¹⁸ how they said to you, "In the end times there will be **scoffers** who walk according to their own **ungodly lusts**." ¹⁹ **These are the ones who** ^[6]cause divisions; they are worldly and **do not have the spirit**.

{20-25} [a'. *Contend for the faith*]

²⁰ But you, beloved, by building yourselves up in **your most holy faith** and praying in *the* holy spirit, ²¹ must keep yourselves in the **love** of God as you wait for the **mercy** of our Lord Jesus Christ that leads to eternal [*aiōnios*, G166] life. ²² ^[7]Have **mercy** on some, using discernment; ²³ ^[8]and others save with fear by snatching them out of the fire, hating even the garment that is stained by the flesh. ²⁴ Now to him who is able to **keep** ^[9]them from falling and **to make them stand unblemished** in the presence of his glory with great joy, ²⁵ to the only ^[10]wise God our ^[11]**Savior**, be ^[12]glory and majesty, power and authority, ^[13]both now and forever [*aiōn*]. Amen.

THE
Revelation
OF JESUS CHRIST

Outline [↶] [↑] [↓] [Notes]

{1:1-11}	A. Prologue: Jesus is coming
{1:12-3:22}	B. Church militant
{CH. 4-5}	C. Father and Son are worshipped
{6:1-8:6}	D. Seven seals
{8:7-9:21}	E. Seven trumpets (first six)
{CH. 10}	F. Mighty angel; little scroll
{CH. 11}	G. Two witnesses
{11:15-19}	[God's reign begins]
{CH. 12}	X. Woman & dragon
{CH. 13}	G'. Two beasts
{CH. 14-15}	F'. "Mighty" saints; 3 angels'
{CH. 16}	E'. Seven last plagues
{CH. 17-18}	D'. Babylon destroyed
{CH. 19}	C'. Father and Son are worshipped
{19:19-22:5}	B'. Church triumphant
{22:6-21}	A'. Epilogue: Jesus is coming

{1:1-11} A. Prologue: Jesus is coming [\[e\]](#) [\[↑\]](#) [\[L\]](#) [\[Notes\]](#)

1 The revelation of Jesus Christ, which God gave him **to show to his servants** what must soon take place. He made it known by sending his angel to his servant **John**, ² who testified to **the word of God** and to **the testimony of Jesus Christ**, even to all that he ^[1]saw. ³ Blessed is he who reads^a and those who hear **the words** of this prophecy and keep **what is written in it**, for the time is near.

⁴ John to the seven churches in Asia: Grace to you and peace **from** ^[2]**God, who is and who was and who is to come**, and from the ^bseven spirits before his throne,

⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of the kings **of the earth**.

To him who ^[3]loves us and ^[4]washed us from our sins with his blood ⁶ and made us ^[5]to be a kingdom, priests to his God and Father—to him be the glory and the power forever [*aiōn*] ^[6]and ever [*aiōn*]. Amen.

⁷ Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all the tribes **of the earth** will wail on account of him. So shall it be! Amen.

⁸ “I am the Alpha and the ^[7]Omega,” says the Lord ^[8]**God, “who is and who was and who is to come**, the Almighty.”

⁹ I, **John**, your brother and partner in the tribulation, kingdom, and endurance that are ^[9]in Christ Jesus, was on the island called Patmos because of **the word of God** and **the testimony of Jesus** ^[10]**Christ**. ¹⁰ I was in *the* spirit on the Lord’s day, and I heard behind me a loud voice like a trumpet, ¹¹ saying, “^[11]**Write what you see in a book and send it to the** ^[12]**seven** ^[13]**churches that are in Asia:** to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

^a 1:3 reads:—in those days, a written document would typically be read *aloud* to the congregation.

^b 1:4 seven spirits:—discussed in detail in “[Notes on Revelation](#)”

Commentary

{1:3} “Blessed” The term “Blessed” is found seven times in the Book of Revelation, as follows:

1. {1:3} **Blessed** is he who reads and those who hear the words of this prophecy and keep what is written in it, for the time is near.
2. {14:13} Then I heard a voice from heaven saying, “Write: ‘**Blessed** are the dead who die in the Lord from now on.’ ” “Yes,” says the spirit, “that they may rest from their labors, and their works follow them.”
3. {16:15} (“Behold, I am coming like a thief! **Blessed** is he who stays awake and keeps his garments on, so that he will not walk around naked and have people see his shame.”)
4. {19:9} Then the angel said to me, “Write: ‘**Blessed** are those who are invited to the marriage supper of the Lamb.’ ” He also said to me, “These are the true words of God.”
5. {20:6} **Blessed** and holy are those who take part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ, and will reign with him for a thousand years.
6. {22:7} “Behold, I am coming quickly. **Blessed** is he who keeps the words of the prophecy of this book.”
7. {22:14} **Blessed** are those who keep his commandments, so that they may have the right to the tree of life and may enter the city by its gates.

The term does not only express a *statement* (“such a person is happy”), but also expresses a *wish* (“may such a person be happy”). It indicates God’s approval of someone. An equivalent expression might be, “How fortunate is the person who...”

{1:3} “the words of this prophecy.” The same wording is found in the following verses:

1. {1:3} Blessed is he who reads and those who hear **the words of this prophecy** and keep what is written in it, for the time is near.
2. {22:7} “Behold, I am coming quickly. Blessed is he who keeps **the words of the prophecy of this book.**”
3. {22:10} Then he said to me, “Do not seal up **the words of the prophecy of this book**, for the time is near.
4. {22:18} I testify to everyone who hears **the words of the prophecy of this book**: If anyone adds to them, may God add to him the plagues that are written in this book.
5. {22:19} If anyone takes away from **the words of the book of this prophecy**, may God take away his share in the tree of life and in the holy city, which are written about in this book.

{1:10} “the Lord’s day.” What day is intended by this designation? On this question four different positions are taken by different groups.

1. **Dispensation day.** That the expression "*the Lord's day*" covers the whole gospel dispensation, and does not mean any particular 24-hour day.
2. **Judgment day.** That the Lord's day is the Day of Judgment, the future "*day of the Lord*," so often brought to view in the Scriptures.
3. **Sunday.** Perhaps the most prevalent view is that the expression refers to the first day of the week.
4. **Sabbath.** That it means the seventh day (Saturday), the Sabbath of the Lord.

The problem with the first two views is that John was in the spirit and wrote *on that day* (the Lord’s day) and not over a dispensation (i.e. a long period of time) and certainly not on (or during) the Day of Judgment which is yet future.

As to the third view, by far the most popular view, what evidence is there for this assertion? The text itself does not define the term; hence if it means the first day of the week, we must look elsewhere in the Bible for proof. However, the only other inspired writers who speak of the first day at all, are Matthew, Mark, Luke, and Paul; and they speak of it simply as “the first day of the week.” They never speak of it in a manner to distinguish it above any of the six working days (i.e. Sunday through Friday).

This leaves us with the fourth option—that the Lord’s day means the Sabbath of the Lord. And to this we have the following evidence:

- **God’s day.** At the end of the Creation week as told in Genesis, God (Hebrew: *Elohim*) reserved the seventh day to himself, placed his blessing on it, and claimed it as his holy day (Genesis 2:1-3).
- **Yehovah’s day.** In giving the 10 commandments to Moses, Yehovah said in the fourth commandment, “but the seventh day is a Sabbath to Yehovah your God . . . therefore Yehovah blessed the Sabbath day, and made it holy” (Exodus 20:8-11).
- **Jesus’ day.** When questioned on what is lawful to do on the Sabbath, Jesus concluded in his reply, “For the Son of Man is Lord of the Sabbath” (Matt. 12:8; cf. Mark 2:28; Luke 6:5).

Thus, whether it be God or Yehovah or Jesus, *his* day is the 7th, Sabbath day.

{1:12-3:22} B. Church militant [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{1:12-20} [*Christ in the midst of the seven churches*]

¹² Then I turned ^[14]in that direction to see the voice that was speaking to me. And when I turned, I saw **seven golden lampstands**, ¹³ and in the midst of the ^[15]**seven lampstands** I saw one like a son of man, clothed with a robe that reached to his feet and with a golden sash wrapped around his chest. ¹⁴ The hair of his head was white like wool, as white as snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze refined in a furnace, and his voice was like the roar of many waters. ¹⁶ In his **right hand** he held **seven stars**, and out of his mouth came a sharp two-edged sword. His face was like the sun shining in full strength.

¹⁷ When **I saw him**, I fell at his feet as though dead.

But he placed his right hand on me and ^[16]said, “Do not be afraid. I am the first and the last, ¹⁸ and the living one. **I was dead**, and behold, I am alive forever [*aiōn*] and ever, ^[17]Amen; and I have the keys of ^[18]Death and Sheol [*Hadēs*].

¹⁹ ^[19]Therefore write **what you have seen**, what is now and what will take place after this.

²⁰ As for the mystery of the **seven stars** that you saw in my **right hand** and the **seven golden lampstands**: The seven stars are the angels of the seven churches, and the **seven** ^[20]**lampstands** are the seven churches.

{2:1-7} [1. *Ephesus*]

2 “To the angel of the ^[21]church in Ephesus write: ‘These are the words of him who holds the seven stars in his right hand and who **walks among the seven golden lampstands**:

² I know **your works**,

^[22]your **labor**, and your **endurance**. I know that you cannot **tolerate** those who are evil, and that you have tested those who ^[23]declare themselves ^[24]to be apostles but are not, and have found them to be false. ³ You have ^[25]**persevered** and **endured** hardships ^[26]for the sake of my ^[27]name, and have not grown weary.

⁴ But I have this against you: You have left your first love. ⁵ Therefore, remember from where you have fallen, and repent and do **the works you did at first**.

Otherwise, I will come to you ^[28]quickly and remove your **lampstand** from its place, unless you repent. ⁶ Yet you do have this: You hate the works of the Nicolaitans, which I also hate. ⁷ He who has an ear, let him

hear what ^athe spirit says to the churches. To him who overcomes I will give the right to eat of the tree of life, which is ^[29]**in the paradise** of ^[30]my God.’

{2:8-11} [2. *Smyrna*] [e]

⁸ “To the angel of the **church** in Smyrna write: ‘These are the words of the first and the ^[31]last, who was **dead** and came to **life**:

⁹ I know your ^[32]works, your **tribulation**, and your poverty—yet you are rich! I know the slander of those who declare themselves to be Jews and are not, but are a synagogue of **Satan**.

¹⁰ Do not be afraid of what you are about to suffer.

Behold, **the devil** is about to throw some of you into prison so that you may be ^[33]tested, and you will have **tribulation** for ten days.

Be faithful, even to the point of **death**, and I will give you the crown of **life**. ¹¹ He who has an ear, let him hear what the spirit says to the **churches**. He who overcomes will never be harmed by the second death.’

{2:12-17} [3. *Pergamum*] [e]

¹² “To the angel of the **church** in Pergamum write: ‘These are the words of him who has the sharp **two-edged sword**:

¹³ I know ^[34]your works and where you dwell, where Satan’s throne is. Yet you **hold fast to my name, and you did not deny my** ^[35]**faith** in the days ^[36]when Antipas was my ^[37]faithful witness, who was killed among you, where Satan dwells.

¹⁴ But **I have a few things against you**: You have some there who **hold to the teaching of Balaam**, who taught ^[38]Balak to put a stumbling block before the sons of Israel ^[39]and to eat food sacrificed to idols and commit *acts of porneia*. ¹⁵ ^[40]In the same way, you also have some who **hold to the teaching of the Nicolaitans**.

¹⁶ ^[41]Therefore repent. Otherwise, I will come to you quickly and make war against them with the **sword** of my mouth. ¹⁷ He who has an ear, let him hear what the spirit says to the **churches**. To him who overcomes I will ^[42]give some of the hidden manna. I will also give him a white stone, and on the stone will be written a new name that no one knows except the one who receives it.’

^a 2:7 the spirit:—the phrase, “*what the spirit says to the churches*,” is repeated for each of the seven churches (cf. 2:7, 11, 17, 29; 3:6, 13, 22). In Rev. 2:18 we learn who’s words the spirit is speaking—“the words of the Son of God”—which fulfills the work of the Paraclete, “but whatever he hears he will speak, and he will declare to you what is to come” (John 16:13).

{2:18-29} [4. *Thyatira*]

¹⁸ “To the angel of the **church** in Thyatira write: ‘These are the words of the Son of God, whose eyes are like a flame of fire and whose feet are like burnished bronze:

¹⁹ I know **your works**, your love and ^[43]faith, your service and ^[44]endurance, and that **your** latter **works** are greater than the first.

²⁰ But I have ^[45]this **against you**: You ^[46]tolerate ^[47]your wife Jezebel, who calls herself a prophetess while **teaching** and seducing my servants to commit *acts of* porneia and eat food sacrificed to idols. ²¹ I gave her time to ^[48]repent, but she refuses to repent of her porneia. ²² Behold, I will throw her onto a sickbed, and those who commit adultery with her into great tribulation, unless they repent from ^[49]**her works**. ²³ I will strike her children dead.

| Then all the churches will know that I am he who searches
| minds and hearts, and I will give to each of you according
| to your works.

²⁴ But to ^[50]the rest of you who are in Thyatira, who **do not hold to this teaching** and have not learned what some call the deep things of Satan—to you I say: I ^[51]place no further burden upon you. ²⁵ Only hold fast to what you have until I ^[52]come.

²⁶ To him who overcomes and keeps **my works** to the end, I will give authority over the nations, ²⁷ and he will rule them with a rod of iron; like earthen vessels they ^[53]will be shattered, just as I have received authority from my Father. ²⁸ I will also give him the morning star.

²⁹ He who has an ear, let him hear what the spirit says to the **churches**.’

{3:1-6} [5. *Sardis*]

3 “To the angel of the **church** in Sardis write: ‘These are the words of him who has the ^[54]seven spirits of God and the seven stars:

I know **your works**; you have a ^[55]reputation for being alive, but you are dead.

² **Be watchful** and ^[56]strengthen what remains, which ^[57]you were about to throw away,

for I have not found **your works** to be complete in the sight of ^[58]my God. ³ So remember what you have ^[59]received and heard; obey it and repent.

If you do not **watch**, I will come ^[60]upon you like a thief, and you will certainly not know at what hour I will come upon you.

⁴ ^[61]But you have a few **names** ^[62]in Sardis who have not defiled their garments.

They will **walk with me in white**, for they are worthy. ⁵ He who overcomes will be ^[63]**clothed in white garments**.

I will not blot out his **name** from the book of life, but will confess his **name** before my Father and before his angels.

⁶ He who has an ear, let him hear what the spirit says to the **churches**.’

{3:7-13} [6. *Philadelphia*] [[↗](#)]

⁷ “To the angel of the **church** in Philadelphia write: ‘These are the words of him who is holy and true, who has the key of David and opens doors that no one ^[64]else can open or shut:

⁸ I know your works. Behold, I have set before you an open ^[65]door that no one can shut. I know that you have little strength, but you have kept my word and have not denied my **name**.

⁹ Behold, I will make those of the **synagogue of Satan**, the ones who call themselves Jews and are not, but lie; behold, I will make them come and bow down [*proskyneō*] at your feet, and they will know that I love you.

¹⁰ Because you have kept my command to endure, I will also keep you from the hour of trial that is **about to come** upon the whole world, to test those who dwell on the earth.

¹¹ ^[66]**I am coming** quickly. Hold fast to what you have so that no one will take your crown.

¹² The one who overcomes I will make a pillar in the **temple of my God**, and he will no longer go out at all;

and I will write on him the **name** of my God, and the **name** of the

city of my God—the new Jerusalem that comes down out of heaven from my God—and ^[67]my new **name**.

¹³ He who has an ear, let him hear what the spirit says to the **churches**.’

{3:14-22} [7. *Laodicea*] [\[e\]](#)

¹⁴ “To the angel of the **church** ^[68]in Laodicea write: ‘These are the words of the Amen, the faithful and true witness, the beginning of God’s creation:

¹⁵ I know your works, that you are neither cold nor hot. I wish that you were cold or hot! ¹⁶ So, because you are lukewarm, and ^[69]not hot or cold, **I will spit you out of my mouth**.

¹⁷ For you say, “I am rich, and increased with goods, and have need of nothing”; not knowing that you are wretched, pitiful, **poor, blind, and naked**.

¹⁸ I counsel you to buy from me:
gold refined by fire so that you may be rich, and white garments so that you may **clothe** yourself and the shame of your **nakedness** may not be ^[70]revealed, and eye salve to anoint your eyes so that you may **see**.

¹⁹ Those whom I love, I reprove and discipline. Therefore be zealous and repent. ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him **and dine with him**, and he with me.

²¹ To him who overcomes I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. ²² He who has an ear, let him hear what the spirit says to the **churches**.’ ”

Commentary

The suggested prophetic time periods of the seven churches is as follows:

Ref.	Church	Characteristic	Period (in AD)
2:1-7	Ephesus	Apostolic	31-100
2:8-11	Smyrna	Persecuted	100-313
2:12-17	Pergamos	Compromising / Authoritarian	313-538
2:18-29	Thyatira	Apostate	538 – c. 15 th century
3:1-6	Sardis	Apostate + Reformation	c. 15 th century – 1798
3:7-13	Philadelphia	Awakening + Disappointment	1798-1888
3:14-22	Laodicea	Self-contented / Lukewarm	1888 - Present

{Chapters 4-5} C. The Father and Son are worshipped [\[e\]](#) [\[f\]](#) [\[g\]](#) [\[Notes\]](#)

{4:1-11} [a. *The Father is worshipped*]

4 After this I looked, and behold, an open door in heaven! And the ^afirst voice which I had heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.” ² Immediately I was in *the* spirit, and behold, there was a **throne** in heaven, with one seated on **the throne**. ³ ^[71]It had the appearance of jasper and carnelian, and around **the throne** was a rainbow that looked like an emerald.

⁴ Around **the throne** were **twenty-four thrones**, and ^[72]seated on the thrones were the ^b**twenty-four elders**. They were clothed in white garments and had golden crowns on their heads. ⁵ From the throne came flashes of lightning, ^[73]rumblings, and peals of thunder, and there were seven lamps of fire burning before the throne; which are the seven spirits of God.

⁶ And before the throne was ^[74]something like a sea of glass, clear as crystal. In the midst of the throne on each side were **four living creatures**, full of eyes in front and behind.

⁷ The first living creature was like a lion, the second living creature was like a calf, the third living creature had ^[75]the face of a man, and the fourth ^[76]living creature was like a flying eagle.

⁸ Each of the **four living creatures** had six wings and was covered with eyes all around and within. Day and night they never stop saying, “Holy, holy, ^[77]holy is the Lord God Almighty, who was and who is and who is to come.” ⁹ And whenever the living creatures give glory, honor, and thanks to him who is seated on the throne, who lives forever [*aiōn*] and ever [*aiōn*],

¹⁰ the **twenty-four elders** fall down before him who is seated on **the throne** and worship [*proskyneō*] him who lives forever [*aiōn*] and ever [*aiōn*]. They cast their crowns before the throne and say, ¹¹ “You are wor-^[78]thy, ^[79]our Lord and God, the Holy One, to receive glory, honor, and power, for you created all things, and by your will they ^[79]came into existence and were created.”

^a 4:1 first voice: — the same voice of Rev. 1:10, the voice of Christ.

^b 4:4 twenty-four elders: — not angels but redeemed men, given that they include themselves among the redeemed (cf. Rev. 5:9). Also, they wear crowns and white robes, symbols of being overcomers (cf. Rev. 2:10; 2 Tim. 4:8; James 1:12). These elders must be of those who rose after Christ’s resurrection (cf. Matt. 27:51–53; Eph. 4:8). The number 24 comes from the Jewish temple ministry in which the high priest was assisted by 24 groups of priests (1 Chron. 24:1–18).

{5:1-7} [x. *The Lamb takes the scroll*] [↵]

5 Then I saw in the **right hand** of the one seated on the throne a **scroll** written on the inside and ^[80]outside, sealed with seven seals.

² And I saw a mighty angel proclaiming with a loud voice, “**Who is worthy to open the scroll and break its seals?**” ³ But no one in heaven ^[81]above or on earth or under the earth could open the scroll or **look into it**.

⁴ And I **wept** much because no one was found worthy to ^[82]open the scroll or look into it. ⁵ Then one of the elders said to me, “Do not **weep**;

behold, the Lion of the tribe of Judah, the Root of David, has ^[83]conquered so as **to open the scroll** ^[84]**and its seven seals.**” ⁶ Then I saw in the midst of the throne and the four living creatures and in the midst of the elders, a Lamb standing that **looked like** it had been slain, having seven horns and seven **eyes**, which are the seven spirits of God sent out into all the earth.

⁷ He went and **took the scroll** out of the **right hand** of the one who was seated on the throne.

{5:8-14} [a'. *The Lamb is worshipped*]

⁸ When he took the scroll, the **four living creatures** and the **twenty-four elders fell down** before the Lamb. Each of them had a harp and golden bowls full of incense, which are the **prayers** of the saints.

⁹ And they **sang a new song**: “**Worthy are you** to take the scroll and open its seals, for you were slain, and by your blood you redeemed ^[85]us for God out of **every tribe** and language and people and nation.

¹⁰ You have made ^[86]them ^[87]kings and priests to our God, and ^[88]**they will reign on the earth.**”

¹¹ Then I looked, and I heard ^[89]something like the voice of many angels gathered around the throne, **the living creatures, and the** ^[90]**elders**, numbering myriads of myriads and thousands of thousands,

¹² **saying with a loud voice, “Worthy is the Lamb** that was slain to receive **power** and riches and wisdom and strength and **honor** and **glory** and **blessing!**”

¹³ Then I heard **every creature** in heaven and on **earth** and under the **earth** and in the sea, and all that is in them, saying, “To the one seated on the throne and to the Lamb, be **blessing** and **honor** and **glory** and **power**, forever [*aiōn*] and ever [*aiōn*]! ^[91]**Amen.**”

¹⁴ And ^[92]I heard the **four living creatures** saying, “**Amen.**” And the ^[93]**elders fell down** and ^[94]worshipped [*proskyneō*].

{6:1-8:6} D. The Seven Seals [\[d\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{6:1-17} [a. *The first six seals*]

6 Then I ^[95]saw the Lamb open one of the ^[96]seven seals, and I heard one of the four living creatures say with a voice like thunder, “[^[97]Come and see.” ² And behold, there was a white horse! Its rider had a bow, and he was given a crown and went out conquering and to conquer. ³ When the Lamb opened the second seal, I heard the second living creature say, “[^[98]Come.” ⁴ Then another horse came out, a fiery red one. Its rider was **permitted to take peace from the earth**, so that *men* would slay one another, and he was given a great sword.

⁵ When the Lamb opened the third seal, I heard the third living creature say, “[^[99]Come and see.”

And behold, there was a black horse; and its rider had a balance scale in his hand. ⁶ Then I heard ^[100]a voice from among the four living creatures saying, “A measure of wheat for a denarius, and three measures of barley for a denarius, and do not harm the oil and the wine.”

⁷ When the Lamb opened the fourth seal, I heard ^[101]the fourth living creature say, “[^[102]Come and see.”

⁸ And behold, there was a pale green horse! The name of its rider was Death, and Sheol [*Hadēs*] followed him. ^[103]He was **given authority over a fourth of the earth** to kill by the sword, famine, pestilence, and by the wild beasts of the earth.

⁹ When the Lamb opened the fifth seal, I saw under the altar the souls of ^[104]those **who had been slain** because of the word of God and because of the testimony ^[105]of the Lamb which they had upheld.

¹⁰ They cried out with a loud voice, “How long, O Sovereign Lord, Holy and True, will you not judge and avenge our blood on those who dwell on the earth?”

¹¹ They were each given a white robe and told to rest a ^[106]while longer, until their fellow servants and their brothers, **who were about to be killed** just as they had been, should ^[107]complete their course.

¹² Then I watched as the Lamb opened the sixth seal, ^[108]and there was a great earthquake. The sun became as black as sackcloth made of goat hair, the ^[109]entire moon became like blood, ¹³ and the stars of heaven fell to the earth like a fig tree dropping its unripe figs when it is shaken by a strong wind. ¹⁴ The heavens vanished like a scroll when it is rolled up, and every mountain and island was removed from its place. ¹⁵ Then the

kings of the earth, and the great men, and the ^[110]commanders, and the rich, and the mighty, and every slave and ^[111]free man hid themselves in the caves and among the rocks of the mountains; ¹⁶ calling to the mountains and rocks, “Fall on us, and hide us from the face of the one seated on the throne and from the wrath of the Lamb, ¹⁷ for the great day of ^[112]his wrath has come, and who can withstand it?”

{7:1-17} [x. 144,000 sealed] [4]

7 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind could blow on the earth, or on the sea, or on any tree. ² Then I saw another angel ^[113]ascending from the rising of the sun, with the seal of the living God.

He cried out with a loud voice to the four angels who had been given power to harm the earth and the sea: ³ “Do not harm the earth, or the sea, or the trees until we have sealed the servants of our God on their foreheads.”

⁴ Then I heard the number of those who were sealed: 144,000, sealed from every tribe of the sons of Israel. ⁵ From the tribe of Judah 12,000 were sealed, from the tribe of Reuben ^[114]12,000, from the tribe of Gad 12,000, ⁶ from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000, ⁷ from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000, ⁸ from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, and from the tribe of Benjamin 12,000 were sealed.

⁹ After this I looked, and behold, there was a great multitude, which no one could number, from every nation, and tribe, and people, and language, standing before the throne and before the Lamb. They were **clothed in white robes**, ^[115]with palm branches in their hands.

¹⁰ They cried out with a loud voice, “Salvation *belongs* to ^[116]our God, who is seated on the ^[117]throne, and to the Lamb.”

¹¹ And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped [*proskyneō*] God,

¹² saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and strength be to our God forever [*aiōn*] and ever [*aiōn*]. Amen.”

¹³ Then one of the elders asked me, “Who are these **clothed in white robes**, and where did they come from?” ¹⁴ I said to him, “Sir, you know.” And he said to me, “These are the ones who have come out

of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

¹⁵ Therefore they are before the throne of God, and they serve him day and night in his temple, and the one who is seated on the throne will dwell with them. ¹⁶ They will hunger no more, neither thirst anymore; the sun will not strike them, nor any scorching heat, ¹⁷ for the Lamb in the midst of the throne ^[118]shepherds them; he ^[119]leads them to ^[120]springs of living water, and God will wipe away every tear from their eyes.”

{8:1-6} [a'. *The seventh seal opened*] [↵]

8 When the Lamb opened **the seventh seal**, there was **silence** in heaven for about half an hour. ² And I saw **the seven angels** who stand before God, and **seven trumpets** were given to them.

³ Then **another angel** with a **golden censer** came and stood at the **altar**.

He was given a large amount of **incense** to offer with the prayers of all the saints on the golden **altar** before the throne. ⁴ And the smoke of the **incense, with the prayers of the saints**, ascended up to God from the hand of the angel.

⁵ Then **the angel** took **the censer**, filled it with fire from the **altar**, and threw it to the earth, and there followed ^[121]peals of thunder, rumblings, flashes of lightning, and an earthquake.

⁶ Then **the seven angels** who had **the seven trumpets** prepared to sound **them**.

Commentary

{5:1} “a **scroll written on the inside and outside, sealed with seven seals**.” Not the book of life, but the book of the history of the nations and the church. “There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close.” —EGW on Rev. 5:1-3, [13LtMs, Lt 65, 1898, par. 17](#)

The seven seals. The number seven is generally understood to represent completeness and perfection. The seven seals therefore embrace the whole of a certain class of events, reaching down to the close of probationary time. The trumpets (in the section that follows) denote a series of events which transpire contemporaneously with the events of the seals, but of an entirely different character. A trumpet is a symbol of war; hence the trumpets denote great *political*

commotions to take place among the nations during the Christian era. **The seals denote events of a religious character**, and contain the history of the church from the opening of the Christian era to the coming of Christ. (See Uriah Smith, Daniel and Revelation, 1897 ed., “Chapter 6—The Seven Seals,”)

Horses. According to Zechariah 6:5, horses symbolize “the four spirits of the heavens, which go out from standing before the Lord of all the earth.”

Seven seals

Ref.	Symbol	Interpretation
6:2	1 st seal: white horse	First century Christianity; the apostolic age; purity of faith. The rider having a crown of zeal and success in advancing truth, conquering and to conquer.
6:3-4	2 nd seal: red horse	Christian martyrdom and triumph of paganism. Persecution, worldliness and error enter the church. Ecclesiastical power aligns with secular power. Climaxes in 313 AD when Emperor Constantine legalized Christianity.
6:5-6	3 rd seal: black horse	Darkness and moral corruption in the church beginning with Emperor Constantine and culminating in 538 AD with Papal rule. All manner of false teachings were introduced during this period.
6:7-8	4 th seal: pale horse	Papal dominance in which persecution and martyrdom was the norm. Estimates of martyrs range in the millions. Protestant Reformation ends this period. From 538 AD to 1517 AD (Martin Luther).
6:9-11	5 th seal: souls under the altar	The spirit of persecution restrained during the Protestant Reformation and the cause of the martyrs’ vindicated. However, though restrained, persecution continued. From 1517 AD to 1755 AD (Lisbon earthquake).
6:12	6 th seal	Celestial phenomenon (see below)
8:1	7 th seal	Silence in heaven for about half an hour

{6:2} “Its rider had a bow.” The Greek word for “bow” is *tóxon* that can be translated as “bow” but can also be “rainbow”. The Septuagint uses the same Greek word *tóxon* to refer to the rainbow in Genesis 9:13-14, 16, but also uses this same word in other places to refer to the physical bow as in bow and arrows. See all references to *tóxon* in the Septuagint in the following:

www.blueletterbible.org/lexicon/g5115/kjv/lxx/0-1/

The rainbow is bent across the sky like a bow (which is used for shooting arrows). If indeed the “bow” refers to the rainbow, then it fits with the interpretation that this first seal represents the apostolic age, where the rainbow itself represents God’s covenant with the human race. However, the term “rainbow” in Rev. 4:3 and 10:1 uses the Greek word *iris* [G2463] and not *tóxon*. So, either Revelation intended to use two different words for “rainbow” (i.e. *iris* and *tóxon*) or *tóxon* in this verse really does mean “bow” as in bow and arrows, and the rainbow interpretation does not fit.

{6:2} “he was given a crown.” The Greek word for “crown” is *stephanos* which is a consistent symbol for the believers and overcomers in Christ (see the Greek text of Matt. 27:29; James 1:12; 2 Tim. 4:8; 1 Peter 5:4; Rev. 2:10; Rev 4:4; Rev. 14:14). Also, the biblical term “conquer” (*nikao*; to overcome, to be victorious) in this verse is intimately associated with Christ’s resurrection from the dead, which ultimately results in the conquering of death itself (see the Greek text of 1 Cor. 15:54, 57, cf. Rev. 2:7, 11, 17, 25; 3:4, 12, 21).

{6:6} “A measure of wheat for a denarius.” This represents scarcity. The prices mentioned are 8 to 10 times higher than normal. This represents the scarcity of God’s word. During this time period, there was limited access to the word of God. The Scriptures were either translated to Latin which was a foreign language to many, or they were made illegal to read.

Do not harm the oil and the wine. The oil symbolizes the holy spirit, while the wine symbolizes pure doctrine and teaching. These two would be preserved during this time period.

{6:12-17} Celestial phenomenon of the 6th seal. The sixth seal predicts a great earthquake, sun darkened, moon turned to blood, and stars falling from heaven. All these are believed to have been fulfilled as follows:

- **Great earthquake.** Earthquake of Lisbon, Nov. 1, 1755, which was most violent in Spain, Portugal and northern Africa; but nearly the whole of Europe, and even Greenland and the West Indies felt the shock.
- **Sun darkened.** The dark day of May 19, 1780 in the New England area and/or October 19, 1762 in the Detroit area.
- **Moon to blood.** May 19, 1780 during the night.
- **Falling stars.** The great meteoric shower of Nov. 13, 1833.

{7:2} “the seal of the living God.” The seal that the 144,000 are sealed with is “the seal of the living God.” The first question we need to answer is: Who is the living God? The living God is the Father, according to the following:

- *Matthew 16:16:* Simon Peter answered, “You are the Christ, the Son of the living God.”
- *1 Thessalonians 1:9-10:* For they themselves report what kind of reception we had among you, and how you turned to God from idols 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 coming wrath.
- *Revelation 14:1:* Then I looked, and behold, the Lamb standing on Mount Zion, and with him a multitude numbering 144,000, who had his Father’s name written on their foreheads.

The above references make it clear that the seal of the living God is the Father’s name.

The living God. See: tinyurl.com/4jzvc6p6

{7:4-8} “144,000, sealed from every tribe of the sons of Israel.” The twelve tribes and the meaning of their names is as follows:

Tribe	Genesis	Meaning of the name
Judah	29:35	Now will I praise Yehovah
Reuben	29:32	Surely Yehovah has looked upon my affliction
Gad	30:11	How fortunate!
Asher	30:13	Happy am I, for the daughters will call me blessed
Naphtali	30:8	I have wrestled...with mighty wrestlings, and have prevailed
Manasseh	41:51	God has made me forget all my toil
Simeon	29:33	Because Yehovah has heard that I was hated
Levi	29:34	Now this time will my husband be joined to me
Issachar	30:18	God has given me my hire (“there is recompense,” i.e., reward)
Zebulun	30:20	God has endowed me with a good dowry (exalted)
Joseph	30:23-24	Yehovah has taken away my reproach and will add to me another son
Benjamin	35:18	Son of the right hand

The experience of the 144,000. When the meaning of the names are combined we get a reasonable description of the experience of the 144,000, as follows:

[*Judah-Reuben-Gad-Asher*] Now will I praise Yehovah for surely Yehovah has looked upon my affliction. Good fortune has come, and I am happy, for I am blessed.

[*Naphtali-Manasseh-Simeon-Levi*] With mighty wrestlings I have wrestled and have prevailed; God has made me forget all my toil. Because Yehovah has heard that I was hated, he has now joined himself to me.

[*Issachar-Zebulun-Joseph-Benjamin*] He has given me my reward and has endowed me with a good gift: Yehovah has taken away my reproach and added the Son of his right hand.

{8:7-9:21} E. Seven trumpets (first six) [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{8:7-13} [*The first four trumpets*]

{8:7} [*1. Earth burned up; hail/fire/blood from heaven*]

⁷ The first angel sounded his trumpet, and hail and fire, mixed with blood, were hurled down to the earth. A ^[122]**third of the earth** was burned up, a **third of the trees** were burned up, and all the green grass was burned up.

{8:8-9} [*2. Sea turned to blood; burning mountain from heaven*]

⁸ The second angel sounded his trumpet, and something like a great ^[123]burning mountain was thrown into the sea. A **third of the sea** became blood, ⁹ a **third of the living creatures in the sea** died, and a **third of the ships** were destroyed.

{8:10-11} [*3. Rivers became bitter; Wormwood from heaven*]

¹⁰ The third angel sounded his trumpet, and a great star fell from heaven, burning like a torch. It fell upon a **third of the rivers** and upon the springs of water. ¹¹ The name of the star is Wormwood, and a **third** ^[124]**of the waters** became bitter like wormwood, and many men died from the water, because it had been made bitter.

{8:12-13} [*4. Heavenly bodies darkened*]

¹² The fourth angel sounded his trumpet, and a **third of the sun** was struck, and a **third of the moon** and a **third of the stars**, so that a **third of them were darkened**. A **third of the day** was without light, and also a **third of the night**.

¹³ Then I looked, and I heard an ^[125]eagle flying in ^amidheaven, saying ^[126]with a loud voice, “Woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet from the three angels who are about to sound!”

{9:1-12} [*The fifth trumpet; locusts for 5 months*] [\[e\]](#)

9 The fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth, and the star was given the key to **the pit of the abyss**. ² ^[127]He opened **the pit of the abyss**, and from the pit rose smoke like the smoke of a ^[128]burning furnace. The sun and the air were darkened by the smoke from the pit. ³ Then out of the smoke locusts descended upon the earth, and they were given power like that of the scorpions of the earth.

⁴ They were told not to **harm** the grass of the earth or any green thing or any tree, but only those who do not have the seal of God on their foreheads. ⁵ They were permitted to torment them for **five months**, but not to kill them,

^a 8:13 midheaven: — occurs here and in Rev 14:6; 19:17.

and their torment was like the torment of a **scorpion** when it stings someone. ⁶ In those days men will seek death but will ^[129]in no way find it. They will long to die, but death will flee from them.

⁷ The locusts looked like horses prepared **for battle**, and on their heads they wore something like ^[130]golden crowns; their faces were like human faces. ⁸ They had hair like the hair of women, and their teeth were like the teeth of lions. ⁹ They had breastplates like breastplates of iron, and the sound of their wings was like the sound of many horses and chariots rushing **into battle**.

¹⁰ They have tails ^[131]and stingers like **scorpions**, and in their ^[132]tails

they have the power to **harm** men for **five months**.

¹¹ They have as king over them the angel of **the abyss**. His name in Hebrew is Abaddon, and in Greek his name is Apollyon. ¹² The first woe has passed. Behold, two woes are still to come after this.

{9:13-21} [*The sixth trumpet: 4 angels released from Euphrates*]

¹³ Then the sixth angel sounded his trumpet, and I heard a voice from the ^[133]**four horns of the golden altar** before God ¹⁴ saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” ¹⁵ So the **four angels** who were prepared for the hour and day and month and year were released to kill a third of mankind. ¹⁶ The number of the troops ^[134]on horse was ^[135]ten thousand times ten thousand; I heard their number.

{9:17-19} [*Horses and riders described*]

¹⁷ Now this is what the horses and their riders looked like in my vision: The riders had breastplates that were fiery red, hyacinth blue, and sulfur yellow. The **heads** of the horses were like the **heads** of lions,

and **out of their mouths came**

fire and smoke and sulfur. ¹⁸ By these three ^[136]plagues a third of mankind was killed—by the **fire and the smoke and the sulfur**

that **came out** of the horses’ **mouths**.

¹⁹ For ^[137]the power of the horses is in their mouths ^[138]and in their tails; for their tails are like serpents with **heads**. They use these to inflict harm.

{9:20-21} [*The rest of mankind is unrepentant*]

²⁰ The rest of mankind, who were not killed by these plagues, **did not repent** of the works of their hands;

they did not stop worshiping [*proskyneō*] demons and idols of gold, silver, ^[139]bronze, stone, and wood, which cannot see or hear or walk.

²¹ **Nor** did they **repent** of their murders, their sorceries, their porneias, or their thefts.

Commentary

The seven trumpets. The mention of **third(s)** refers to the tripartite division of the Roman Empire that occurred *twice* in its history. The first tripartite division occurred in 311 AD, when it was divided between Constantine, Licinius, and Maximin. The second occurred after Constantine's death in 337 AD, when it was divided among his three sons, *Constantius*, *Constantine II*, and *Constans*. Constantius possessed the East, and fixed his residence at Constantinople, while Constantine II held Britain, Gaul, and Spain; and, finally, Constans held Illyricum, Africa, and Italy. The collapse of the Roman Empire occurred in thirds where, by the end of the fourth trumpet, the Western two-thirds of the Roman Empire had fully collapsed. Then, in the course of the 5th and 6th trumpets, the Eastern Roman Empire fully disintegrated.

Summary interpretation of the seven trumpets

Trumpet	Description	Interpretation
1 st {8:7}	Earth burned up; hail, fire, and blood from heaven	Attack of Goths against Rome under Alaric (close of 4 th century)
2 nd {8:8-9}	Sea turned to blood; burning mountain from heaven	Attack of Africa then Italy by the Vandals under Genseric. Mostly naval and general havoc on maritime coasts
3 rd {8:10-11}	Rivers became bitter; worm-wood from heaven	Attack of the Huns under Attila, in the northern region where the rivers flow down into Italy.
4 th {8:12-13}	Heavenly bodies darkened	Fall of Western Roman Empire (last Roman emperor deposed in 476 AD) and final extinction of lesser "luminaries" in 566 AD
5 th {9:1-12}	Locusts for 5 months	Rise of Islam. (5 months = 150 years; from 1299 to 1449)
6 th {9:13-21}	Four angels released from Euphrates	Ottoman Empire (391 years; 1449 to 1840)
7 th {11:15-19}	Mystery of God is finished	From 1840 to the present

Symbols in Revelation 9. The following table gives a summary interpretation of the symbols found in Revelation chapter 9 which include the fifth and sixth trumpets.

Ref.	Symbol	Interpretation
9:2	abyss	Arabian desert
9:2	Swarms of locusts	Hordes of Saracens (the tribes of Arabia); destructive armies
9:2	Smoke from the pit	False teachings of Mohammedanism
9:10	Five months	Prophetically 150 years; from 1299-07-27 to 1449
9:11	Angel of the abyss	Sultan, Supreme Caliph, or high priest of Mohammedanism and supreme secular authority of the Ottoman Empire
9:15	Four angels	Sultanies situated at Aleppo, Iconium, Damascus, and Baghdad
9:15	hour, day, month, and year	Prophetically 391 years + 15 days; from 1449-07-27 to 1840-08-11
9:17-19	Horses and riders	Ottoman Turks riding Arabian horses; by then they had guns and canons besides swords
9:18	Third of mankind	The eastern third of the Roman Empire

{9:2} “the pit of the abyss, and from the pit rose smoke.” The term “abyss” [G12, *abyssos*; deep, bottomless, profound] refers to any waste, desolate, and uncultivated place. In Genesis 1:2, it describes the earth in its original state of chaos. In this instance, it refers to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens, like swarms of locusts. The term “Saracen” came to be associated with the tribes of Arabia during the Early Middle Ages, from 5th to 15th centuries. The oldest known source mentioning “Saracens” in relation to Islam dates back to the 7th century. By the 12th century, “Saracen” had become synonymous with “Muslim” in Medieval Latin literature.

- “Like the noxious and even deadly vapor which the winds, particularly from the southwest, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence—arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mohammed, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven, but a smoke out of the bottomless pit.” — Uriah Smith, *Daniel and Revelation* (DAR), p. 473.
- “Smoke denotes errors, and locust destructive armies.” —Josiah Litch.
- “During this period the smoke of Mohammedanism hid the light of the sun in the East. Mohammedanism in the East, and the “man of sin” in the West, both brought darkness and despair. Mohammedanism tormented men like the sting of a scorpion; the “man of sin” held men’s minds in such subjection that they saw nothing above the exalted man

on the throne.” —Stephen N. Haskell, *The Story of the Seer of Patmos*, p. 195.2

{9:4} “They were told not to harm the grass of the earth or any green thing or any tree.” The command of Abubeker, 632 AD, the successor of Mohammed, to the Arabian tribes was the following: “When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat.” —DAR 474.

{9:8} “They had hair like the hair of women.” “The Arabs, unlike other men, had their hair as the hair of women, or uncut, as their practice is recorded by Pliny and others. But there was nothing effeminate in their character.” —DAR 477.

{9:10-11} Five-month prophecy (or 1st woe). The text reads:

Revelation 9:10-11: They have tails and stingers like scorpions, and in their tails they have the power to harm men for **five months**.¹¹ They have as king over them the angel of the abyss. His name in Hebrew is Abaddon, and in Greek his name is Apollyon.

(1) “They have as king over them.” From the death of Mohammed until near the close of the 13th century, the Mohammedans were divided into various factions under several leaders, with *no general* civil government extending over them all. Near the close of the 13th century, Othman founded a government which has since been known as the **Ottoman Empire**, extending over all the principal Mohammedan tribes, consolidating them into one grand monarchy.

(2) “the angel of the abyss.” An angel signifies a messenger, or minister, either good or bad, and not always a spiritual being. “The angel” or chief minister of the religion which came from the abyss when it was opened. That religion is Mohammedanism, and the sultan is its chief minister. The Sultan, or grand Seignior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority.

(3) “Abaddon . . . Apollyon.” In Hebrew, “Abaddon,” the destroyer; in Greek, “Apollyon,” one that exterminates, or destroys. Having two different names in two languages, it is evident that the character, rather than the name of the power, is intended to be represented. If so, as expressed in both languages, he is a destroyer. Such has always been the character of the Ottoman Empire.

(4) “five months.” But *when* to calculate the beginning of this period? According to Gibbon, *Decline and Fall*, etc., “Othman first entered the territory of Nicomedia on the 27th day of July, 1299.” The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman Empire; but this is evidently an error; for they were not only to have a king over them, but were to torment men five months. But the period of torment could not begin before the first attack of the tormentors, which was, as above stated, July 27, 1299.

The calculation which follows, founded on this starting-point, was made and published by Josiah Litch in 1838, in a work entitled, *The Probability of the Second Coming of Christ About A.D. 1843*, in a comment on Revelation chapter 9 as follows:

“And their power was to hurt men five months.” Thus far their commission extended, to torment by constant depredations, but not politically to kill them. “Five months,” thirty days to a month, give us one hundred and fifty days; and these days, being symbolic, signify one hundred and fifty years. Commencing July 27, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual warfare with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came, the history of which will be found under the succeeding trumpet.

Prophecy of the sixth angel (or 2nd woe). The text reads:

Revelation 9:14-15: saying to the sixth angel who had the trumpet, “Release the **four angels** who are bound at the great river Euphrates.” ¹⁵ So the four angels who were prepared for that **hour, day, month, and year** were released to kill a third of mankind.

The first woe was to continue from the rise of Mohammedanism until the end of the five months. Then the first woe was to end, and the second to begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission was enlarged so as to permit them to slay the third part of men. This command came from the four horns of the golden altar.

“the four angels.” These were the four principal sultanies of which the Ottoman Empire was composed, located in the country watered by the great river Euphrates. These sultanies were situated at Aleppo, Iconium, Damascus, and Baghdad. Previously they had been restrained; but God commanded, and they were loosed.

“that hour, day, month, and year.” This period amounts to 391 years and fifteen days, during which Ottoman supremacy was to exist in Constantinople, its capital. The “hour” portion is calculated as the 24th part of a prophetic day, which is the 24th part of a prophetic year (360), or 15 days. Commencing when the five-month prophecy (of v.10) ended, July 27, 1449, the period would end in August 11, 1840.

This conclusion was reached, and this application of the prophecy was made, by Josiah Litch in 1838, two years before the predicted event was to occur. His prediction was that it would occur sometime in the month of August of 1840. He then narrowed it down to August 11th just days before, in the publication, *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840.

Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that

At the time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. August, 1840 should then be regarded as the end of the 2nd woe.

However, the Ottoman Empire continued in its subjugated state and gradually lost territories until the diminished empire officially came to an end in October 29, 1923, with the establishment of a new form of government called The Republic of Turkey.

{Chapter 10} F. The mighty angel and the little scroll [\[⌂\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{10:1-8} [*John takes the little scroll*]

10 Then I saw ^[140]a mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head; his face was like the sun, and his feet were like pillars of fire. ² In his hand he held ^[141]**an open scroll**. He placed his right foot on the sea and his left foot **on the land**,

³ and cried out with a loud voice, like a lion roaring. When he cried out, the seven thunders sounded their voices. ⁴ And when the seven thunders ^[142]spoke, I was about to write. But **I heard a voice from heaven** ^[143]saying, “Seal up what the seven thunders have said, and ^[144]do not write it down.”

⁵ Then the angel I had seen standing on **the sea** and on the **land** raised his ^[145]right hand to **heaven** ⁶ and swore by him who lives forever [*aiōn*] and ever [*aiōn*], who created **heaven** and everything in it, and **the earth** and everything in it, and **the sea** and everything in it, that there will be no more delay,

⁷ but that in the days when the seventh angel is to sound his trumpet, the mystery of God will be completed, ^[146]according to the good news he announced to his servants the prophets. ⁸ Then **the voice I had heard from heaven spoke to me** again, saying,

“Go take the ^[147]**little scroll that is open** in the hand of the angel who is standing on the sea and **on the land**.”

{10:9-11} [*John eats the little scroll*]

⁹ So I went to the angel and ^[148]**asked him** to give me the little scroll.

And he said to me, “Take the scroll and eat it. It will make your **stomach bitter**,

but in your **mouth** it will be as **sweet as honey**.”

¹⁰ **So I took the** ^[149]**scroll from the angel’s hand and ate it**.

In my **mouth** it was as **sweet as honey**,

but when I had eaten it, my **stomach** turned **bitter**.

¹¹ **Then I was told**, “You must prophesy again about many peoples and nations and languages and kings.”

{10:1} “a mighty angel.” EGW on v.1: The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. *{15LtMs, Ms 59, 1900, par. 21}*

{10:11} “You must prophesy again.” The schematic flow of Revelation (chapters 10-19) is as follows: 10:11 → 11:19 → 12:17 → 13-15 → 16-19. Where, 11:19 sets the stage for 12:17, while 12:17 sets the stage for chapters 13-15. The end time commissions of 10:11 and 14:6 are connected in that the first comes from a mighty angel and the second (14:6) speaks of a mighty message. The first gives the setting of the warning message while the second gives the content.

[illegible]

{11:1-19} G. The two witnesses [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

11 Then I was given a measuring rod like a staff, and ^[150]I was told, “Rise and measure **the temple of God** and the **altar** *[of incense]*, and *[count]* those who worship *[proskyneō]* there. ² But exclude the courtyard ^[151]outside the temple; do not measure it, because it has been given to the Gentiles, and they will trample the holy city for **42 months**.

³ And **I will give power** to my **two witnesses**, and **they will prophesy** for **1,260 days**, clothed in sackcloth.” ⁴ These are the two olive trees and the two lampstands that stand before the ^[152]**Lord of the earth**.

⁵ If anyone wants to harm them, fire comes out of their mouth and devours their enemies. If anyone wants to harm them, he must be killed in this way. ⁶ These two men have the **power** to shut the sky, so that no rain will fall during the days of their prophesying. They also have **power** over the waters to turn them into blood and to strike the earth with every plague as often as they want.

{11:7-13} *[Two prophets killed then resurrected]*

⁷ When they have finished their testimony, the beast that **comes up out of the abyss** will wage war against them, and overpower and **kill them**.

⁸ **Their dead bodies will lie** in the street of the great city, which in a spiritual sense is called Sodom and Egypt, where ^[153]their Lord was crucified. ⁹ Those from the peoples and tribes and languages and nations will look at their dead bodies for **three and a half days** and refuse to let them be placed in ^[154]a tomb.

¹⁰ And those **who dwell on the earth** will rejoice over them and celebrate and ^[155]give each other gifts, because these **two prophets** had tormented those **who dwell on the earth**.

¹¹ But after ^[156]the **three and a half days**, the breath of life from God entered them, **and they stood on their feet**, and great fear fell upon those who were watching them.

¹² Then ^[157]I heard a loud voice from heaven saying to them, “Come up here.” And **they went up to heaven** in a cloud while their enemies watched them. ¹³ ^[158]On that day there was a great earthquake, and a tenth of the city fell, 7,000 names of men **were killed** in the earthquake, and the

rest were terrified and gave glory to the God of heaven. ¹⁴ The second woe is past; behold, the third woe is coming quickly.

{11:15-19} [*The seventh trumpet; God's reign begins*] [e]

¹⁵ Then the seventh angel sounded his trumpet, and there were loud voices in heaven, saying, "The ^[159]kingdom of the world has become the kingdom of our Lord and of his Christ, and he will **reign** forever [*aiōn*] and ever [*aiōn*]." ¹⁶ And the twenty-four elders, who ^[160]sit on their thrones before God, fell on their faces and worshiped [*proskyneō*] God, ¹⁷ saying, "We give thanks to you, O Lord God, the Almighty, who is and who ^[161]was, because you have taken your great **power** and begun to **reign**."

¹⁸ The **nations** were angry, but your wrath has come, and the time for the ^[162]dead to be judged, and to reward your servants the **prophets**, and the **saints** ^[163]and those who fear your name, both small and great, and to destroy ^athose who **destroy the earth**."

¹⁹ Then **the temple of God** in heaven was opened, and **the ark** of ^[164]the covenant of the Lord was seen in his **temple**. And there were flashes of lightning and rumblings and peals of ^[165]thunder and great hail.

^a 11:18 those who destroy the earth: —the term "destroy" can have two meanings: (1) to cause the destruction of something, spoil, destroy, e.g. Luke 12:33; 2 Cor. 4:6; Rev. 8:9; or (2) to cause to become morally corrupt, deprave, ruin, e.g. 1 Tim. 6:5. Thus, it could also be translated, "those who *corrupted the people of the earth*."

Commentary

Summary interpretation of the symbols in Revelation 11.

Ref.	Symbol	Interpretation
11:2-3	42 months <i>and</i> 1,260 day	Equivalent period of 1,260 years of papal supremacy from 538 A.D. to 1798.
11:3	Two witnesses	The Scriptures of both the Old and New Testaments.
11:8	The great city	The papal power based in the city of Rome— <i>spiritually</i> Egypt.
11:8	Sodom	The immorality during the French Revolution is likened to the licentiousness of Sodom
11:8	Egypt	Atheism. France rejected God and embraced atheism, making an idol to Reason
11:9-11	3 ½ days	3 ½ years period from November 1793 to June 1797 during the Reign of Terror
11:13	A tenth of the city fell	France was the last of the ten “horns” (i.e. civil powers) that ended papal support.
11:13	7,000 names of men were killed	7,000 titles of men were abolished in the revolution
11:15-19	7 th trumpet	Ends the prophetic sequence of the seven trumpets which culminates in the Second Coming. This period is covered in Revelation chapters 12-19.

{11:2-3} “42 months...1,260 days.” EGW commentary on vv.2-3: [GC 266.3](#): The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1,260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

{11:3} “two witnesses.” The two witnesses are **the Law and the Prophets**, with **Moses and Elijah** being the key figures representing these two groups. This is alluded to in vv.5-6 in which these two witnesses are able to call fire down from heaven and a drought (the story of Elijah on Mount Carmel and the 3 ½ year drought), and have the power to turn the waters into blood and strike with plagues (Moses and the story of the Exodus). Both the Law and the prophecies of the Old Testament were fulfilled in Christ as told to us in the New Testament. Thus, effectively, these two witnesses are the *entire* Bible, both Old and New Testaments.

[GC 267.1](#): Concerning the two witnesses the prophet declares further: “These are the two olive trees, and the two candlesticks standing before the God of the earth.” “Thy word,” said the psalmist, “is a lamp unto my feet, and a light

unto my path.” Revelation 11:4; Psalm 119:105. **The two witnesses represent the Scriptures of the Old and the New Testament.** Both are important testimonies to the origin and perpetuity of the **law of God**. Both are witnesses also to the plan of salvation. The types, sacrifices, and **prophecies** of the Old Testament point forward to a Savior to come. The Gospels and Epistles of the New Testament tell of a Savior who has come in the exact manner foretold by **type and prophecy**.

{11:8} “the great city.” EGW commentary on v.8: [GC 269.2-4](#): “**The great city**” in whose streets the witnesses are slain, and where their dead bodies lie, is “**spiritually**” **Egypt**. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. . . .

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, **there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.**

This prophecy has received **a most exact and striking fulfillment in the history of France**. During the Revolution, in 1793, “the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity.”—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. . . .

[GC 270.1](#): **France presented also the characteristics which especially distinguished Sodom.** During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And **the historian presents together the atheism and the licentiousness of France**, as given in the prophecy: “Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . .

{11:9-11} “three and a half days.” As per EGW in [GC 287.1](#): It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. **Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body.** . . .

Thus it was that on the 17th of June 1797 when the “Council of Five Hundred” made a “Revision of the laws relative to religious worship,” which consisted of a number of propositions, “abolishing alike the Republican restrictions on Popish worship, and the Popist restrictions on Protestants”. . . . Those regulations, in comprehending the whole state of worship in France, were, in fact, a

peculiar boon to Protestantism. . . . **The Church and the Bible had been slain in France from November 1793, till June 1797.** The three years and a half were expended, and the Bible, so long and sternly repressed before, was placed in honor, and was openly the book of free Protestantism! —George Croly, *The Apocalypse of St. John or Prophecy of the Rise, Progress, and Fall of the Church of Rome; The Inquisition; The Revolution of France; The Universal War; and the Final Triumph of Christianity* (London: C. & J. Rivington, 1827), 179-181.

Further reading: Andrews University Seminary Studies, “The Reign of Terror,” Jan Voerman, Vol. 47, No. 1, 117-134. (tinyurl.com/bdheu4a5)

{11:13} “7,000 names of men were killed.” The Greek says, *onomata anthrōpōn* (“names of men”). As per Uriah Smith in [DAR 504.2](#): “And in the earthquake were slain of men [margin, *names of men*, or titles of men] seven thousand.” France made war, in her revolution of 1793-98 and onward, on all titles of nobility. It is said by those who have examined the French records, that just **seven thousand titles of men** were abolished in that revolution.

{11:15-19} “the seventh angel.” The seventh angel (with the 3rd woe) ends the prophetic sequence of the seven trumpets which culminates in Christ’s return to reign as King of kings. In this period, Christ finishes his high priestly ministry in the Most Holy Place of the Temple in Heaven (where the ark of the covenant resides) and emerges in the role as King of kings. What follows is a series of judgments. First, the saints are judged to be worthy to receive the kingdom by rising from the dead at Christ’s Second Coming, and the living wicked are destroyed by the glory of the Second Coming. This ends the period of the seventh angel.

“This cleansing of the heavenly sanctuary began in A.D. 1844, and, in the very nature of the case, must soon close. We are now living in the great day of atonement. . . . **For since 1844 the seventh angel has been sounding;** soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth.” —[*Advent Review and Sabbath Herald, September 18, 1900, p. 600.35*](#)

After this, as detailed in Revelation chapters 20 through 22, Satan and his angels are “imprisoned” on earth for 1,000 years (the Millennium), while the saints are in heaven. Finally, at the end of the Millennium, Christ returns with the saints and the New Jerusalem, the wicked are raised and judged, the earth is cleansed with fire, and then all things are made new.

{Chapter 12} X. The woman and the dragon [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

[a. *Stars swept*]

12 Then a **great sign** appeared in heaven: a woman clothed with the sun, with the moon **under her feet** and a crown of twelve stars on her head. ² She was with child and cried out in the pain and agony of giving birth. ³ Then **another sign** appeared in heaven: behold, a **great fiery-red dragon** with seven heads and ten horns, and seven diadems on his heads. ⁴ His tail **swept down a third of the stars of heaven** and hurled them to **the earth**. Then **the dragon stood in front of the woman** who was about to give birth,

[b. *Persecuted woman; wilderness refuge; 1,260 days*]

so that when she **gave birth** he might devour **her child**. ⁵ She gave birth to a son, a **male child**, who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne. ⁶ And the woman fled **into the wilderness**, where God had a place prepared for her to be **nourished for 1,260 days**.

[c. *War in heaven*]

⁷ Then war broke out **in heaven**; Michael and his angels fought against the dragon. And the dragon fought back, along with his angels. ⁸ But ^[166]he did not prevail, and there was no longer any place found for ^[167]him in heaven. ⁹ **The** ^[168]**great dragon was thrown down**, the old serpent, who is called the **devil** and Satan, the deceiver of the whole world. **He was thrown down to the earth, and his angels were thrown down with him.**

[x. *Victory*]

¹⁰ Then I heard a loud voice ^[169]in heaven saying, “Now the salvation, and the power, and the kingdom of our God, and the authority of his Christ, have come. For the accuser of our brothers has been thrown down, who accuses them day and night before our God. ¹¹ And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives even unto death.

[c'. *War on earth*]

¹² Therefore rejoice, O **heavens** and you who dwell in them! But woe to ^[170]**the earth** and the sea! **For the devil has come down to you** in great wrath, because he knows that his time is short.” ¹³ When **the dragon saw that he had been thrown down to the earth**,

[b'. *Persecuted woman; wilderness refuge; 3½ times*]

he pursued the woman who **had given birth** to the **male child**. ¹⁴ But **the woman** was given two wings like those of a great eagle so

that she could fly away from the presence of the serpent to her place **in the wilderness**,^[171] to be nourished there for a **time, times, and half a time**.

[a'. *Remnant not swept*]

¹⁵ Then out of his mouth **the serpent** spewed water like a river after the woman, **to sweep** her away with a flood. ¹⁶ But **the earth** helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth. ¹⁷ So the dragon was **angry with the woman** and went off to wage war against **the rest of her offspring**, those who **keep the commandments of God and hold to the testimony of**^[172] **Jesus**.

Commentary

Dual symbolism and application found in Revelation 12.

Subject	First instance	Second instance
Woman (v.1)	<i>Figuratively (Fig.):</i> Israel	<i>Fig.</i> the Church
Sun (v.1)	<i>Fig.</i> OT Mosaic dispensation	<i>Fig.</i> Glory of the Father
Moon (v.1)	<i>Fig.</i> Gospel dispensation fulfilling the OT prophecies	<i>Fig.</i> Glory of the Son given by the Father (cf. John 17:5)
12 stars (v.1)	<i>Fig.</i> 12 tribes of Israel	<i>Fig.</i> 12 apostles
Time prophecy	1,260 days (v.6)	Time, times, and half a time (v.14)
Angelic powers	Michael <i>the archangel</i> (v.7; cf. Jude 1:9) and his angels	Dragon—also called the serpent, the devil, and Satan (vv.3-4, 9)—with a third of the angels
Warfare	In heaven (v.7)	On earth and sea (v.12)
Conquer (v.11)	By the blood of the Lamb	By the word of their testimony
Flood waters	Spewed by the serpent (v.15)	Swallowed by the earth (v.16)
Remnant (v.17)	Keep the commandments of God (v.17)	Hold to the testimony of Jesus (v.17)

{12:14} “time, times, and half a time.” Or a year, two years, and half a year; that is, 42 months; or reckoning a month as 30 days, then 1,260 days. In v.6 it is recorded as 1,260 days. The 1,260 days prophecy occurs 7 times in the Bible (Dan. 7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5).

{Chapter 13} G'. Two beasts [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{13:1-7} [*The first (sea) beast*]

13 Then ^[173]I stood on the **sand of the sea**. And I saw a beast coming up out of **the sea** that had ^[174]ten **horns** and seven **heads**, with ten diadems on his **horns** and ^[175]**blasphemous** names on his **heads**.

² **The beast I saw** was like a leopard; his feet were like those of a bear, and his mouth was like the **mouth of a lion**. **The dragon gave the beast his power** and his throne and **great authority**.

³ ^[176]One of the beast's heads appeared to be mortally wounded. But its mortal wound was healed, and ^[177]the whole world marveled *and followed* after the beast.

⁴ They worshiped [*proskyneō*] the dragon ^[178]that **had given** ^[179]**his authority to the beast**, and they also worshiped [*proskyneō*] the beast, saying, "Who is like the beast, and who can wage war against him?"

⁵ The beast was given a **mouth to utter** great boasts and ^[180]**blasphemy**, and he **was** ^[181]**given authority** to wage war for 42 months.

⁶ And he opened his mouth to utter ^[182]**blasphemy** against God and to slander his ^[183]name and his tabernacle, that is, those who dwell in heaven. ⁷ He was permitted to wage war against the saints and to conquer them, and he was given authority **over every tribe and** ^[184]**people and language and nation**.

{13:8-10} [*Endurance and faith of the saints*]

⁸ All who dwell on the earth will worship [*proskyneō*] him, ^[185]everyone **whose name has not been written in the book of life of the Lamb** who was slain ^afrom the foundation of the world.

⁹ If anyone has an **ear**, let him **hear**: ¹⁰ "If anyone ^[186]has captivity as his lot, away he goes; if anyone ^[187]kills with the sword, with the sword he must be killed."

This calls for the endurance and the faith of **the saints**.

{13:11-15} [*The second (land) beast*]

¹¹ Then I saw **another beast** coming up out of the earth. He had ^[188]two horns like a lamb, but he spoke like a dragon. ¹² He exercises all the authority of the **first beast** in his presence,

^a 13:8 from the foundation of the world: —it is uncertain whether this phrase should be linked to the Lamb who was slain (as in the KJV and NIV) or to the names of those not written in the book of life (as in the NASB and RSV). Both meanings are possible; for the former cf. 1 Pet. 1:19–20; for the latter Eph. 1:4. Some link this verse with Rev. 17:8 with almost identical language, but the word order is different. This translation follows the KJV.

and makes the **earth** and those who **dwelt in it** worship [*proskyneō*] the **first beast**, whose mortal **wound** was healed.

¹³ He performed great **signs**, even making fire come down from heaven to the earth in the sight of men. ¹⁴ He deceives [¹⁸⁹]those who dwell on the earth by the **signs** he was permitted to do in the presence of the first beast,

telling those who **dwelt on the earth** to make an image of the **first beast**, who had [¹⁹⁰]a **wound** by a sword and yet lived.

¹⁵ This **second beast** was permitted to give breath to the image of the **first beast**, so that the image could speak and to cause those who refuse to worship [*proskyneō*] the image to be killed.

{13:16-18} [*Number of the first beast*]

¹⁶ The second beast requires **everyone**, both small and great, both rich and poor, both free and slave,

to receive a mark **on their right hand** or **on their forehead**, ¹⁷ so that no one can buy or sell unless he has the **mark**, that is, the **name** of the beast or the **number** of his name.

¹⁸ This calls for wisdom: Let him who has understanding calculate the **number** of the beast, for it is the **number** of a man; his **number** is 666.

Commentary

{13:1-10} “a beast coming out of the sea.” This leopard-like beast (v.2) is interpreted by most Protestants as representing the papacy. It would succeed the power and authority of the Roman Empire early in the 5th century. It would be given a mouth to speak great things and blasphemies, even to blaspheme God and his dwelling in heaven. It would make war against the saints and overcome them. This prophecy, nearly identical to the “little horn” prophecy of Daniel 7, historically points to the papacy.

This beast “was given authority to wage war for 42 months” (v.5). As mentioned earlier, this 42 months is equivalent to 1,260 days—the time during which the papacy would oppress God’s people. This period began in 538 AD and ended in 1798 AD, when the papacy was abolished and the pope made captive by Napoleon’s army, giving the papacy its deadly wound (v.3).

{13:11-15} “another beast coming up out of the earth.” We learn from Rev. 17:15 that waters represent peoples, multitudes, nations, and languages. This was the setting of the first beast. It rose up out of the sea, coming to power out of the Old World of diverse nations. But this second, lamb-like beast was seen “coming up out of the earth” (v.11), which must represent a sparsely populated region of the world. This second beast must then arise from such a place, and grow up gradually and peacefully as a lamb-like creature. Rather than rising from the

crowded and struggling nations of the Old World, it must be found in the New World. By 1798, this nation, founded in the western continent, was rising to power, giving promise of strength and greatness. This prophecy could only be speaking of the United States of America, which emerged as a nation in the late 1700s, “amid the silence of the earth daily adding to its power and pride” [GC88 440.2].

But this nation, this lamb-like beast, “spoke like a dragon” (v.11). This points to a contradiction, a time when this peaceable nation will take on the attributes of the first beast. That is, there will be a time when this lamb-like beast will develop the spirit of intolerance and persecution characteristic of the first beast. It foretells a time when this beast will make all the nations worship the first beast in its presence. That is to say, an alliance between the two will form in which United States will enforce some observance that will be an act of homage to the papacy. This enforcement will be on pain of economic hardship if not observed, so that “no one can buy or sell” unless he shows allegiance, characterized by a “mark”. We are not told what this observance will be, or what kind of mark everyone will be required to bear, but the need to unite the world will be the result of some kind of existential, worldwide threat. We are not told what this threat will be. It could be economic in nature (i.e. a banking crisis), war related, pestilence, “climate change,” or some combination of these. In the fulfillment of this prophecy, it is not hard to imagine the papacy providing the moral-religious leadership, while the United States handling all other aspects requiring enforcement.

What makes this alliance “evil” is that it will trample liberty of conscience involving some aspect of not being able to “keep the commandments of God and the faith of Jesus” (Rev. 12:17; 14:12). Dissenters will not be tolerated, but persecuted and even killed (Rev. 14:13).

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 14-15} F'. "Mighty" saints; 3 angels' messages

{14:1-3} a1. The 144,000; new song

{14:4-5} a2. Blameless saints

{14:6-11} | b. Three angels' messages; two classes

{14:12-13} | | x. Endurance of the saints

{14:14-20} | b'. Three angels; two harvests

{15:1-8} a'. Seven bowls prepared; Song of Moses

{Chapters 14-15} F'. "Mighty" saints; 3 angels' messages

{14:1-3} [a1. *The 144,000*]

14 Then I looked, and behold, ^[191]the Lamb standing on Mount Zion, and with him ^[192]a multitude numbering **144,000**, who had ^[193]his Father's name written on their foreheads.

² **And I heard a voice** from heaven **like the sound** of many waters and **like the sound** of great thunder. ^[194]**The voice I heard** was like *the sound of* harpists playing their harps. ³ They were ^[195]singing a new song before the throne and before the four living creatures and the elders.

No one could learn this song except the **144,000** who had been redeemed from the earth.

{14:4-5} [a2. *Blameless saints*]

⁴ These are the ones who have **not defiled themselves with women**, for **they are virgins**.

These are the ones who follow the **Lamb** wherever he goes. They have been **redeemed** ^[196]by Jesus from among men as **firstfruits** to God and the **Lamb**.

⁵ And **no** ^[197]**lie was found** in their ^[198]mouths, for **they are** ^[199]**blameless**.

{14:6-11} [b. *Three angels' messages*]

[*First angel:*]

⁶ Then I saw ^[200]an angel flying directly overhead, with an **eternal** [*aiōnios*] **gospel** to ^[201]proclaim to those who dwell on the earth, to every nation and tribe and language and people, ⁷ saying with a **loud voice**, "Fear ^[202]God and give him glory, for the **hour of his judgment has come**, and **worship** [*proskyneō*] **him** who made heaven and earth, the sea and the springs of water."

⁸ [203] A **second angel** followed, saying, “[204] Fallen, fallen is Babylon the [205] great! [206] She who has made all the nations drink of the wine of the wrath of her porneia.”

⁹ A **third angel** followed them, saying with a **loud voice**, “If anyone **worships** [proskyneō] **the beast and his image**, and **receives** [207] a **mark** on his forehead or his hand,

¹⁰ he too will drink of **the wine of the wrath of God** that has been **mixed undiluted** in the cup of his anger.

He will be **tormented** with fire and sulfur

in the **presence** of the holy angels and in the **presence** of the Lamb.

¹¹ And the smoke of their **torment** goes up forever [aiōn] and ever [aiōn].

There is **no rest** day or night for those

who worship [proskyneō] **the beast and his image**, and whoever **receives the mark** of his name.”

{14:12-13} [c (x). *Endurance of the saints*]

¹² This calls for the endurance of the [208] saints, those **who keep the commandments of God and the faith of Jesus**. ¹³ Then I heard a voice from heaven [209] saying, “Write: ‘Blessed are the dead **who die** in the Lord from now on.’ ” “Yes,” says the spirit, “that they may rest from their labors, [210] and **their works follow them**.”

{14:14-20} [b’. *The two harvests: righteous vs. beast followers*]

¹⁴ Then I looked, and behold, there was a white cloud, and seated on the cloud was one like a son of man, with a golden crown on his head and a **sharp sickle** in his hand.

¹⁵ And another angel came out of [211] **the temple**, crying out with a **loud voice** to the one seated on the cloud, “**Thrust in your sickle and reap**, for the hour [212] to **reap** has come, for the harvest of the earth is ripe.”

¹⁶ So he who was seated on the cloud **swung his sickle** over the earth, and the earth was reaped.

¹⁷ Then another angel came out of the temple in heaven; he too had a **sharp sickle**.

¹⁸ And another angel, who was in charge of the fire, came out from **the altar** and **called out** with a **loud** [213] **cry** to the angel who had the

sharp sickle, “Thrust in your sharp sickle and gather the clusters ^[214]from the vintage of the earth, for ^[215]its grapes are ripe.”

¹⁹ So the angel **swung his sickle** across the earth and gathered the vintage of the earth, and threw it into the great winepress of the wrath of God. ²⁰ Then the winepress was trodden outside the city, and blood came out of the winepress, as high as a horse’s bridle, for 1,600 stadia.

{15:1-8} [a’. *Seven bowls prepared; Song of Moses*] [\[d\]](#)

[*Seven angels with seven plagues*]

15 Then I saw another great and marvelous sign in heaven: **seven angels** with the **seven** last **plagues**, because with them the **wrath of God** is **completed**.

[*Testimony of the saints, about to be sung*]

² And I saw what looked like a **sea of glass mixed with fire**, and those who had overcome ^[216]the beast and his image ^[217]and the number of his name, standing by the **sea of glass**, holding ^[218]**harps from God**. ³ They sang the **song of Moses**, the servant of God, and the **song of the Lamb**, saying:

[*Song of Moses*]

“Great and marvelous are **your works**, O Lord God, the Almighty! Righteous and true are **your ways**, O King of the ^[219]nations! ⁴ **Who will not fear** ^[220]**you**, O Lord, and glorify your name? For you alone are holy. All ^[221]**the nations will come and worship** [*proskyneō*] **before you**, for **your righteous acts** have been revealed.”

[*Seven angels from the tabernacle of the testimony*]

⁵ After this I looked, ^[222]and the temple of the tabernacle of the **testimony in heaven** was opened, ⁶ and the **seven angels** came out ^[223]of the temple with the seven ^[224]plagues. They were **clothed in pure bright** ^[225]**linen**, with golden sashes wrapped around their chests.

[*Seven angels with seven plagues*]

⁷ Then one of the four living creatures gave the **seven angels** seven golden bowls full of the **wrath of God**, who lives forever [*aiōn*] and ever [*aiōn*]. ⁸ And the temple was filled with smoke from the **glory of God** and from **his power**, and no one could enter the temple until the **seven plagues** of the ^[226]**seven angels** were **completed**.

Commentary

{14:1} **“who had his Father’s name.”** Most modern translations include the phrase, “who had [his name and] his Father’s name.” Its inclusion is supported by Codex Sinaiticus, Codex Alexandrinus and Codex Ebraemi Rescriptus (all three codices of Egyptian origin) as well as most cursives. However, it is omitted in the KJV, which has support from: P, 2814-2428, 2065-2429-(2432), 1773, 2594vid, 2053, a 14th century Armenian manuscript, and Oecumenius according to 2053.

This translation follows the shorter reading of the KJV, which matches the wording of Rev. 22:4, “and his name will be on their foreheads,” which refers to the Father’s name *only*. Yet, according to Rev. 3:12, there will be three names on the foreheads of the saints: the name of the Father, the name of the New Jerusalem, and Jesus’ own new name. So it seems, the reference to one or two names in Rev 14:1 and only one name in Rev 22:4 may only have to do with the prominence of the Father’s name and its importance in the narrative.

The shorter reading (i.e. the omission of “[his name and]”) also makes it consistent with Rev. 7:2 which has the “seal of the living God” placed on the foreheads of the 144,000. The term “living God” is a reference to the Father (cf. Matt. 16:16; 26:63; John 6:69; 2 Cor. 6:16; Heb. 10:31; 12:22).

“on their foreheads.” The forehead represents the mind: the seat of knowledge and understanding.

- *Matthew 22:37:* Jesus said to him, “You shall love the Lord [*Yehovah*] your God with all your heart, with all your soul, and **with all your mind.**”
- *John 4:33:* But an hour is coming, and is now here, when the true worshipers will **worship the Father** in spirit and **truth**, for the Father seeks such to worship him.

The 144,000 know who they worship, and this knowledge is reflected in the call of the first angel (Rev. 14:6-7) to worship the God of creation, “who made heaven and earth, the sea and the springs of water” (v.7; cf. Rev. 4:11). They will worship him in spirit and in truth (John 4:23).

How to receive the seal of the living God. There is only one way: through the Son of God. Jesus said, “No one comes to the Father but by me” (John 14:6). It is Christ who is the promised “Branch,” who is identified as “Yehovah our righteousness” (Jer. 23:5-6). He is our sanctification (1 Cor. 1:30-31; 6:11). The Jewish Sabbath being the sign of that sanctification that comes through Christ.

- *Ezekiel 20:12:* Moreover also I gave them my Sabbaths, to be **a sign** between me and them, that they might know that I am Yehovah who sanctifies them.

Now a “sign” is not the destination, but points to the destination. The destination is that rest which comes through Christ’s righteousness and his sanctifying work in our lives. It is to enter God’s rest (Heb. 4:9-10).

{14:8} “Fallen, fallen is Babylon the great! She has made all the nations drink of the wine of the wrath of her porneia.” The wine of Babylon is the blending of pagan teachings and practices with the holy. It is intoxicating and corrupting. Those who drink of her wine experience two wraths: (1) the “wrath of her porneia” and, as a consequence, (2) they drink from the cup of God’s wrath (v.10).

Babylon itself represents an apostate church organization. This church, symbolized by an immoral woman, is labeled “Babylon”. She is “the mother of prostitutes and of the abominations of the earth” (Rev. 17:5). The cup in her hand (Rev. 17:4), referred to as “wine” in Rev. 14:8, is filled with “abominations” (in the Old Testament this word referred to false teachings or false gods) and the “filth of her porneia” or the compromise of Biblical teachings and principles.

The false teachings of Babylon are listed in the Article entry, “*Teachings of the Antichrist*”.

{14:20} “1,600 stadia.” In the Greek, “1,600 *stadiōn*.” This is a square number; the square of 4 by the square of 10. It can also be viewed as 40 squared (40x40), where the number 40 has great significance in the Bible. According to Herodotus, one stadium was equal to 600 Greek feet (*podes*). However, the length of the foot varied in different parts of the Greek world, and the length of the *stadiōn* has been the subject of argument and hypothesis for hundreds of years. The estimates range from 157 to 209 meters (or 172 to 229 yards). An averaged value from 81 distances given by Eratosthenes and Strabo has resulted in 157.7 meters (or 172.5 yards). A total of 1,600 stadia would then be 252 km (or 156.8 miles) in length.

Whether this number should be understood literally or symbolically is not clear. The description, of course, implies the severe nature of the punishment, probably nothing more. Symbolically, the number 4 refers to the earth and the number 10 to completeness; thus portraying God’s complete judgment of the created world with no escape. If the number 40 is implied, this number signifies a time of test, probation, *punishment* as well as a time of education and communion with God. The many Biblical examples include: the Flood (Gen. 7:4), Jacob’s embalming (Gen. 50:2-3), Moses on Mt. Sinai (Ex. 34:28; Deut. 9:11), Israel in the wilderness (Numbers 14:33-34), Elijah on Mt. Horeb (1 Kings 19:8), *punishment* (Ezekiel 4:6; 29:10-13; Deut. 25:3; Judges 13:1; 2 Cor. 11:24), Nineveh’s probation (Jonah 3:4), Jesus’ temptation (Matt. 4:1-2; Mark 1:13; Luke 4:1-2), education (Acts 1:3; 7:30). Note also that this occurs “outside the city” which symbolically refers to unclean things (Heb. 13:11-16).

{15:5} “tabernacle of the testimony.” A term that is common in the OT (Exodus 38:21; Numbers 1:50, 53; 9:15; 10:11). The “tabernacle (i.e. tent) of the testimony” contained the “ark of the testimony (or covenant)” (Exodus 25:22; 26:33, 34; 30:6, 26; 31:7) which contained the “tablets of the testimony (or covenant)” (Exodus 31:18; 32:15; 34:29). However, the phrase, “the temple of the tabernacle of the testimony” as is found in this verse is unique in all the Bible. There is no OT precedent. This expression must be related to Revelation 11:19 in which God’s temple is opened. It is generally believed to refer to the Holy of Holies (or the Most Holy Place).

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 16} E'. Seven last plagues

{16:1-2}. 1. On the land

{16:3}. 2. On the sea

{16:4-7}. 3. On the rivers

{16:8-9}. 4. On the sun

{16:10-11}. . . . 5. On the throne of the beast

{16:12-16}. . . . 6. On the Euphrates; Armageddon

{16:17-21}. . . . 7. On the air: great earthquake; great hailstones

{Chapter 16} E'. Seven last plagues

16 Then I heard a loud voice ^[227]from the temple saying to the **seven angels**, “Go pour out on the earth the ^[228]seven bowls of the wrath of God.”

{16:2} [1. *On the land*]

² So the first angel went and poured out his bowl on the earth. Then harmful and painful sores came upon the men who had the mark of the beast and who worshiped [*proskyneō*] his image.

{16:3} [2. *On the sea*]

³ The second angel poured out his bowl into the sea, and it turned into blood, like that of a corpse, and every ^[229]living creature in the sea died.

{16:4-7} [3. *On the rivers*]

⁴ The third angel poured out his bowl into the rivers and the springs of water, and they became blood. ⁵ And I heard the angel of the waters say, “You are **just**, O ^[230]Holy One, who is and who was, for you have brought these **judgments**.

⁶ For they have shed the **blood** of saints and prophets, and you have given them **blood** to drink; it is what they deserve.”

⁷ And I heard ^[231]the altar say, “Yes, Lord God, the Almighty, true and **just** are your **judgments**.”

{16:8-9} [4. *On the sun*] [\[e\]](#)

⁸ The fourth angel poured out his bowl on **the sun**, and it was permitted to scorch men with fire. ⁹ Men were scorched with intense heat, and they **blasphemed** the name of God, who had authority over these plagues, but **they did not repent** and give him glory.

{16:10-11} [5. *On the throne of the beast*]

¹⁰ The fifth angel poured out his bowl on the throne of the beast, and the beast’s kingdom was plunged into darkness; and they gnawed

their tongues from the pain

¹¹ and **blasphemed** the God of heaven because of their pains and sores, but **they did not repent** of their works.

{16:12-16} [6. *On the Euphrates; Armageddon*]

¹² The sixth angel poured out his bowl on the **great river Euphrates**, and its water was dried up to prepare **the way** for the **kings from the east**.

¹³ Then I saw **three unclean spirits** that looked like frogs **coming out** of the mouth of the **dragon**, out of the mouth of the **beast**, and out of the mouth of the **false prophet**.

¹⁴ They are demonic spirits performing ^[232]signs, **who go out to the kings** ^[233]**of the whole world** to assemble them for battle on ^[234]that great day of God, the Almighty.

¹⁵ (“Behold, **I am coming** like a thief! Blessed is he who stays awake and keeps his garments on, so that he will not walk around naked and people see his shame.”) ¹⁶ Then they assembled the kings at the place called in Hebrew, **Armageddon**.

{16:17-21} [7. *On the air: great earthquake; great hailstones*]

¹⁷ The seventh angel poured out his bowl **into the air**, and a loud voice came from the throne of ^[235]the temple of heaven, saying, “It is done!”

¹⁸ Then there were ^[236]flashes of lightning, and peals of thunder, and rumblings, and a **great earthquake** such as had not occurred since ^[237]men have been on the earth, so great was the quake.

¹⁹ The **great city** was split into three parts, and the cities of the nations fell. God remembered **Babylon the great** and gave her the cup of the wine of the fury of his wrath.

²⁰ **Every island fled away, and no mountain could be found.**

²¹ And **great hailstones**, about the weight of a talent, fell on men **from heaven**, and they blasphemed God for the plague of the hail, because the plague was so severe.

Commentary

{16:5} “who is and who was.” Emended by Theodore Beza (1589) in the TR (and KJV) to include, “*and who art to come*” which is not found in any Greek manuscript. Per his notes, the emendation was made to maintain consistency with Rev. 1:4, 8; and 4:3. The same change was made in Revelation 11:17.

{16:12} “its water was dried up.” The drying up of the Euphrates symbolizes the withdrawal of support from the political and economic powers of the world and their subsequent attack against Babylon, thereby causing its downfall.

{16:12} “kings of the east.” In the Old Testament, “the kings from the east” were Cyrus and his forces coming from the north, then approaching Babylon from the east (Isa. 41:25). Their conquest of Babylon made the return of God’s people to their homeland possible (Isa. 44:27-28). In the same way, the symbolic drying up of the Euphrates prepares the way for the coming of the kings from the east to provide deliverance to God’s end-time people.

The “**kings from the east**” are **Christ and his army of heavenly angels**. At his Second Coming, Jesus will appear with his angelic host, “clothed in fine linen, white and pure” (Rev. 19:14), which is the dress of sinless angels (Rev. 15:6). Accompanied by the host of heaven, Christ will, as Revelation 17:14 shows, overcome the satanic forces that oppress his people (compare Matt. 24:30-31). This final conflict against Christ and his people leading up to the Second Coming is known as the battle of Armageddon.

Note that the battle of Armageddon is between the “kings from the east” against the “kings of the whole world” (v.14). The latter are under the control of “demonic spirits” coming out of the dragon, beast, and false prophet (vv.13-14).

{16:16} “Armageddon.” Armageddon in Hebrew means “the mountain of Megiddo”. Megiddo was not a mountain, but a fortress city located in the Valley of Jezreel (or the Plain of Esdraelon) at the foot of the Mount Carmel ridge. It was an important strategic site. The Plain of Esdraelon was known for many decisive battles in Israel’s history (see Judg. 5:19; Judg. 6:33; 2 Kings 9:27; 2 Kings 23:29-30). Revelation uses this historical background to depict a final great conflict, called Armageddon, between Christ and the forces of evil. The people of the world are portrayed as a unified army under the leadership of this satanic league.

The “mountain of Megiddo” is an apparent allusion to Mount Carmel that towers above the valley in which the ancient city of Megiddo was located. Mount Carmel was the site of one of the greatest clashes in Israel’s history, between God’s true prophet (Elijah) and the false prophets of Baal (1 Kings 18). **This showdown answered the question, “Who is the true God?”** The fire that came from heaven demonstrated that Yehovah was the only true God and the only one to be worshiped.

Armageddon then is not a military battle among nations to be fought somewhere in the Middle East, but a global spiritual contest in which Christ decisively confronts the forces of darkness (2 Cor. 10:4). The outcome will be like that at Carmel but on a worldwide scale—with God’s triumph over the forces of darkness.

EGW on the 7 last plagues: I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, **and then will come the seven last plagues.** These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. **This was the time of Jacob’s trouble.** Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. {EW 36.2}

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God’s people. {GC 627.3}

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy. {GC 628.2}

Parallels between the 7 trumpets and the 7 plagues. While the seven trumpets are largely focused on the decline and downfall of the Roman Empire’s civil-political power, the seven plagues are largely focused on the decline and downfall of papal Rome (i.e. the symbolic “Babylon”) and its religious-political power in league with the dragon and the false prophet at the end of time. The following table shows the parallelism.

#	7 Trumpets (Rev. 8-9; 11:15-18)	7 Plagues (Rev. 16)
1	Earth—hail and fire; one-third of earth and trees burned up, all green grass	Earth—harmful (“ugly”) and painful sores (i.e. oozing and incurable)
2	Sea—blood on one-third sea, creatures and ships destroyed	Sea—blood of corpse
3	Rivers; great star (Wormwood— bit-ter)	Rivers—blood; shed the blood of saints and prophets, given blood to drink
4	Sun, moon, and stars—one-third darkness	Sun—scorch
5	Great star ; bottomless pit—darkness from the smoke	Darkness over kingdom of the beast
6	Great River Euphrates—release four angels who are <i>bound</i> (2x) at the river to slay one-third of mankind	Great River Euphrates—its water dried up to prepare the way for the kings from the east; Armageddon
7	Loud voices; kingdom of the world becomes kingdom of God and Christ (cf. Eph. 5:5)	Loud voices, great earthquake, great hailstones

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapters 17-18} D'. Babylon destroyed

- {17:1-18:7} . . . 1. **Babylon described**
 {17:1-4a} a. *She glorified herself*
 {17:4b-6a} b. *Her iniquities*
 {17:6b-13} c. *The mystery explained*
 {17:14} x. *The Lamb conquers*
 {17:15-18:3} c'. *The mystery explained*
 {18:4-6} b'. *Her iniquities*
 {18:7} a'. *She glorified herself*
 {18:8-24} 2. **Babylon judged**
 {18:8} a. *God judges Babylon*
 {18:9-10} b. *Judged in one hour*
 {18:11-14} x. *Merchants lament their loss*
 {18:15-19} b'. *Judged in one hour*
 {18:20-24} a'. *heaven rejoices; mighty angel*
-

{17:1-18:7} The prostitute on the scarlet beast

[a. *She glorified herself*]

17 Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the **judgment** of the great prostitute who sits on many waters. ² With her **the kings of the earth have committed porneia**, and those who dwell on the earth have become drunk with the wine of her porneia.” ³ So he carried me away in *the* spirit to a wilderness, and I saw a **woman sitting** on a scarlet beast, full of blasphemous names, having seven heads and ten horns. ⁴ The ^[238]woman was **clothed in purple and scarlet**, and **adorned with gold and precious stones and pearls**.

[b. *Her iniquities*]

She held in her hand a **golden cup** full of **abominations and the filth of** ^[239]**her porneia**. ⁵ A mysterious name was written on her forehead: “Babylon the great, the mother of prostitutes and of the abominations of the earth.” ⁶ **And I saw the woman drunk with the blood of the** ^[240]**saints, the blood of the martyrs of Jesus**.

[c. *The mystery explained*]

When I saw her, I was greatly amazed. ⁷ But **the angel said to me**, “Why are you so amazed? **I will tell you the mystery of the woman and of the beast with seven heads and ten horns** that carries her. ⁸ **The beast** that you saw was, and is not, and is about to come up out of the abyss and go to destruction. Those who dwell on the earth, ^[241]whose names have not been written in the book of life from the foundation of the world, will be

amazed when they see ^[242]that **the beast** was and is not and ^[243]is to come. ⁹ This calls for a mind that has wisdom: The **seven heads are seven mountains** on which the woman sits. ¹⁰ They are also **seven kings**. Five have fallen, one is, and another has not yet come; but when he does come, he must remain for only a little while. ¹¹ The beast that was and is not, is an eighth king. Yet he is one of the seven and is on his way to destruction. ¹² **The ten horns** that you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings for one hour with the beast. ¹³ **These kings have one mind and will give their power and authority to the beast.**

[x. *The Lamb conquers*] ^[c]

¹⁴ They will make war with the Lamb, but the Lamb will conquer them because he is the Lord of lords and King of kings, and those with him are called, chosen, and faithful.”

[c’. *The mystery explained*]

¹⁵ Then **the angel said to me**, “The waters you saw, where **the prostitute** sits, are peoples and multitudes and nations and languages. ¹⁶ The ^[244]beast and the **ten horns** you saw will hate the prostitute. They will make her desolate and naked; they will eat her flesh and burn her with fire. ¹⁷ For God has put in their hearts to carry out his purpose by **being of one mind and handing over their kingdom to the beast** until the words of God are fulfilled. ¹⁸ As for **the woman** you saw, she is the great city that has dominion over the kings ^[245]of the earth.”

18 After this I saw ^[246]**another angel** coming down from heaven. He had great authority, and the earth was illuminated with his glory. ² **He cried out** ^[247]with a mighty voice, “^[248]Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean ^[249]spirit, and a haunt for every unclean and loathsome bird. ³ For all the nations have ^[250]fallen because of the ^[251]wine of the wrath of her porneia. The kings of the earth have committed porneia with her, and the merchants of the earth have become rich from the abundance of her pleasures.”

[b’. *Her iniquities*]

⁴ Then I heard another voice from heaven say, “Come out of her, **my people**, so that you not partake in her sins, and so that you not receive her plagues; ⁵ for her sins ^[252]are heaped as high as heaven, and God has remembered **her iniquities**. ⁶ Render to her **as she herself has** ^[253]**rendered**; ^[254]repay her double according to her works. **Mix a double portion for her in the cup she has mixed.**

[a'. *She glorified herself*]

⁷ **As much as she has glorified herself and lived sensuously**, give her the same amount of torment ^[255]and mourning, for in her heart she says, **'I sit enthroned as a queen**; I am not a widow and will never see mourning.'

{18:8-24} Babylon judged [↵]

[a. *God judges Babylon*]

⁸ Therefore her plagues will come in a single day—death, mourning, and famine. She will be burned up with fire, for mighty is the Lord God who ^[256]has judged her."

[b. *Judged in one hour*]

⁹ **The kings of the earth who have committed porneia** with her and lived sensuously with her will ^[257]weep and wail over her when they see the smoke of her burning. ¹⁰ In fear of her torment they will **stand at a distance** and say, **"Woe, woe, the great city, Babylon, the mighty city!** For in **one hour** your judgment has come."

{18:11-14} [x. *Merchants lament their loss*] [↵]

¹¹ The merchants of the earth ^[258]will weep and mourn over her, because no one buys their ^acargo anymore, ¹² cargo of gold, silver, precious stones, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of citron wood, all kinds of articles made of ivory, all kinds of articles made of costly wood, bronze, iron, and marble; ¹³ cargo of ^[259]cinnamon, incense, myrrh, frankincense, ^[260]wine, oil, fine flour, wheat, ^[261]sheep, cattle, horses and chariots, and slaves—human lives. ¹⁴ "The ripe fruit that was the desire of your soul ^[262]has gone from you, and all your delicacies and splendors ^[263]are lost to ^[264]you; you will never find them again!"

{18:15-19} [b'. *Judged in one hour*]

¹⁵ The merchants of these wares, who became rich from her, will **stand at a distance** in fear of her torment, weeping and mourning aloud, ¹⁶ **"Woe, ^[265]woe, the great city,** she who was clothed in fine linen, in purple and scarlet, adorned with gold, with precious stone and pearls! ¹⁷ For in **one hour** such great wealth has been laid waste!"

And every shipmaster and seafaring men, sailors and all who trade by the sea, **stood at a distance** ¹⁸and cried out as they saw the smoke of her burning, "What city is like the great city?" ¹⁹ They threw dust on their heads and cried out, weeping and mourning aloud, **"Woe,**

^a 18:11 cargo:—the Greek word is properly a ship's cargo (cf. Acts 21:3).

woe, the great city, where all who had ships at sea grew rich from her wealth! For in **one hour** she has been laid waste.

{18:20-24} [a'. *heaven rejoices; mighty angel*]

²⁰ Rejoice over her, O heaven, and you ^[266]saints and apostles and prophets, for God has pronounced **judgment** for you against her.” ²¹ Then a mighty angel picked up a stone like a great millstone and threw it into the sea, and said, “With ^[267]such violence Babylon the great city will be thrown down, never to be found again. ²² The sound of harpists and musicians and flutists and trumpeters will never be heard in you again. No craftsman of any trade will ever be found in you again. The sound of a millstone will never be heard in you again. ²³ The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again. ^[268]For your merchants were the great men of the earth, because all the nations were deceived by your ^asorcery. ²⁴ And in her was found the blood of prophets and of saints, and of all who were slain on the earth.”

Commentary

{17:3} “scarlet beast.” This scarlet beast is in some ways similar to the first, leopard-like beast of Revelation 13, in that it too has seven heads and ten horns. However, it is different in that it comes “up out of the abyss” (v.8) whereas the first beast comes “up out of the sea” (Rev. 13:1). Also, the horns of the first beast have diadems (*diadēmata*, “crowns”), while the horns of this scarlet beast do not have diadems on them at all. The first beast was “given authority to wage war for 42 months” (Rev. 13:5), but the reign of the scarlet beast is for a short time (“The ten horns...will receive authority as kings for one hour with the beast” v.12).

The other key difference is that a woman, referred to as, “Babylon the great, the mother of prostitutes and of the abominations of the earth” (v.5), rides and controls (v.18) the scarlet beast. But, at the end of its brief reign, the scarlet beast and the ten horns will hate the woman and will, “make her desolate and naked; they will eat her flesh and burn her with fire” (v.16).

As to its meaning, if the similarity of this beast with the first beast of Revelation 13 have correspondence, then the scarlet beast with the woman sitting on it must represent the resurfacing of the two facets of Roman rule: pagan and papal (i.e. civil and religious powers) at the end of time. That is, the scarlet beast would represent civil powers and the woman religious powers; and the woman riding the beast represents religious powers controlling civil powers.

{17:9-13} “seven heads.” Quoted below in full:

Revelation 17:9-13: This calls for a mind that has wisdom: The **seven heads are seven mountains** on which the woman sits. ¹⁰ They are also **seven**

^a **18:23** sorcery:—inclusive of false doctrines, traditions, idolatry, superstition, incantations, enchantments, and false worship.

kings. Five have fallen, one is, and another has not yet come; but when he does come, he must remain for only a little while. ¹¹ The beast that was and is not, is an eighth king. Yet he is one of the seven and is on his way to destruction. ¹² **The ten horns** that you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings for one hour with the beast. ¹³ **These kings have one mind and will give their power and authority to the beast.**

These seven heads which are seven mountains are understood to represent the seven sequential kingdoms (cf. Dan. 2:35, 44; Jer. 51:25) of the 1,260-day prophecy (cf. Dan. 7:25; Rev. 12:6, 14; et. al). The (*first*) five “fallen” kingdoms (v.10) are: Babylon, Persia, Greece, imperial Rome (ending in 538 AD), and papal Rome (from 538 to 1798). The 6th kingdom is the USA which rose to power in the American Revolution (1775-1783), concurrent with the fall of papal Rome (in 1798). The 7th kingdom is yet future. It will be the USA no longer upholding its freedom-loving Constitution but will take up the freedom-destroying “image of the beast” and become the “false prophet” of Rev. 19:20 understood to be the religious counter-balance to papal Rome (i.e. apostate Protestantism). The 8th is papal Rome—who “is one of the seven” (v.11)—fully revived as a world power. The ten horns are the ten kings (v.12) who will gain worldwide power at the end of time together with the beast and false prophet. This view is similarly advanced by Steve Wohlberg in his book, *“The Bloody Woman and the Seven-Headed Beast.”*

{17:18} “she is the great city.” *EGW commentary:* Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” [Revelation 17:18.] The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty See of Rome. And no other power could be so truly declared “drunken with the blood of the saints” as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with “the kings of the earth.” It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation. {[GC88 382.2](#)}

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 19:1-18} C'. Father and Son are worshipped

{19:1-6}. a. *God the Almighty reigns*

{19:7-9a}. b. *Marriage supper of the Lamb*

{19:9b-10}. x. *The true words of God*

{19:11-16}. b'. *Rider on a white horse*

{19:17-18}. a'. *Great supper of God*

[a. *God the Almighty reigns*]

19 After this **I heard** ^[269]**what sounded like a loud voice of a great multitude in heaven**, saying, “**Hallelujah!** Salvation and ^[270]power and glory belong to **our God**, ² for true and righteous are his **judgments**; for he has judged the great prostitute, who corrupted the earth with her porneia,

and he has avenged the blood of **his servants** shed by her hand.” ³ A second time ^[271]the **voice** said, “**Hallelujah!** Her smoke goes up forever [*aiōn*] and ever [*aiōn*].”

⁴ Then the **twenty-four elders** and the **four living creatures** fell down and **worshiped** [*proskyneō*] **God, who sits on the throne**, saying, “Amen. **Hallelujah!**”

⁵ And a **voice** came out from the throne, saying, “**Praise our God**, all you **his servants**, you who fear him, both small and great.”

⁶ Then **I heard what sounded like the voice of a great multitude**, like the sound of many waters and like the sound of mighty peals of thunder, saying, “**Hallelujah!** For the Lord ^[272]**our God the Almighty reigns**.”

[b. *Marriage supper of the Lamb*]

⁷ Let us **rejoice and be** ^[273]**glad** and give him the glory, for **the marriage of the Lamb has come**, and his bride has made herself ready.

⁸ To her it has been granted to be clothed with **fine linen**, ^[274]bright and pure.” For the **fine linen** is the righteous deeds of the saints.

⁹ Then the angel said to me, “Write: ‘**Blessed are those** who are invited to **the marriage supper of the Lamb**.’ ”

[x. *The true words of God*]

He also said to me, “These are **the true words of God**.”

¹⁰ Then I fell at his feet **to worship** [*proskyneō*] **him**, but he said to me, “Do not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. **Worship** [*proskyneō*] **God**.”

[b'. *Rider (with many names) on a white horse*]

and in righteousness he **judges and wages war**.¹² His eyes are ^[275]a flame of fire, and on his head are many **diadems**.

¹⁴ The **armies** of heaven, clothed in fine linen, white and pure, followed him on white horses. ¹⁵ Out of his **mouth** comes a sharp ^[278]two-edged sword with which to **strike down the nations**, and he will **rule them** with a rod of iron. He treads the winepress of the fury ^[279]of the wrath of God, the Almighty.

[a'. *Great supper of God*]

Section outline [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

{Chapter 19:19-22:6a} **B'. Church triumphant**

- {19:19-20:10}1. **Second Coming judgment**
{19:19-21} a. *Beast and false prophet killed*
{20:1-3}. b. *Satan bound for 1,000 years*
{20:4-6}. x. [Saints in heaven for 1,000 years](#)
{20:7-9}. b'. *Satan released post-1,000 years*
{20:10} a'. *The devil thrown into the lake of fire*
{20:11-15}2. [Third Coming judgment \(lake of fire\)](#)
{21:1-22:6a}3. [New Jerusalem \(new heaven and earth\)](#)
{21:1-5} a. *God with them*
{21:6-8}. b. *Water of life*
{21:9-11a} c. *The city*
{21:11b-14} d. *Twelve gates and foundations*
{21:15-17} x. [City measurements](#)
{21:18-21} d'. *Twelve gates and foundations*
{21:22-26}. c'. *The city*
{21:27-22:2} b'. *Water of life*
{22:3-6a}. a'. *God with them*

1. Second Coming judgment

[a. *Beast and false prophet killed*]
¹⁹ Then I saw **the beast**, the kings of the earth, and their armies gathered together to wage war against the rider on the horse and against his army.
²⁰ But **the beast** was captured, and ^[283]so was **the false prophet** who was with him, who in his sight performed the signs by which he deceived those who had received the mark of **the beast** and who worshiped [*proskyneō*] his image. **The two of them were thrown alive into the lake of fire that burns with sulfur.** ²¹ The rest were killed by the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

[b. *Satan bound for 1,000 years*]
20 Then I saw an angel **coming down from heaven**, holding 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**, ^[284]the deceiver of the whole world, **and he bound him for a thousand years;** ³ and he threw him into the abyss, and ^[285]locked and sealed it over him, so that he would no longer deceive the nations **until the thousand years were ended. After that, he must be released for a short time.**

[x. *Saints reign in heaven for 1,000 years*] [e]

⁴ Then I saw thrones, and those who sat on them were given authority to judge. I also saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God. They had not worshiped [*proskyneō*] the beast or his image and had not received the mark on their foreheads or their hands. **They came to life and reigned with Christ for ^[286]the thousand years.** ⁵ ^[287]The rest of the dead did not come to life **until the thousand years were ended.** This is the first resurrection. ⁶ Blessed and holy are those who take part in the first resurrection. The second death has no power over them, but they will ^[288]be priests of God and of Christ, **and will reign with him for ^[289]a thousand years.**

[b'. *Satan released; the nations surround the New Jerusalem*]

⁷ ^[290]**When the thousand years are ended, Satan will be released from his prison** ⁸ and will go out to deceive the nations which are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. ⁹ They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city, but fire **came down ^[291]out of heaven** from God and devoured them.

[a'. *The devil thrown into the lake of fire*]

¹⁰ And the devil, who had deceived them, was **thrown into the lake of fire and sulfur, where the beast and the false prophet had been thrown**, and they will be tormented day and night forever [*aiōn*] and ever [*aiōn*].

{20:11-21:1} 2. Third Coming judgment (lake of fire) [e]

¹¹ Then I saw a great white **throne** and one who was seated on it. From his presence ^[292]**earth and heaven** fled away, and no place was found for them.

¹² And I saw the ^[293]dead, great and small, standing before ^[294]the throne, and books were opened. Then another book was opened, which is the **book of life**. And the dead were judged by what was written in the books, according to their works.

¹³ Then the sea gave up the dead who were in it, and **Death and Sheol** [*Hadēs*] gave up the dead who were in them, and each person was judged according to his works. ¹⁴ Then **Death and Sheol** [*Hadēs*] were thrown into the lake of fire. This is **the second ^[295]death, the lake of fire.**

¹⁵ If anyone's name was not found **written** in the **book of life**, he was thrown into the lake of fire.

{21:1-22:7} 3. New Jerusalem (new heaven and earth) [\[e\]](#)

[a. *God with them*]

21 Then I saw a **new heaven** and a **new earth**, for the first heaven and the first earth had **passed away**, and the sea was no more.

² ^[296]I also saw the holy city, new Jerusalem, coming down out of heaven **from God**, prepared as a **bride** adorned for her husband.

³ And I heard a loud voice from ^[297]heaven saying, “Behold, **the tabernacle of God is with men**.

He will dwell with them, and they will be his people, and God himself will be with ^[298]**them**. ⁴ He will wipe away every tear from their eyes. Death will be **no more**; neither will there be mourning, nor crying, nor ^[299]pain, any more,

for the former things have **passed away**.” ⁵ Then he who sits on the **throne** said, “Behold, I am making all things **new**.” And he said ^[300]to me, “Write this down, **for these** ^[301]**words are true and trustworthy**.”

[b. *Water of life*]

⁶ Then he said to me, “^[302]I am the Alpha and the Omega, the beginning and the end. To him who thirsts I will freely give from **the spring of the water of life**. ⁷ ^[303]He who overcomes will inherit these things; and I will be his God, and ^[304]he will be my son. ⁸ But as for the cowardly, the faithless, ^[305]the sinful, **the detestable**, the murderers, the pornos, the sorcerers, the idolaters, **and all liars**, their portion is in the lake that burns with fire and sulfur, which is the second death.”

[c. *The city*]

⁹ Then one of the seven angels who had the seven bowls full of the seven final plagues ^[306]came and said to me, “Come, I will show you the ^[307]woman who is the bride of the Lamb.” ¹⁰ And he carried me away in *the* spirit to a great and high mountain and showed me the ^[308]great city, the holy Jerusalem, coming down out of heaven from God. ¹¹ **The city shone with the glory of God**,

[d. *Twelve gates and foundations*]

and its radiance was like a very precious stone, **like a jasper stone, clear as crystal**. ¹² It had a great, high wall with **twelve gates**. Twelve angels were at the gates, and on the gates were written the names of the **twelve** tribes of the sons of Israel. ¹³ There were three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴ **The wall of the city had twelve**

foundations, and on them were the ^[309]twelve names of the **twelve apostles** of the Lamb.

[x. *City measurements*] [c']

¹⁵ **The one who spoke to me** had a golden ^[310]measuring rod **to measure** the ^[311]city, its gates, **and its wall**. ¹⁶ The city is laid out as a square; **its length is the same as its width**. He measured the city with the rod and found it to be 12,000 stadia; its **length and width** and height are ^[312]**equal**, each measuring 12,000 stadia. ¹⁷ ^[313]Then **he measured its wall** and found it to be 144 cubits according to **human measurement**, which the angel was using.

[d'. *Twelve gates and foundations*]

¹⁸ **The wall** was made of **jasper**, while the city was pure gold, **like clear glass**. ¹⁹ The foundations of the city wall were adorned with every kind of precious stone. The first foundation stone was **jasper**; the second, sapphire; the third, agate; 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 one of the **gates** was made of a single pearl, and the street of the city was pure gold, **like transparent glass**.

[c'. *The city*]

²² I did not see a temple in the city, for the Lord God Almighty and the Lamb are its temple. ²³ The city has no need of sun or moon to ^[314]shine on it, **for the glory of God is its light**, and its lamp is the Lamb. ²⁴ The nations ^[315]will walk by its light, and the kings of the earth will bring ^[316]the glory and honor of the nations into the city to present to God. ²⁵ **Its gates** will never be closed by day, for there will be no night there; ²⁶ and they will bring the glory and honor of the nations ^[317]into it.

[b'. *Water of life*]

²⁷ But ^[318]no unclean thing and ^[319]**nothing that causes an abomination or a lie** will ever enter it, but only those whose names are written in the Lamb's book of life.

22 Then he showed me a ^[320]**pure river of the water of life**, as bright as crystal, flowing from the throne of God and of the Lamb. ² In the middle of its street, on each side of the river, is the tree of life, bearing twelve kinds of fruit, yielding its fruit each month. And the leaves of the tree are for the healing of the nations.

[a'. *God with them*]
³ [321] **No longer will there be any cursed thing**, but the throne of God and of the Lamb will be in the city, and his servants will serve him. ⁴ They will see his face, and his name will be on their foreheads. ⁵ [322] There will be no night there, and they will not need [323] any lamp or the light of the sun, for the Lord God will give them light, and they will reign forever [*aiōn*] and ever [*aiōn*]. ⁶ Then he said to me, **“These words are trustworthy and true.**

Commentary

{21:16-17} **“12,000 stadia. . . 144 cubits.”** Both numbers are multiples of twelve (12 x 1000; 12 x 12), a number in the Bible which represents governing authority. There were 12 sons of Jacob, 12 official tribes, Solomon had 12 administrators. There were 12 apostles of Jesus. Revelation also says there are 12 foundation stones for the New Jerusalem. The 144,000 mentioned in Revelation also fits this symbolism (i.e. 12 x 12 x 1000). And then there are the 24 elders (12 x 2).

{21:19-20} **“The foundations of the city wall were adorned with every kind of precious stone.”** The twelve stones mentioned in this passage are all *anisotropic* gemstones. When viewed in pure (“cross polarized”) light, these stones produce a colorful array—reflecting all the colors of the rainbow. This is in contrast to *isotropic* gemstones, which remain dark under cross polarized light. It is noteworthy that the *isotropic* gemstones of diamonds, rubies, and garnets are all excluded from the list, despite the fact that they are common gemstones. Of the 28 stones that are normally regarded as gemstones, only 16 are *anisotropic*.

Reference: thefloodmuseum.com/gemsandminerals

{22:6b-21} A'. Epilogue: Jesus is coming [\[e\]](#) [\[1\]](#) [\[4\]](#) [\[Notes\]](#)

The Lord God of the ^[324]spirits of **the prophets**, has **sent his angel to show his servants** what must soon take place. ⁷ **“Behold, I am coming quickly.** Blessed is he who keeps the words of the prophecy of this book.”

⁸ I, John, am the one who ^[325]heard and saw these things.

And when I ^[326]heard and saw them, I fell down to worship [*proskyneō*] at the feet of **the angel who showed them to me.** ⁹ But he said to me, “Do not do that! ^[327]I am a **fellow servant** with you and your brothers **the prophets**, ^[328]and with those who keep the words of this book. **Worship** [*proskyneō*] **God.**”

¹⁰ Then he said to me, “Do not seal up **the words of the prophecy of this book**, for the time is near. ¹¹ Let the evildoer still do evil, and the filthy still be filthy, and the righteous still ^[329]do right, and the holy still be holy.”

¹² **“Behold, I am coming quickly,** and my reward is with me, to give to every man according to their works.

¹³ **I am** the Alpha and the Omega, ^[330]the first and the last, the beginning and the end.”

¹⁴ Blessed are **those who** ^[331]**keep his commandments**, so that they may have the right to the tree of life and may enter the city by its gates. ¹⁵ Outside are the dogs, the sorcerers, the pornos, the murderers, the idolaters, and everyone who loves and practices falsehood.

¹⁶ **“I, Jesus,** have sent my angel to testify to you about these things for the churches. **I am** the root and offspring of David, the bright morning star.”

¹⁷ ^aThe spirit and the bride say, **“Come.”** Let him who hears say, **“Come.”** Let him who is thirsty **come.** And let him who desires take the water of life freely.

¹⁸ I testify to everyone who hears **the words of the prophecy of this book:** If anyone adds to them, ^[332]may God add to him the ^[333]plagues that are written in this book. ¹⁹ If anyone takes away from **the words of the book of this prophecy**, ^[334]may God take away his share in the ^[335]tree of life and in the holy ^[336]city, which are written about in this book.

^a 22:17 The spirit: — refers to Jesus Christ. See footnote on Rev. 2:7.

²⁰ **He who testifies** to these things says, **“Surely I am coming quickly.”** Amen. ^[337]Even so, come, Lord ^[338]Jesus! ²¹ The grace of ^[339]the Lord Jesus Christ be with ^[340]all the saints. ^[341]Amen.

Commentary

{22:11} “Let the evildoer still do evil, and the filthy still be filthy.” That is, there will be no more time left to change one’s way of life. The verse could start out as, “In the meantime” or “Meanwhile”. “And so, the evildoer will continue doing evil...” The word “filthy” is used in a moral and spiritual sense. He is immoral or corrupt or sinful. It could read, “people who do filthy or immoral practices.”

{22:14} “keep his commandments.” This reading is supported by the majority of Byzantine manuscripts, including 205, 209, 1611supp, 1854, 2030, 2329, 2377, and uncial 046. It is also cited by the Church fathers, Andrew, Tertullian 220 AD, Cyprian 258 AD, Caesarius and Beatus.

[22:19] “tree of life.” The TR (and KJV) has “*book* of life” instead of “*tree* of life”. (*History:*) When Erasmus formed the 1516 edition of the Textus Receptus, he had no Greek MSS for the last six verses of Revelation (vv.16-21). So he back-translated from the Latin Vulgate. However, today, the best and virtually all Greek MSS read, “*tree* of life,” which also makes more sense contextually.

[illegible]

Notes on [\[↵\]](#)

Matthew	628	1 Timothy	697
Mark	659	2 Timothy	
Luke	662	Titus	
John	666	Philemon	
Acts	688	Hebrews	702
Romans	690	James	
1 Corinthians		1 Peter	
2 Corinthians	692	2 Peter	707
Galatians		1 John	711
Ephesians		2 John	
Philippians	694	3 John	
Colossians		Jude	716
1 Thessalonians	696	Revelation	718
2 Thessalonians			

Notes on Matthew

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Themes in Matthew

Matthew 5:22	“fire of Gehenna”
Matthew 5:32	“except on the ground of porneia”
Matthew 10:28	“cannot kill the soul”
Matthew 11:12	[<i>Hebraic expression</i>] “breaking forth”
Matthew 12:31	“blaspheme against the spirit”
Matthew 13:34	“Jesus spoke to the crowds in parables”
Matthew 25:46	“punishment in the age [<i>to come</i>]”
Matthew 28:9	[<i>Hebraic expression</i>] “Greetings!”
Matthew 28:19	[<i>Emendation</i>] “baptizing them in my name”
Hebrew Matthew	

Themes in Matthew

Mountains. The mountain motif in Matthew’s gospel is a literary device which is used to emphasize theological significance and Messianic fulfillment.

1. **{4:8}** – **Jesus tempted** on a very high mountain; **all authority** is offered by the devil if Jesus worships him
2. **{5:1; 8:1}** – Sermon on the Mount; **authority** to teach
3. **{14:23}** – After praying on a mountain Jesus walks on water
4. **{15:29}** – Jesus heals on a mountain then feeds 4,000
5. **{17:1, 9}** – Mount of Transfiguration; Son of God/Man
6. **{17:19-20}** – Removing mountains [i.e. kingdoms]
7. **{18:12}** – Seek lost sheep on the mountains
8. **{21:21}** – Faith to cast *this* mountain into the sea
9. **{24:3}** – Mount of Olives; Woes on Pharisees
10. **{24:15-17}** – Flee to the mountains
11. **{26:30-31}** – Jesus betrayed on the Mount of Olives
12. **{28:16-20}** – **Great Commission** on a mountain in Galilee; disciples worship Jesus; **all authority** is given to him

“Kingdom of heaven.” Of the four gospels, only Matthew uses the term, “kingdom of heaven.” Further, Matthew uses the term “heaven” 82 times,

more than the other three gospels combined (i.e. Mark 18x, Luke 35x and John 18x). Matthew also uses heaven and earth pairs throughout his Gospel (e.g. 5:18; 6:10; 11:25; 16:19; 18:18-19; 23:9; 24:30, 35; 28:18).

A central theme of Matthew are the two realms in opposition to one another. There is the realm of the Father *in heaven* and the realm of Satan *on earth*. The earth is under the power of Satan while heaven operates according to the Father's divine will. Effectively, the Gospel is asking the reader, "Will you join the kingdom of heaven or will you continue to act according to the values of the kingdom on earth?" One is eternal and the other will soon pass away.

"Kingdom of heaven" instances

1. {3:2} – John: "Repent, for the ~ has drawn near"
2. {4:17} – Jesus: "Repent, for the ~ has drawn near"
3. {5:3, 10} – Beatitudes (poor, persecuted)
4. {5:19-20} – Greater righteousness than the Pharisees
5. {7:21} – Not everyone who say, "Lord, Lord"
6. {8:11} – Centurion's servant healed; great faith
7. {10:7} – Apostle to preach that the ~ has drawn near
8. {11:11} – Least in the ~ is greater than John the Baptist
9. {13:11} – To you has been given the mysteries of the ~
10. {13:24} – Compared to sowing seed in the field
11. {13:31} – Compared to a grain of mustard seed
12. {13:33} – Compared to leaven
13. {13:44} – Compared to hidden treasure
14. {13:45} – Compared to finding one pearl of great price
15. {13:47} – Compared to a dragnet
16. {13:52} – Like a scribe who brings out both new and old
17. {16:19} – Given the keys of the ~
18. {18:1-4} – humbles himself like a child is greater in the ~
19. {18:23} – Compared to a king settling accounts
20. {19:12} – Eunuchs for the sake of the ~
21. {19:14} – Belongs to the little children
22. {19:23} – Difficult for a rich man to enter
23. {20:1} – Parable of the vineyard laborers
24. {22:1} – Parable of the marriage feast
25. {23:14} – Pharisees shut the ~
26. {25:1} – Like ten virgins

Matthew 5:22 “fire of Gehenna”

“**Gehenna**” is the Greek word for the Hebrew words “ge” which means “valley” and “Hinnom” which was a man’s name. In the OT, the valley was known as the Valley of Hinnom. This valley is located just to the southeast of the Old City of Jerusalem. (Today, it looks nothing like it did during the Old and New Testament periods.) Back then, it was the place where the city dumped its waste and burned its trash. The inhabitants of Jerusalem would carry their garbage, including dead animals, bones, and other waste, outside the south gate (appropriately named, “the dung gate”), down the hill, and into the “Valley of Hinnom” (i.e. *Gehenna*). The waste dumped there was either burned up in the fires that usually burned there, or it rotted away, being eaten by maggots and worms. It was this imagery, of fire and maggots continually consuming the garbage in the Valley of Hinnom that the Scriptures use to typify the Judgment, where the fire will not be quenched nor the worm die (Isaiah 66:24; Mark 9:48) until the wicked are consumed.

In Christ’s day, people knew about *Gehenna*, where garbage was burned until it was gone, but they knew *nothing* about a place where people burned alive forever (i.e. “hell”). The Old Testament certainly does not mention such a place. When Christ used the term “fire of *Gehenna*,” he was simply speaking of the destruction of the wicked into nothingness—like garbage consumed by fire in the Valley of Hinnom. In the Day of Judgment, the fire—the **Lake of Fire** of Revelation 20:15 which corresponds to Jesus’ *Gehenna*—will not be “quenched” until all the wicked are consumed. The destruction of the wicked is “eternal” in the sense that they never receive eternal life. They die, and that punishment, their death, lasts forever.

The concept of “hell” or “burning forever in hell” came into Christianity from the Greeks who believed in an “immortal soul.” Understand that the phrase “immortal soul” is not in the Bible, and eternal torment is not a teaching of Scripture.

Matthew 5:32 “except on the ground of porneia” [↩]

The full verse reads as follows:

Matthew 5:32: But I say to you that whoever divorces his wife, **except on the ground of *porneia***, makes her commit adultery. And whoever marries a divorced woman commits adultery.

The Greek word *porneia* [G4202] was left untranslated because of the lack of clarity to its meaning. The most common translations include: fornication, sexual immorality, sexual promiscuity, and unfaithfulness.

This clause is commonly referred to as the “exception clause” and is found in both Matthew 5:32 and 19:9. It gives an “exception” for remarriage after divorce; otherwise it would be considered adultery to remarry. The meaning of Matthew 5:32 and 19:9 is clear. If a person gets a divorce and then remarries, it is considered adultery unless the exception clause is in effect.

“The exception clause” does not mean adultery. First, we know what *porneia* does *not* mean. It does *not* mean that the offending party committed adultery or was in an adulterous relationship. We know that *porneia* does *not* mean adultery because in Jesus’ day an act of adultery was punishable by stoning to death. This is clearly brought out in the story found in John 8:3-5 with the woman caught in adultery. Also, if Jesus meant adultery, he (or Matthew) would have used another Greek word, *moicheia*, which means adultery. Given that Jesus did not use *moicheia* but *porneia*, we must understand *porneia* to mean something other than adultery.

Why is the “exception clause” only in Matthew? Only Matthew offers an “exception” to divorce and remarriage. In the similar passages found in Mark (Mark 10:2-12) and Luke (Luke 16:14-18), the exception clause is not mentioned. Here is how they read:

- *Mark 10:11-12*: So he said to them, “Whoever divorces his wife and marries another commits adultery against her.¹² And if a woman divorces her husband and marries another, she commits adultery.”
- *Luke 16:18*: Everyone who divorces his wife and marries another commits adultery, and everyone who marries a woman divorced from her husband commits adultery.

Thus, according to Mark and Luke, there are no exceptions. Divorce and remarriage was not in Jesus’ vocabulary, at least not in how Mark and Luke record Jesus’ teaching.

Why Matthew includes this exception clause is because Matthew is the only gospel writer who mentions divorce in the context of a righteous man, namely, Joseph, Jesus’ father. **Joseph initially intended to divorce Mary** after learning that she was “found to be with child” as we read in Matthew:

Matthew 1:18-19: Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child by holy spirit.¹⁹ Her husband **Joseph, being righteous** and not willing to shame her publicly, **intended to divorce her privately**.

Evidently, this was a legitimate cause for divorce—which is: a woman is betrothed (i.e. legally married) to her husband, but not yet come together physically, and is found with child. From Joseph’s perspective, the divorce was legitimate because “he had found some *uncleanness* in her” (Deut. 24:1), wherein the Law of Moses allowed the man to divorce his wife (cf. Deut. 24:1-4). (The Hebrew term “*uncleanness*” was something other than adultery, since adultery was punishable by death.) With regard to Mary herself, being with child, she was presumed to have been either raped or seduced during the betrothal period and a different set of Jewish laws applied to her (see discussion on “Fornication” below), if they were to be enforced on her at all.

Cases of *porneia*. Other examples of *porneia* (or “uncleanness” from an OT perspective) are when the married couple discovers that they are closely related (“near of kin” Leviticus 18:6-18), possibly first cousins, which would be grounds for dissolving the marriage. Another example of *porneia* is found in 1 Corinthians 5:1 which involved a case of incest (cf. Lev. 18:8).

1 Corinthians 5:1: It is actually reported that there is *porneia* among you, a kind of *porneia* that is not even named among the Gentiles, for a man has his father’s wife.

Yet another example is the case of temple prostitution and idolatry which was common in pagan temple worship throughout the Old and New Testament times. This type of *porneia* is mentioned by Paul and the apostles (Acts 15:20, 29; 21:25; 1 Cor. 6:12-20; 10:7-8) and in the Book of Revelation (cf. Rev. 2:14, 20; 14:8; 17:2, 4; 18:3, 9; 19:2). Finally, a case can be made that *porneia* also included homosexual behavior (Jude 1:7, *ekporneuo*) as that practiced by Sodom and Gomorrah. *Ekporneuo* is the verb form of *porneia*, and *ek* adds emphasis. That is, *ekporneuo* and *porneia* share the same root meaning. *Ekporneuo* is a verb and *porneia* is the noun form. Thus, the practice of homosexual “marriage,” as is seen today, is also *porneia*.

Sexual sins. The sexual sins just mentioned are briefly defined below.

- If payment of wages is involved (whether commercial or cultic), it is *prostitution*.
- If it involves close relatives, it is *incest*.
- If it involves persons of the same sex, it is *homosexuality*.
- If it involves unmarried, non-commercial, non-cultic heterosexual intercourse, it is *fornication*.
- If it involves a married person outside of marriage, it is *adultery*.

Of these, neither “fornication” nor “adultery” refer directly to the

term, *porneia*. These two, together with prostitution, are explained further below.

Prostitution. It should be noted that a commercial prostitute (or harlot, or whore), who sells her body for sexual uses, is called a *porne* (G4204, from *pornos*, G4205). The male equivalent of *porne* is *pornos*. A *porne* or *pornos* practiced *porneia*. This is the classic definition of *porneia*. Also, the term *pornos* is used to describe Esau in Hebrews 12:16, probably referring to his “exogamy” (*def.* marrying outside one’s clan or kinship). The term *porne* is found 12 times in the New Testament (cf. Matt. 21:31, 32; Luke 15:30; 1 Cor. 6:15, 16; Heb. 11:31; James 2:25; Rev. 17:1, 5, 15, 16; 19:2). The wages gained from such behavior was not allowed as an offering to God.

Deuteronomy 23:18: You will not bring the hire of a prostitute, or the wages of a male prostitute, into the house of Yehovah your God for any vow; for both of these are an abomination to Yehovah your God.

In New Testament times, among the Greeks and Romans, sex with prostitutes was permitted, legally and culturally. In fact, the authors of the Roman period saw sex with prostitutes or slaves as the solution to adultery. This is in contrast to Paul’s counsel to the Corinthian believers, in which Paul saw *marriage* as the solution to the temptations of easy sex with dishonored women (cf. 1 Cor. 7:9). This “solution” was carried forward to the days of the early Church Father, Chrysostom (c. late 3rd century AD), where he wrote, “*Moicheia* (adultery) is wicked, *porneia* is wicked, but marriage is the appointed cure for *porneia*” (*Hom. 1 Cor. 7:2, Propter fornicationes 2; PG 51:210*).

Therefore, there is one purpose for marriage: to avoid *porneia*... and it is not the same thing to commit *porneia* without having a wife and to do it while having one. For in the latter instance, it is rather *moicheia*, not *porneia*. And even if what I am saying is a paradox, it is true. I am not unaware that many believe it is *moicheia* only when one violates a woman with a husband. But I say that a man with a wife wickedly and licentiously commits *moicheia* [[adultery]] if he should use a public whore, a slave girl, or any other woman without a husband. —Chrysostom, *Propter fornicationes 3-4; PG 51:213*

That Chrysostom referred to his commentary as a “paradox” suggests that the social norms of his day were still such that they violated the basic social premises of sexual morality. That is to say, according to Chrysostom, a married man or woman who used a *porne* or *pornos* or a slave, committed not *porneia* but *moicheia* (adultery), even as the social norms of that day said differently. While the married individual

committed *moicheia* (adultery), it should be understood that the *porne* or *pornos* or slave continued to practice *porneia*. Of course, both were condemned as wicked and licentious.

Fornication. The act of “fornication”—i.e. pre-betrothal (prior to legal marriage), non-commercial, non-cultic (non-temple prostitution) heterosexual intercourse—was *not* expressly outlawed in the Old Testament. Rather, laws involving rape and seduction were then in effect. In such cases, it was not treated as a moral crime, but as a civil case against the man for theft of the woman’s virginity (cf. Exodus 22:16-17; Deut. 22:28-29). However, the rape of a betrothed or married woman was a serious moral crime, punishable by stoning to death (cf. Deut. 22:22-27). To be clear: There is no evidence in traditional or contemporary usage of the term *porneia* where it means “fornication”—i.e. pre-betrothal, pre-marital, heterosexual intercourse of a non-cultic or non-commercial nature. Thus, Bible versions that translate *porneia* as “fornication” are incorrectly translating the word. Simply stated: *porneia* is not “fornication”.

Adultery. Consider the following Scriptures which distinguish adultery (Greek, *moicheia*) from *porneia* using a typical translation (allowing for the incorrect translation of *porneia* as “fornication”):

- *Matthew 15:19*: For out of the heart come evil thoughts, murders, **adulteries** [*moicheia*], **fornications** [*porneia*], thefts, false testimony, and blasphemies.
- *Mark 7:21*: For from within, out of the hearts of men, proceed evil thoughts, **adulteries** [*moicheia*], **fornications** [*porneia*], murders, thefts
- *1 Corinthians 6:9*: Or don’t you know that the unrighteous will not inherit God’s Kingdom? Don’t be deceived. Neither **fornicators** [*pornos*], nor idolaters, nor **adulterers** [*moichos*], nor male prostitutes, nor homosexuals,
- *Galatians 5:19*: Now the deeds of the flesh are obvious, which are: **adultery** [*moicheia*], **fornication** [*porneia*], uncleanness, lustfulness,
- *Hebrews 13:4*: Let marriage be held in honor among all, and let the bed be undefiled; but God will judge the **fornicators** [*pornos*] and **adulterers** [*moichos*].

The obvious question must be asked: If fornication [*porneia*] can include adultery, why use both words in these passages? Why not just use the one word *porneia* to cover both? The answer is that adultery and fornication are two distinct sins. When God wishes to indicate adultery, he uses the word for adultery (i.e. *moicheia*), not the one for fornication (i.e. *porneia*), and wherever God wishes to include both, he uses both

terms. God inspired it to be written this way.

If Jesus meant the exception clause for divorce and remarriage to include adultery, why didn't he use the word adultery (i.e. *moicheia*)? Simply because the word *porneia* used by Jesus in these passages is not meant to include adultery by someone in a lawful marriage relationship, but rather *porneia* within an unlawful, “unclean” relationship. If it had, Jesus would have used *moicheia* as well, which is a much more explicit term, just as he did elsewhere where it was necessary (i.e. Matthew 15:19; Mark 7:21). Every unlawful sexual act conducted by a married individual could be regarded as adultery, so if Jesus meant extra-marital sex he could have used *moicheia*, by itself, without *porneia*. Which he did not. This all confirms that: adultery (*moicheia*) was not meant in Jesus' exception clause as a legitimate reason for divorce, or to remarry. Bible versions that translate *porneia* as “adultery” (*moicheia*) are incorrectly translating the term. Simply stated: *porneia* is not “adultery” (*moicheia*).

Not fornication, not adultery. Thus, we have established from the above discussion that *porneia* is neither “fornication” nor “adultery”. It is not fornication because such behavior was not a moral crime, but a civil one (as detailed earlier), handled using sundry Mosaic laws. It is also not adultery because such behavior ended in the stoning to death of both parties involved in the adultery. (Please note that the early church regarded a married person's involvement with a prostitute or slave to also constitute adultery.) Obviously then, Jesus' use of the term *porneia* (as recorded by Matthew) had another idea in mind. If not fornication or adultery, then what? Apparently, Jesus' teaching must have had a more limited scope. We know this to be true by the way the disciples responded (discussed further below).

At a minimum, two definitions can be biblically justified. The first is found in the gospel of Matthew itself in the case of Jesus' parents, Joseph and Mary (as already discussed), and the second is the one mentioned in 1 Corinthians 5:1 of a case of incest. Beyond that, nothing more can be said. Basically, Jesus' view of *porneia* (or “uncleanness”) in the context of divorce and remarriage narrowed down to cases where the marriage could justifiably be annulled, because of discovering the wife to already be pregnant from another man (as presumed to have occurred with Mary), or as a result of discovering that the marriage is a “near of kin” or incestuous relationship.

Certificate of divorce. In light of a “certificate” being required in the case of a divorce (cf. Deut. 24:1-4), some suggest that this implies that a *written* marriage contract was also practiced back in biblical times. However, the Bible does not explicitly state this, nor are there any examples. Rather, the marriage “covenant” (cf. Malachi 2:14) seemed to

have been a *verbal* agreement between the families of the two parties and the payment was a dowry paid to the bride and the family, as in Isaac's marriage to Rebekah (Gen. 24:52-61). The modern practice of "living together" (or cohabitation) of consenting adults as if *not* legally married, would then have been viewed in biblical times as actually being married, given that a *verbal* agreement is implied. Today, it is also recognized as a marriage in a number of states in the United States and termed, Common-Law Marriage. There is no statutory requirement for the length of time a couple needs to live together to be regarded as married. The court considers the amount of time a couple lives together on a case-to-case basis. Those "living together" who think the laws of marriage do not apply to them, are only fooling themselves. Under God, they are one flesh, and the same biblical laws of marriage and morality apply to them.

Disciple's response. That Jesus held a limited view of grounds for divorce is also evident by how the disciples responded to Jesus' answer to the Pharisees when this question was brought up:

Matthew 19:9-10: I tell you that whoever divorces his wife, except for *porneia*, and marries another, commits adultery. And whoever marries a divorced woman commits adultery.¹⁰ His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

Jesus answered the disciples on their reply (i.e. on remaining single) by saying that not every man can "receive this saying." That is to say, not every man can become a eunuch. The (properly) married life ought to be the norm, since this is what God idealized in the Creation story.

Divorce permitted because of man's hard heart. According to Jesus, divorce was *allowed* through the Mosaic Law (cf. Matt. 19:8) as a consequence of man's hard heart, but it falls short of God's ideal (Malachi 2:16) and was not intended from the beginning of man's creation. That is, Moses' stipulations *did not supersede* God's original design with regard to marriage.

Jesus' hard sayings. But Jesus took it a step further. Even if, and when, a man divorces his wife (except for the matter of *porneia*), he cannot remarry afterward; for to remarry is to commit adultery. This is clearly stated in the gospels (see Matt. 5:32; 19:9; Mark 10:11-12; and Luke 16:18). Said another way, according to Jesus, if a man divorces his wife, then he must remain single for the rest of your life. This is not what the Pharisees and the disciples understood (or wanted to hear) about divorce. According to the disciples, and to society at large, this truly is a hard saying. Yet Jesus took it a step further still. A man can commit adultery

in his heart by lusting after other women (Matt. 5:28). That is, adultery goes beyond an act, but is a matter of the heart.

True meaning of marriage. Thus, Jesus not only stresses the permanence of marriage as a divine rather than merely human institution, but he contends that divorce is fundamentally at odds with God's purpose in creation. Marriage, then, according to Jesus (and true Christianity), is intended as a lifelong, faithful union of a man and a woman. Let no man teach or practice otherwise, if he is to call himself a follower of Christ.

Further reading: tinyurl.com/4fe2ck4v and tinyurl.com/yr4ah3ax

Matthew 10:28 “cannot kill the soul” [↩]

The full verse reads as follows:

Matthew 10:28: Do not be afraid of those who kill the body but **cannot kill the soul**, but rather fear him who is able to destroy both soul and body in Gehenna.

The same teaching is found in Luke as follows:

Luke 12:4-5: I tell you, my friends, do not be afraid of those who kill the body, and after that have nothing more they can do. ⁵ But I will tell you whom you should fear: Fear him who has authority to throw you into Gehenna after your body has been killed. Yes, I tell you, fear him!

Man naturally fears death at the hands of another human being, but these Scriptures tell us not to fear this form of death (which is “sleep” death), but rather the (second) death that comes by God in the lake of fire (i.e. Gehenna) in the Final Judgment (Rev. 20:14-15).

“soul.” The term “soul” (G5590, *psuche*) in the New Testament most often refers to the physical “life” (of a human *or* animal) but can also broadly include attitudes, feeling, and emotions. Thus, in this translation it is typically translated as “life”, except when the broader, more inclusive meaning is intended, in which case it is translated as “soul”.

In Greek mythology, the soul was immortal and took to flight like a butterfly (as represented in ancient art), having been released from the shackles of its chrysalis (i.e. the body). The Greek belief of an “immortal soul” is not in the Bible either as a term or a concept. Rather, the soul that sins will die (Ezek. 18:4) and the soul can and will be destroyed in the Final Judgment as already mentioned. When Greeks converted to Christianity, however, they brought this belief of an immortal soul with them, which eventually became the traditional belief of the Church.

The most common biblical argument in favor of an immortal soul is

the parable of the rich man and Lazarus, which is found in Luke 16:19-31. This parable is discussed in detail in “[Notes on Luke](#)”.

Matthew 11:12 “breaking forth” [↵]

The full verse reads as follows:

Matthew 11:12: From the days of John the Baptist until now the kingdom of heaven has been **breaking forth**, and every man in it is breaking forth.

Most translations render this verse similar to the ESV:

Matthew 11:12 (ESV): From the days of John the Baptist until now the kingdom of heaven has **suffered violence**, and the violent take it by force.

The Greek word for “suffered violence” is *biazetai* [G971] which also has the meaning, “to use (or apply) force.” The NIV84 and a few other translations prefer this alternate meaning:

Matthew 11:12 (NIV84): From the days of John the Baptist until now, the kingdom of heaven has been **forcefully advancing**, and forceful men lay hold of it.

That this later translation is closer to the original meaning is understood when it is viewed as the Hebraic expression found in MICAH 2:12-13:

Micah 2:12-13: “I will assemble all of you, Jacob; I will gather the remnant of Israel, I will put them together **like sheep in a pen**, like a herd in its pasture—it will hum with the sounds of people.” ¹³ **The one breaking through** went up before them; **they broke through, passed the gate and went out**. Their king passed on before them; Adonai was leading them.

The imagery in these verses is that of sheep penned up for the night. The next morning, the sheep can hardly wait to get out of their cramped quarters to freedom and to pasture. So, they push and shove at the gate until they successfully *break through*, either on their own or by the shepherd who opens the gate.

There is then a “breach-maker”—the one who opens the gate. This breach-maker is the one Jesus interpreted to be John the Baptist. Since John the Baptist, the kingdom of heaven has been *breaking forth*. That is, John the Baptist had come and opened the gate; he had opened the way to the kingdom of heaven. The people then “*broke through*, passed the gate and went out” (MICAH 2:13).

The prophet Micah then says in v.13, “Their king passed on before them.” This “king” would then be prophetically speaking of the coming Messiah. It was this imagery that Jesus was presenting to his listeners. It was the fulfillment of Micah’s prophecy.

Matthew 12:31 “blaspheme against the spirit” [\[↩\]](#)

The full verse should including v.32 as shown below. (The parallel references are found in Mark 3:28-30 and Luke 12:10.)

Matthew 12:31-32: Therefore I tell you, every sin and blasphemy will be forgiven men, but they will not be forgiven for **blasphemy against the spirit**.³² Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the holy spirit will not be forgiven, neither in the present age nor in the age to come.

Blasphemy. Broadly speaking, “blaspheme” refers to words, actions, and attitudes that profane something that is sacred. The most serious charge of blasphemy is to blatantly disrespect or mock Yehovah’s name, as the law of Moses tells us in Leviticus:

Leviticus 24:16: He who **blasphemes Yehovah’s name**, he shall surely be put to death. All the congregation shall certainly stone him. The foreigner as well as the native-born shall be put to death when he **blasphemes the Name**.

Hardened heart. To mock Yehovah’s name meant to mock his power and authority. This is illustrated in the life of the Pharaoh of the Exodus. During the first five plagues, Pharaoh “hardened his heart” against Yehovah (Exodus 7:22; 8:15, 19, 32; 9:7) and would not let his people go. Then in the next five plagues, Yehovah gave up Pharaoh to his own blasphemous attitude, and Yehovah himself hardened Pharaoh’s heart (Exodus 9:12; 10:1, 20, 27; 11:10). This is an indication that Pharaoh progressively resisted to the point where he was not going to ever change and God could no longer do anything for him.

Thus, at least in the case of Pharaoh, a person can become increasingly resistant to God’s expressed will, to the point where he is no longer responsive and reachable by God. It is then when his sin is unpardonable, because his heart is so hardened that it is unchangeable and unreachable.

Jesus and the Pharisees. It appears that this is what Jesus was warning the Pharisees about. They were witnessing God’s power evidenced in the miracles of Jesus, but attributing them to the working of Satan. The Pharisees were speaking blasphemous words, calling the work of God as coming from Satan. If they continued in this path (of blasphemy), the

Pharisees were in danger of committing the unpardonable sin.

Blasphemy against the spirit. This is the blasphemy against the holy spirit. It is speaking against what is irrefutably coming from God. When Jesus refers to the “holy spirit,” he is speaking of God’s spirit of truth and of power. When you mock God’s working—his truth, his authority and power—you are committing blasphemy. If this sinful attitude persists, it can progress to the point where it is unpardonable, in that the person’s heart becomes unchangeable and unreachable.

Matthew 13:34 “Jesus spoke to the crowds in parables” [↵]

In context, the verse reads as follows:

Matthew 13:34-35: All these things **Jesus spoke to the crowds in parables**; he did not speak to them without using a parable.

³⁵ This was to fulfill what had been spoken through the prophet: “I will open my mouth in parables; I will declare things hidden from the foundation of the world.” [Ps. 78:2]

Jesus spoke in “tongues”. You might say that Jesus spoke in another language—it was the language of **parables**. He spoke in parables largely for two reasons. First, Jesus intended his parables to be memorable, involving everyday life, so that they could be easily recalled. And, second, the parables had hidden meaning that only the spiritually minded could understand. Jesus himself explained of the hidden meaning of his parables in Matthew 13:10-17.

Paradoxically, the teachings of Jesus, the language of heaven, is both visible and hidden, all at the same time. It is what the Psalmist foretold in Psalm 78:2 as quoted in Matthew 13:35 already cited. Another quote is found in Isaiah:

Isaiah 28:11: For Yehovah will use **strange words** and a **foreign tongue** to speak to these people.

Intended for those with ears to hear. Jesus spoke plainly, telling stories easy to understand. He did not babble or speak gibberish. The crowds could hear and understand his language. Jesus spoke in “strange words” and “a foreign tongue” not because it was babbling and gibberish but because it could not be understood by the *spiritually* deaf and blind. His words were intended only for those with ears to hear. Jesus’ words, and the Scriptures as a whole, are not for the lost, but for those who are saved or seeking to be saved.

The model to follow. This was Jesus’ style of teaching and preaching, and this is the model Christians ought to follow. In Acts chapter 2, on the

day of Pentecost, when the holy spirit was poured out on the disciples, they spoke in “tongues” everyone could understand.

Acts 2:7-8 (CSB): They were astounded and amazed, saying, “Look, aren’t all these who are speaking Galileans?” ⁸ How is it that each of us can hear them in our own native language?

The whole argument that charismatics (“tongue” speakers) use, when referencing 1 Corinthians 14, is that they are speaking “mysteries in the spirit” (1 Cor. 14:2), yet fail to understand that if the “words” are not plain to the listeners, then they are not the words of Jesus, because that is not how Jesus spoke; neither was it how the disciples spoke at Pentecost. Paul himself rebuked the Corinthians for speaking unintelligibly.

1 Corinthians 14:9 (CSB): In the same way, unless you use your tongue for intelligible speech, how will what is spoken be known? For you will be speaking into the air.

Matthew 25:46 “punishment in the age [to come]” [!\[\]\(a66dfe5f6c0345ae859a0d43b17f4cf8_img.jpg\)](#)

The full verse reads as follows:

Matthew 25:46: And these will go away into **punishment in the age [to come]**, but the righteous into life in the age [to come].

“**in the age.**” The term “in the age” is *aiōnios* (G166) which is another form of *aiōn* (G165). This refers to an eon, a period of time, an unbroken age. The Greek word does not in itself mean “unending,” but the context could suggest it is unending. However, the context could also suggest “a period of time.” If it does refer to a period of time, then that time would be in the coming kingdom. That is to say, “in the age *to come*” there will be punishment, and “in the age *to come*” there will be the reward of life. This “age *to come*” will include the Day of Judgment. It is then when judgment is executed on the “sheep and the goats” as this parable teaches.

Most translators prefer the translation, “eternal punishment,” which suggests unending punishment. Thus, they are focused on the *duration* (i.e. forever and ever) rather than the place in time (i.e. the coming kingdom). Such a reading injects the *biased* Christian tradition of eternal hell which is not even implied in the context of this verse.

On “life in the age [to come]” (or, as most translators prefer, “eternal life”), F. F. Bruce states the following:

“While ‘eternal life’ (*zōē aiōnios*) etymologically might mean simply life of indefinite or perpetual duration, it appears from its NT usage to mean more precisely ‘the life of the Age to Come,’ i.e., resurrection life.” (see Geoffrey Bromiley, *The International*

Standard Bible Encyclopedia, “Age,” 1:67, by F. F. Bruce)

Craig Keener writes, “Jewish sources traditionally applied the phrase ‘eternal life’ to mean the ‘life of the world to come,’ which (according to Jewish teaching) was to be inaugurated by the future resurrection of the dead” (*The IVP Bible Background Commentary*, note on Titus 1:2-3, 626).

Matthew 28:9 “Greetings!” [↵]

The full verse reads as follows:

Matthew 28:9: As they went to tell his disciples, behold, Jesus met them and said, “Greetings!”

The term “Greetings!” is *chairete* in the Greek (G5463, *chairō*; imperative, 2nd person plural) and can mean: rejoice (42x), be glad (14x), joy (5x), hail (5x), etc. This is *not* the usual Eastern salutation of “Peace be unto you!” (i.e. *Shalom*) but is a different form of salutation which has special significance given the Resurrection.

Instead of “Greetings!” the Hebrew Matthew version of this term says, “*HaShem* saves you!” where *HaShem* (“The Name”) is the rabbinic way of saying *Yehovah*; which indicates that the actual salutation should read, “*Yehovah* saves you!” If this is what Jesus intended to say in his greeting to his disciples, then it represents a joyous announcement of the fulfillment of his mission. That is, as the gospel began with Matthew 1:21, “you shall name him Jesus, for he will save his people from their sins”—or, as it reads in the Hebrew Matthew translation, *Yeshua* (“*Yehovah* saves”) for *Yoshia* (“he will save”) his people from their sins—this then becomes the fitting, concluding salutation and statement by Jesus on what was just accomplished, “*Yehovah* saves you!”

Matthew 28:19 “baptizing them in my name” [↵]

The “Great Commission” text, found in Matthew 28:18-20 reads as follows in the ESV (and in almost all modern translations):

Matthew 28:18-20 (ESV): And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore 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 observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Whereas it reads as follows in *The Chiastic Word*:

Matthew 28:18-20 (CHI): Then Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go and make disciples of all nations, **baptizing them in my name,** ²⁰ teaching them to obey everything I have commanded you. And behold, I am with you always, even to the end of the age." Amen.

The authenticity of the threefold-name wording of Father, Son, and Holy Spirit in Matthew 28:19 is disputed on the grounds of textual, literary and historical criticism.

I. Textual and literary arguments

There are six textual and literary arguments against the authenticity of the threefold-name wording in Matthew 28:19. In summary, they include:

1. **Baptized in the name of Jesus alone.** Although many baptisms are recorded in the New Testament, none follow the threefold-name wording. Rather, it is always in the name of Jesus alone.
2. **The phrase, "the name of."** All New Testament occurrences of the phrase, "*in the name of*," reference a single individual. Matthew 28:19 is the *only* exception.
3. **Matthew 28:19 in context.** The *context* of the passage (vv.18-20) does not agree with the threefold-name wording.
4. **Parallel account.** The parallel text in Luke does not support this threefold-name wording.
5. **Diminished atonement.** It diminishes the all sufficiency of Christ's atonement.
6. **Violates principle.** It violates the general principle taught by Paul in Colossians 3:17.

1. Baptized in the name of Jesus alone. [e]

The New Testament does not record anyone getting baptized in the threefold name. Rather, all baptisms where a name is mentioned are done in the name of Jesus alone. It is extremely unlikely that if Jesus had specifically commanded his apostles to baptize "in the name of the Father and of the Son and of the Holy Spirit" that the apostles would later disobey his direct command and baptize in the name of Jesus Christ, alone. Thus, the reason why the disciples did not carry out this command was not because they were unfaithful to the command of Jesus, rather, it was because Jesus never said these words in the first place. Here are the clear instances in the Book of Acts where the disciples baptizing in the name of Jesus alone.

- Acts 2:38: "Repent and be baptized every one of you **in the name of Jesus Christ...**"

- Acts 8:16: "...they had only been baptized **in the name of the Lord Jesus.**"
- Acts 10:48: "And he commanded them to be baptized **in the name of Jesus Christ...**"
- Acts 19:5: "On hearing this, they were baptized **in the name of the Lord Jesus.**"
- Acts 22:16: "...Rise and be baptized and wash away your sins, calling **on his name.**"

Baptized into. The apostle Paul is the only writer in the New Testament to give us the term 'baptized *into* Christ' or 'baptized *into* his death' or 'baptized *into* one body'. The reason we are baptized in Jesus' NAME is because we are being baptized "*into*" Jesus' AUTHORITY. We are taking on the NAME of Jesus as a wife takes on the name of her husband. We belong to Christ and form part of his BODY. We become ONE FLESH with him as is the symbol of marriage.

- Romans 6:3-7: "...were **baptized into Christ** Jesus were baptized into His death..."
- 1 Corinthians 12:12-13: "...we were all **baptized into one body...**"
- Galatians 3:26-28: "...For as many of you as were **baptized into Christ...**"
- Ephesians 5:29-30: For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church,³⁰ because we are **members of his body.**
- Colossians 2:11-13: "...**buried with Him in baptism...**"

It is also a sign of ownership—we become Jesus' PROPERTY by virtue of becoming his BRIDE.

Encyclopedia of Religion and Ethics, 1910, James Hastings, Ed., Vol 2 (Summary thoughts): Christian baptism was administered using the words, "in the name of Jesus." Baptism was always in the name of Lord Jesus until the time of Justin Martyr when the triune formula was used. NAME was an ancient synonym for "person."

Payment was always made in the name of some person referring to ownership. Therefore one being baptized in Jesus' name became His personal property. "Ye are Christ's." —pages 377 and 389.

2. The phrase, "the name of." [\[e\]](#)

Notice that the phrase "the name of" is in the *singular*. Why is it singular if there are supposed to be three persons? A simple search of this phrase in the New Testament will show over 50 results. In *all instances* (except

for Matthew 28:19) it addresses a single individual, such as a prophet, a righteous man, an apostle, a disciple, but more typically "the name of the Lord" or "the name of Jesus." For example:

- *Matthew 10:41 (LSB)*: He who receives a prophet in **the name of a prophet** shall receive a prophet's reward; and he who receives a righteous man in **the name of a righteous man** shall receive a righteous man's reward.
- *Matthew 10:42 (LSB)*: And whoever gives one of these little ones only a cup of cold water to drink in **the name of a disciple**. . .
- *Matthew 21:9*: Blessed is he that comes in **the name of the Lord**. . .
- *Acts 3:16*: ". . . In **the name of Jesus Christ** of Nazareth, rise up and walk!"
- *Acts 4:18*: And they called them, and commanded them not to speak at all nor teach in **the name of Jesus**.
- *Acts 9:27*: ". . . and that he had spoken to him, and how he [Paul] had preached boldly at Damascus in **the name of Jesus**."
- *Acts 16:18*: ". . . I command you in **the name of Jesus Christ** to come out of her."
- *1 Corinthians 1:13*: Is Christ divided? Was Paul crucified for you? Or were you baptized in **the name of Paul**?
- *1 Corinthians 5:4*: In **the name of our Lord Jesus Christ**, when ye are gathered together. . .
- *Colossians 3:17*: And whatsoever ye do in word or deed, do all in **the name of the Lord Jesus**. . .
- *2 Thessalonians 3:6*: Now we command you, brethren, in **the name of our Lord Jesus Christ**. . .
- *James 5:14*: ". . . and let them pray over him, anointing him with oil in **the name of the Lord**"

Notice that whether it was to accept salvation, or be baptized, or perform miracles, or preach, or cast out demons, or gather together, or in apostolic admonitions, or prayer for the sick, all things were done in "the name of" Jesus. Not once is the threefold-name used. Again, the *only* exception to the singular use of the phrase, "the name of," in the *entire* New Testament (of over 50 occurrences) is found in Matthew 28:19.

Also, it is evident that the concept of AUTHORITY in the New Testament (i.e. "in the name of") was confined to a single individual. It is the authority of ONE person, not a committee of persons, not a collection of persons, not a trinity of persons. The singular exception is Matthew 28:19 (i.e. "in the name of [three Persons]"). Think about that. This is the

only verse in the New Testament where "in the name of" involves more than one person.

Should not this raise a red flag? If the Bible is to be consistent and rational, why this singular exception? The answer is simple, the authenticity of the wording of this verse can be, and should be, brought into question.

3. Matthew 28:19 in context. [\[e\]](#)

The meaning of a word or a phrase should always be determined by its context. This is an iron rule in Bible interpretation. Let's quote the passage again but with emphasis in a few key words that surround the phrase in question.

Matthew 28:18-20 (ESV): And Jesus came and said to them, “**ALL AUTHORITY** in heaven and on earth has been given **TO ME**.¹⁹ Go therefore 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 observe all that **I HAVE COMMANDED YOU**. And behold, **I AM** with you **ALWAYS**, to the end of the age.”

Observe:

1. **Jesus' AUTHORITY.** *Who was given ALL AUTHORITY?* Answer: **Jesus**. Because Jesus says it himself, "ALL AUTHORITY...has been given TO ME."
2. **Jesus' TEACHING.** *Whose TEACHING are we to teach and observe?* Answer: **Jesus' teaching** (i.e. "TEACHING...all that I HAVE COMMANDED YOU").
3. **Jesus' PRESENCE.** *Who will be with us ALWAYS?* Answer: **Jesus** (i.e. "I AM with you ALWAYS"). Jesus will be with us ALWAYS by way of his spirit.

Given that the context concerns Jesus and only Jesus, would it not make sense that v.19 should also agree with this context? Alas, it does not. At least, it does not with the traditional wording found in our Bibles. But what if in v.19, instead of the phrase, "in the name of [three Persons]," it reads, "in MY name," as church history suggests (see below on Eusebius)? Then, v.19 would be in agreement with the context. Thus, consider the following proposed "original" reading:

Matthew 28:18-20 (proposed reading): And Jesus came and said to them, “**ALL AUTHORITY** in heaven and on earth has been given **TO ME**. Go therefore and make disciples of all nations, baptizing them **IN MY NAME**, **TEACHING** them to observe all that I HAVE COMMANDED YOU. And behold, I AM with you **ALWAYS**, to the end of the age.”

From a contextual perspective, the above reading makes perfect sense. It is all about Jesus—his AUTHORITY, his BAPTISM (i.e. baptized into Christ; Galatians 3:27), his TEACHING, and his PRESENCE. Do you see the significance of this passage when properly read and understood?

4. Parallel account. [\[e\]](#)

The Gospel of Luke argues against the threefold-name wording. In the parallel account in Luke it reads, “and that repentance and forgiveness of sins should be proclaimed **IN HIS NAME** to all nations, beginning from Jerusalem” (Luke 24:47).

5. Diminished atonement. [\[e\]](#)

As to the meaning of the text, baptizing in the threefold-name diminishes the all sufficiency of Christ's atonement. Robert Roberts makes this argument:

The baptismal phrase of Matthew 28:19: Brother Roberts wrote: “According to triune-immersion, it is not sufficient to be baptized into the Son. . . Thus Christ is displaced from his position as the connecting link—the door of entrance—the ‘new and living way.’ And thus there are three names under heaven whereby we must be saved, in opposition to the apostolic declaration, ‘that there is none other name (other than the name of Jesus Christ of Nazareth) under heaven given among men whereby we must be saved.’ ”

Christ's atonement work immediately impacts us in three important areas:

1. *By baptism.* The forgiveness of our sins.
2. *Through anointing.* The empowerment gained by the indwelling of the spirit (i.e. new birth, spiritual gifts, etc).
3. *Into ministry.* The ministry of reconciliation (i.e. the proclamation of the gospel) given for us to perform.

(1) By baptism. First, it was Jesus *alone*—not the Father and Holy Spirit—who was baptized, and became the Lamb of God to take away the sins of the world. We experience forgiveness of sins through repentance and an outward manifestation of that repentance by baptism.

Acts 2:38: And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the holy spirit.”

(2) Through anointing. Second, it was Jesus *alone*—not the Father and Holy Spirit—who received the *anointing* of the spirit (at his baptism) as prophesied of the coming Messiah (Isaiah 61:1-2; Luke 4:18). John the Baptist himself bore witness to this:

John 1:32-34 (CHI): And John testified, saying, "I saw the spirit descending from heaven in the form a dove, and it remained on him.³³ I myself did not recognize him, but he who sent me to baptize in water said to me, '**He upon whom you see the spirit descend and remain is the one who baptizes in holy spirit.**'"³⁴ And I have seen and testified that this is the Son of God."

Not only was it Jesus alone who was baptized and received the holy spirit, but it is Jesus alone "who baptizes in holy spirit" (John 1:33).

- *John 15:26 (KJV):* But when the Comforter is come, **whom I will send unto you from the Father**, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- *Acts 2:33:* Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, **he [Jesus] has poured out this** that you yourselves are seeing and hearing.
- *1 John 2:27:* But **the anointing that you received from him** abides in you. . .

(3) Into ministry. Third, it was at Jesus' baptism where he inaugurated his priestly work of atonement. This fulfilled the type in the Jewish sacrificial system when the descendants of Aaron began their priestly roles through washing with water and anointing with oil (Exodus 29:4, 7; Leviticus 8:6, 12). It was *after* his baptism that he could say, "The spirit of Lord [Yehovah] is upon me, because he has anointed me to preach good news to the poor..." (Luke 4:18). Further, Jesus continues his priestly atonement work as our High Priest in Heaven (Heb. 5:1, 5, 10).

We also can participate, as baptized believers, in Christ's atoning work for mankind. We become "priests" and are given a "ministry".

- *Revelation 1:5-6:* To him who loves us and has freed us from our sins by his blood⁶ and made us a kingdom, **priests to his God and Father**, to him be glory and dominion forever and ever. Amen.
- *1 Peter 2:9:* But you are a chosen race, **a royal priesthood**, a holy nation, a people for his own possession, that you may proclaim the excellences of him who called you out of darkness into his marvelous light.
- *2 Corinthians 5:18:* All this is from God, who through Christ reconciled us to himself **and gave us the ministry of reconciliation**;

Thus, we are to follow Christ, as our Perfect Example, *by BAPTISM*,

through ANOINTING, into MINISTRY. This work was Jesus' work alone. Only Jesus made it possible to forgive sins through the merits of his Sacrifice. Only Jesus baptizes in holy spirit. Only Jesus ministers to us in Heaven as our High Priest. All this was initiated at his Baptism. We are, therefore, to be baptized in his Name and his Name alone.

6. Violates principle. [\[e\]](#)

There is a general principle taught by Paul in Colossians 3:17 which says, "And whatever you do, in word or deed, **do everything in the name of the Lord Jesus**, giving thanks to God the Father through him." This surely must include baptism. In the name of Jesus is also seen in other contexts as follows:

- *Matthew 12:21*: and in **his name** the Gentiles will hope.
- *Matthew 24:9*: you will be hated by all nations because of **my name**.
- *Luke 24:47*: and that repentance for the forgiveness of sins should be proclaimed in **his name** to all nations, beginning from Jerusalem.
- *Acts 9:15*: Go, for he is a chosen instrument of mine to carry **my name** before the Gentiles and kings and the children of Israel.
- *Acts 10:43*: everyone who believes in him receives forgiveness of sins through **his name**.
- *Romans 1:5*: through whom we have received grace and apostleship to bring about the obedience of faith for the sake of **his name** among all the nations,

II. Historical arguments against the threefold-name wording [\[e\]](#)

In addition, there are the following four historical arguments against the authenticity of the threefold-name wording in Matthew 28:19. In summary,

1. [An interpolation](#). Christian scholars believe it to be an *interpolation* in view of Eusebius' alternate reading and the testimony of other early Church Fathers and historians.
2. [Theologians of the past](#). Theologians throughout Christian history have debated and questioned the authenticity of this verse.
3. [Catholic perspective](#). Catholics acknowledge the discrepancy and (some) propose a novel idea: That the apostles were given a one-time exemption to baptize in the name of Jesus alone.
4. [Ellen G. White on Matthew 28:19](#). EGW routinely quoted and commented on Matthew 28:19 in her writings using the KJV wording. However, her perspective was clearly non-Trinitarian.

1. An interpolation. [\[e\]](#)

The definition of an “interpolation” is the insertion of a passage into a text. The view of Christian scholars is the following:

- “The historical riddle is not solved by Matthew 28:19, since, according to a wide scholarly consensus, **it is not an authentic saying of Jesus**, not even an elaboration of a Jesus-saying on baptism” —*The Anchor Bible Dictionary*, Vol. 1, 1992, page 585.
- “The chief Trinitarian text in the NT is the baptismal formula in Mt 28:19...This late post-resurrection saying, not found in any other Gospel or anywhere else in the NT, has been viewed by some scholars as **an interpolation into Matthew**. It has also been pointed out that the idea of making disciples is continued in teaching them, so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying. Finally, Eusebius's form of the (ancient) text (‘in my name’ rather than in the name of the Trinity) has had certain advocates. (Although the Trinitarian formula is now found in the modern-day book of Matthew), this does not guarantee its source in the historical teaching of Jesus. It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (cf. Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Spirit...” —*Hastings Dictionary of the Bible* 1963, p. 1015

Original wording from Eusebius of Caesarea (270 - 340 AD). Eusebius was the Church historian and Bishop of Caesarea. On page 152 of “[Demonstratio Evangelica](#)” Eusebius quotes the early book of Matthew that he had in his library in Caesarea. According to this eyewitness of an unaltered Book of Matthew that could have been the original book or the first copy of the original of Matthew. Eusebius informs us of Jesus’ actual words to his disciples in the original text of Matthew 28:19: “With one word and voice He said to His disciples: ‘Go, and make disciples of all the nations in **My Name**, teaching them to observe all things whatsoever I have commanded you.’ ”

- Regarding Eusebius: “Of the patristic witnesses to the text of the New Testament as it stood in the Greek MSS, from about 300-340, none is so important as Eusebius of Caesarea, for he lived in the greatest Christian library of that age, that namely which Origen and Pamphilus had collected. It is no exaggeration to say that from this single collection of manuscripts at Caesarea derives the larger part of the surviving ante-Nicene literature. In his library,

Eusebius must have habitually handled codices of the Gospels older by two hundred years than the earliest of the great uncialia that we have now in our libraries” —The Hibbert Journal, October., 1902.

- “It is clear, therefore, that of the MSS which Eusebius inherited from his predecessor, Pamphilus, at Caesarea in Palestine, some at least preserved the original reading, in which there was no mention either of Baptism or of Father, Son, and Holy Ghost. It had been conjectured by Dr. Davidson, Dr. Martineau, by the present Dean of Westminster, and by Prof. Harnack (to mention but a few names out of many), that here the received text, could not contain the very words of Jesus? This long before anyone except Dr. Burgon, who kept the discovery to himself, had noticed the Eusebian form of the reading. . . It is satisfactory to notice that Dr. Eberhard Nestle, in his new edition of the New Testament in Latin and Greek, furnishes the Eusebian reading in his critical apparatus, and that Dr. Sanday seems to lean to its acceptance.” —*History of New Testament Criticism*, Conybeare, 1910, pages, 98-102, 111-112.

Quotes from Eusebius. [\[↵\]](#)

- ‘With one word and voice He said to His disciples: **“Go, and make disciples of all the nations in My Name**, teaching them to observe all things whatsoever I have commanded you,” [[Matt. xxviii. 19.]] . . .’ —[Eusebius, “*Demonstratio Evangelica*,” Book III, Chapter 6, p. 152](#)
- ‘But while the disciples of Jesus were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph **“In MY NAME.”** For He did not bid them simply and indefinitely make disciples of all nations, but with the necessary addition of **“In my Name.”** And the power of His Name being so great, that the apostle says: “God has given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,” [[Phil. ii. 9.]] He shewed the virtue of the power in His Name concealed from the crowd when He said to His disciples: **“Go, and make disciples of all nations in my Name.”** He also most accurately forecasts the future when He says: “For this gospel must first be preached to all the world, for a witness to all nations.” [[Matt.xxiv.14]]’ —[Eusebius, “*Demonstratio Evangelica*,” Book III, Chapter 7, p. 157](#)

- ‘I am irresistibly forced to retrace my steps, and search for their cause, and to confess that they could only have succeeded in their daring venture, by a power more divine, and more strong than man's, and by the co-operation of Him Who said to them: **“Make disciples of all the nations in my Name.”** And when He said this He appended a promise, that would ensure their courage and readiness to devote themselves to carrying out His commands. For He said to them: “And lo! I am with you all the days, even unto the end of the world.” **Moreover, He is said to have breathed into them a holy Spirit**, yea to have given them divine and miraculous power—first saying: **“Receive ye Holy Spirit,”** [[John xx.22]] and then: “Heal the sick, cleanse lepers, cast out demons; freely ye have received, freely give.” [[Matt. x. 8]]’ — [Eusebius, “Demonstratio Evangelica,” Book III, Chapter 7, p. 159-160](#)
- ‘And He says to them, “The kingdom of God shall be taken away from you, and shall be given to a nation bearing the fruits of it.” And He bids His own disciples after their rejection, **“Go ye and make disciples of all nations in my name.”**’ — [Eusebius, “Demonstratio Evangelica,” Book IX, Chapter 11, p. 175](#)

Eusebius post-Nicaea. Eusebius quotes Matthew 28:19 using the shorter form (“in my Name”) some 17 times. He uses the threefold-name form only 3 times and they are all post-Nicaea (i.e. 325 AD). *Reference:* F.C. Conybeare, “Eusebian Form of the Text of Matthew 28:19,” ZNW (1901), 275-288.

Other witnesses. Eusebius is not the only witness. Here are three others:

- **Author of De Rebaptismate.** The anonymous author of De Rebaptismate in the third century dwells at length on “the power of the name of Jesus invoked upon a man by Baptism” (The Author of De Rebaptismate, from Smith’s Dictionary of the Bible, Vol. I, page 352).
- **Origen.** In Origen’s works, as preserved in the Greek, the first part of the verse is cited three times, but his citation always stops short at the words ‘the nations’; and that in itself suggests that his text has been censored, and the words which followed, ‘in my name’, struck out. —Conybeare.
- **Justin Martyr.** In Justin Martyr, who wrote between A.D. 130 and 140, there is a passage which has been regarded as a citation or echo of Matthew 28:19 by various scholars. . . The passage is in Justin’s dialogue with Trypho 39, p. 258: ‘God hath not afflicted nor inflicts the judgment, as knowing of some that still

even today are being made disciples in the name of his Christ, and are abandoning the path of error, who also do receive gifts each as they be worthy, being illuminated by the name of this Christ.’ The objection hitherto to these words being recognized as a citation of our text was that they ignored the formula ‘baptizing them in the name of the Father and Son and Holy Spirit.’ But the discovery of the Eusebian form of text removes the difficulty: and Justin is seen to have had the same text as early as the year 140, which Eusebius regularly found in his manuscripts from 300 to 340. —Conybeare (Hibbert Journal)

2. Theologians of the past. [\[↩\]](#)

Martin Luther in his “*Prelude on the Babylonian Captivity of the Church*” describes disagreements over the wording of the baptism as “pedantry” and argues for acceptance of baptisms in the name of Jesus if carried out with proper intent (section 3.14), which reads in part, “Baptism truly saves in whatever way it is administered, as long as it is not administered in the name of man but in the name of God.” Other theologians include the following:

- St. John Chrysostom (c. 347-407 AD) argues for a literal interpretation of the Luke’s records of baptisms in the name of Jesus, as accounted in Acts. [John Chrysostom. *Homily on Acts X.44, 46 XXIV*. Chrysostom, in *Instructions to the Catechumens*, makes several references to Acts 2:38, but does not reference Matt 28:19 a single instance. Additionally, in his *Homily on Matthew*, Ch XXVIII, **he repeatedly quotes Matt 28:19 in what F.C. Conybeare called the “shorter Eusebian form”, suggesting the potential that Chrysostom and Eusebius of Caesarea referenced a common, earlier source for the Gospel of Matthew.**]
- St. Basil of Caesarea (330-378 AD) states that, “the naming of Christ is the confession of the whole.” [Basil. *On the Holy Spirit*, Book I, Ch 3]
- St. Ambrose, mentor to Augustine, argued for the validity of baptisms “in the name of Jesus.” [Ambrose. *On the Holy Spirit*, Book I, Ch 3]
- St. Augustine states that “those baptized into other names need to be rebaptized into Christ.” Elsewhere, he states knowledge of those who had been baptized into the name of Christ alone [outside the apostolic era]. and likewise argues for a literal interpretation of Acts 2:38 “in the name of Jesus”. [Augustine. *To Petilianus*, Ch 44, sect 104; *On Baptism, Against the Donatists*, Chs

28, 52]

- St. Thomas Aquinas (while arguing for Trinitarian baptism), states that the apostles (Peter, James, John, etc.) baptized in the name of Christ alone by “special dispensation.” (Whereas many modern scholars, by contrast, interpret the saying “in the name of Jesus Christ” figuratively instead of literally in an attempt to reconcile the two conflicting passages [Acts 2:38 and Matt. 28:19]). [Aquinas, Thomas. *Summa Theologica*, “On Baptism”.]
- The Baptist Standard Confession of 1660 declares baptisms in the name of “Jesus Christ” to be valid.

3. Catholic perspective. [\[e\]](#)

Catholics acknowledge the discrepancy between the command in Matthew 28:19 to baptize in the triune name and the Apostles baptizing in the name of Jesus alone. In response, some of their authorities claim that the Apostles received “*special dispensation*” to do so.

“Owing to these texts some theologians have held that the Apostles baptized in the name of Christ only. St. Thomas, St. Bonaventure, and Albertus Magnus are invoked as authorities for this opinion, they declaring **that the Apostles so acted by special dispensation**. Other writers, as Peter Lombard and Hugh of St. Victor, hold also that such baptism would be valid, but say nothing of a dispensation for the Apostles. The most probable opinion, however, seems to be that the terms “in the name of Jesus”, “in the name of Christ”, either refer to baptism in the faith taught by Christ, or are employed to distinguish Christian baptism from that of John the Precursor. It seems altogether unlikely that immediately after Christ had solemnly promulgated the trinitarian formula of baptism, the Apostles themselves would have substituted another.” —[Catholic Encyclopedia, Baptism, “Matter and form of the sacrament”](#). (Also found in the previously cited, [The Catholic Encyclopedia, II, p. 263](#))

The Jerusalem Bible. Is a Catholic translation of the Bible which first was introduced to the English-speaking public in 1966. The footnote on Matthew 28:19 reads as follows:

“g. It may be that this formula, so far as the fullness of its expression is concerned, **is a reflection of the liturgical usage established later in the primitive community**. It will be remembered that Ac speaks of baptising ‘in the name of Jesus’, cf. Ac 1:5+. But whatever the variation in formula, the underlying reality remains the same.” —*The Jerusalem Bible*, 1966, footnote on Matthew 28:19

4. Ellen G. White on Matthew 28:19. [\[↩\]](#)

EGW routinely quoted and commented on Matthew 28:19 in her writings using the KJV wording. However, it was clearly from a non-Trinitarian perspective. One important quote is found below. (Please note that the bracketed words are from EGW herself.)

[RH, October 26, 1897 par. 9](#): Christ gave his followers a positive promise that after his ascension he would send them his Spirit. “Go ye therefore,” he said, “and teach all nations, baptizing them in the name of the **Father [a personal God]**, and of the **Son [a personal Prince and Saviour]**, and of the **Holy Ghost [sent from heaven to represent Christ]**: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.”

Here she says that the Father is a **personal God**, the Son is a **personal Prince and Savior** and the Holy Ghost is sent from heaven to **represent Christ**. Only one of the three is referred to as “God”. For there is one God, one Savior and one Spirit (the Spirit of Christ). In her own words:

[9T 189.3](#): Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks.

Note in the above quote: not three Gods, but one God. This one God is the Father.

Her “Trinitarian” wording confined to Matthew 28:19. You will note that whenever you read wording in her writings that seems Trinitarian—i.e. “the three great (powers or dignitaries or authorities)” —it is almost always in the context of the baptismal formula found in Matthew 28:19. If you take away her quotes specific to the Matthew 28:19 baptismal formula, you find practically nothing else in her writings to support the Trinity, in keeping with her non-Trinitarian stance throughout her life.

The other common use of the threefold name (“the Father, the Son, and the Holy Spirit”) is when it is referring to divine powers, or attributes, or agencies—not divine persons.

Centered on Christ's name. According to EGW, Christ's name was to be pervasive among the disciples:

[AA 28.2](#): The disciples were to carry their work forward **in Christ's name**. Their every word and act was to **fasten attention on His name**, as possessing that vital power by which sinners may be saved. Their faith was to **center in Him** who is the source of mercy and

power. **In His name** they were to present their petitions to the Father, and they would receive answer. They were to baptize in the name of the Father, the Son, and the Holy Spirit. **Christ's name** was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not **bear His name and superscription**.

Note that all her wording in the above quote (AA 28.2) is consistently centered on Christ's name, all except for the reference to Matthew 28:19 which uses the threefold-name wording. In other words, according to EGW, *everything* the disciples did was centered on Christ's name:

- In Christ's name – their work
- In Christ's name – their prayers
- In Christ's name – their badge of distinction
- In Christ's name – their bond of union
- In Christ's name – their authority and source of success

“Their every word and act was to **fasten attention on His name**, as possessing that vital power by which sinners may be saved.” —Ibid.

Hebrew Matthew [\[e\]](#)

A number of Church Fathers stated that the gospel of Matthew was originally written in Hebrew.

- **Papias (c. 125-150 AD).** So then Matthew wrote the oracles in the Hebrew language, and everyone interpreted them as he was able. [Eusebius; *Eccl. Hist.* 3:39]
- **Irenaeus (c. 170-180 AD).** Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome and laying the foundation of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards John, the disciple of the Lord, who also had leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia. [*Against Heresies* 3:1]
- **Origen (c. 244 AD).** Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ,

and it was prepared for the converts from Judaism and published in the Hebrew language. [Eusebius; *Eccl. Hist.* 6:25]

- **Eusebius (315 AD).** For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence. [Eusebius; *Eccl. Hist.* 3:24]
- **Epiphanius (370 AD).** They [The Nazarenes] have the Gospel according to Matthew quite complete in Hebrew, for this Gospel is certainly still preserved among them as it was first written, in Hebrew letters. [*Panarion* 29:9:4]
- **Jerome (382 AD).** Matthew, who is also Levi, and from a tax collector came to be an Apostle first of all evangelists composed a Gospel of Christ in Judea in the Hebrew language and letters, for the benefit of those of the circumcision who had believed, who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Borea to copy it. In which is to be remarked that, wherever the evangelist.... makes use of the testimonies of the Old Scripture, he does not follow the authority of the seventy translators [[i.e. Septuagint]], but that of the Hebrew. [*Lives of Illustrious Men*, Book 5]

The tradition of the Church Fathers strongly indicate that Matthew's Gospel was first written in Hebrew. However, it should be noted that Papias' works did not survive except in rough quotation, mostly in Eusebius. Irenaeus' comments may have also been derivative of Papias. Notice that neither Irenaeus nor Papias claim to have actually seen this Hebrew gospel or even fragments or quotes from it. Whether this is accurate historical reporting or not, we will never know. What we do know is that to date, no ancient manuscript of Matthew in Hebrew has ever been found. In other words, the story does not fit the evidence.

Shem Tov's gospel of Matthew. This takes us to Shem Tov's gospel of Matthew, considered the oldest surviving text of Matthew in Hebrew, dated c. 1385 AD. It is speculated that this gospel of Matthew, compiled in 18 manuscript pages, surely comes from copies of previous Jewish copyists.

However, the general consensus is that the text of this gospel is the translation of a fluent Hebrew writer of the medieval period. There are many signs that this work is of a relatively late origin. Rather than first-century Hebrew idioms, it shows signs of late Hebrew. For instance, in

early rabbinic sources “to repent” is expressed as לעשות תשובה (“to do repentance”) whereas in late rabbinic and medieval Hebrew sources “to repent” is expressed as לחזור בתשובה (“to return in repentance”). This gospel uses the latter expression (e.g., Matt. 12:41).

There are instances in this gospel that are less Hebraic (despite being written in Hebrew!) than Matthew’s Greek. Other verses in Matthew look like they have been subjected to a certain amount of Greek editing. We would expect a Hebrew Matthew from the first century to be free of such Greek interference. This Hebrew Matthew, however, reflects this Greek interference.

The evidence suggests that this Hebrew Matthew is a Hebrew translation of another translation (possibly of Spanish, Italian, or Arabic origin) of the Greek Matthew. According to David Bivin it was Shmuel Safrai’s opinion that this was a Hebrew translation of an Arabic translation of Matthew that Shem Tov had at his disposal. (See jerusalemerspective.com/4067/). The Wikipedia entry, “Shem Tob's Hebrew Gospel of Matthew,” offers a similar view, concluding:

In other words, in this translation of the Gospel of Matthew to Hebrew, we notice a settlement of different cultural strata, the Vulgate of southern France recension of Visigoth origin, the ordinary gloss of Laon or the University of Paris, the preaching and liturgy in Romance languages, and more recently Hebrew biblical and rabbinical expressions, as a result of a plain collaboration or voluntary teamwork. —Wikipedia, “[The process of creation of Hebrew Matthew](http://en.wikipedia.org/wiki/Shem_Tob's_Hebrew_Gospel_of_Matthew).”

While this Hebrew Matthew may have some value in studying the Hebraic expressions found in the gospel of Matthew, one would expect it to have limited value otherwise, given that it is understood to be a composite work of later origin.

Notes on Mark

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Narrative features

[Form Analysis](#)

Narrative features

Long and detailed. Some of Mark's narratives are longer and more detailed than the parallel stories in Matthew and Luke. Examples:

- {5:1-20} [The Gadarene with an unclean spirit](#) (contrast Matthew 8:28-34)
- {5:21-43} [Jairus' daughter; woman ill for 12 years](#) (contrast Matthew 9:18-26; Luke 8:40-56)

Present tense. Mark prefers grammatical *present* tense while narrating past events. In contrast, Matthew and Luke often switch to *past* tense in their versions of the same story. Example:

- {1:12} ...the spirit drove him out into the wilderness.
[Contrast with:]
Matthew 4:1, "Then Jesus **was led** up into..."
Luke 4:1, "Then Jesus...**was led**...into the wilderness"

Human and emotive. Jesus' human and emotional state is often mentioned in Mark while omitted in Matthew and Luke. Examples:

- {1:41} Moved with compassion
- {3:5} ...with anger, grieved by the hardness of their hearts
- {6:6} And he was amazed at their unbelief
- {8:12} Sighing deeply in his spirit
- {10:14} ...he was indignant
- {10:21} ...he felt love for the man
- {11:12} Jesus was hungry
- {13:32} no one knows, not even the angels ... nor the Son
- {14:34} My soul is very sorrowful

Disciples' weaknesses and failures. Mark often portrays the disciples' weaknesses and failures. For example, they fail to understand (4:13; 6:51-52; 8:14-21), lack faith (4:40), self-interest (8:32; 9:32-34; 10:35-41), betray, deny, and forsake Jesus in the passion narrative (chapter 14). Mark does not record any redress of the disciples' faithlessness, such as the remorse of Judas (Matthew 27:3-10), the recovery of Peter (John 21:15-

19) or the post-resurrection reconciliation of the eleven disciples with Jesus (Matthew 28:18-20; Luke 24:36-53; John 20:19-21:14).

Aramaic expressions. Mark often includes Aramaic and/or Hebrew words, phrases and customs which are largely absent in Matthew and Luke. For example, *Boanerges* (3:17), *Talitha kumi* (5:41), *Corban* (7:11), *Ephphatha* (7:34), *Bartimaeus son of Timaeus* (10:46), *Rabboni* (10:51), *Abba Father* (14:36), *Golgotha* which means “Place of the Skull” (15:22), *Eloi Eloi lima sabachthani* (15:34).

Latinisms. Mark uses many words and phrases borrowed from or influenced by Latin. Latin examples, *modius* (4:21, “basket” used to measure a peck; Gk. μοδιον), *speculator* (6:27, “executioner”; Gk. σπεκουλατωρ), *sextarius* (7:4, “pots”; Gk. ξεστης), *quadrans* (12:42, Roman copper coin; Gk. κοδραντης), *fragello* (15:15, “scourged”; Gk. φραγελλω), *praetorium* (15:16, governor’s headquarters), *consilium dederunt* (3:6, “took counsel”; Gk. συμβουλιον εδιδουν), *in extremis esse* (5:23, “point of death”; Gk. εσχατως εχει), *satisfacere* (15:15, lit. “to make enough”, Gk. το ικανον ποιησαι), *genua ponentes* (15:19, lit. “to place the knees”; Gk. τιθεντες τα γονατα).

Form Analysis

Inclusios and Intercalations. *Inclusio* encloses a section by using similar words, phrases, or themes at both the beginning and end. *Intercalation* encloses one story in the middle of a different story, so that each affects the interpretation of the other. Examples of each found in Mark are listed below.

1. {2:1-12} [*Paralytic healed; Jesus’ authority to forgive questioned*](#)
 - a. {vv.1-5} A paralytic brought to Jesus
 - x. {vv.6-10} Jesus’ authority to forgive sins questioned
 - a’. {vv.11-12} Jesus heals the paralytic
2. {3:19b-35} [*Jesus’ family; strong man and his house*](#)
 - a. {vv.19b-21} Jesus’ family goes out to restrain him
 - x. {vv.22-30} Binding the strong man
 - a’. {vv.31-35} Jesus’ family arrives
3. {4:3-20} [*Parable of the sower; mystery of the kingdom of God*](#)
 - a. {vv.3-9} Parable of the sower
 - x. {vv.10-12} Mystery of the kingdom of God
 - a’. {vv.13-20} Parable of the sower explained
4. {5:21-43} [*Jairus’ daughter; woman ill for 12 years*](#)

- a. {vv.21-24} Jairus asks Jesus to heal his dying daughter
 - x. {vv.25-34} Woman's twelve-year illness healed
 - a'. {vv.35-43} Jairus' daughter raised from the dead
- 5. {6:7-31} [*Jesus sends out the twelve; death of John the Baptist*](#)
 - a. {vv.7-13} Jesus sends out the twelve
 - x. {vv.14-29} Death of John the Baptist
 - a'. {vv.30-31} The twelve return and report
- 6. {11:12-26} [*Cursed fig tree; temple cleansed*](#)
 - a. {vv.12-14} Cursed fig tree
 - x. {vv.15-19} Temple cleansed
 - a'. {vv.20-26} Fig tree withered
- 7. {14:1-11} [*Plot to kill Jesus; Jesus anointed*](#)
 - a. {vv.1-2} Plot to kill Jesus
 - x. {vv.3-9} Jesus anointed
 - a'. {vv.10-11} Judas arranges to betray Jesus
- 8. {14:53-72} [*Peter follows; Sanhedrin trial*](#)
 - a. {vv.53-54} Peter follows into the courtyard
 - x. {vv.55-65} Sanhedrin trial
 - a'. {vv.66-72} Peter denies Jesus three times

Two discourses. Mark's gospel is light on discourses except for two prominent concentrations of teaching in chapters 4 and 13. The first one is at the chiasmic center of its section and the second one is at the end.

- {4:1-34} [*Parables of Jesus*](#)
- {13:1-37} [*Time of Tribulation*](#)

Notes on Luke

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

- [Luke 1:35](#) “*The* holy spirit will come upon you”
[Luke 12:10](#) “blasphemes against the holy spirit”
[Luke 16:19-31](#) “a certain rich man and Lazarus”
[Luke 23:43](#) “today, you will be with me in Paradise.”

[Luke 1:35](#), “*The* holy spirit will come upon you”

The full verse reads as follows:

Luke 1:35: The angel answered her, “***The* holy spirit will come upon you**, and *the* power of *the* Most High will overshadow you; therefore the holy child that is to be born will be called the Son of God.

“***The* holy spirit.**” There is no article “the” in “holy spirit” (Greek, *pneuma hagian*) mentioned in this verse. Therefore, it is not a proper name or the person by whom, but the kind of influence: *spirit* as opposed to flesh, holy in the sense of separation from all fleshly defilement.

“***the* power of *the* Most High.**” Also no article “the” in the original Greek for either “power” or “Most High.” This further indicates the cause is the power of God. The name of God in v.32 is “Most High” and Jesus will be called “Son of the Most High.” In this verse (v.35) he also will be called “the Son of God.” The term “Most High” is equivalent in Hebrew to *El Elyon* or “the Most High God.” It is common in the Hebrew language to say something and then repeat it in different words. This practice is found throughout the Old Testament. Thus, the “holy spirit” and the “Most High” can be considered as equivalent in this verse. It is referring to two attributes of the same divine entity, namely, the Father.

Not the Son of the holy spirit. Nowhere in the Bible is Jesus called the “Son of the Holy Spirit,” but he is called the “Son of the Most High,” “Son of God,” or “Son of the Father.” In her song of praise (Luke 1:46-55), Mary understood the “Holy Spirit” to be another name for God, as she also used the title, “Mighty One.”

Jesus’ true father. Many use this verse and Matthew 1:18-20 to depict the “person” of the holy spirit as being Christ’s true father since according to them the Spirit caused the conception. However, the New Testament without exception declares God the Father as the true father of Jesus. The spirit in these verses is not “the” Holy Spirit, given that the article “the”

is missing in the original Greek, but merely “holy spirit” without the article—an influence, not a “person”.

Luke 12:10, “blasphemes against the holy spirit” [\[↩\]](#)

The full verse reads as follows:

Luke 12:10: And everyone who speaks a word against the Son of Man will be forgiven, but whoever **blasphemes against the holy spirit** will not be forgiven.

Blasphemy against the holy spirit is also mentioned in Matthew (12:30-32) and Mark (3:28-29). In both Matthew and Mark, Jesus is responding to the Pharisees’ accusation that Jesus was casting out demons by the prince (or ruler) of demons. Jesus’ response is that if Satan casts out Satan then he is divided against himself, and such a kingdom will not stand. However, if Jesus is casting out demons “by the **spirit of God**, then the kingdom of God has come upon you” (Matthew 12:28). Thus, the context in Matthew and Mark is telling us that the “blasphemy against the spirit” (Matthew 12:31) is when someone speaks against the work of God as if it were the work of Satan. Such a declaration (and belief) is blasphemy and unpardonable.

Luke also tells the story of casting out demons in Luke 11:14-20. However, Jesus’ comment concerning blasphemy against the spirit is not mentioned in that story, but only later in chapter 12. The context in chapter 12 is different. In fact, in chapter 12, there is very little context to go on. Therefore, various interpretations can be found. It would appear that Luke is speaking to one’s confession before men, whether freely or under trial (before rulers and authorities). If one’s testimony regarding the Son of Man denies that it is the work of God, he is blaspheming against the spirit of God and this sin is unpardonable.

Luke 16:19-31, “a certain rich man and Lazarus” [\[↩\]](#)

The parable of the rich man and Lazarus is *not* a literal story. It should be obvious from the story itself that it is satire and fictional. Here are a few glaring, “unreal” aspects to the story:

1. **Impossible conversation.** Can people in “Hades” really speak directly to people in Heaven? If so, can you imagine the constant “chatter” they would produce given their constant suffering in the flames? Talk about a nagging wife! There would be no end to their complaining to those in Heaven, and who could blame them?
2. **Heaven, not heaven.** Heaven would not be heaven if the saved were allowed to see those in “Hades” suffering everlasting torment, crying out

for help and relief, and yet not be allowed (or be willing) to extend some form of relief even “to dip the tip of his finger in water and cool” their tongues (v.24). Such behavior is entirely out of character to what Jesus taught and what Christians practiced on earth—to show loving kindness and mercy to the poor, needy, and the suffering. It is inconceivable that this hard-hearted behavior of the saved could bring everlasting joy in Heaven.

3. **Logically inconsistent.** In the story, the rich man asks for Lazarus to dip his finger in water and come over and cool his tongue (v.24). The man is engulfed in flames, in complete agony, and is merely asking for a drop of water on the tongue! Are you kidding me? Who in their right mind would ask for drops when buckets full of water is in order? Such a request is illogical, ludicrous and goofy.

4. **Contradicts Scripture.** What about Psalm 6:5 which says there is no remembrance in death; or, those who die are asleep in the grave awaiting the resurrection (1 Thessalonians 4:15-16)?

Purpose of the parable. Consider the context. This parable was aimed at the Pharisees, “who were lovers of money,” and who were “ridiculing Jesus” (v14). Jesus chose to meet their ridicule with satire. If they couldn’t handle the truth as taught by Jesus, maybe a fabulous story could get through their thick skulls. And so, he tells them the fictional story of the rich man and Lazarus. Which, according to Karel Hanhart, was not an entirely made-up story. Mr. Hanhart uncovered some seven different versions of this parable floating around in Jesus’ day (see Karel Hanhart, *The Intermediate State in the New Testament*, 1966). All Jesus had to do was modify his version to suit his purposes on that occasion.

The key lesson in this parable is that the choices we make with the use of wealth and earthly possessions in this life matters in the next one. Effectively, Jesus was rebuking their covetousness. It also points to the hard-hearted, unbelieving condition of the Pharisees. It was not that they did not have enough information to go on: “They have Moses and the Prophets; they can listen to them” (v.29). But if they would not listen to Moses and the Prophets, neither would they listen even if someone rose from the dead (v.31). In the end, this parable became a prophecy in that they maintained their unbelief in the face of the real-life Lazarus, brother of Mary and Martha, and of Jesus himself rising from the dead.

An attempt by many to derive theological truths regarding the afterlife from this fictional story misses the point of the story. The purpose of the parable was not to provide a complete theological treatise on the subject of the afterlife, but to expose the moral condition of the listeners and drive home a message of rebuke.

Luke 23:43, “today, you will be with me in Paradise.” [\[⌂\]](#)

The full verse reads as follows:

Luke 23:43 (CHI): Jesus said to him, “Truly I say to you today, you will be with me in Paradise.”

Most translators put the comma *before* the word “today” not *after* as is done in this translation. Placing the comma *after* the word “today” makes more sense for the following reasons:

Luke’s preference. In 14 of the 20 occurrences of the word “today” (Greek, *sēmeron*), Luke had a definite tendency of linking this adverb with the preceding verb in both Luke and Acts (Luke 2:11; 5:26; 12:28; 13:32, 33; 22:34, 61; Acts 19:40; 20:26; 22:3; 24:21; 26:2, 29; 27:33). This form is not only acceptable in terms of grammar, but it is also in complete agreement with Luke’s literary style. Of the other six occurrences, only one is freely placed before the verb (Acts 4:9). And, in the other five, one is quoting Psalm 2:7 (Acts 13:33), and in three cases, “today” is preceded by a conjunction (Luke 4:21; 19:5, 9).

Context. Jesus promised Paradise to the thief on the cross. There is no question that what Jesus meant was heaven (2 Corinthians 12:2-4) or the New Jerusalem (Revelation 2:7; 22:1-5). If so, then how could the thief be with Jesus in Paradise that day (i.e. Friday) when Jesus himself would remain in the grave until the third day (Sunday)? Moreover, we know that Jesus had not yet gone to heaven even after the resurrection, because he told Mary that very thing (John 20:17, “Do not cling to me, for I have not yet ascended to the Father”).

Textual evidence. The oldest manuscript on Luke (*Papyrus 75*) has no punctuation here. Other later manuscripts have punctuation *after* “today” (e.g. *Codex Vaticanus* and *Minuscule 339*), not *before*. Nevertheless, understand that punctuation marks was not an integral part of the original autographs. The copyists placed punctuation wherever the theological conviction prevailed at the time.

Idiomatic. We should regard the phrase, “Truly I say to you *today*...” as an idiomatic way to emphasize the significance of the announcement, no more and no less. What the thief asked Jesus was to be remembered in his kingdom, and this is exactly what Jesus promised him.

Notes on John

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

John 1:1	“the word”
John 1:13	“was born”
John 1:18	“only begotten”
John 4:24	“God is spirit”
John 5:18	“making himself equal with God”
John 8:58	“before Abraham was, I am <i>the one</i> .”
John 10:6	“Jesus spoke to them this proverb”
John 10:30	“I and the Father are one.”
John 14:16-21	“another Paraclete”
John 15:26	“When the Paraclete comes”
John 17:5	“before the world [<i>of people</i>]”
John 20:28	“My Lord and my God!”

[John 1:1](#) “the word”

The term “word” comes from the Greek word *logos* (G3056). This term (*logos*) is used 331 times in the New Testament, and the wide range of meanings come down along two basic lines of thought. One is the mind and products of the mind like “reason,” and the other is the expression of that reason as a “word,” “saying,” “command,” etc. Given the wide range of meanings, a careful study of the context will give the proper interpretation. However, even given its wide range of meanings, from a lexical definition, *logos* does not refer to a person. It does not mean “Jesus”. You cannot translate this verse to say, “In the beginning was Jesus.” Nor can you imply that it means Jesus by capitalizing the term to read “the Word”. To do so would suggest you are no longer translating but interpreting the passage. This is in fact what translators have done some seven (7) or so times in the New Testament (depending on the translation) of the 331 occurrences of the term *logos*. How they determine the capitalization is not lexical but creedal, with a desire to uphold a particular dogma in their belief system.

How Greek and Jewish readers understood the term “logos.” Long before the gospel of John was written, the word *logos* had a rich tradition in Greek and Jewish thought. The Greek philosopher, Aristotle, applied the term *logos* to “reasoned discourse” or “the argument” in the field of

rhetoric. Other Greek philosophers had similar views and understanding of *logos*. To Jewish readers the *logos* was understood along the lines of the Aramaic term *memra* which means “word”.

Memra. “The Word,” in the sense of the creative or directive word or speech **of God manifesting His power in the world of matter or mind**; a term used especially in the Targum as a substitute for “the Lord” when an anthropomorphic expression is to be avoided. ... In the ancient Church liturgy, adopted from the Synagogue, it is especially interesting to notice how often the term “Logos,” in the sense of “the Word by which God made the world, or made His Law or Himself known to man,” was changed into “Christ”. —Jewish Encyclopedia, 1906, on “MEMRA”.

The original idea of *logos* to the Jewish mind was “the Word by which God made the world, or made His Law or Himself known to man.” There were other philosophical ideas as well which included the Wisdom and Reason, the Mind, the Intellect of God. One scholar postulates perhaps “the Disposing Power of God” would be a good translation for *logos*.

Thus, no first-time reader in John’s day, whether Greek or Jew, would have read John 1:1 and understood it to mean, “Jesus,” or *any* person, for that matter; but rather that it was about God and His *spoken* word or His reason or wisdom.

Pronouns that follow and relate to logos. Given that this was, most likely, the understanding of the first-time Greek and Jewish reader in John’s day, then what follows in the passage is the handling and translation of the pronouns that relate to the term *logos*. In this case, the two pronouns that follow and relate are *houtos* [G3778] and *autou* [G846] in verses 2-5. *Houtos* as well as *autou* can be he, she, or it; depending on the context. The context of this passage (John 1:2-5) is that it is referring to “the word” (*ho logos*) of the previous verse which we have already determined to mean the word of God, not a he or she, but an “it”.

John’s master theme. The master theme in the gospel of John is this: **Jesus proclaimed the word of God**. Understand that the historical meaning of the *logos* is “the word of God”—it is His Wisdom, His Reason, His Disposing Power. Every word in the Gospel of John was to express and to proclaim the words and works of God the Father. This is what Jesus declared:

- These are my Father’s words (John 14:24).
- These are my Father’s works (John 14:10).

The Father spoke *through* the Son; the Father did His works *through*

the Son. Effectively, the word was about God—it was God the Father whom Jesus came to reveal. With this understanding, a paraphrased version of John 1:1 could read:

John 1:1 (paraphrased): In the continuum of time [from Creation to Prophecy to the Present] was God's word (the *logos*) proclaimed, and the word (the *logos*) belonged to God [“with” God: He possessed it; it is an integral part of who He is], and the word (the *logos*) had divine attributes [“God” in a qualitative sense].

Jesus fulfilled what God had sent him to do. Jesus himself declared that his mission was accomplished in his final prayer in Gethsemane where he said:

John 17:3-17: And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. ⁴ I glorified you on earth, **having accomplished the work that you gave me to do . . .** ⁷ Now they know that everything that you have given me is from you. ⁸ **For I have given them the words that you gave me . . .** ¹⁴ **I have given them your word . . .** ¹⁷ Sanctify them in the truth; **your word is truth.**

Before Pilate, Jesus gave a similar message, when he declared his mission was “to bear witness to the truth” which is by implication the word of God.

John 18:37: Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—**to bear witness to the truth.** Everyone who is of the truth listens to my voice.”

This thought is again echoed in Hebrews,

Hebrews 1:1-2: Long ago, at many times and in many ways, **God spoke** to our fathers by the prophets, ² but in these last days **he has spoken to us by his Son**, whom he appointed the heir of all things, through whom also he created the world.

Jesus gave us the *logos* of God. Jesus gave us the words and works of God. In the past, God communicated the *logos* by the prophets, but in our time He gave us the *logos* by His Son. The *logos* (i.e. God's word) became incarnate in His Son because he gave it so effectively. Jesus is the *logos* of God because he was a perfect representation of the word of God. What Jesus accomplished in his life by perfectly living by “every word that proceeds from the mouth of God” (Matthew 4:4) is the pattern for every Christian. We are to speak the word of God and we are to do the works of God.

John 1:13 “was born” [d]

The singular phrase “*was born*” is the minority view and you will find that the overwhelming majority of translations read “*were born*”. The Greek texts are *all* plural, and most Latin and Syriac texts are plural. However there are some older Latin textual variants that are singular, some Syriac texts that have a plural subject but a singular verb, and there are several Church Fathers who quote the text in the singular. These Church Fathers are fairly spread apart geographically speaking—**Justin** in Palestine, **Hippolytus** in Rome, **Irenaeus** in Gaul, **Tertullian** in Africa, **Origen** in Alexandria and the *Epistula Apostolorum* in Syria. Taking into account the fact that all these patristic testimonies that present John 1:13 in singular appear before the 4th century, and the manuscripts that present the plural version appear after the 4th century, several authors have reason to believe that the oldest reading of the text was the singular.

This interpretation finds strong support in a text from Tertullian (*De carne Christi*, 19, 1-2) against the Valentinians. According to Tertullian, these heretics had intentionally changed the text from singular to plural, wishing to present themselves as those chosen, spiritual beings born of God, thereby omitting all other baptized from this category. It should be noted that most of the manuscripts containing the text in plural proceed from this area where the controversy with the Valentinians took place.

The internal evidence also adds support to the singular reading—analyzing various elements of the text such as the grammar (aorist tense, use of personal pronoun and verb forms), John’s use of vocabulary, the structure, the context, the Johannine style, the polemical thrust of the verse, the coherence between v. 13 and Johannine theology and so on. All of this is analyzed in great detail in the following reference: “*The Birth of Jesus or the Birth of Christians? An Inquiry into the Authenticity of John 1:13*” by Denis S. Kulandaisamy. (Cautionary note: The author is a Catholic priest and provides a Mariological interpretation in the end—i.e. “the virginity of Mary,” a Catholic dogma—which is an extraneous conclusion, even given the thorough and compelling analysis of John 1:13.)

Here are just five of the 22 reasons listed in the previous reference which favor the singular reading of John 1:13. (If you want to read all 22 of them, then it is well-worth getting the book.)

1. The antecedent to the first word in the verse, *ohi* [G3739: “which”] does not match any antecedent in the prior verse (v. 12). For grammatical reasons, both *tekna* [G5043: “sons”] and *πιστευουσιν* [G4100: “that believe”] in verse 12 are not suitable in tense to *ohi* in verse 13. Given this, the singular is more likely the original. [*Ibid.* p. 128]

2. The aorist of *genesthai* [G1096: “to become”] is never used by John when speaking of Christians. Rather, John always employs the *perfect* tense in both the gospel and first letter of John. [*Ibid.* pp. 129-131]
3. The personal pronoun *autou* [G846: “his”] at the end of verse 12 is in the singular and should continue in the singular of the relative pronoun *ohi* [G3739: “which”] in verse 13. [*Ibid.* p. 131]
4. The *present* tense of *pisteuousin* [G4100: “that believe”] in verse 12 requires either an atemporal present or perfect tense in verse 13, but there is only an aorist tense in verse 13. [*Ibid.* p. 131]
5. The first word *kai* [G2532: “and”] in verse 14 connects this verse with verse 13. In verse 14 we have the well-known phrase, “and the word became flesh,” which is obviously referring to Jesus. Given that the conjunction *kai* connects both verses 13 and 14, then they are both dealing with the same theme, the Incarnation of Jesus. If they were *not* dealing with the same thing, then there would not be the conjunction *kai*.

John 1:18 “only begotten” [↩]

The Greek word *monogenēs* [G3439] is here and elsewhere translated as “only begotten.” It is found nine times in the New Testament—three in the Gospel of Luke (Luke 7:12; 8:42; 9:38), five by the apostle John (John 1:14, 18; 3:16, 18; 1 John 4:9) and once in Hebrews (Hebrews 11:17). Those found in Luke are all generally translated as “only son” or “only daughter” while the reference in Hebrews which is speaking of Isaac and the ones in John which all refer to the Son of God are translated either as “only” or “only and unique” or “one and only” or “only begotten.” The translators seem to have a difficult time figuring out how to properly and consistently translate the word, especially when it is referring to the Son of God. The reason for this is not because of a lack of clarity with the meaning of the word or some variance in the grammar, but because the translators invariably bring their creedal baggage to the table and are uncertain how to make the translation fit with their particular theology.

Root fallacy. First, most Greek scholars take a semantic reductionistic approach to Greek words and, in the case of *monogenes*, assume the whole (*monogenes*) is the sum of its parts (*mono-genes*). Where, *mono* means “only” and *genes* (or *genos*) can mean either species, race, family, offspring, kind, or even “nation”. But this is not always the way a word should be analyzed. In fact, Greek scholars are found to fall into the “root fallacy” trap from time to time in which the meaning of a word is attempted by studying the component parts, which does not always follow.

For example, in English, the word “butterfly” does not mean a “butter-fly”. That is, a “butterfly” is not a stick of butter flying through the air. It’s actually an insect with pretty wings. Also, there is no butter in butternut squash or egg in eggplant, no ham in hamburger or apple in pineapple, and so on. In the same way, the Greek word *monogenes* does not necessarily encode *mono-genes*, but requires a study of its *usage* to fully determine its true meaning.

So then, how is *monogenes* *used* in the Bible? That’s easy. In all the cases where *monogenes* is *not* referring to Jesus, *monogenes* involves an only child of a father or mother. That is, it is an only child “birthed” by a mother or “begotten” by a father. Now the word “begotten” is not commonly used these days, but the meaning is well understood.

Definition of *begotten*. Something is *begotten* when it has been generated by procreation—in other words, it has been fathered. A somewhat old fashioned adjective, *begotten* is the past participle of the verb *beget*, which means to father or produce as offspring.

In the case of a mother, a son is one that has been “birthed” by her. In the case of a father, a son has been “begotten”—men *beget* children while women give birth to children. Example usage: “They hoped that the King might *beget* an heir by his new queen.” However, in the Bible, even women are said to *beget* (i.e. Luke 7:12). But this should not be a problem in understanding. The idea is the same—a child is *begotten* by a parent.

Baseline theology. C.S. Lewis provides at least a baseline to work from in this regard. This is what he says (in “*Mere Christianity*”, Book IV – Chapter 1, “Making and Begetting”):

When we speak of the Son being “begotten”, we are not talking about the incarnation. One of the creeds says that Christ is the Son of God “begotten, not created”; and it adds “begotten by his Father before all worlds.” Will you please get it quite clear that this has nothing to do with the fact that when Christ was born on earth as a man, that man was the son of a virgin? We are not now thinking about the Virgin Birth. We are thinking about something that happened before Nature was created at all, before time began. “Before all worlds” Christ is begotten, not created.

(i) To beget means to have something of the same kind. To beget is to become the father of: to create is to make. And the difference is this. When you beget, you beget something of the same kind as yourself. A man begets human babies, a beaver begets little beavers and a bird begets eggs which turn into little birds.

(ii) To make is to make something of a different kind. But when

you make, you make something of a different kind from yourself. A bird makes a nest, a beaver builds a dam, a man makes a wireless set—or he may make something more like himself than a wireless set: say, a statue. If he is a clever enough carver he may make a statue which is very like a man indeed. But, of course, it is not a real man; it only looks like one. It cannot breathe or think. It is not alive.

(iii) There is a difference between making and begetting. What God begets is God; just as what man begets is man. What God creates is not God; just as what man makes is not man. That is why men are not Sons of God in the sense that Christ is. They may be like God in certain ways, but they are not things of the same kind. They are more like statues or pictures of God.

At minimum, therefore, we should be able to agree (theologically) on at least the following:

1. **Not a Son of creation.** God the Father did not create His Son. If He had done so, then that would have meant His Son was of a different *kind*. See C.S. Lewis' argument with respect to "kind" in the already mentioned comments above under, "(ii) To make is to make something of a different kind."
2. **But a Son begotten, of the same substance of the Father.** Rather, God the Father *begat* His Son. To beget a son means to bring forth a son of one's own genetic makeup (humanly speaking), of one's own substance. How that happened with the Son of God has not been revealed and is unknowable. Some suggest the creation of Adam and Eve is a type of how it may have occurred. That is, Adam came into existence from the dust of the ground and the breath of God, while Eve came from the "bosom" or "side" of Adam (i.e. "he took one of his ribs," Gen. 2:21). But, again, it has not been revealed to us and we should forever hold it as a mystery.
3. **Men are sons of God by adoption.** Human beings become sons of God through the plan of salvation and man's acceptance of it by faith. We are symbolically "grafted in" to the vine (John 15:1-6) or the olive tree (Rom. 11:11-31).

"Eternal sonship" a self-contradiction. Beyond the baseline theology outlined above, theologians throughout time have raised a powerful objection to the concept of a literal Son of God. It reads something like the following:

How could God the Father, a divine, *eternal* being give birth to another divine, *eternal* being? True sonship involves a "birthing"

process at some point in time. That is to say, a son has a beginning—at one point in time he was not, and then he comes into existence. But if the Son of God is divine and *eternal*, then he cannot have a beginning, because *eternal* implies no beginning. Therefore, the Son of God cannot be a literal son.

Thus, most theologians throughout the centuries have subscribed to a metaphorical Father and Son, as some kind of divine “actors” in a play. That is to say, at some point in eternity past, one of the divine beings took on the role of Son and the other the role of Father.

The problem, of course, is that the Bible does not teach this. Nowhere in the Bible do we have even a hint that the Father and Son are role playing. Rather, to the contrary, Jesus not only called God the Father his father, but he encouraged us to call Him affectionately, “Abba, Father.” Right after the Resurrection, Jesus told Mary Magdalene, “I am ascending to my Father and your Father, to my God and your God” (John 20:17). We are the Father’s sons by adoption. We have been “grafted in” (Romans 11:23-24). This is not just for the here and now, but for eternity. Our adoption as sons to the Father is not a metaphor.

While Jesus is God’s true Son (Matthew 3:17; John 3:16; Hebrews 3:6, etc.), ours is that of adoption as sons that will last for eternity. “We are God’s children now. It has not yet been revealed what we will be; but we know that when he [*Christ*] appears, we will be like him; for we will see him just as he is” (1 John 3:2). We will be like Jesus because he has chosen to remain like us, as the Son of Man, forever. “For both he who sanctifies [i.e. *Christ*] and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers” (Hebrews 2:11). Thus, we are sons together with Christ—Christ literally and we by adoption—with God as our Father. This is the plain and simple teaching of Scripture. Eternity will not change this relationship whatsoever.

If Jesus said God is his Father and our Father, then so be it. If the Father said that Jesus was His only begotten Son, then so be it. This is the testimony of the Father and this is the testimony of the Son.

1 John 5:11-12: And this is the testimony: that God has given us eternal life, and this life is in his Son. ¹² He who has the Son has life; he who does not have the Son of God does not have life.

The Biblical concept of “eternal.” Then what do we do with the issue of the “eternal” nature of the Son? Again, we have to go back to the *usage* of the term. How was *eternal* understood by the Hebrews and the Greeks in Biblical times? First, it should be clear that *eternal* to a Hebrew or Greek did not mean forever and ever, without beginning and end. This is best illustrated with the use of the term “eternal fire” in the destruction of

Sodom and Gomorrah.

When Jude 1:7 speaks of Sodom and Gomorrah being punished with “eternal fire,” he was not saying that the fire would never go out, but that the fire would burn until the cities were consumed. To those living in the cities of Sodom and Gomorrah, it was eternal. But, to those looking from outside those cities, it was not. Thus, it was *eternal* in a relative sense.

This is also true with God. He does not dwell in time because, if God is God, then he is not bound by time; or any aspect of his creation, for that matter. He created time. Time is a “dimension” of *our* creation. Given that God does not dwell in time because he created it, then he must dwell in eternity—a dimension we have no conception of because we are bound to our created order which includes the dimension of time. Therefore, to say that the Son of God is *eternal* is to say he came into existence outside our dimension of time and into God’s dimension of eternity. What that looks like to us mere mortals, bound by the dimension of time, is not knowable until we enter eternity when Christ comes. Then we will know even as we are known.

Arianism. Invariably, those opposed to the belief that Jesus Christ is the *literal* Son of God, as the Scriptures teach, will label it as “Arian” or “Arianism” and call it a heresy. The argument goes that this subject was discussed at length by an ecumenical council in 325 AD (i.e. the Synod of Nicaea) and that this matter has already been settled by the Church. The appeal is, therefore, to Church *authority*, over and above the Scriptures. If the Church says it’s heresy, then it’s heresy.

Unfortunately, what Arius or Arianism taught can hardly be known, given that all Arian writings were destroyed by order of civil and papal authorities on penalty of death. Only three surviving letters *attributed* to Arius survive. Not enough to be certain what he actually taught. Thus, it is futile to have a debate on the subject of Arianism when only one side of the argument is known—the side of those who opposed it.

Also, the appeal to Church *authority* has no value to one who believes that Church authority is subject to the authority of the Scriptures (i.e. *sola Scriptura*). “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20). Let the one who argues against the *literal* reading of Christ’s sonship prove it from Scripture and Scripture alone.

If the Scriptures tell us that God *gave* us his only Son (John 3:16), then God must have had an only Son to *give*.

John 4:24 “God is spirit” [↗]

The Greek reads *pneuma ho theos* (lit. “spirit the God”), where *pneuma* (“spirit”) is a qualitative predicate nominative, and *ho theos* (“the God”) is the subject. Most modern translations *correctly* translate this verse to read, “God is spirit” and not “God is a spirit” as is found in older translations.

The question then becomes, whether the term, “God is spirit” is a description of God’s actual physical makeup or taxonomy (i.e. that he is formless), or is it a description of his character or a manifestation of his person, such as “God is light” (1 John 1:5) and “God is love” (1 John 4:8)? The answer is found in the context of this verse. The full verse reads,

John 4:24: God is spirit, and those who worship him must worship in spirit and truth.

And can be paraphrased as follows:

John 4:24 (paraphrased): God is a spiritual (and truthful) being, therefore, those who worship him must worship him in the same way: spiritually and truthfully.

When understood in this way, this verse is not describing God’s physical makeup, but his *spiritual* makeup—i.e. that God is spirit, in the same way that he is light and love.

John 5:18 “making himself equal with God” [↗]

The full verse reads as follows:

John 5:18: So the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but also was calling God his own Father, **making himself equal with God.**

The context tells us that the Jews did not think Jesus was declaring himself to *be* God, but to be the Christ (i.e. the Messiah), the Son of the living God. It was not equality “of one substance” or “of one being” (as trinitarians would argue), but of Sonship. Peter made that very declaration in the following chapter:

John 6:68-69: Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ And we have come to believe and to know that **you are the Christ, the Son of the living God.**”

John 8:58 “before Abraham was, I am *the one*.” [d]

Claim of divinity. This verse is traditionally translated as, “before Abraham was, I am,” with the understanding that, in this statement, Jesus was declaring or testifying about his divinity, since the Greek term *egō eime* (“I am”) must be referring to the divine name, Yehovah, of Exodus 3:14.

“I am.” The term “I am” (Greek, *egō eime*) is a common way to identify oneself. This term was used many times in the New Testament by several individuals. Indeed, it was even used just 10 verses later in John 9:8-9 by a blind man whom Jesus had just healed. In John 9:9 the man replied to those questioning him, “But he kept saying, ‘*egō eime*.’”

Moreover, in the very same chapter where John 8:58 is found, Jesus uses the same term four other times (i.e. John 8:12, 18, 24, 28). Did the Jews think Jesus was using the divine name in those four other instances? Evidently not since the Jews took no action in those cases.

Then why were the Jews so upset at what Jesus had said that they were ready to stone him to death? Most commentators believe that it was because Jesus was claiming to be the “I am”, the Yehovah of Exodus 3:14, thus declaring himself to be God! But what made this instance of the “I am” different from all the other instances—twenty-three in the gospel of John alone (see below). The answer is in the context.

One greater than Abraham. The context of the passage helps to explain how the Jews understood Jesus’ statement. It is this: Jesus was not claiming to be God but, rather, to be one greater than Abraham—in which Abraham saw *his* [Jesus’] day and was glad (v.56).

In the dialogue between Jesus and the Jews (in John 8), the person of Abraham was brought up. In v.33 it reads, “We are Abraham’s seed, and we have never been enslaved to anyone”. Later, in v.39, they state, “Our father is Abraham”. The Jews were obviously proud that they were sons of Abraham and inheritors of the promises made to him. But Jesus directs their thoughts to the fact that Abraham had his sights set on the promises to come. As Paul tells us in Galatians,

Galatians 3:8: Now the Scripture, foreseeing that God would justify the Gentiles by faith, **preached the gospel beforehand to Abraham**, saying, “All the nations will be blessed in you.”

Jesus then tells them that Abraham saw Jesus’ day and was glad. It reads in v.56, “Your father Abraham was glad that he would see my day. He saw it and rejoiced.” But the Jews retorted (v.57), “You are not yet fifty years old, and you have seen Abraham?” Obviously, the Jews were twisting Jesus’ words, because Jesus had *not* said that he saw Abraham’s day (looking backward), but that Abraham saw *his* day (looking forward).

Nevertheless, what they understood from Jesus was that he was making himself greater than Abraham. But, in their own eyes, no one could be greater than Abraham.

So they picked up stones (v.59). And, if Jesus was greater than Abraham, then it meant that Jesus was *greater* than the Jewish leaders he was speaking to who were sons of Abraham. This is what Jesus affirmed in v.58. This declaration, in and of itself, the Jewish leaders could not handle. It was a matter of religious and political survival on their part, to have someone like Jesus usurp their influence and power, by declaring himself to be *greater* than Abraham. This was enough to have them take up stones to kill him.

Other issues with the orthodox interpretation. This supposed claim of divinity in John 8:58 has other problems as well, including:

- (1) Jesus had just said that if he *testified about himself*, his testimony is not true (John 5:31; 8:17-18). But, John 8:58 is a direct contradiction to what he just said.
- (2) Jesus also had just said that if he *glorified himself* concerning who he is, his glory would mean absolutely nothing (John 8:54). But, four verses later (in John 8:58), Jesus contradicts himself by glorifying himself to be the Yehovah of Exodus 3:14.
- (3) It is said that the Jews wanted to stone Jesus after what he said in John 8:58 because they knew exactly what Jesus meant. But this contradicts Jesus' prior statement (in John 8:43-47) when he told them that they could not understand what he was saying because they were not of God but were children of the devil.
- (4) Jesus warned his disciples not to tell anyone he was God's Messiah (Matt. 16:20; Luke 9:20-21). But here in John 8:58 Jesus is telling the Jews, in a very public setting, that he was Yehovah, their God! A complete contradiction of intent and instruction to his disciples.

Jesus' use of "I am"—claim of Messiahship. Jesus used the term "I am" (*egō eime*) throughout the gospels. Usually translated "I am *he*," "It is I," or "I am *the one*." Most translators make an exception in John 8:58 and translate it as simply, "I am". Why here and not anywhere else? Putting on my conspiracy hat, I believe it's because the translators—implicitly or explicitly, knowingly or unknowingly—were looking for a claim to deity from Jesus, and this verse seemed to fit the bill. In other words, there appears to be *translation bias* from the translators in this verse. Rather, the term "I am" (*egō eime*) is used to express self-identity, and throughout the New Testament it is used precisely in this way. In Jesus' case, it is best understood to be a claim of Messiahship (i.e. the Christ, the Son of

God), as is consistent with the entire gospel of John.

The “I am” metaphors. The term “I am” is used by Jesus twenty-three times in John’s gospel (4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19; 14:16; 15:1, 5; 18:5, 6, 8); seven of which are tremendous metaphors of his saving relationship toward the world. They are as follows:

Reference	“I am” as a metaphor for	Old Testament	Notes
John 6:35	<i>Bread of Life</i>	Ex. 16:4, 15	Manna
John 8:12	<i>Light of the World</i>	Ex. 13:21	Pillar of Cloud/Fire
John 10:7, 9	<i>Door of the Sheep</i>		Protection by the Good Shepherd
John 10:11, 14	<i>Good Shepherd</i>	Ps. 23:1; Isa. 40:11	
John 11:25	<i>Resurrection and Life</i>	Dan. 12:2	Raising of Lazarus
John 14:6	<i>The Way and the Truth and the Life</i>	Deut. 26:17	Abiding in Christ
John 15:1, 5	<i>True Vine</i>	Ps. 80:8; Isa. 5:1-7	

You will note that in all of the above occurrences of “I am” in metaphorical terms—two instances before John 8:58 and five instances after—no Jew raised an eyebrow or even blinked an eye with regard to Jesus’ supposed claim to deity. This fact alone demonstrates that the Jews had no problem with Jesus’ use of the term “I am” (*egō eime*).

John 10:6 “Jesus spoke to them this proverb.” [!\[\]\(db2699c2a5e6a558b7e8da3df43d0f69_img.jpg\)](#)

The term “proverb” (G3942, *paroimia*) is used in John (John 10:6; 16:25, 29) and Peter (2 Peter 2:22) and nowhere else in the NT. A *proverb* differs from a *parable* (G3850, *parabolē*) as follows:

- **Proverb.** “a common saying, old adage, maxim,” *lit.* “words put forward,” “an enigmatical utterance; a mysterious or oracular saying that requires interpretation.”
- **Parable.** “allegorical or metaphorical narrative, usually having a moral for instruction,” “saying or story in which something is expressed in terms of something else.”

Here is an example of a proverb and a parable:

- *Proverbs 10:20*: The tongue of the righteous is like choice silver. The heart of the wicked is of little worth.
- *Matthew 13:31*: He set another parable before them, saying, “The Kingdom of Heaven is like a grain of mustard seed which a man took, and sowed in his field. . .”

The apostle John nowhere uses the term “parable” in either the Gospel of John or his letters. And, thus, it can be said that John never records any *parables* of Jesus (as are found in the books of Matthew, Mark and Luke), but only a few *proverbs*. In contrast, much of John is in figurative or allegorical language; not by way of stories (i.e. parables) but in a few words or actions representing spiritual truths. The term “proverb” in John’s gospel should then be understood as a figure of speech or an allegory (but not consisting of a story).

In the case of John 10:1-6, when Jesus speaks of the door of the sheepfold, he is not telling a *parable* but is giving a **proverb** (or figure of speech) regarding himself. The same is true in John 16:25-30, when Jesus speaks about going to the Father and sending the Paraclete. It is not a *parable* but a *proverb* concerning himself.

John 16:25: I have told you these things in proverbs, but an hour is coming when I will no longer speak to you in proverbs, but will tell you plainly about the Father.

John 10:30 “I and the Father are one.” [\[↵\]](#)

Some read this verse and (in their mind) *add* the following,

John 10:30: I and the Father are one {**God** (or *essence/nature*)}.

However, the context tells us different. Note the context,

John 10:27-30: My sheep hear my voice; I know them, and they follow me. ²⁸ I give them eternal life, and they will certainly never perish, **and no one will snatch them out of my hand.** ²⁹ My Father, who has given them to me, is greater than all, **and no one is able to snatch them out of my Father’s hand.** ³⁰ I and the Father are one.”

Here Jesus speaks of *his* protective care for his sheep *as well as the Father’s protective care for them*. In this regard, they are one. They **both** care for the sheep. Also, in the larger context, Jesus describes this oneness *to include us*. In Jesus’ prayer, in the same gospel, in John 17 it reads,

John 17:21-23: that they may all be one, just as you, Father, are in me, and I and am in you...*that, they may be one*, just as we are one, *I in them and you in me, so that they may be perfected into one.*"

Just as Jesus and the Father are one, so we are to be one with them ("I in them and you in me"). It is oneness in purpose and will and works. This oneness of purpose and will and works is a recurring theme in the gospel of John. See, for example, John 5:17-36 (cf. 4:34).

John 14:16-21 "another Paraclete" [4]

The full text reads as follows:

John 14:16-21: And I will ask the Father, and he will give you another Paraclete to abide with you forever. ¹⁷ This Paraclete is the spirit of truth, which the world cannot receive, because it neither sees it nor understands it. You know it, because it abides with you and will be by [the side of] you. ¹⁸ "I will not leave you as orphans; I am coming to you. ¹⁹ Yet a little while and the world will see me no longer, but you will see me. Because I live, you also will live. ²⁰ On that day you will know that I am by [the side of] my Father, and you by [the side of] me, and I by [the side of] you. ²¹ Whoever has my commandments and keeps them is the one who loves me. He who loves me will be loved by my Father, and I will love him and manifest myself to him."

{14:16} "Paraclete". The term "Paraclete" is a transliteration of the Greek word *paraklēton* [G3875 (acc., sing., masc.)], variously translated as Advocate, Helper, Counselor, or Comforter in most translations. There are only five occurrences of this word in the New Testament (i.e. John 14:16, 26; 15:26; 16:7; and 1 John 2:1).

{14:16} "another". The word "another" [G243, *allos*] means "another of the *same* kind." If there is "another" (or subsequent), then there was a first. The first Paraclete is Jesus Christ himself by virtue of the fact that he was comparing himself to the coming Paraclete (i.e. v.18, "I will not leave you as orphans; I am coming to you"). Yet, in his first letter (1 John 2:1), John identifies the Paraclete to be Jesus in heaven post-Resurrection, "we have a Paraclete with the Father—Jesus Christ the righteous."

The paradox of the Paraclete. How is it possible then that the Paraclete is both on earth (as the Spirit) and in heaven (as the resurrected Jesus)? The answer is in the second identifying characteristic of the Paraclete. According to John, the Paraclete is "the spirit of truth" (v.17).

{14:17} "spirit of truth". The "spirit of truth" (Greek, *tó pneuma alētheias*) is a neuter term. This is why what follows ("**which** the world cannot

receive”) is also neuter because the antecedent is the neuter *pneuma*, not the masculine Paraclete. Also, the other pronouns (“neither sees **it** nor understands **it**. You know **it**”) are neuter and refer back to the “spirit of truth.” Thus,

John 14:17: This Paraclete is the spirit [pneuma, neuter noun] of truth, which the world cannot receive, because it [i.e. the world] neither sees it [autos, neuter pronoun, not masculine] nor understands it [autos, neuter pronoun, not masculine]. You know it [autos, neuter pronoun, not masculine], because it [pronoun not in the Greek text] abides with you and will be by you.

The issue translators have with the second half of v.17 is whether John was thinking of the Paraclete *or* the “spirit of truth.” If it is the Paraclete then the correct translation is “because **he** abides with you and will be by you.” However, if it is the “spirit of truth” then it should be translated “because **it** abides with you and will be by you.” The decision made in our translation is the latter.

Two intercessors? The Bible also tells us that both the Spirit and Jesus Christ, the Son of God are intercessors:

- *Romans 8:26:* In the same way the spirit also helps us in our weaknesses. For we do not know what we ought to pray for, but **the spirit itself intercedes** for us with groanings too deep for words.
- *Romans 8:34:* Who is to condemn? **Christ** is the one who died, but more than that, who was raised and is at the right hand of God, **interceding** for us.

Evidently, *both* the Spirit and the Son are interceding with the Father on our behalf. So it seems we have two intercessors, and some would say even two Advocates. But why the need for two intercessors when one should suffice? The answer, of course, is that there is no need when we understand the power given to the Son. To Jesus Christ, the Son of God, is given all authority and power. The power granted to Jesus now in heaven is unimaginably great.

- *Hebrews 1:3:* He is the radiance of the glory of God and the exact imprint of his nature, **and he upholds the universe by the word of his power**. After making purification for sins, he sat down at the right hand of the Majesty on high,
- *1 Peter 3:22:* Who has gone into heaven and is at the right hand of God, **with angels, authorities, and powers having been subjected to him**.

And Christ's power is not limited to heaven, but extends to the earth itself. Christ is all and in all (Colossians 3:11). Christ is able to reach out to us and communicate with us and live in us.

Christ's spirit. How can Christ intercede for us when he is in heaven and we are on earth? The answer is plain from Scripture—it is by his spirit. Christ has a spirit just as we have a spirit. The communication between Christ and his people is on a Spirit-to-spirit level. As the Bible tells us:

- *Romans 8:9-10:* You, however, are not in the flesh but in the spirit, if indeed the spirit of God dwells in you. Now if anyone does not have **the spirit of Christ**, he does not belong to Christ.
¹⁰ But **if Christ is in you**, the body is dead because of sin, but the spirit is alive because of righteousness.
- *Romans 8:16:* **The spirit itself testifies with our spirit** that we are children of God.
- *2 Corinthians 3:18:* And we all, with unveiled faces reflecting as in a mirror the glory of the Lord, are being transformed into the same image from one degree of glory to another; this comes from **the Lord, who is the spirit**.

Typological language. A better explanation for the wording we find in John chapters 14-16 is to compare it to the rest of John's gospel. It is through and through written in typological language. We find Jesus being described (or describing himself) as the Word (the *logos*) becoming flesh, the Lamb of God, the Bread of Life, the Door, the Good Shepherd, the Light of the World, the Resurrection and the Life, the Way, the Truth, and the Life, the True Vine, etc. None of these titles should be taken literally, but only symbolically, as “titles” describing Jesus’ nature and ministry. The title of Paraclete is just as suitable and a fitting figure for Christ as all the others. All these figures and types speak of Christ’s work when he was on earth and now continues to perform in his priestly work in heaven.

Paraclete as a personal pronoun. Most Bible translations use the pronoun “he” in connection with *parakletos* since it is a masculine gender noun in the Greek. However, the reason for its use is **grammatical**, not theological, or spiritual. The fact that it is masculine is “a linguistic accident, and no theological conclusion should be derived from it,” as *Ministry Magazine* states:

“Also, the fact that *parakletos* is masculine does not have any implication regarding the personality (much less the masculinity) of the Spirit. The gender of *parakletos*, as well as that of *pneuma*, is nothing more than **a linguistic accident, and no theological conclusion**

should be derived from it.” —[Ministry Magazine, "Another Paraclete": The Holy Spirit in John 14-17, April, 2012.](#)

Grammatical versus linguistic meaning. The Greek language assigns gender to nouns and associated pronouns. That is, all pronouns in Greek must agree in gender with the noun they refer to. This is also true in many other languages such as Spanish, French, German, Latin, and Hebrew. But this is not true in English where a strictly literal translation would not necessarily represent its linguistic meaning.

For example, in Spanish, a “car” is masculine, *el carro*, while a “spoon” is feminine, *la cuchara*. Thus, a literal translation of a Spanish set of sentences might be, “I like this car and would like to buy **him**. The spoon is dirty and I need to put **her** in the dishwasher.” A Spanish to English translator would never translate “the car, **he**” or “the spoon, **she**.” Even Spanish speakers don’t think of cars and spoons as male and female and certainly not persons. The gender of these nouns is simply a part of the language inherited from the past.

{14:17} “**by [the side of] you**”. The term “by” [G1722, *en*; in, by, with, among] is a primary preposition denoting a fixed (always at rest) position in place, time or state. It is used whenever a person is in someone’s presence, at someone’s feet, enveloped by something, in a certain time period, in a certain situation, under a certain condition, in a certain way. In this case, it is comparable to the familiar phrase “in Christ”. To be “in Christ” means to be in a *relationship of union* with Christ. Christ is not the *subject* but rather the *relationship* or environment in which the believer is found. One is *in* Christ as one would joyfully dance *in* the rain.

Not “in” but “by (the side of)” or “with”. The Bible gives us a visual of the giving of the spirit. It is the anointing oil which is poured on the head of the one anointed. The anointing is poured out *on* the believer, not *in* him. When the spirit was given at Pentecost, the “divided tongues that looked like fire” (Acts 2:3) rested “*on* each of them” not “*in* each of them”. As Jesus abode with his disciples when on earth, so the spirit (the *Paraclete*, the successor to Christ) abides *with* us, at our side, as the Helper, Counselor, Comforter. In this way, one can better understand v.20 which reads:

John 14:20: On that day you will know that I am **by [the side of]** my Father, and you **by [the side of]** me, and I **by [the side of]** you.

That is, Jesus is not “*in*” his Father, but **by (the side of)** his Father, sitting at his Father’s right hand (Heb. 1:3). He is not *in* his Father, but *with* and *alongside* him. Thus,

- As Christ is **by** his Father (*with* and *alongside* him), sitting at his right hand,
- so we can be **by** Christ (*with* and *alongside* him),
- and Christ can be **by** us (*with* and *alongside* us).

{14:21} “**and I will love him and manifest myself to him.**” This is in reference to Jesus “appearing” or “revealing” himself to the believer. This “manifestation” is better understood as coming alongside of, rather than being “inside” the believer. In EGW’s words, “for He [Christ] whom their soul loveth, walks, invisible, *beside* them” (MB 140).

“in” (possession) vs. “by” (a relationship). The reason this is important is that it tells us how Christ abides “in” us. It is not a form of *possession* (“in” us) as a demon-possessed unbeliever—owned and controlled by Satan—but a form of consenting (“by” the side of) loving relationship. That is, the “will” is not subverted and the “mind” is not controlled. The believer is admonished by the spirit; the spirit pleads and the person consents and wills to do the will of God. Think of a loving marriage relationship in which intimate thoughts and feelings are shared, without subversion or control.

John 15:26 “**When the Paraclete comes**” [↩]

The full verse reads:

John 15:26: When the Paraclete comes, the one I will send you from the Father, the spirit of truth which proceeds from the Father, he will testify about me.

As in John 14:16-17, the Paraclete and “spirit of truth” are juxtaposed. And, as in the prior reference, the Paraclete is a masculine word while “spirit of truth” is neuter. Here is what we are dealing with:

John 15:26: When the Paraclete comes, **the one** [(pronoun, masc.) i.e. *the Paraclete*]] I will send you from the Father, the spirit of truth **which** [(pronoun, neuter) i.e. *the spirit*]] proceeds from the Father, **he** [(pronoun, masc.)] will testify about me.

The verb form in “**he** will testify” can be used with either a neuter or masculine subject. If the Paraclete is the subject then “**he** will testify” is the correct translation; otherwise, the “spirit of truth” is the subject and “**it** will testify” is the preferred translation. It seems Paraclete is the subject in this case, which is why “**he** will testify” was chosen.

John 17:5 “before the world [*of people*]” [⚡]

Most Bibles translate this verse in a similar form to the following:

John 17:5 (typical translation): And now, Father, glorify me in your presence with the glory I had with you before the world was.

The (interlinear) Greek reads as follows:

John 17:5 (Interlinear): and now glorify me you Father **alongside** you to that glory I had before **the** [του] **the** [του] world **to be** [einaí] **alongside** you.

Notice that it has Jesus being “**alongside**” (*para*) the Father *twice*. Also, notice the double (definite) article “**the**” (του and του). The second article (του) modifies the Greek word *kosmos* (“**the** world”). While the first article (του) makes the term *einaí* (“to be”) an articular infinitive. The effect of this is that the entire expression (“[the world to be alongside you]”) is modified by this first article “**the**” (του) to function like a noun, a “something”. Because this entire expression is a definite “something,” it is preceded by this first article “**the**” (του). What it means is that Jesus is saying he had something “before”. Before what? Answer: Before **THE** [the world to be alongside you]. This needs further examination.

“**the world.**” Contextually, “the world” in John chapter 17 is not planet earth or the physical universe, but the (fallen) world *of people*. Here are the instances of this term in the verses that follow John 17:5,

whom you gave me out of **the world** (v.6)...I am not praying for **the world** (v.9)...I am no longer in **the world**, but they are in **the world** (v.11)...While I was with them in **the world** (v.12)...I say these things in **the world** (v.13)...and **the world** has hated them because they are not of **the world**, just as I am not of **the world** (v.14)...I do not ask that you take them out of **the world** (v.15)...They are not of **the world**, just as I am not of **the world** (v.16)...Just as you have sent me into **the world** (v.18)...so that **the world** may believe (v.21)...and that **the world** may know (v.23).

Clearly “the world” Jesus is referring to is not planet earth or the physical universe, but the world *of people* for which he came to save.

“**on earth.**” We also get this in the prior verse, which reads, “I have glorified you **on earth**, having completed the work that you gave me to do” (John 17:4). The way Jesus glorified the Father on earth, is by doing the works of the Father in the name of the Father (John 5:43; 10:32; 14:10), and by proclaiming the words of the Father (John 17:8) *to people*.

“with the glory I had with you before the world.” Thus, the glory Jesus had with the Father (i.e. alongside the Father) before the world is not referring to the glory Jesus had before the (physical) creation of the heavens and the earth. But rather, Jesus was referring to the glory he had with the Father (i.e. alongside the Father) when it came to the works Jesus did before the world *of people*—both those who accepted him and those who rejected him.

The proper reading. Given this, the proper reading to better understand its meaning is:

John 17:5 (CHI): And now, Father, glorify me with you with the glory I had with you before the world [*of people*].

Dual glory shared. You will note that v.5 has parallel thoughts to v.1, which says, “Father, the hour has come; glorify your Son, that your Son may also glorify you.” This is **dual glory**: Jesus prays that the Father glorify him so that, in turn, he may glorify the Father. Both work and both are glorified (cf. John 5:17, “My Father is still working even now, and I too am working”). Moreover, this glory is **shared** with believers, as John 17:22 tells us, “I have given them the glory that you gave me, so that they may be one, even as we are one.”

Reference: Brother Kel’s Apologetics, “*The Trinity Delusion on John 17:5,*” (<https://tinyurl.com/yeyrj7c9>)

John 20:28 “My Lord and my God!” [↗]

The full verse reads:

John 20:28: In response Thomas said to him, “My Lord and my God!”

“my God!” This could not be referring to God the Father, since earlier that same day *Jesus said* to Mary Magdalene that he was to ascend to “my Father and your Father, **to my God and your God**” (John 20:17). If Jesus was to ascend to his God and the disciples’ God, then Jesus could not be “*the God*”, that is to say he could not be God the Father.

Jesus as the Son of God. The disciples understood, through revelation, that he was the Son of God as evidenced by the great confession Peter made weeks if not months earlier (Matthew 16:16). There is no doubt, therefore, that the disciples understood Jesus to have divine attributes.

“God” in the generic sense. “God” (Hebrew, *Elohim*) was also used in the Old Testament in the generic sense of *Elohim*. Meaning that he was a representative of God. For example, in the Exodus story, Moses was to

Two entities. Another possibility is that Thomas was speaking of two entities. The transliterated Greek text reads,

- This construction is used many times when two different things are being referred to (cp. Matt. 12:47; Mark 3:33; Luke 8:20; John 4:12; and Acts 2:17). However, this is not an absolute rule and pattern, since there are many cases where this is either unclear or simply an amplification for emphasis.

[illegible]

Notes on Acts

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Acts 5:3 “lie to the holy spirit”

[Acts 20:28](#) “with his own blood”

Acts 5:3 “lie to the holy spirit”

In context, the full text reads as follows:

Acts 5:3-4: But Peter said, “Ananias, why has Satan filled your heart to **lie to the holy spirit** and keep back some of the proceeds of the plot of land? ⁴ While it remained unsold, did it not remain yours? And once it was sold, was it not under your control? How is it that you have put this thing in your heart? **You have not lied to men but to God.**”

The issue. Trinitarians use Peter's question to Ananias as “proof” that the holy spirit is a divine being. They say, “One cannot sin against an attribute. One cannot lie to something that is not sentient. Thus, the holy spirit must be a ‘person’ within the Godhead.” But in their attempt to find “proof” for their theory, they ignore the plain meaning of Peter's words and the overwhelming evidence of other Scriptures.

When writing about the holy spirit, the apostles had no reservations about interchangeably using verbs associated with things rather than people. For example, Paul tells Timothy “to stir up the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of fear . . .” (2 Tim. 1:6-7). We usually stir liquids and mixtures, not people. Several writers use the verb “pour” to describe God's use of the spirit (see Prov. 1:23; Isa. 32:15; 44:3; Ezek. 39:29; Joel 2:28-29; Zech. 12:10; Acts 2:17-18, 33). A person cannot be poured.

On the other hand, many verses show that the holy spirit “speaks,” “tells,” “declares,” “convicts,” “guides,” “hears,” and others. By themselves, these verbs can give us no conclusive proof that the holy spirit is or is not a divine being.

“lie to the holy spirit.” To understand what Peter meant by “lie to the holy spirit,” we must see if the context explains what he meant. At the end of Acts 5:4, Peter makes a parallel accusation: “You have not lied to men but to God.” The term “God” is translated from *theos*, the general Greek word for deity. In the broadest sense, Peter accuses Ananias of sinning against God (see Gen. 20:6; 39:9; Lev. 6:2; Ps. 51:4).

When he speaks to Sapphira later on in the story, Peter repeats the

accusation in a slightly different way: “Why is it that you have agreed to put the spirit of the Lord to the test? (Acts 5:9). Here, Peter uses “Lord” from the Greek *kurios*, meaning “master” or “lord”. In this verse the holy spirit is shown to be the possession of God.

Thus in these three parallel verses, Peter clarifies what he meant: Ananias and Sapphira had tried to deceive God, who was present in them and in the apostles by the power of his spirit. Did they not realize, Peter asks, that through his spirit God knew not only what they were doing, but also their hearts?

Reference: Richard T. Ritenbaugh, *Forerunner*, “Ready Answer,” August 1995. Article found in, “*Lying to the Holy Spirit*,” BibleTools.org.

Acts 20:28 “with his own blood” [\[Ⓢ\]](#)

The complete verse reads:

Acts 20:28: So keep watch over yourselves and over the entire flock. The holy spirit has appointed you as their overseers, to shepherd the church of our **Lord and God**, which he obtained **with his own blood**.

The phrase “Lord and God” is in the vast majority of MSS [89%], while “God” is in only 7% (X and B) and “Lord” is found in 4% (P74, A, C, D, E). The TR and CT go with the 7% which translates to, “church of God”, implying either that God shed his blood, or that Christ, who shed his blood, is God. However, the fuller reading of the Majority Text, “the church of our Lord and God” or even, “church of our Lord,” (in the 4% of MSS) clarifies the meaning. It is the church of Christ, and it was Christ’s blood that was shed. Irenaeus, in his work *Against Heresies* (c. 180-185 AD), quoting from a very early manuscript of Acts, wrote:

“Take heed, therefore, both to yourselves, and to all the flock over which the Holy Spirit has placed you as bishops, to rule the **Church of the Lord**, which He has acquired for Himself through His own blood.” (Book III, 14).

Notes on Romans

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Romans 9:13 “Jacob I loved, but Esau I hated.”

Romans 9:13 “Jacob I loved, but Esau I hated.”

A quote from Malachi 1:2-3. This verse has mistakenly been interpreted by some to mean that God had not destined Esau for salvation. Or, more directly, God predestined Esau for damnation.

Hate does not always mean hate. First of all, in the Scriptures, hate does not always mean hate. For example,

Luke 14:26: If anyone comes to me and does not **hate** his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple.

In the above words, Jesus was obviously employing hyperbolic language. The intent is to contrast our love for Jesus and the love we have for ourselves and our family members. Essentially, we are asked to love Jesus more than ourselves and others. It is not a command to hate our family members or ourselves.

Another example is the case of a man married to two wives, as follows:

Deuteronomy 21:15-17 (WEB): If a man has two wives, the one beloved and the other **hated**, and they have borne him children, both the beloved and the **hated**, and if the firstborn son is hers who was **hated**,¹⁶ then it shall be, in the day that he causes his sons to inherit that which he has, that he may not give the son of the beloved the rights of the firstborn before the son of the **hated**, who is the firstborn;¹⁷ but he shall acknowledge the firstborn, the son of the **hated**, by giving him a double portion of all that he has; for he is the beginning of his strength. The right of the firstborn is his.

This love/hate comparison of these two wives is not that the husband “hated” the one wife, because, if he truly hated her, he had the option to divorce her (according to the Law of Moses). Rather, the wife he “hated” is the one he loved less. Another example is the story of Jacob with his two wives, Rachel and Leah (see Gen. 29:30-31), in which God himself speaks of Leah as the “hated” one.

Two nations, two peoples. Second, it is obvious from the context of Romans 9:13 that it is not about Jacob and Esau as individual persons, but

as representative of two nations and peoples. From birth it was prophesied to Rebekah, the mother of Jacob and Esau,

Genesis 25:23: And Yehovah said to her: **Two nations** are in your womb; **two peoples** will come from you and be separated. One people will be stronger than the other, and the older will serve the younger.

And so it was, that Esau (the firstborn) came to serve Jacob (the second born). Not as individuals in their lifetimes (because this did not occur), but in their descendants (the nations and peoples) that followed. The descendants of Esau, the Edomites, were far less favored than the descendants of Jacob, the Israelites. For example, the land given to the Edomites was mountainous, wilderness wasteland in comparison to the fertile land given to the Israelites (see Malachi 1:2-4).

Abraham's descendants through Isaac. Yet God's promise was given to Abraham's descendants through the lineage of Isaac, of which Esau was the firstborn. How then could it be that Jacob was chosen and blessed, while Esau was not, and this before they were even born; were not *both* worthy of the promise, given that they were both children of the promise?

The point of Paul's argument is that even though *both* were children of Abraham and of the promise, yet only Jacob was chosen. In the same way, although all Israelites are children of the promise, not all will be saved. "For not all Israelites truly belong to Israel" (Rom. 9:6). Indeed, only a few can truly be considered Israelites and be saved. As Isaiah is quoted saying, "Though the number of the sons of Israel be as the sand of the sea, only a remnant will be saved" (Rom. 9:27).

True Israelites are those by faith. Paul follows this line of thinking with,

Romans 9:30-33: What then shall we say? That Gentiles who were not pursuing righteousness have obtained righteousness, that is, the **righteousness that is by faith**.³¹ But Israel, although they pursued a law of righteousness, did not attain a law of righteousness.³² Why? Because they did not pursue it by faith, but as though it were by works of the law. They stumbled over the stone of stumbling,³³ as it is written, "Behold, I am placing in Zion a stone of stumbling and a rock of offense, yet no one who believes in him will be put to shame."

The issue then is not works of the law that makes one righteous or, in the case of the nation of Israel, having been *born* an Israelite; but it is all about *faith* in "God's righteousness" (Rom. 10:3) that leads to salvation.

Notes on 2 Corinthians

Content [\[↵\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

[2 Corinthians 3:17](#)

“the Lord is the spirit”

[2 Corinthians 13:14](#)

“the fellowship of the holy spirit”

2 Corinthians 3:17 “the Lord is the spirit”

This refers to the Lord Jesus Christ *who is* the spirit. But what spirit is Paul referring to in this verse? The answer is found in 2 Cor. 3:3, the matching text of this chiastic structure (2 Cor. 3:1-18), which reads:

2 Corinthians 3:3: You show that you are a letter from Christ, delivered by us, written not with ink, but with **the spirit of the living God**, not on stone tablets, but on tablets of human hearts.

It is **the spirit of the living God** which Christ poured out at Pentecost and continues to pour out at the present time (Acts 2:33, “**having received from the Father** the promise of the holy spirit, he [Jesus] has poured out this that you now see and hear”). The Lord is the spirit because he is both the one who “pours out” the spirit of God and he is the one of which the spirit speaks of (cf. John 15:25; 16:14). The spirit in the believer gives life (v.6) and freedom (v.17).

The new covenant is the ministry of the holy spirit which is contrasted with the old covenant which is the ministry of the Law. The context of this passage also points out that “Only **in Christ** is this veil taken away” (v.14). That is, only when “someone turns to **the Lord**, the veil is taken away” (v.16). The terms “in Christ” and “the Lord” are parallel statements. Which means, when one says, “the Lord is the spirit,” one can also say, “Christ Jesus is the spirit.” As 2 Cor. 4:5 says, “For what we preach is not ourselves, but **Christ Jesus as Lord**.”

2 Corinthians 13:14 “the fellowship of the holy spirit”

The full verse reads as follows:

2 Corinthians 13:14: The grace of the Lord Jesus Christ, the love of God, and **the fellowship of the holy spirit** be with you all. Amen.

Three powers are mentioned here, but notice, only one of them is called God. One is the Lord, and the other is the holy spirit through which we have communion or fellowship with God and Jesus. The verse does not say fellowship “*with*” the spirit, but fellowship “*of*” the spirit. It is the

fellowship that comes *"of"* or by the spirit such that we can have fellowship *with* the Father and *with* the Son and *with* each other.

*1 John 1:3: that which we have seen and heard we proclaim also to you, so that you too may have **fellowship** with us; and indeed **our fellowship** is with the Father and with his Son Jesus Christ.*

Again, the spirit is the means by which we have fellowship *with* the Father and *with* the Son and *with* each other. It is by means *of* (or *by*) the holy spirit that fellowship is possible. Also, consider the wording in the following two verses:

- *Ephesians 4:30*: And do not grieve **the holy spirit of God** with which you were sealed for the day of redemption.
- *1 Thessalonians 4:8*: Therefore whoever rejects this command does not reject man but **God**, who has given **his holy spirit** to you.

These two verses indicate that what we are given and what we are sealed with is “the holy spirit of God” (Eph. 4:30) and it is “his holy spirit” (1 Thess. 4:8). Thus, 2 Corinthians 13:14 should be understood as “the fellowship of the holy spirit (*of God*).”

Notes on Philippians

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Philippians 2:5 “Let this mind be in you”

Philippians 2:5 “Let this mind be in you”

This verse in its context reads:

Philippians 2:5-7: Let this mind be in you which *is* also in Christ Jesus, who, being in the form of God, did not consider equality with God a thing to be grasped [*harpagmos*], but emptied himself, taking the form of a servant, being-made [*genomenos*] in the likeness of men.

“which is also in Christ Jesus.” Most translators use the word “*was*” instead of “*is*”, while a minority prefer “*is*” (or equivalent reading), to give this clause a present tense meaning. However, neither “*was*” nor “*is*” is in the Greek text. The difficulty here is that the language is ambiguous enough that it can be understood either way. It could either have a past tense meaning (“*was*”), or a present tense meaning (“*is*”). Why this is important is that there are theological implications on which way it is understood and translated.

Did Jesus deliberate? Connected with this past or present tense ambiguity is the question of whether Jesus Christ deliberated on what he should do or not do with regard to “equality with God”? Did he or did he not entertain the notion of grasping for “equality with God”? The apparent answer is that he did not. What v.6 is telling us is that Jesus never entertained—i.e. never considered or regarded—“equality with God” a thing to be grasped. Paul is telling us, not what Jesus was considering, but what he was not considering. In other words, Jesus never gave it a thought or consideration.

“being in the form of God.” It does not say, “being God” but “being *in the form of God*”. Jesus Christ is in the image of God, in his form, in his likeness.

“grasp.” Although Jesus Christ was (and is) in the form of God, he did not grasp (Greek, *harpagmos*) to be equal with God. The Greek word *harpagmos* is a noun form of the verb *harpazō*, to snatch up, to seize up. The word is used to refer to a plunder, a booty, prize. It is something which one snatches up or seizes upon to take for himself as one does a plunder or booty.

“emptied himself.” Quite the opposite of grasping for equality with God, v.7 tells us what Jesus did instead. He “emptied himself, taking the form of a servant...” The form of a servant means to be humble and serve rather than to rule. Serving involves giving, not taking. As the Son of Man, Jesus gave no thought of exalting himself or grasping for equality with God. Rather, he humbled himself becoming obedient to the point of death. Recognizing his humanity, Jesus humbled himself before his Father, serving him, doing his will even in the face of death on a cross.

Putting it all together. We know what Jesus *did not* regard, and we know what Jesus *did* regard. Jesus *did not* regard (or consider) equality with God a thing to strive for and grasp. Rather, Jesus *did* regard the life of a humble servant. Jesus valued a life devoted to the will of God, even if it meant obedience to the point of death, even death on a cross.

The question of tense, whether Jesus “is” or “was” in the form of God, is then answered by understanding the contrast that Paul is making with that of being in the “form of a servant.” It is not a *state of being* that Paul is contrasting, but a state of doing or *function*. Paul’s appeal to the Philippians is that they should follow Jesus’ footsteps. Rather than striving for equality with God, they should be striving for a life of humble service. If a Christian lives a life of humble service (as Jesus did), then in due time he will be exalted. “For whoever exalts himself will be humbled, and whoever humbles himself will be exalted” (Matt. 23:12). “Although he was a son, he learned obedience from what he suffered” (Heb. 5:8). So, although Christians are sons of God, there is no reason to be high-minded. Rather, they are to live a life as **servants of God**.

Notes on 1 Thessalonians

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

1 Thessalonians 4:14 “God will take with him”

1 Thessalonians 4:14 “God will take with him”

The complete verse reads as follows:

1 Thessalonians 4:14: For since we believe that Jesus died and was raised, so also **God will take** with him those who have fallen asleep in Jesus.

“God will take.” The word “take” in the Greek is *agō* (G71) and can mean, “bring, lead, lead away, or take.” The question is: To bring or take from where? Paul does not specify, and scholars are divided along creedal lines as to what it means.

The context gives us the answer. This verse starts with Jesus’ death, resurrection and ascension. Then it says, “so also God will take with him”. That is, what happened to Jesus “in the same way” will happen to Christians, which is that if they die they will be resurrected and taken to heaven just as Jesus was. The next question is: When? Again, the context gives us the answer. Verse 16 tells us,

1 Thessalonians 4:16: For the Lord himself will descend from heaven with a commanding shout, with the voice of an archangel, and with the trumpet call of God, **and the dead in Christ will rise first.**

It is at the Second Coming (the *Parousia*) when the dead in Christ will be resurrected. There are other places in the NT that tell us the same thing. Some examples,

- *John 5:25:* “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear it will live.
- *John 5:28-29:* Do not marvel at this, because an hour is coming in which all who are in the tombs will hear his voice ²⁹ and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.
- *1 Corinthians 15:22-23:* For as in Adam all die, so also in Christ all will be made alive. ²³ But each in his own order: Christ the firstfruits, then, at his coming, those who belong to Christ.

Notes on 1 Timothy

Content [\[↵\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

- | | |
|--------------------------------|--|
| 1 Timothy 2:5 | “one mediator” |
| 1 Timothy 3:16 | “which was manifested in <i>the</i> flesh” |
| 1 Timothy 6:15 | “only Potentate” |

1 Timothy 2:5 “one mediator”

The full text reads,

1 Timothy 2:5: For there is one God and **one mediator** between God and men, *the* man Christ Jesus,

This verse identifies three entities: one God, one mediator, and men. Jesus is the sole mediator (“one mediator”) between God and men. As a mediator—who mediates between two parties—Jesus cannot be God, because he is mediating between the “one God” and men; nor can he be “*men*,” because he is one man—“*the* man Christ Jesus.”

This verse also lacks the definite article “the” in the phrase, “*the* man Christ Jesus,” which designates quality, not identity. That is to say, it is “a man” who is mediating between God and men. Jesus Christ was born a man and remains a man in Heaven, mediating between God and men. There are no other human mediators in Heaven or on Earth—i.e. no Mother Mary, no saints, and no earthly priests. It is Christ Jesus and Christ Jesus alone who mediates and intercedes (Romans 8:34) for mankind.

1 Timothy 3:16 “which was manifested in *the* flesh” [\[↵\]](#)

There are some Greek manuscripts which have the reading, “**God** was manifested in *the* flesh,” instead of “**which** was manifested in *the* flesh,” which some English translations use, including the KJV. However, the consensus among Greek scholars is that this reading is a corruption.

Historical evidence. When the Christological controversies occurred in the fourth century (i.e. in the Nicæan Council, 325 AD period), we do not find even one solitary person making a reference to the “**God** was manifest in *the* flesh” version of this verse as evidence for identifying Jesus as “God.” This fact itself undeniably shows that it was unknown to them. If indeed it did read this way, then this passage would have been brought forward as “Exhibit A”. Yet no one mentioned it, even though this passage more than any other would have supported the teaching that

in the incarnate, Christ was “God”. Of all the documentation that we have on what was argued in these debates at the Council of Nicaea, 325 AD, this verse was never mentioned. It was never mentioned because it did not exist.

The word “God” did not appear in 1 Timothy 3:16 until much later. Bruce Metzger writes about this in the following,

“Thus, no uncial (in the first hand) earlier than the eighth or ninth century (Ψ) supports θεός [God]; all ancient versions presuppose ὁς or ὅ and no patristic writer prior to the last third of the fourth century testifies to the reading θεός. The reading θεός arose either (a) accidentally, through the misreading of OC as ΘC, or (b) deliberately, either to supply a substantive for the following six verbs, or, with less probability, to provide greater dogmatic precision.” —Bruce Metzger, *A Textual Commentary on the Greek New Testament*, p. 641.

Most modern English translations side with this view and generally translate it as, “He [Or, *Who*] was manifested in the flesh.” This quite plainly indicates that even staunch Trinitarian translation scholars do not regard the version, “*God* was manifested in the flesh,” as authentic, even though it would clearly support their doctrinal view.

Contextual meaning. The full verse reads as follows:

1 Timothy 3:16: Beyond all question, great is the **mystery** of godliness, **which was manifested in the flesh**, vindicated by *the* spirit, seen by angels, preached among nations, believed on in *the* world, taken up in glory.

Paul’s reference to this “mystery” is found in his other letters, and helps us to understand the meaning and context of this “mystery.”

- *Ephesians 1:9-10:* He made known to us the **mystery** of his will, according to his good pleasure, **which he purposed in Christ** ¹⁰ as a plan for the fullness of times, to unite all things in Christ, things in heaven and things on earth.
- *Ephesians 3:9:* and to bring to light for everyone the plan of the **mystery** that has been hidden for ages in God, who created all things **through Jesus Christ**.
- *Ephesians 5:32:* This is a profound **mystery**, but I am talking about **Christ** and the church.
- *Colossians 4:3:* At the same time pray for us as well, that God may open to us a door for the word so that we may speak the **mystery of Christ**, for which also I am bound.

It is evident from the above references that Paul communicates God's mystery as being Christ, and all that God has done and will do through and for him. The verse that comes the closest in construction to 1 Timothy 3:16 is Colossians 1:27 which reads as follows:

Colossians 1:27: To them God resolved to make known what are the riches of the glory of this **mystery among the Gentiles, which is Christ** among you, **the hope of glory**.

The relative pronoun used here is the masculine relative pronoun *hos* (“which”), that refers back to the neuter noun “mystery”. This verse also ends with “glory” (i.e. “the hope of glory”) and is similar to “taken up in glory” as is found at the end of 1 Timothy 3:16.

Internal evidence. The reading, “*God* was manifested in *the* flesh,” has the associated problem of making no sense with the rest of the verse. It makes no sense to say,

- *God* was manifested in the flesh,
- [*God* was] vindicated by *the* spirit,
- [*God* was] seen by angels,
- [*God* was] preached among nations,
- [*God* was] believed on in *the* world,
- [*God* was] taken up in glory.

However, it makes perfect sense when one understands it to mean, “*the* man Christ Jesus” (1 Timothy 2:5).

Manuscript support. Our selection of “which” for 1 Timothy 3:16 is supported by manuscripts: Codex Claromontanus, Peshitta, Coptic, Ethiopic, Sahidic, and Gothic. The modern English translations that use “He” (or “Who”) have support from the Alexandrian text-type family of manuscripts: Codex Sinaiticus, Codex Alexandrinus, and Codex Ephraemi Rescriptus. In this case, we do not side with the majority of later manuscripts which contain “*God*” for the reasons already cited.

1 Timothy 6:15 “only Potentate” [\[↵\]](#)

In context, the text reads,

1 Timothy 6:14-16: that you keep the commandment unspotted and above reproach until the appearing of our Lord Jesus Christ, ¹⁵ which *God* will bring about in his own time—he who is the blessed and **only Potentate**, the King of kings and Lord of lords, ¹⁶ who alone has immortality, dwelling in unapproachable light, whom no man has ever seen or is able to see. To him be honor and eternal power. Amen.

Many (if not most) translations leave no ambiguity as to the “only Potentate” being God the Father. However, the few (more literal) translations may cause some readers to interpret it differently. For example, notice the wording in the following two major translations, the ESV and NASB:

- *1 Timothy 6:14-16 (ESV)*: to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, ¹⁵ which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.
- *1 Timothy 6:14-16 (NASB)*: that you keep the commandment without fault or reproach until the appearing of our Lord Jesus Christ, ¹⁵ which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone possesses immortality and dwells in unapproachable light, whom no one has seen or can see. To Him be honor and eternal dominion! Amen.

The (supplied) underlined phrase “which he will display” (ESV) and “which He will bring about” (NASB) in the above quotation could lead the reader to believe that the antecedent to the “he” is Jesus, therefore the “only Sovereign” must be Jesus. But this would be incorrect, as explained in the following.

The “he” in v.15 is made clear by what is found in the next verse, v.16. Read again v.16 and consider the following two clauses in this verse:

1. **“who alone has immortality.”** If Jesus *alone* has immortality, then God the Father must not possess immortality. But the opposite is found in Scripture. For example, “For he [*Jesus Christ*] was crucified through weakness, yet he lives through the power of God” (2 Corinthians 13:4).
2. **“whom no man has ever seen or is able to see.”** If no man has ever seen or is able to see Jesus, then what was his life on earth and the Resurrection all about? Obviously the disciples saw Jesus both before and after the Resurrection, and before he ascended to Heaven. Hence, it cannot refer to the Lord Jesus Christ and must refer to God the Father. See also: Colossians 1:15 (“the invisible God”); John 1:18 (“No one has seen God at any time”); John 5:37 (“You have neither heard his [the Father’s] voice at any time, nor seen his form”); 1 John 4:12 (“No one has seen God at any time”).

Moreover, in this same letter, 1 Timothy 1:17 says, “Now to the King of the ages, **immortal, invisible**, the only wise God, be honor and glory forever and ever. Amen.” The only immortal, invisible is the only wise God, the Father. The only rational understanding of this verse is that the “only Potentate” is referring to God the Father.

Further still, the phrase “only Potentate (or Sovereign)” is in the Greek, *monos dunastes*, and can be translated as only “Potentate” or “Sovereign” or “Ruler,” etc. The word “Potentate” closely approximates the intent of the Greek since this English word refers to potency or power. In his trial before the chief priests, the elders, and the whole council, Jesus said that “you will see the Son of Man **sitting at the right hand of Power**, and coming on the clouds of heaven” (Matthew 26:64). This is an obvious reference to the Second Coming, and “sitting at the right hand of Power” is telling us that Jesus will be sitting at the right hand of God the Father when he comes.

Summary. It is God who causes Jesus to appear in his (i.e. God's) own timing. This declaration is followed in the balance of vv.15-16 with an exalted description of God himself. Many interpreters treat these two verses as a hymn, and some translations reflect this understanding by putting these verses in poetic format, such as the Jerusalem Bible, Contemporary English Version (CEV), and the International Standard Version (ISV).

[illegible]

Notes on Hebrews

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

[Hebrews 1:6](#) “again brings his firstborn into the world [*to come*]”

[Hebrews 1:8](#) “Your throne, O God”

[Hebrews 2:7](#) “a little lower than the angels”

Hebrews 1:6 “again brings his firstborn into the world *to come*”

The full verse reads as follows:

Hebrews 1:6: And when he **again** brings his **firstborn** into the **world to come**, he says, “Let all the angels of God worship him.”

This is not referring to Jesus’ Incarnation (his first birth), but his Resurrection (his second birth). This is why the word “again” is used. Also, the word “world” is not the Greek term *kosmos* (the created world) or *aion* (the era or age) but *oikoumene* [G3625] which means the “inhabitants” or “community” (i.e. a large group of people). This word is used again in Hebrews 2:5 which clarifies the meaning intended. It reads, “For God did not put the **world** [*oikoumene*] **to come, about which we are speaking**, under the control of angels.” Thus, the author of Hebrews is telling us plainly that he is not referring to the “world” as the earth itself but “the world **to come**”—the heavenly community of God and his angels. This concept of heavenly community is also brought out in Hebrews 12:22-23.

Note that this verse is connected to the prior verse (v.5) with the same idea of the Resurrection. The first part of the prior verse reads as follows:

Hebrews 1:5a: For to which of the angels did God ever say, “**You are my Son; today I have begotten you**”?

This quote is from Psalm 2:7 which is also quoted in Acts 13:33 and is referring to the Resurrection. The full context of the quote reads as follows:

Acts 13:30-37: But God raised him from the dead,³¹ and for many days he was seen by those who had come up with him from Galilee to Jerusalem, who are his witnesses to the people.³² And we preach to you the good news that what God promised to our fathers, he has fulfilled to us, their children, by raising up Jesus,³³ **just as it is written in the second Psalm, ‘You are my son; today I have begotten you.’**³⁴ As for the fact that he raised him from the dead,

no longer to return to corruption, God has spoken in this way: 'I will give you the holy and sure blessings of David.' ³⁵ Therefore it also says in another place: 'You will not let your Holy One see corruption.' ³⁶ For when David had served God's purpose in his own generation, he fell asleep, was added to his fathers, and saw corruption. ³⁷ But he whom God raised up did not see corruption.

Resurrection glory is the theme. Jesus is also called the **firstborn** in the following references:

- *Romans 8:29*: Because those whom he foreknew he also foreordained to be conformed to the image of his Son, so that he might be the **firstborn** among many brothers.
- *Colossians 1:18*: He is the head of the body, the church. He is the beginning, **the firstborn from the dead**, that in all things he might be preeminent.
- *Revelation 1:5*: and from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the ruler of the kings of the earth. To him who loves us and washed us from our sins with his blood

Thus, the entire chapter (of Hebrews 1) is about Jesus and his resurrection glory. He is the firstborn from the dead, which the angels are to worship (v.6). He is exalted by God to sit at his right hand and is, therefore, above the angels (v.13) and worthy to be worshipped. This is also what is meant when Hebrews 1:5 quotes 2 Samuel 7:14 as follows:

Hebrews 1:5: For to which of the angels did God ever say, "You are my Son; today I have begotten you"? Or again, "**I will be his Father, and he will be my Son**"?

Not "begotten" but "begat." In the above passages (Hebrews 1:5 and Acts 13:33), the use of "begotten" is not the Greek word *monogenes* but *gegenneka*. Revelation 1:5 uses a third term, *prototokos*, for "firstborn" (or first-begotten). There is a difference in meaning to both *gegenneka* and *prototokos* as compared to *monogenes* that helps in interpretation.

It is important to distinguish between *monogenes* (only-begotten), *gegenneka* (begetter), and *prototokos* (first-begotten). In Greek (and Hebrew) the firstborn (*prototokos*) receives a birthright (*prótotokia*) from the father, the "begetter" (*gegenneka*). However, when there is only one child born to a father, he is regarded as the "only-begotten" (*monogenes*).

Commentators generally regard the use of Psalm 2:7 with respect to Christ's resurrection that it fulfills the begetting of the *birthright* to the Eternal Reign promised to David and his heirs in the Davidic Covenant of 2 Samuel 7:14. In becoming the firstborn from the dead, Jesus becomes "the ruler of the kings of the earth" (Revelation 1:5). By virtue of the

resurrection, Christ can rightly overrule Satan as the ruler of this world.

Romans 1:3-4: concerning his Son, who was descended from David according to the flesh ⁴ and **who was declared to be the Son of God in power** according to the Spirit of Holiness **by the resurrection from the dead**, Jesus Christ our Lord,

The begetting of Jesus at his ascension (Hebrews 1:3-5) speaks not of birth but of a new relationship of Jesus with God and humanity. At his ascension Jesus receives the spirit of God which Jesus pours out to his disciples and commences both his priestly role as our high priest (Hebrews 2:17) and his kingly role as the legitimate ruler of mankind ("he is Lord of all" Acts 10:36).

Specifically, Acts 13:33 speaks of the Father raising up (Greek, *anistemi*) Jesus from the dead and "begetting" (Greek, *gennaō*) him. This "begetting" is in the context of the Messiah fulfilling the kingly role promised to David as prophesied in Psalm 2:7.

Summary thought. Here then is the distinction: The Son of God in heaven (pre-Incarnation) became the Son of Man on earth (by his mother Mary in the Incarnation) and in the Resurrection and Ascension became the Firstborn of many Sons of God (i.e. "the firstborn among many brothers").

Witness Lee gives us a similar perspective:

- On the one hand, John 3:16, "God so loved the world that He gave His only begotten Son." This verse indicates that Christ was God's only Son. On the other hand, Romans 8:29 says, "That He might be the firstborn among many brothers." Have you ever considered that Christ is the Son of God in two ways? In the first way, He was God's only begotten Son, and in the second way He is the firstborn Son among many sons. Romans 8:29 says that **the believers are to be conformed not to the image of the only begotten Son but to the image of God's firstborn Son**. — Witness Lee, *The Secret of Experiencing Christ*, p. 41.
- Eternally speaking, Christ is the only begotten Son of God. This is His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word *firstborn* indicates that **God now has many sons** (Hebrews 2:10). Romans 8:29 and Hebrews 1:6 both speak of Christ as the Firstborn. We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Romans 8:29). — Witness Lee, *The Conclusion of the New Testament*, p. 2994.

Hebrews 1:8 “Your throne, O God” [e]

In the ESV the full verse reads as follows:

Hebrews 1:8-9 (ESV): But of the Son *he says*, “Your throne, O God [Greek, *ho theos*], is forever and ever, the scepter of uprightness is the scepter of your kingdom. ⁹ You have loved righteousness and hated wickedness; **therefore God, your God**, has anointed you with the oil of gladness beyond your companions.

Note that the phrase “*he says*” is not in the original Greek. The author of Hebrews is here quoting from Psalm 45:6-7 which reads:

Psalm 45:6-7 (ESV): Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; ⁷ you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;

Psalm 45 is a wedding song, but is also interpreted messianically, even by the Jews. However, on v.6, it is uncertain whether the phrase “Your throne, O God” is being addressed to the Divine Being (i.e. Yehovah) or a theocratic king. Those who subscribe to the Deity of Christ, of course, have no problem interpreting this as a reference to the coming messianic king. The Targum, however, regards the words as addressed to Yehovah—“The throne of your majesty, O Yehovah, abides forever and ever.”

We side with the Targum's translation given that the immediate context suggests it is referring to Yehovah. Note the phrase in v.7, “Therefore God, your God...” The Hebrews were monotheistic—they had only one God, Yehovah. To the Hebrews, “God” does not have a “God.” He is God alone and there is no other. To suggest otherwise would have been blasphemous. Whomever God was going to anoint, it was not going to be another God.

“Your throne, O God.” It is the throne of the Father, not the Son. The Greek literally reads, *ho thronos ho theos* (“the throne **the God**”). The term, *ho theos* (“the God”), always refers God the Father in the NT. That is, it is the throne of God the Father.

One throne. There are not *two* thrones in Heaven, but one—the throne of God the Father. It is at the right hand of the throne of God that Jesus sits—“After making purification for sins, he sat down at the right hand of the Majesty on high” (Hebrews 1:3) and “Looking to Jesus...who...is seated at the right hand of the throne of God” (Hebrews 12:2). This verse (Hebrews 1:8) is not referring to Jesus as “God” sitting on a throne (i.e. “Your throne, O God”) but is referring to the resurrected Jesus who sits

at the right hand of God's throne. Again, the Father says to His Son, "Sit at my right hand until I make your enemies a footstool for your feet" (Hebrews 1:13).

Hebrews 2:7 “a little lower than the angels” [\[↩\]](#)

This is a quote from Psalm 8:6 which is the reading found in all the old Greek translations, as well as the Targum. The Hebrew, however, reads, "a little lower than God [Heb. *Elohim*]." The implication here is that this is referring to the *abstract* qualities of God, such as angels possess in an inferior form; namely, heavenly, spiritual, incorporeal natures. Man, in his original creation, was set next beneath them. So the man Jesus, though Lord of angels, when he emptied himself of the externals of his divinity, was in his human nature "a little lower than the angels"; though this is not the primary reference here, but man in general. When understood this way, the argument posed by the author of Hebrews is not affected by the difference in translation. Indeed, this reading enhances still more the position assigned to man.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

Notes on 2 Peter

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

2 Peter 1:19 “morning star”

2 Peter 1:19 “morning star”

The full verse reads:

2 Peter 1:19 (CHI): So we have the prophetic word more fully confirmed. You will do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the **morning star** rises in your hearts.

“morning star” from *phōsphoros*. The term “morning star” is translated from the Greek word, *phōsphoros* [G5459]. It is derived from *phōs* light + *pherein* to carry, bring; thus, light-bearing or light-bringing. This term is rightly understood to refer to Jesus, since Jesus himself identifies himself in this way in the Book of Revelation,

Revelation 22:16 (CHI): “I, Jesus, have sent my angel to testify to you about these things for the churches. **I am** the root and offspring of David, **the bright morning star.**”

Lucifer as the “morning star”. The Latin Bible of the Catholic Church, the Vulgate (current edition is the *Nova Vulgata*), translates *phōsphoros* in 2 Peter 1:19 as “*et lucifer oriatur in cordibus vestris*”, which in English means: “and **lucifer** arise in your hearts”. Why does the Vulgate use “lucifer”, which is understood to refer to Satan, and not “morning star” which refers to Jesus? The answer is in the origin to the term “Lucifer”.

Origin of “Lucifer.” The Latin word “Lucifer” comes from two Latin words. These two words are: Lux-lucis (=light) + ferre (=to bring, bear; carry off). Thus, the name “Lucifer” means “Light-bearer” or “Light-bringer”. As it turns out, this is exactly what the Greek term *phōsphoros* means, as already mentioned. The Vulgate, then, is not incorrect in translating *phōsphoros* as Lucifer, since *phōsphoros* is simply “Lucifer” in Latin. Moreover, it is consistent with how the Vulgate translates Isaiah 14:12 from the Greek Septuagint which also uses the same Greek word, *phōsphoros*, albeit an old Greek version of it (i.e. *eosphoros*).

Isaiah 14:12. The older Greek form of *phōsphoros* is *eosphoros* which is the term found in the Greek translation (the Septuagint) of the Hebrew text in Isaiah 14:12. In the KJV, it is translated as follows:

Isaiah 14:12 (KJV): How art thou fallen from heaven, O **Lucifer**

[Greek, *eosphoros*], son of the morning! how art thou cut down to the ground, which didst weaken the nations!

The problem. Given the context of Isaiah 14:12, there is no question that “Lucifer” in this passage refers to Satan, but “Lucifer” refers to Jesus in 2 Peter 1:19. How then can “Lucifer” (or “morning star” or “day star”) be Satan in the Old Testament and Jesus in the New Testament? We have an obvious problem of *interpretation* between the Old and New Testaments regarding this term. The way most English translators handle this problem is that they don’t. Both Isaiah 14:12 and 2 Peter 1:19 as essentially translated the same way, with only the KJV and NKJV as exceptions (see table below).

Bible version	Isaiah 14:12	2 Peter 1:19
KJV	O Lucifer	The day star
NKJV	O Lucifer	The morning star
ESV	O Day Star	The morning star
NASB	You star of the morning	The morning star
NIV	Morning star	The morning star
CSB	Shining morning star	The morning star
NET	O shining one	The morning star
WEB	Shining one	The morning star

But this does not deal with the major problem of *interpretation*. From a translation basis, all these Bible versions are doing a fine job. But from an *interpretation* basis, they are at odds with each other; one referring to Satan and the other to Jesus.

The solution. The answer is found in the translators reliance on the Septuagint (the Greek translation of the Hebrew Bible). To begin with, the Septuagint is a very poor quality and highly unreliable translation of the Hebrew Bible. With respect to the term *phōsphoros*, the following evidence will show how unreliable the Septuagint can be.

The Septuagint uses the term *phōsphoros* (actually its older version “*eosphoros*”) seven times to translate **six different Hebrew words** of the Old Testament. As the following table shows, each of the first six were mistranslations.

Scripture	Hebrew	Septuagint (LXX) notes
1 Sam. 30:17	<i>nesheph</i> (“twilight”)	Mistranslated to <i>eosphoros</i>
Job 3:9	<i>aphaph</i> (“eyelids”)	Mistranslated to <i>eosphoros</i>

Job 11:17	<i>boqer</i> (“morning”)	Mistranslated to <i>eosphoros</i>
Job 38:12	<i>shachar</i> (“dawn”)	Mistranslated to <i>eosphoros</i>
Job 41:18	<i>shachar</i> (“dawn”)	Mistranslated to <i>eosphoros</i>
Psalms 110:3	<i>mishchar</i> (“dawn”)	Mistranslated to <i>eosphoros</i>

This leaves us with the seventh and final instance of *eosphoros* in the Septuagint: Isaiah 14:12. In this verse, the Septuagint translates the Hebrew word *heylel* [H1966, *hēlēl*] to *eosphoros*. So what does the Hebrew word “*heylel*” mean? Unfortunately, we don’t know. We don’t know because this is the only time this word is used in the Hebrew Bible.

In this case, the only way we can determine its meaning is to: (1) examine the root or root words from which it is formed, and (2) examine the context. This effort was done at length by Frank W. Nelte (see the link: tinyurl.com/yc49ctcn). This researcher was able to find two potential root words, which are: “*halal*” and “*yalal*”. And they have emphatically different meanings but, surprisingly, both meanings could be applied to Satan.

If the word “*heylel*” is derived from the word “*halal*” it **applies perfectly** to Satan; and if the word “*heylel*” is derived from the word “*yalal*” it **applies equally perfectly** to Satan.

The two possibilities convey complementary messages. So in giving us the word “*heylel*” but allowing the origin of this word to be obscured, God in effect said: to know what I really mean when I call Satan “*heylel*”, **you can take your pick** from the two possibilities, because **both of them apply**.

Further, the researcher concluded that “*heylel*” can in no way mean “morning star” or “day star”, because neither the word “day” nor the word “star” has any connection to either of the two potential root words for *heylel*. Likewise, “*heylel*” cannot possibly mean “Light-bringer” or “Lucifer”, because neither potential root verb (“*halal*” or “*yalal*”) in any way implies “bringing” anything, or “carrying” anything.

Additionally, the researcher makes clear that the word “*heylel*” **is not a name** for the individual being spoken about (i.e. Satan), **but a descriptive term** applied to that individual, intended to sum up all the attributes exposed by the next two verses.

Finally, he offers the following translation for the closest meaning he was able to determine for “*heylel*” in Isaiah 14:12. It is this,

Isaiah 14:12 (proposed translation): “How are you fallen from heaven, **you incredibly arrogant and mad boaster**. . .”

Takeaways. Here are the important takeaways:

1. The “morning star” of 2 Peter 1:19 refers to Jesus and Jesus alone. There is absolutely no connection with the mistranslated Isaiah 14:12.
2. The mistranslated Isaiah 14:12 is found in nearly *all* English versions, since they all lean on the Septuagint rendering of the Hebrew word *heylel*. The few exceptions are those who transliterate the word.
3. The term “Lucifer” is a made up Latin word of the Greek word *phōsphoros*, which is found in 2 Peter 1:19. However, because “Lucifer” is generally understood to refer to Satan by referencing the mistranslated Isaiah 14:12, it should never be used in the context of 2 Peter 1:19.

Notes on 1 John

Content [\[e\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

[1 John 5:6](#) “water and blood”

[1 John 5:7-8](#) “For there are three that testify”

1 John 5:6 “water and blood”

The text reads as follows:

1 John 5:6: This is he who came by water and blood—Jesus Christ. He did not come by water only but by water and blood. It is the spirit which testifies to this, because the spirit is the truth.

The terms “water” and “blood” are metaphors for the Jewish sacrificial system in which water and blood rituals were performed before the priest could enter the Tabernacle (i.e. the Tent of Meeting containing the Holy and Most Holy places). These two sets of water and blood rituals were performed in front of the Tabernacle in the courtyard. Blood sacrifices were performed on the Bronze Altar, and washings were performed by the side of the Bronze Laver.

Two washings. Two types of washings were practiced by the side of the Bronze Laver. Initially, the priest would be consecrated with an entire body washing. Thereafter, the priest was only required to wash his hands and feet before he could enter the Tabernacle. These two types of washings correspond to two distinct words in the Greek NT. The term *louo* [G3068] is a primary verb that means “to bathe” or “to wash” the whole body. It can also refer to washing a dead person or cleansing blood from wounds. The second term is *nipito* [G3538] which means to wash or rinse, especially of a specific body part, such as the face, feet, or hands. It is usually used right before or after an activity, such as walking in from outside or getting ready to eat.

Symbolically, *louo* is completed once for believers, when the sinner is justified and receives the righteousness of Christ in the new birth experience. The ceremony of Baptism (i.e. whole body immersion in water) corresponds to this. Thereafter, daily cleansing or *nipito* is practiced. This daily cleansing is done by “the washing of water by the word” (Eph. 5:26). Both of these washings are connected to the operation of the holy spirit (Titus 3:5).

Dual atonement. Through the life, death and resurrection of Christ a two-way imputation occurs: Our sins are imputed to Christ and Christ’s righteousness is imputed to us. Moreover, the work of Christ was not just

to forgive us our sins but to cleanse us from all unrighteousness (1 John 1:9-10). There was not just a daily blood sacrifice performed on the Bronze Altar, but there was also a yearly blood sacrifice and cleansing service on the Day of Atonement to fully (and forever) deal with the problem of sin.

1 John 5:7-8 “For there are three that testify” [e]

In the KJV, this passage contains additional wording that is commonly referred to as the “Johannine Comma” (henceforth, “the Comma”). The KJV reads as follows (with the Comma enclosed in square brackets and *italicized*):

1 John 5:7-8 (KJV): For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one.⁸ And there are three that bear witness in earth], the Spirit, and the water, and the blood: and these three agree in one.

The evidence *against* this “Comma” wording is the rarity of Greek manuscripts that contain it.

- **No Comma before 10th century.** The earliest manuscripts, earlier than the 10th century, *do not* contain the Comma. They include the following 12 manuscripts: 01, B, A, 048, 0296, L, P, K, Ψ, 049, 056, and 0142.
- **Only 10 manuscripts contain the Comma.** Of all the Greek manuscripts (post 10th century), only 10 contain the Comma. Sometimes an eleventh Greek manuscript (GA 635) is cited as having the Comma (written in the margin), but it does not.
- **Of these 10, five are “marginal notes.”** (See below.)
- **Of the 5 that remain, three are copies of the TR.** Thus, only two manuscripts are worthy of consideration (i.e. GA 629 and GA 61).

Marginal notes. Of the Greek manuscripts that *do* contain the Comma—a total of ten—five of them include the Comma *in the margin as a later addition*, as follows:

Manuscripts with the Comma *in the margin as a later addition*

Manuscript	Century	Name	As a marginal note
^a GA 221	c. 10 th		Margin: c. 1854
^b GA 177	11 th	BSB Cod. graec. 211	Margin: 1785

GA 88	c. 12 th	Codex Regis	Margin: 16 th century
GA 429	c. 14 th	Codex Guelferbytanus	Margin: 16 th century. Copied from Erasmus' 3 rd edition and explicitly cites Erasmus
°GA 636	15 th		Margin: 15 th - 16 th century

Manuscripts with the Comma in the body of the text. The other five Greek manuscripts that contain the Comma in the body of the text itself are as follows:

Manuscripts that contain the Comma *in the body of the text*

Manuscript	Date	Name	Notes
^d GA 629	1362–1363	In the Vatican Library as Ottob. gr. 298.	Earliest known manuscript which contains the embedded Comma
°GA 61	c. 1521	Codex Montfortianus (aka Codex Britannicus)	Presented to Erasmus as textual proof of the Comma
^f GA 918	1573–1578	Codex Escorialensis Σ.1.5	Likely copied from Erasmus' 3 rd edition
^g 2473	1634		Likely copied from the TR
^h 2318	18 th		Likely copied from the TR

As can be seen, the evidence in support of the Comma is practically non-existent. Of the 10 manuscripts that include the Comma, half of them (i.e. 5 manuscripts) have it in the margin and *all* of these marginal notes are insertions from a later date. Of the ones that do include the Comma within the body of the text, only GA 629 and GA 61 are of any importance, given that the other three are of a late date and are likely copies of some version of the Textus Receptus.

Only two manuscripts to consider. We are then left to consider manuscripts GA 629 and GA 61 and, as noted in the footnotes, these two manuscripts are of Roman Catholic provenance and give strong evidence of being translations of the Latin into Greek.

Rather than demonstrating authenticity, these two manuscripts are Greek translations of Latin copies of some prior Latin manuscript (or manuscripts) containing an interpolated Comma of unknown origin.

Reference: “*The Greek Manuscripts of the Comma Johanneum (1 John 5:7–8)*” by Elijah Hixson, January 7, 2020.

Concluding thoughts. The issues are summarized as follows:

1. The Comma Johanneum supports the doctrine of the Trinity, but appears only in ten late Greek manuscripts; five of which contain the Comma in the margin.
2. The oldest manuscript (GA 629) containing this passage is from the 14th century, while all the others are even later.
3. The passage is absent from earlier (pre-14th century) Greek manuscripts and Church Fathers' writings, which is significant as they would have likely quoted it if it were original.
4. It is believed that the Comma Johanneum entered the Greek text through Latin translations, where it appeared as an allegory for the Trinity.
5. Erasmus, a key figure in the development of the Textus Receptus, included the Comma Johanneum in his third edition under pressure from the Catholic Church, but initially excluded it due to the lack of Greek manuscript support.
6. Modern advocates of the Textus Receptus and KJV argue for the Comma Johanneum based on the assumption that these versions represent the original text, which is a circular argument.
7. Ultimately, the historical evidence does not support the Comma Johanneum as part of the original text, and faith should be rooted in history rather than circular arguments.

{1 John 5:7-8} Notes on the “Comma” manuscripts

- ^a **GA 221** is the oldest manuscript (10th century) with the youngest margin Comma (c. 1854). It's in Oxford, and Klaus Wachtel (*Der byzantinische Text*, 319–320) observed that Henry Coxe's catalogue of manuscripts printed in 1854 explicitly states that this manuscript lacks the Comma. Thus, the Comma must have been added after 1854.
- ^b **GA 177** is of 11th century origin but the Comma in the margin is authored by Ignatius Hardt (1749–1811), Catholic priest of the city of Munich, in the year 1785, June the 20th. The form of this Comma is unique among the manuscripts and is closest to the Complutensian Polyglot (of Spanish origin). It does not have v.8 at all.
- ^c **GA 636** is a 15th century manuscript. The Comma lacks the definite articles so it could be an independent translation of the Latin. We know that the manuscript came to the Biblioteca Nazionale in Naples (where it is Ms. II. A. 9) from an Augustinian Monastery associated with what is today the Church of San Giovanni a Carbonara in Naples. That seems to give the manuscript itself a 15th-century Roman

Catholic provenance, though it is unclear when the marginal addition was written.

- ^d **GA 629** is a Latin-Greek diglot (i.e. a bilingual text). The contention among those who reject the Comma is that it was originally in Latin and translated to the Greek, which this document exactly looks like. The Greek text has no definite articles for the three heavenly witnesses and, since Latin has no definite articles like Greek, the lack of articles in the Greek suggests that it was a translation from Latin. Also, the Greek text of this manuscript has at least eight (8) differences with the Textus Receptus version. In short, this manuscript appears to be a Roman Catholic manuscript that has an unusual form of the Comma as a result of translation from Latin to Greek.
- ^e **GA 61** is the manuscript presented to Erasmus which he used on his third edition of the Greek New Testament (1522). This manuscript is of Franciscan provenance (i.e. place of origin). The manuscript was copied by a Franciscan in the window of 1495–1521 (date based on the watermarks of the paper and that Erasmus seems to have known about it by 1521). We know it is a Franciscan production because the copyist wrote “Jesus, Mary, Francis” in it, which is apparently a thing that Franciscans often did. This manuscript also reflects a translation from Latin into Greek by the lack of definite articles. Only four differences between this manuscript and the Textus Receptus can be seen, but four differences is still a lot for a passage of this size. Also interestingly, this manuscript appears to be a copy of 326 in the Catholic Epistles which does not contain the Comma but does contain the Latin-derived readings of the Vulgate.
- ^f **GA 918** is a manuscript with a Spanish Catholic provenance from the 1570s. This manuscript has the exact same Comma form as Erasmus’ 3rd edition, so Erasmus is the likely source of this Comma. We know that the scribe is one Nicola’s de la Torre. Nikolaos was born in Crete, but he worked for Philip II of Spain at the Library of El Escorial beginning in 1573. Nikolaos’ dated manuscripts have a range of 1562–1586, but given the ties to El Escorial (where the manuscript remains to this day), and given what we know about Nikolaos employment there and travels elsewhere, the likely date of the manuscript is between 1573 and 1578.
- ^g **2473** is dated 1634 and considered to be a copy of one of the later editions of the Textus Receptus based on its textual affinity (*Der byzantinische Text*, 320). Moreover, by this time the KJV was already in circulation by a couple of decades.
- ^h **2318** is dated in the 1700s. It is a commentary manuscript as coming from Oecumenius. It has a clear non-Protestant provenance.

Notes on Jude

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

Jude 1:9 “Michael the archangel”

Jude 1:9 “Michael the archangel”

The word “Michael” is a proper name and occurs several times in the Scriptures, but is applicable to an angel only in the Book of Daniel (Dan. 10:13, 21; 12:1), Jude 1:9 and Revelation 12:7. The Hebrew meaning of the name Michael is “who is like God.” The Greek word for “archangel” (*archággelos*) means “chief angel” or “chief messenger.” The word “archangel” is not used to describe him in the Old Testament, but another angel calls him the first of the chief princes (Dan. 10:13, YLT translation). In Daniel he is also referred to as the prince of the people of Israel (Dan. 10:21; 12:1). Calling Michael “first of the chief princes” implies that Michael has peers. However, Michael is the only one called an archangel—no other angels in the Bible are given this title. But, in Revelation 12:7-9 we learn that there was war in heaven where “Michael *and his angels*” fought and drove out “the dragon *and his angels*” from heaven. This implies that the dragon, identified as the devil and Satan, also called Lucifer (Isa. 14:12-15), may have been a rival archangel to Michael.

“Michael the archangel” and “the angel of Yehovah.” Both these terms seem to refer to the same pre-incarnate Jesus. Given that many names and titles were given to Jesus, these two additional terms should not be surprising. The following discussion defends this idea.

“The angel of Yehovah” as the pre-incarnate Jesus. The term the “angel of Yehovah” (*mal'ak Yehovah*) appears numerous times in the Old Testament. Although the precise identity of the “angel of Yehovah” is not given, there are many important “clues” to his identity. The angel of Yehovah speaks as Yehovah, identifies himself with Yehovah, and exercises the responsibilities of Yehovah (Genesis 16:7-12; 21:17-18; 22:11-18; Exodus 3:2; Judges 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Samuel 24:16; Zechariah 1:12; 3:1; 12:8). In several of these appearances, those who saw the angel of Yehovah feared for their lives because they had “seen Yehovah.” It is generally believed that these appearances were manifestations of Jesus before his incarnation. Jesus himself declared to be existent “before Abraham” (John 8:58), so it is logical that he would be active and manifest in the world. Also, because the word “angel” means messenger, this description of the pre-incarnate Jesus fits him perfectly. Who better to communicate a message from God than the Son

of God himself.

“Michael the archangel” as the pre-incarnate Jesus. There are also “clues” to Michael the archangel being the pre-incarnate Jesus. Note the following:

1. **Michael as the prince of princes.** The term “the prince of princes” in Daniel 8:25 is paired with the term “the prince of the host” in Daniel 8:11; the “host” referring to the angelic host. This fits well with Michael in Revelation 12:7 and with Jesus’ return when he comes “from heaven with his mighty angels” (2 Thess. 1:7). Then, Daniel 10:13 tells us that Michael is the first of the chief princes, and Daniel 12:1 of Michael being, “the great prince” of God’s people. Finally, Daniel 9:25 tells us of the coming “Messiah the prince” which makes him the greatest of princes, or the prince of princes.
2. **Michael as the protector of Israel.** Daniel 12:1 speaks of Michael as the great prince who stands guard over God’s people.
3. **“Arch” in archangel.** “Arch” is from the Greek prefix *archi*, but related words such as *arche* and *archon* should also be considered. *Arche* means beginning, and can also involve the ideas of rule and authority. Jesus our Lord is called “the beginning” [*arche*] (Col. 1:18; Rev. 21:6; see also Rev. 22:13). *Archon* is often rendered “ruler” or “prince”. In the Book of Revelation, Jesus is “the prince [*archon*] of the kings of the earth” (Rev. 1:5).
4. **Jesus returns with the voice of the archangel (1 Thess. 4:16).** Given that Michael is the only archangel mentioned in the Bible, Jesus will come with the voice of Michael. But Jesus is above the angels, even an archangel. It would be beneath him to speak with the voice of any created being. What this is referring to is that Jesus will speak with the voice of command over his angels; and they will respond, such as they would respond to the voice of an archangel.
5. **Michael and his angels (Rev. 12:7).** Michael is the leader of an army of faithful angels. Revelation also has Jesus as the leader of an army of faithful angels (Rev. 19:14-16). While Michael has “his angels,” Jesus also has “his angels” (Matt. 13:41; 16:27; 24:31; 1 Peter 3:22). Therefore, it is logical to conclude that Michael is the same Jesus in his pre-incarnate form.

{1:9} “The Lord rebuke you!” These are the only words spoken by Michael as found in the Bible. They are three words in the original Greek, *epitimēsai soi kurios*.

Notes on Revelation

Content [\[↶\]](#) [\[↑\]](#) [\[↓\]](#) [\[Notes\]](#)

[Revelation 1:4](#) “seven spirits”

[Revelation 19:10](#) “the spirit of prophecy”

[Revelation 20:14](#) “the second death”

Revelation 1:4 “seven spirits”

Occurrences. There are four references to “seven spirits” in the Book of Revelation, as follows (in context):

- *Revelation 1:4-5*: John to the seven churches in Asia: Grace to you and peace from God, who is and who was and who is to come, and from the **seven spirits before his throne**, ⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.
- *Revelation 3:1*: To the angel of the church in Sardis write: ‘These are the words of him who has the **seven spirits of God** and the seven stars:
- *Revelation 4:4-5*: Surrounding the throne were twenty-four other thrones, and sitting on the thrones were the twenty-four elders. They were clothed in white garments and had golden crowns on their heads. ⁵ From the throne came flashes of lightning, rumblings, and peals of thunder, and there were seven lamps of fire burning before the throne; these are the **seven spirits of God**.
- *Revelation 5:6*: Then I saw a Lamb that looked like it had been slain; he was standing among the elders in the midst of the throne and the four living creatures. He had seven horns and seven eyes, which are the **seven spirits of God** sent out into all the earth.

On Revelation 4:4-5: Per Revelation 4:4-5, around the throne there are 4 living creatures, 24 elders, and 7 lamps (“these are the seven spirits of God” v.5). No other beings mentioned besides the myriads of angels around the throne (Rev. 5:11). This becomes important in the discussion that follows.

On Revelation 5:6: According to this verse, the seven eyes, which are the seven spirits of God, are sent out into all the earth. This corresponds with Zechariah 4:2-10 which speaks of the lampstand with seven lamps as “Yehovah’s eyes, which run back and forth through the whole earth” (Zech. 4:10). Yehovah’s eyes are also mentioned in 2 Chronicles 16:9,

“For Yehovah’s eyes run back and forth throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.” The Lamb is seen as having seven horns and seven eyes. The horns represent strength (or ruling power) and the eyes represent vision (or knowledge or discernment power).

The problem. At issue is where do we find any mention of the Holy Spirit in the Book of Revelation. This is important from a Trinitarian perspective. The problem: The Holy Spirit is not mentioned *anywhere* in Revelation. At least, not explicitly. When the seven churches are addressed in Revelation 1:4-5, only God, the seven spirits of God and Jesus Christ are mentioned. When the throne of God is described in Revelation 4:4-5 only 4 living creatures, 24 elders, 7 lamps, and myriads of angels are mentioned. No Holy Spirit. The only solution to this dilemma is that the “seven spirits” of God *must* represent the Holy Spirit. To arrive at this conclusion, the “seven spirits” are then viewed as one spirit having seven *attributes*. These *attributes* are said to be found in Isaiah 11:2 as follows,

Isaiah 11:2: Yehovah’s spirit will rest on him:
the spirit of **wisdom** and **understanding**,
the spirit of **counsel** and **might**,
the spirit of **knowledge** and of the **fear** of Yehovah.

The problem with this interpretation is that the above verse gives us only *six* descriptions or attributes, not seven.

Seven spirits as distinct spirit beings. There is no valid textual reason why these seven spirits should not be taken literally as seven spiritual beings. E. W. Bullinger, at one time the secretary of the Trinitarian Bible Society in England, defended the position that the seven spirits were in fact seven distinct spirit beings. He wrote:

“This fact that they are ‘before’ or in the presence of, God’s throne, shows that they occupy the position of servants (see 1 Kings 10:8), and of created beings (Rev. 4:5, 10; 7:9, 15; 8:2; 11:4, 16; 12:10; 14:3, 5, 10; 20:12). This one fact ought to have precluded the idea that these seven could be one, and that one Divine! . . . On the other hand, angels are constantly represented as occupying this position. And angels are again referred to in Revelation 4:5 under the symbol of seven lamps (to which other spiritual creatures are likened in Ezekiel 1:13).” —E. W. Bullinger, *Commentary on Revelation*, p. 140.

Jesus Christ has the seven spirits. Revelation speaks of Jesus Christ having (or possessing) these seven spirits—i.e. “him who *has* the seven spirits and the seven stars” (Rev. 3:1) and “[The Lamb]...*had*...seven eyes, which are the seven spirits of God” (Rev. 5:6). Thus, apparently,

Jesus Christ was given these seven spirits to be used in some way. And, since they are the seven spirits *of God*, God must have granted them to him. In the same way that Jesus holds the seven stars in his right hand (Rev. 1:20) which represent the angels of the seven churches. Yet, they are “spirits of God” in the same way that angels are the “angels of God” (Gen. 28:12; Luke 15:10). They are spirits who have their allegiance to God and thus are God’s spirits (cp. “men of God”).

Book of Enoch connection. Although the Book of Enoch (1 Enoch, before the Christian era) is not canonical scripture by either Jews or Christians, a short section of 1 Enoch (1:9) is cited in the New Testament Epistle of Jude, Jude 1:14–15, and is attributed there to “Enoch the Seventh from Adam” (1 Enoch 60:8). It has also been alleged that the First Epistle of Peter (1 Peter 3:19–20) and the Second Epistle of Peter (2 Peter 2:4–5) make reference to some Enochian material. With this background, in 1 Enoch 46:1-2 a reference to “the Lord of the spirits” is made:

"There I beheld the Ancient of Days, whose head was like white wool, and with him another, whose countenance resembled that of man . . . Then I inquired of one of the angels, who went with me, and who showed me every secret thing, concerning this Son of man; who he was; whence he was and why he accompanied the Ancient of days. He answered and said to me, This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for **the Lord of spirits has chosen him**; and his portion has surpassed all before **the Lord of spirits** in everlasting uprightness."

Also, the Book of Enoch 9:1 and 40:9 list seven angels: Michael, Gabriel, Raphael, Uriel, Raguel, Suriel, and Phanuel. The concept of these seven figures appears not only in 1 Enoch, but also in other Jewish para-biblical books. It is at least conceivable that first-century Jews (including John, the Jew, who authored the Book of Revelation) had a similar concept in mind when he spoke of the seven spirits before the throne of God (compare Rev. 1:4-5 with 1 Enoch 20:1-8). In so doing, John may have been describing the heavenly court assembled and ready to act.

On Revelation 8:2: This verse reads, “And I saw the seven angels who stand before God,” but you will notice that before this time there are no “seven angels” mentioned, only “seven spirits”. Also, the use of the definite article, “the” seven angels, is potential evidence for identifying the seven spirits with “the” seven angels.

Angelic interpretation. It seems that the best interpretation of these seven spirits is that they are seven angels with special duties that they perform as ministers for both God and Jesus Christ. However, because

Revelation is not specific as to their identity, one cannot be dogmatic on this interpretation.

Revelation 19:10 “the spirit of prophecy” [\[↩\]](#)

According to the Book of Revelation, the two identifying characteristics of the remnant people in the last days are that they: (1) keep the commandments of God, and (2) have the testimony of Jesus Christ (Rev. 12:17). We are further told that the testimony of Jesus is “the spirit of prophecy” (Rev. 19:10).

Context. The term “the spirit of prophecy” is found only once in the entire Bible, so care must be taken when arriving at an interpretation. Scripture must be compared with Scripture. Here is how Revelation 19:10 reads in context:

Revelation 19:9b-10: He [*the angel*] also said to me, “These are **the true words of God.**”

¹⁰ Then I fell at his feet to **worship him**, but he said to me, “Do not do that! I am a fellow servant of yours, and of your brothers who hold to the testimony of Jesus. **Worship God.**”

For the testimony of Jesus is **the spirit of prophecy**.

“the testimony of Jesus.” First of all, before we can begin to understand the term, “the spirit of prophecy,” we need to understand the meaning of the term, “the testimony of Jesus”. The testimony of Jesus is first referenced in the Book of Revelation at its very beginning.

Revelation 1:1-2: The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, ² **who testified to the word of God and the testimony of Jesus Christ**, even to all that he saw.

The testimony of Jesus is then the revelation of Jesus Christ which God gave him to show his servants what must soon take place. This testimony encompasses the entire Book of Revelation. The testimony is the revelation, which originated with God, who gave it to Jesus Christ, who gave it to his angel, who gave it to John, who then gave it to us. Effectively, the testimony of Jesus originates with the words of God. This is why in Revelation 19:9 the parallel thought is, “These are the true words of God.”

The testimony of Jesus is not unlike the testimony of the holy prophets of old who spoke for God (Heb. 1:1). The parallel text to Revelation 19:9-10 is found in Revelation 22:6-9 which reads,

Revelation 22:6-9: Then the angel said to me, “**These words are trustworthy and true.** The Lord God of **the spirits of the prophets**, has **sent his angel** to show his servants what must soon take place.” ⁷ “Behold, I am coming quickly. Blessed is he who keeps **the words of the prophecy of this book.**” ⁸ I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me. ⁹ But he said to me, “Do not do that! **I am a fellow servant of yours, and of your brothers the prophets**, and of those who keep the words of this book. **Worship God.**”

Although the above passage is a reference to a separate event, it has parallel sayings to those found in Revelation 19:9-10. The table below shows the parallelism. Take special note of the reference to spirit and prophecy. Also, although the term “the spirit of prophecy” in Revelation 19:10 is found once in the Bible, the term, “the spirits of the prophets” Revelation 22:6, is also found in 1 Corinthians 14:32 and alluded to in 1 John 4:1.

<i>Subject</i>	Revelation 19:9-10	Revelation 22:6-9
God’s words	These are the true words of God.	These words are trustworthy and true
Worship the angel	Then I fell at his feet to worship him [<i>the angel</i>]	I fell down to worship at the feet of the angel
Do not	but he said to me, “Do not do that!”	But he said to me, “Do not do that!”
Servant	I am a fellow servant of yours	I am a fellow servant of yours
Brothers	and of your brothers	and of your brothers the prophets
Testimony	who hold to the testimony of Jesus	those who keep the words of this book
Prophecy	the spirit of prophecy	the spirits of the prophets
Worship God	Worship God	Worship God

Given the parallelism found in these two passages, one can reasonably conclude that “The Lord God of the spirits of the prophets” must also be the Lord God of “the spirit of prophecy”. That is, one can assume that these terms (“the spirit of prophecy” and “the spirits of the prophets”) are interchangeable. The “spirit of prophecy” is of “the spirits of the prophets” which comes from the Lord God, who gave it to Jesus Christ which becomes his testimony, which represents “the words of this book”. This

is why the angel can equate the testimony of Jesus with the spirit of prophecy. It is because the testimony of Jesus comes from the Lord God who is “The Lord God of the spirits of the prophets” (Rev. 22:6). The testimony of Jesus *is the spirit of prophecy* which comes from the words of God who is himself the Lord God of *the spirits of the prophets*.

“the spirit of prophecy.” We are now ready to answer the question, “What is the spirit of prophecy”? The spirit of prophecy is the way by which God communicates with mankind. He does it through his words to Jesus Christ, who in turn communicates them to an angel (or angels), who then communicates them to us. This is the spirit (or the means or essence) of prophecy. It is the mechanism by which God communicates with man. He does it through the one and only Mediator, Jesus Christ, who then uses angels to communicate with man. Jesus is the “ladder” that connects heaven to earth, upon which the angels ascend and descend (John 1:51).

Therefore, the remnant at the end of time will be a people who have the “testimony of Jesus” (Rev. 12:17) which is “the spirit of prophecy” (Rev. 19:10) or the “spirits of the prophets” (Rev. 22:6) which comes from the Lord God, through Jesus Christ, through angels. What this means is that the end-time saints will directly proclaim the words of God because they are of the “brothers the prophets” (Rev. 22:9). The “brothers” will be given direct revelation to communicate to the world. This direct revelation will come through the ministration of angels. That is, it will be angels who will give the saints dreams and visions from God through Christ as the apostle John was given in the Book of Revelation. It will be a re-enactment of Pentecost in Acts chapter 2. It will be the second fulfillment of the prophecy of Joel 2:28-32, but with greater power. It will be the latter (greater) rain of spiritual manifestation, when God will pour out his spirit on all flesh and “your sons and daughters will prophesy, your young men will see visions, and your old men will dream dreams” (Acts 2:17).

Ministry of angels. With regard to the ministry of angels, it is noteworthy that non-canonical “prophets” have themselves claimed to have been given revelation by visiting angels.

- *Muhammad.* The Islamic prophet Muhammad claimed that the Archangel Gabriel was revealed to him and instructed him to begin writing the *Quran*.
- *Joseph Smith.* Joseph Smith claims the Angel Moroni visited him beginning on September 21, 1823. According to Smith, the angel was the guardian of the golden plates, buried in the hill Cumorah near Smith’s home in western New York; Latter-Day

Saints believe the plates were the source material for the *Book of Mormon*.

- *Ellen G. White*. In her writings, Ellen G. White mentions her “accompanying angel” about 58 times. She uses, “said the angel” some 382 times; she writes, “I was shown” 1,491 and “I saw” 3,265 times.

Apart from dreams and visions, it appears that revelations from God (“the spirit of prophecy”) are also a part of the ministry of angels. This is certainly true of the revelation given to John, as John himself testifies, “He made it known by sending his angel to his servant John” (Rev. 1:1).

Revelation 20:14 “the second death” [\[e\]](#)

The term, “second death,” is only found in the Book of Revelation in four instances as follows:

- *Revelation 2:11b*: He who overcomes will never be harmed by the **second death**.
- *Revelation 20:6*: Blessed and holy are those who take part in the first resurrection. The **second death** has no power over them...
- *Revelation 20:14*: The **second death**, the lake of fire.
- *Revelation 21:8*: ...their portion is in the lake that burns with fire and sulfur, which is the **second death**.

In the first two instances, it tells us that the second death will have no power over those who will rise in the first resurrection—i.e. the righteous. Only the last two verses give us some definition of what the second death actually is.

Bible commentators clarify the difference between the first and second deaths by noting that the *first death* is the death from which a resurrection occurs (for both the righteous and the wicked), while the *second death* is determined solely for the wicked, in which no resurrection follows. There is sound Biblical evidence for this conclusion (1 Cor. 15:12-21, 42-49; 1 Thess. 4:16; Rev. 2:11, 20:5, 6, 14, and 21:8).

While the Bible does not use “second death” language in any other place, Jesus actually described the two deaths (first and second) in Matthew 10:28 when He said:

Matthew 10:28: Do not be afraid of those who kill the body but cannot kill the soul, but rather fear him who can destroy both the soul and the body in Gehenna.

Christ makes a distinction between two types of death. The first in which only the body is destroyed and the second in which both the body

and soul are destroyed. The word “soul” is the Greek word *psuche* which means “mind, identity, individuality”. We can now piece together three demarcating features of the second death.

The second death is:

1. The lake of fire
2. Death without resurrection
3. Death which destroys both body [G4983, *soma*] and soul [G5590, *psuche*; mind, identity, individuality]

Were any of these identifiers met when Jesus died? Answer: No! The Bible makes a strong case that Jesus did not “die” the second death. How do we know? Because the “lake of fire” is a future event and Jesus died 2,000 years ago. Second, because Jesus was raised from the dead, never to die again. And, third, because Jesus’ identity was restored to him in his resurrection on the third day. Whatever death Jesus experienced, it was *not* the second death.

The difference between Christ’s death on the cross and the second death of the wicked is summarized in the table below.

Theme	Christ’s death on a cross	Second death of the wicked
Death	Christ died from the anguish caused when the Father <i>withdrew</i> his presence (Mark 15:34)	The wicked will die when the Father’s presence is <i>revealed</i> and the wicked are cast into the lake of fire (2 Thess. 2:8)
Trust	Christ died <i>trusting</i> the Father (Luke 23:46)	The wicked die <i>distrusting</i> the Father (Rev. 6:16)
Presence	Longed to <i>see</i> the Father (Mark 15:34)	Long to <i>hide</i> from the Father (Rev. 6:16)
Timespan	<i>Three days</i> (Luke 24:1-8)	<i>Eternally</i> (Mal. 4:1-3; Rom. 6:23; James 1:15; 2 Peter 3:10-12)
Selfishness	<i>Love</i> overcame selfishness (John 3:16; 10:17-18; 1 John 3:16)	Overcome by <i>selfishness</i> (Rev. 21:8)

It should be obvious from the above polar opposite differences, that Christ’s death on the cross was not the second death. Rather, the second death will be an extinction event. There is no coming back from the second death. It will be the loss of soul (i.e. identity) and body, forever.

“First death.” The first death can be called “sleep-death”. It is this death which God has the power to bring about, and has brought about throughout human history. There are numerous examples in the Bible where God directly or indirectly caused this kind of death. Here are a few

notable examples:

God-directed first (or “sleep”) deaths		
Incident	Method	Reference
Noah’s Flood	Drowning	Gen. 6-9
Sodom & Gomorrah	Fire from Yehovah	Gen. 19:24
Lot’s wife	Pillar of salt	Gen. 19:26
Firstborn of Egypt	Yehovah smote	Ex. 12:29
Egyptian army	Drowning	Ex. 14:28
Nadab & Abihu	Fire from Yehovah	Lev. 10:2
Ten spies	Plague	Num. 14:37
Korah, Dathan, Abiram	Buried alive	Num. 16:32-33
24,000 immoral Israelites	Plague	Num. 25:9
Uzzah, touched the ark	Yehovah smote	1 Sam. 25:38
70,000 Israelites	Pestilence	2 Sam. 24:15
42 youth mock Elisha	Two female bears	2 Kings 2:23-24
185,000 Assyrians	Yehovah’s angel	2 Kings 19:35
Ananias & Sapphira	Unspecified	Acts 5:1-10
Herod	Angel of the Lord	Acts 12:23

But this first death is not really death, since they will all be resurrected—“some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2). The first death is a kind of suspended animation in which a person awaits the corresponding resurrection. The second death, however, is the true death. It is the second death that the wages of sin brings. It is this second death that Satan causes—and which Christ came to destroy:

- *1 Corinthians 15:26*: The last enemy to be abolished is death.
- *2 Timothy 1:10*: but has now been revealed through the appearing of our Savior Jesus Christ, who abolished death and brought life and immortality to light through the gospel.

The “second death” was already covered above. This second death is eternal death. It is the state of annihilation from which there is no return. This death is the result of unremedied sin and is the fruit of Satan’s power to alienate people from God, the source of life. **This death will occur, not when God uses his power to inflict it, but when he stops using his power to prevent it.** In other words, God has been using his power to hold at bay what sin produces, until such a time that this probationary

period of grace is completed. In the end, the final end—the Day of Judgment—God “lets go” and surrenders the persistently rebellious to reap the full consequences of what they have insisted upon, separation from Him, the source of life, and they die eternally.

God is the source of life; Satan and sin are the source of death. It was not God who killed Jesus, but Satan, who “was a murderer from the beginning” (John 8:44). EGW believed the same thing:

DA 761.2: Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. **He had revealed himself as a murderer. By shedding the blood of the Son of God,** he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted.

Translatable Differences [\[↵\]](#)

The Chiastic Word follows Robert Adam Boyd's translation, *Byzantine Text Version* (ISBN 979-8-84726-292-7) which details the translatable differences in the editions of the Greek New Testament in relation to the Byzantine Majority Text of Robinson and Pierpont's 2018 Greek text, which is the basis of this translation. The bracketed numerical references found in the body of this English translation are detailed below.

For an explanation of the formatting of these endnotes, please refer to the Introduction in Robert Adam Boyd's translation, *Byzantine Text Version* where this information was obtained.

- ANT** Greek New Testament of the Ecumenical Patriarchate of Constantinople, edited by Basileios Antoniadis (1904)
- BYZ** Robinson and Pierpont's Alternate Byzantine Readings (2018)
- CT** Critical Text (This designation is used when NA, SBL, TH, and WH are all in agreement. In Mark, Acts, and the Catholic Epistles, this designation is used when ECM, NA, SBL, TH, and WH are all in agreement)
- ECM** Editio Critica Maior for Mark, Acts, and the Catholic Epistles (1997–2022)
- ECM†** When ECM employs a split guiding line, this designation marks the variant that corresponds to NA²⁸.
- ECM*** When ECM employs a split guiding line, this designation marks the variant or variants that do not correspond to NA²⁸.
- HF** Hodges and Farstad, The Greek New Testament According to the Majority Text, 2nd edition (1985)
- NA** Nestle-Aland (This designation is used when NA²⁷ and NA²⁸ are in agreement.)
- NA²⁷** Nestle-Aland, 27th edition (1993)
- NA²⁸** Nestle-Aland, 28th edition (2012)
- PCK** Wilbur Pickering, The Greek New Testament According to Family 35, 3rd edition (2020)

SBL	SBL Greek New Testament (2010)
SCR	Scrivener's Textus Receptus, 1st edition (1881)
ST	Stephanus' Textus Receptus, 3rd edition (1550)
TH	The Greek New Testament, Produced at Tyndale House, Cambridge (2017)
TR	Textus Receptus (This designation is used when SCR and ST are in agreement.)
WH	Westcott-Hort (1881)

In addition to the editions listed above, the following manuscript families are documented in the book of Revelation. These families are documented only when there is a general consensus for the family and the English translation differs from the Robinson and Pierpont text.

K	The main Koine tradition in Revelation comprised of approximately eighty disparate manuscripts that represent many copying eras and locations
Av	A family of approximately sixty manuscripts in Revelation that contain or derive from the fourth-century commentary of Andreas of Caesarea

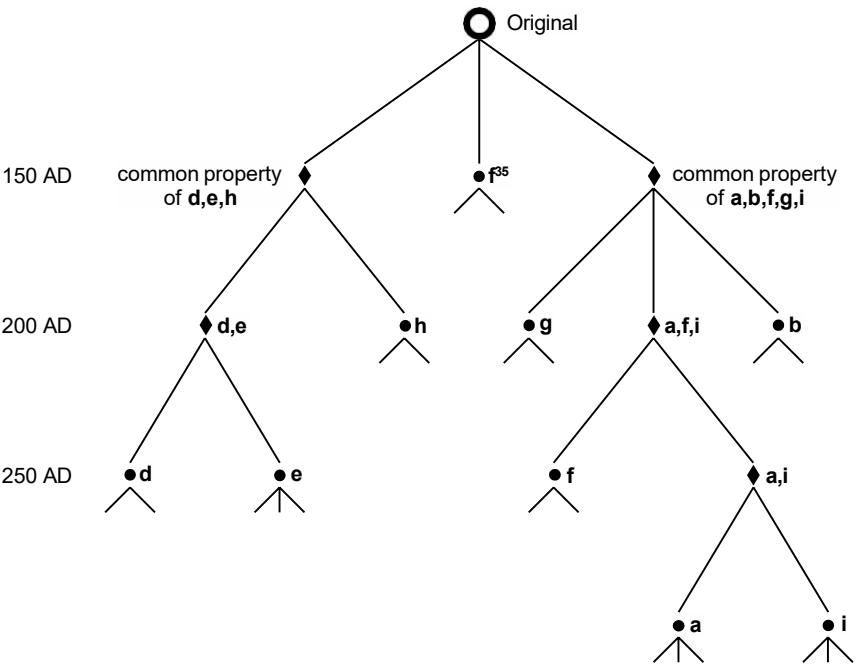
Manuscripts of Revelation. Of all the books of the NT the Book of Revelation has the most troubled passage through the centuries of copying by hand. Very early on (probably within the second century) three main independent lines of transmission developed, and then a variety of variations within those streams. Thus there are some 150 variant sets where no reading receives even 50% attestation, and another 250 sets where the strongest numerical attestation falls below 60%. In those 400 places to speak of a “majority” text is not convincing.

Of special interest is the Greek manuscript used by Erasmus in 1516 which became the basis of the Received Text (or *Textus Receptus*) used by the KJV in 1611. As it turns out, Erasmus had only one Greek manuscript of Revelation: GA 2814, dated to the 12th century. This manuscript ended with Rev. 22:16. Erasmus had to compile the remaining verses (vv. 16b-21) by retranslating the Latin Vulgate. (In the following proposed stemma, manuscript GA 2814 fits in the “e” group of manuscripts.) Although the *Textus Receptus* went through several revisions in the 1500s, Erasmus’ retro-translation of Revelation 22:16b-21 survived the process; as a result, the one meaningful difference worth considering is found in v.19 where the “tree of life” has greater textual support over the TR’s “book of life”. It is believed that the corruption of “tree” into “book” had

occurred earlier in the transmission of the Latin text when a scribe accidentally miscopied the correct word *ligno* (“tree”) as *libro* (“book”).

Proposed Stemma of Revelation. The following stemma is taken from Wilbur Pickering, *The Greek New Testament According to Family 35*, 3rd Edition (2020). The full list of manuscripts (238 in total) and their groupings included in this stemma are found in Appendix I of Pickering’s book. The group **f³⁵** is also referred to as group “c” in his book.

Stemma—Revelation



Comment: As illustrated by the above stemma, Wilbur Pickering posits three main lines of transmission. It follows that if **h** agrees with **f³⁵** against **d, e** (and **a, b, f, g, i**) then in 150 AD we could have two lines against one. Similarly, if **g** or **b** agrees with **f³⁵** against the rest, then in 150 AD we could have two lines against one. In such an event there would have to be comparison going on—in the first case either **h** assimilated to **f³⁵** (if the rest have the true reading) or **d, e** assimilated to **a, b, f, g, i** (or **f³⁵** did the assimilating).

Missing verses in the Byzantine Text

There are a few verses found in the KJV which are missing from the Critical Text (CT) and follow a *minority* reading of the Majority Text (i.e. the Byzantine set of Greek manuscripts). Except for 1 John 5:7-8, these verses are confined to Luke and Acts, as shown below.

Verse	KJV text <i>missing</i> from CT and <i>minority</i> reading in MT
Luke 17:36	Two men shall be in the field; the one shall be taken, and the other left.
Acts 8:37	And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <i>[[86% omit it. 0.2% contain it.]]</i>
Acts 9:5-6	⁵ And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. ⁶ And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
Acts 15:34	Notwithstanding it pleased Silas to abide there still. <i>[[69.3% omit it.]]</i>
Acts 24:6-8	⁶ Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. ⁷ But the chief captain Lysias came upon us, and with great violence took him away out of our hands, ⁸ Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. <i>[[contained in the marginal note, 55.3% omit]]</i>
1 John 5:7-8	⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸ And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. <i>[[0.6% contain it]]</i>

Matthew

{Chapters 1-4} Nativity and Early Ministry [\[e\]](#)

- [1] **1:6** the king | --- CT
- [2] **1:7-8** Asa, Asa | Asaph, Asaph CT
- [3] **1:10** Amon, Amon | Amos, Amos CT
- [4] **1:25** her firstborn 98.6% | a CT 0.5%
- [5] **2:11** saw | found ST
- [6] **2:18** wailing, weeping, 99% | weeping CT 0.7%
- [7] **3:6** Jordan | river Jordan CT
- [8] **3:8** fruit | fruits TR
- [9] **3:11** holy spirit | holy spirit and fire ANT CT TR; also, the article "the" is missing in the Greek.
- [10] **3:16** to him 99.3% | --- SBL WH 0.3%
- [11] **4:3** to him and said | and said to him CT
- [12] **4:10** Get behind me 87.6% | Go away CT TR 11.7%

{Matthew 5-7} Sermon on the Mount [\[e\]](#)

- [13] **5:22** rashly 95.4% | --- CT 1.9%
- [14] **5:25** hand you over | --- CT
- [15] **5:27** said | said to those of old ANT TR
- [16] **5:30** be thrown | go CT
- [17] **5:32** whoever | anyone who CT
- [18] **5:39** the | your BYZ HF NA TR WH
- [19] **5:44** bless those who curse you, do good to those who hate you, 90% {TR 1.2%} | --- CT 0.8%
- [20] **5:44** mistreat you and 87.6% | --- CT 0.8%
- [21] **5:47** friends | brothers CT TR
- [22] **5:47** tax collectors do that 76.6% | Gentiles do the same CT 3.7%
- [23] **5:48** Father in heaven | heavenly Father CT
- [24] **6:1** give to the needy | practice your righteousness CT
- [25] **6:4** himself reward you openly 73.5% | reward you openly ANT 18.4% | reward you CT 5.5%
- [26] **6:6** openly 96.9% | --- CT 1.9%
- [27] **6:8** your | God your WH
- [28] **6:12** forgive | have forgiven CT
- [29] **6:13** For yours is the kingdom and the power and the glory forever. Amen. 92.6% | --- CT 1.2%
- [30] **6:15** their trespasses 97.3% | --- NA SBL 1.1%
- [31] **6:18** you | you openly ANT TR
- [32] **6:33** of God 97% | --- SBL WH 0.1%
- [33] **6:34** its own things | itself CT
- [34] **7:2** you | you again TR
- [35] **7:10** and | or CT
- [36] **7:13** is the gate, | --- WH
- [37] **7:14** How ... it! | For ... it. SBL TR WH
- [38] **7:19** tree | tree then PCK
- [39] **7:24** I will compare | will be compared CT

[40] 7:29 the † their CT

{Matthew 8-9} Jesus acts with authority [↗]

[41] 8:9 under 97.5% † set under WH 0.7%

[42] 8:10 not even 93.6% † with no one CT 0.4%

[43] 8:15 him † them TR

[44] 8:18 large crowds † crowd NA WH

[45] 8:21 his † the PCK SBL TH WH

[46] 8:23 the † a SBL TH WH

[47] 8:25 the disciples 79.6% † his disciples ANT TR 19.4% † they CT 0.5%

[48] 8:28 Gergesenes † Gadarenes CT

[49] 8:29 Jesus, † --- CT

[50] 8:31 let us go † send us away CT

[51] 8:32 herd of † --- CT

[52] 8:32 of pigs † --- CT

[53] 9:1 the † a ANT CT

[54] 9:2 you † --- CT

[55] 9:4 Perceiving 64% † Knowing BYZ PCK SBL TH WH 32.7%

[56] 9:5 forgiven † forgiven you BYZ TR

[57] 9:8 amazed 97.5% † afraid CT 2%

[58] 9:11 eating † eating and drinking PCK

[59] 9:12 to them † --- CT

[60] 9:13 to repentance † --- CT

[61] 9:14 often 98.3% † --- WH 1.4%

[62] 9:22 around † --- CT

[63] 9:24 to them † --- CT

[64] 9:27 him † --- WH

[65] 9:35 among the people † --- CT

[66] 9:36 harassed † faint ANT TR

{Matthew 10} Instructions to the Apostles [↗]

[67] 10:3 Lebbaeus, who was given the name 97.6% † --- CT 0.4%

[68] 10:4 Canaanite † Cananaean CT

[69] 10:8 cleanse lepers, † cleanse lepers, raise the dead, ANT TR † raise the dead, cleanse lepers, CT

[70] 10:10 staffs † staff ANT CT ST

[71] 10:12 there. † there, saying, 'May peace be upon this house!' ANT

[72] 10:25 Beelzebul † Beelzebub SCR

{Matthew 11-12} Unbelief of Israel [↗]

[73] 11:2 two of † --- CT

[74] 11:10 For this † This CT

[75] 11:15 to hear † --- NA SBL WH

[76] 11:16 children † little children TR

[77] 11:16 marketplaces † marketplace BYZ PCK

[78] 11:17 for you 97.4% † --- CT 1.4%

[79] 11:19 children 97.7% † works CT 0.4%

[80] 11:21 ago † ago, sitting ANT

- [81] 11:23 who have been exalted to heaven,
| will you be exalted to heaven? You CT
- [82] 11:23 be brought 97.8% | go NA SBL WH 0.4%
- [83] 12:3 he | --- CT
- [84] 12:4 ate | they ate NA SBL WH
- [85] 12:6 something | someone TR
- [86] 12:8 of | even of ANT TR
- [87] 12:10 man | man there ANT
- [88] 12:15 Large crowds 97.1% | Many SBL WH 0.3%
- [89] 12:22 man who was blind and mute | mute man CT
- [90] 12:23 Son | Christ, the Son ANT PCK
- [91] 12:27 do | will ANT
- [92] 12:29 will | can PCK
- [93] 12:31 they will not be forgiven for blasphemy against the spirit
| blasphemy against the spirit will not be forgiven CT
- [94] 12:32 the present | this CT TR
- [95] 12:35 his good treasure | the good treasure of his heart TR
- [96] 12:38 responded | responded to him CT
- [97] 12:40 Jonah | Jonah the prophet ANT
- [98] 12:47 Then ... to speak to you." | Then ... to see you." ANT | --- WH

{Matthew 13} Parables of the Kingdom [\[↗\]](#)

- [99] 13:2 the | a ANT CT PCK
- [100] 13:9 to hear | --- CT
- [101] 13:11 them | --- WH
- [102] 13:13–14 because 'they see but do not perceive, and they hear but do not
listen or understand.' In them is fulfilled the prophecy of Isaiah
| so that 'they may see but not perceive, and hear but not listen or understand,
lest they should turn back.' Then the prophecy of Isaiah will be fulfilled in them
ANT
- [103] 13:19 snatches | takes ANT
- [104] 13:20 receives | accepts and receives ANT
- [105] 13:22 this | the NA TH WH
- [106] 13:32 the | all the ANT PCK
- [107] 13:34 did not speak | spoke nothing ANT CT
- [108] 13:35 of the world 99.2% | --- SBL TH WH 0.6%
- [109] 13:36 the | his ANT
- [110] 13:37 them | --- CT
- [111] 13:40 this | the CT
- [112] 13:43 to hear | --- CT
- [113] 13:44 Again, the | The CT
- [114] 13:50–51 teeth." Jesus said to them, | teeth. CT
- [115] 13:51 Yes, Lord. | Yes. CT
- [116] 13:55 Joses | Joseph CT

{Matthew 14–17} Unbelief and Little Faith [\[↗\]](#)

- [117] 14:6 was celebrated | came CT
- [118] 14:15 his | the CT
- [119] 14:22 the | his ANT PCK TR

- [120] 14:22 the | a SBL WH
 [121] 14:24 in the middle of the sea
 | some distance from the land NA SBL WH
 [122] 14:25 went | came CT
 [123] 14:28 to him | --- PCK
 [124] 14:29 to go | and came CT
 [125] 14:30 strong | --- WH
 [126] 14:33 came and | --- CT
 [127] 14:34 the land of | land at CT
 [128] 15:1 the scribes and Pharisees | some Pharisees and scribes CT
 [129] 15:4 commanded | said CT
 [130] 15:5 then | --- CT
 [131] 15:5 or his mother | --- CT
 [132] 15:6 commandment 98.2% | word CT 0.5%
 [133] 15:8 draws near to me with their mouth and | --- CT
 [134] 15:12 his | the NA SBL WH
 [135] 15:14 of the blind | --- WH
 [136] 15:15 this | the TH WH
 [137] 15:17 yet | --- CT
 [138] 15:22 to him | --- CT
 [139] 15:30 lame, blind, mute, crippled | lame, blind, crippled, mute NA | mute,
 blind, lame, crippled SBL | lame, mute, blind, crippled TH | lame, crippled,
 blind, mute WH
 [140] 15:31 crowds were | crowd was CT
 [141] 15:31 the | the deaf hearing, the ANT
 [142] 15:31 the crippled made well, | --- WH
 [143] 15:33 His | The CT
 [144] 15:36 his | the CT
 [145] 15:36 crowd | crowds ANT CT
 [146] 15:39 Magdala | Magadan CT
 [147] 16:3 Hypocrites! | --- CT
 [148] 16:3 discern | recognize ANT
 [149] 16:4 the prophet | --- CT
 [150] 16:5 his | the CT
 [151] 16:8 to them | --- CT
 [152] 16:8 brought 97.4% | have NA TH WH 1.7%
 [153] 16:11 talking about bread when I told you to beware ... Sadducees?
 | speaking to you about bread? But beware ... Sadducees. CT
 [154] 16:13 I, the Son of Man, am | the Son of Man is CT
 [155] 16:18: Peter [Greek, *petros*; a rock, a piece of stone]
 [156] 16:20 commanded | warned WH
 [157] 16:20 his | the CT
 [158] 16:20 Jesus | --- CT PCK
 [159] 16:21 Jesus | Jesus Christ WH
 [160] 16:26 does | will CT
 [161] 17:4 we | I CT
 [162] 17:9 risen | been raised NA SBL WH
 [163] 17:10 his | the NA SBL WH
 [164] 17:11 them | --- CT

- [165] **17:11** first | --- CT
 [166] **17:15** suffers terribly 99.4% | is sick TH WH 0.6%
 [167] **17:20** unbelief 97.6% | little faith CT 1.5%
 [168] **17:21** But this kind does not go out except by prayer and fasting. 87.7% | --- CT 0.6%
 [169] **17:22** traveling around | gathering together CT

{Matthew 18} Life in the Church [\[e\]](#)

- [170] **17:25** Peter | they PCK
 [171] **17:26** Peter said to him, "From strangers." And | When he said, "From strangers," CT
 [172] **18:7** that | the CT
 [173] **18:8** them off and throw them | it of and throw it CT
 [174] **18:8** lame or crippled | crippled or lame NA SBL WH
 [175] **18:11** For the Son of Man came to save the lost. 82.6% | --- CT 1.5%
 [176] **18:12** does | will CT
 [177] **18:12** and go seek on the mountains | on the mountains and go seek CT
 [178] **18:14** your | my WH
 [179] **18:15** against you | --- WH
 [180] **18:19** Again, truly | Again TR
 [181] **18:21** to Jesus and said | and said to Jesus NA WH
 [182] **18:26** Master, be | Be NA SBL WH
 [183] **18:28** me | --- CT
 [184] **18:29** at his feet | --- CT
 [185] **18:29** you | you everything TR
 [186] **18:34** him | --- NA SBL WH
 [187] **18:35** for his trespasses | --- CT

{Matthew 19-22} The Way to Jerusalem [\[e\]](#)

- [188] **19:3** the | some CT
 [189] **19:3** him | --- CT
 [190] **19:4** them | --- CT
 [191] **19:4** made | created CT
 [192] **19:9** And whoever marries a divorced woman commits adultery.
 | --- NA WH
 [193] **19:10** His | The SBL WH
 [194] **19:16** and said to him | to him and said CT
 [195] **19:16** Good | --- CT
 [196] **19:17** do you call me good? No one is good except God alone 97.7%
 | do you ask me about what is good? There is only one who is good CT 0.2%
 [197] **19:20** from my youth | --- CT
 [198] **19:24** go through | enter SBL WH
 [199] **19:25** his | the CT
 [200] **19:29** wife, | --- NA WH
 [201] **19:29** a hundred | many WH
 [202] **20:6** idle | around CT
 [203] **20:7** well, and you will receive whatever is right. | well. CT
 [204] **20:8** them | --- WH
 [205] **20:15** Or is | Is SBL WH

- [206] **20:15** Are | Or are CT
- [207] **20:16** For many are called, but few are chosen. 97.5% | --- CT 1.4%
- [208] **20:17** going | about to go WH
- [209] **20:17** privately on the way and | privately, and on the way he CT
- [210] **20:19** rise again | be raised up CT
- [211] **20:22** drink, or to be baptized with the baptism that I am baptized with? | drink, and to be baptized with the baptism that I am baptized with? TR | drink? CT
- [212] **20:23** cup and be baptized with the baptism that I am baptized with, | cup, CT
- [213] **20:26** shall not be | is not WH
- [214] **20:30** Have mercy on us, Lord, | Lord, have mercy on us, SBL WH | Have mercy on us, Jesus, TH
- [215] **20:31** Have mercy on us, Lord, | Lord, have mercy on us, SBL TH WH
- [216] **20:34** their eyes received sight, and they | they received their sight and CT
- [217] **21:1** Bethsphage | Bethphage BYZ CT TR
- [218] **21:4** all | --- CT
- [219] **21:5** a | on a CT
- [220] **21:7** Jesus sat | they set Jesus SCR
- [221] **21:11** Jesus the prophet | the prophet Jesus CT
- [222] **21:12** courts of God's temple 96.3% | temple courts CT 3.4%
- [223] **21:13** have made | are making CT
- [224] **21:14** lame and the blind | blind and the lame CT TR
- [225] **21:28** my | the CT
- [226] **21:29** not, ' but afterward he changed his mind and went | go, sir, ' but he did not go WH
- [227] **21:30** second | other BYZ HF NA PCK
- [228] **21:30** go, sir, ' but he did not go | not, ' but afterward he changed his mind and went WH
- [229] **21:31** to him | --- CT
- [230] **21:31** first | latter WH
- [231] **22:7** When the king heard about it, he | The king CT
- [232] **22:13** feet and hands | hands and feet BYZ PCK
- [233] **22:13** take him away, | --- NA SBL WH
- [234] **22:21** to him | --- WH
- [235] **22:23** who say there is no resurrection, came to Jesus and | came to Jesus, saying there is no resurrection, and they BYZ CT
- [236] **22:27** also | --- CT
- [237] **22:30** of God | --- NA WH
- [238] **22:38** most important and greatest | greatest and most important CT
- [239] **22:39** is like it | like it is this BYZ PCK WH
- [240] **22:44** make your enemies a footstool for | put your enemies under CT

{Matthew 23-25} Little Apocalypse [\[↗\]](#)

- [241] **23:3** observe and do all that they tell you to observe 95% | do and observe all that they tell you CT 0.5%
- [242] **23:4** burdens that are heavy and hard to bear | heavy burdens SBL WH
- [243] **23:5** They | For they ANT CT
- [244] **23:5** the fringes of their garments | their fringes CT
- [245] **23:7** Rabbi, | --- CT

- [246] **23:8** instructor | teacher ANT CT PCK
- [247] **23:8** the Christ, | --- CT
- [248] **23:9** he who is in heaven | the heavenly one CT
- [249] **23:13–14** Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13. The CT omits verse 14 (which is verse 13 in this translation). The evidence from (1) external, (2) internal, (3) historical, and (4) synoptic literary purposes all point strongly to INCLUSION of v.14 (TR) immediately after v.12 (as v.13), followed by the “traditional” v.13 per Majority Text reading.
- [250] **23:17** makes | has made CT
- [251] **23:19** fools and | --- CT
- [252] **23:24** who strain ... swallow | straining ... swallowing WH
- [253] **23:25** unrighteousness | self-indulgence CT TR
- [254] **23:26** and the dish | --- NA
- [255] **23:26** them | it NA SBL WH
- [256] **23:38** desolate | --- WH
- [257] **24:2** said to | answered CT
- [258] **24:6** hear | be concerned when you hear PCK
- [259] **24:6** all 92.3% | --- CT 1%
- [260] **24:7** famines, plagues, | famines CT
- [261] **24:18** garments | garment CT PCK
- [262] **24:24** as to lead astray, if possible, even the chosen | that, if possible, even the chosen might be led astray WH
- [263] **24:28** For where | Where CT
- [264] **24:36** heaven, 93.8% | heaven, nor the Son, CT 6.1%
- [265] **24:36** my | the CT
- [266] **24:37** As | For as CT
- [267] **24:38** the | those NA WH
- [268] **24:42** in what hour | on what day CT
- [269] **24:48** in coming | --- CT
- [270] **24:49** to eat and drink | eats and drinks ANT CT
- [271] **25:2** wise, and five were foolish | foolish, and five were wise CT
- [272] **25:3** those who were | the CT
- [273] **25:6** is coming | --- CT
- [274] **25:9** not | certainly not CT
- [275] **25:13** in which the Son of Man is coming 89.3% | --- CT 10.4%
- [276] **25:16** made | earned CT
- [277] **25:16** talents | --- CT
- [278] **25:17** also | --- CT
- [279] **25:20** besides them | --- CT
- [280] **25:22** besides them | --- CT
- [281] **25:29** has | thinks he has PCK
- [282] **25:31** holy | --- CT
- [283] **25:44** answer | answer him ANT TR

{Matthew 26–28} Passion and Resurrection [\[e\]](#)

- [284] **26:1** all | --- PCK
- [285] **26:3** priests, the scribes, | priests CT
- [286] **26:8** his | the CT

- [287] 26:9 ointment | --- CT
- [288] 26:17 to him | --- CT
- [289] 26:20 twelve | twelve disciples SBL WH
- [290] 26:26 the | --- CT
- [291] 26:26 given thanks | blessed it CT PCK TR
- [292] 26:27 the | a CT
- [293] 26:28 new | --- CT
- [294] 26:42 cup | --- CT
- [295] 26:42 from me | --- CT
- [296] 26:43 and found them sleeping again | again and found them sleeping CT
- [297] 26:44 them and went away again | them again and went away CT
- [298] 26:44 thing | thing again NA SBL WH
- [299] 26:45 his | the CT
- [300] 26:46 has drawn near | is here PCK
- [301] 26:50 for what purpose have you come? | do what you have come to do. CT
- [302] 26:52 die | perish CT TR
- [303] 26:53 Father right now, and he will | Father, and he will at once CT
- [304] 26:55 with you, | --- CT
- [305] 26:59 priests, the elders, | priests CT
- [306] 26:60 any. Even though many false witnesses came forward, they did not find any. | any, even though many false witnesses came forward. CT
- [307] 26:61 false witnesses | --- CT
- [308] 26:65 his | the CT
- [309] 26:71 also | --- CT
- [310] 26:75 to him | --- CT
- [311] 27:1 of the people | --- PCK
- [312] 27:2 Pontius | --- CT
- [313] 27:4 innocent | righteous WH
- [314] 27:11 to him | --- NA SBL WH
- [315] 27:16 Barabbas | Jesus Barabbas NA SBL
- [316] 27:17 Barabbas | Jesus Barabbas NA SBL
- [317] 27:22 to him | --- CT
- [318] 27:24 righteous | --- NA SBL WH
- [319] 27:34 sour | --- CT
- [320] 27:35 lots. | lots. This was to fulfill what had been spoken by the prophet: "They divided my garments among themselves, and for my clothing they cast lots." TR. Little authority for the TR; possibly an insert from John 19:24 or derived from the Latin Vulgate
- [321] 27:41 also | --- TH
- [322] 27:41 scribes, elders, and Pharisees | scribes and elders CT TR
- [323] 27:42 If he is the king of Israel, | He is the king of Israel; CT
- [324] 27:42 will | might ANT
- [325] 27:42 in | --- TR
- [326] 27:46 lima | lama TR | lema CT
- [327] 27:49 him." 96.7% | him." Someone else took a spear and pierced his side, and out came water and blood. WH 1.1%
- [328] 27:55 were | were also ANT PCK
- [329] 27:56 Joses | Joseph NA SBL WH
- [330] 27:64 his | the WH

- [331] 27:64 by night, steal him away, † and steal him away CT
 [332] 28:2 from the entrance † --- CT
 [333] 28:6 the Lord † he CT
 [334] 28:8 out † away CT
 [335] 28:9 As they went to tell his disciples, 81.6% † And CT 11.6%
 [336] 28:19 Go † Go therefore CT TR
 [337] 28:20 Amen. † --- CT

Mark

{Chapters 1 to 6(v.29)} Beginning Ministry [\[d\]](#)

- [338] 1:1 Christ, the Son of God. 98.2% {NA TH 0.5%} † Christ. SBL WH 0.8%
 [339] 1:2 the Prophets 96.2% † Isaiah the prophet CT 1.3%
 [340] 1:2 before you 96.6% † --- ECM† NA SBL TH WH 3.3%
 [341] 1:4 came baptizing in the wilderness and 98.2% † the Baptist appeared in the wilderness, NA TH {0.4%} SBL WH {0.2%}
 [342] 1:8 in holy spirit [Greek, *en pneumati hagio*]—no article, “the.” Discussed further in commentary on Matthew 3:1-17
 [343] 1:10 from † out of CT
 [344] 1:11 Son, in whom † Son; in you ANT CT
 [345] 1:13 there † --- CT
 [346] 1:14 of the kingdom 95.5% † --- CT 2.1%
 [347] 1:16 walking by † passing along CT
 [348] 1:16 his brother (that is, Simon’s brother) † his brother TR † the brother of Simon CT
 [349] 1:19 from there † --- CT
 [350] 1:21 went into 97.7% † --- SBL 1%
 [351] 1:21 the synagogue and began teaching 97.7% † began teaching in the synagogue SBL 0.9%
 [352] 1:23 Now † Immediately CT
 [353] 1:24 Leave us alone! † --- ECM† NA SBL TH WH
 [354] 1:27 among themselves 76.4% {TR 2%} † it WH 0.2%
 [355] 1:27 What new teaching is this that with authority he ... him? † A new teaching with authority; he ... him. CT
 [356] 1:28 spread † spread everywhere ECM† NA SBL TH WH
 [357] 1:31 Immediately the † The CT
 [358] 1:34 who he was 57.6% † that he was the Christ ANT BYZ PCK WH 28.6%
 [359] 1:38 go † go elsewhere ECM† NA SBL TH WH
 [360] 1:39 was preaching in their synagogues in all of Galilee 99.4% † went into all of Galilee, preaching in their synagogues CT 0.5%
 [361] 1:40 knelt before him, begging him 85.9% † begged him on his knees CT 6.1%
 [362] 1:40 knelt before him, begging him 85.9% † begged him on his knees CT 6.1%
 [363] 1:42 When he said this, the 95.8% † The CT 2.3%
 [364] 2:1 later Jesus went to Capernaum again, and † later, when Jesus went to Capernaum again, CT
 [365] 2:2 Immediately many † Many CT
 [366] 2:4 come near † bring him to CT
 [367] 2:5 you † --- CT
 [368] 2:7 speak such blasphemies? † speak like that? He is blaspheming. CT

- [369] 2:9 forgiven | forgiven you TR
- [370] 2:12 immediately rose, picked up his mat, | rose and immediately picked up his mat CT
- [371] 2:16 and 96.6% | of CT 0.2%
- [372] 2:16 tax collectors and sinners 97.7% | sinners and tax collectors CT 0.2%
- [373] 2:16 and drinking 92.9% | --- CT 0.7%
- [374] 2:17 to repentance | --- CT
- [375] 2:18 the disciples of 92% | --- CT 6.4%
- [376] 2:20 those days | that day CT
- [377] 2:21 the garment's new patch pulls away from the old cloth | the patch pulls away from it, the new from the old CT
- [378] 2:22 new | --- CT
- [379] 2:22 is spilled, and the wineskins are destroyed | is destroyed, and so are the wineskins ECM NA SBL WH
- [380] 2:22 must be put into 97.5% | is for CT 0.3%
- [381] 3:1 the | a SBL WH
- [382] 3:5 restored, as sound as the other. | restored. CT
- [383] 3:7 him 50.9% {BYZ PCK 42.9%} | --- CT 0.2%
- [384] 3:14 twelve 97.1% | twelve, whom he also named apostles, NA WH 1.5%
- [385] 3:15 heal diseases and | --- CT
- [386] 3:16 appointed 98.8% | appointed the twelve: NA SBL WH 0.4%
- [387] 3:18 Canaanite | Cananaean CT
- [388] 3:19 they | he ECM† NA SBL TH WH
- [389] 3:20 a 89.5% | the NA SBL TH WH 7.4%
- [390] 3:25 cannot | will not be able to CT
- [391] 3:27 No | But no CT
- [392] 3:29 subject to eternal judgment 97% | guilty of an eternal sin CT 0.7%
- [393] 3:31 Jesus' brothers and mother 80.8% | Jesus' mother and brothers ANT CT 2.7%
- [394] 3:32 mother, your brothers, and your sisters 70.2% | mother and your brothers ANT ECM SBL TH TR WH 28.9%
- [395] 3:33 or | and who are ECM NA TH WH
- [396] 3:35 For whoever 99.4% | Whoever WH 0.3%
- [397] 3:35 my | --- CT
- [398] 3:35 mother | my mother PCK
- [399] 4:1 large | very large CT
- [400] 4:1 the | a CT
- [401] 4:4 along | on ANT
- [402] 4:4 birds | birds of the sky TR
- [403] 4:8 other seed | other seeds CT
- [404] 4:8 fruit that grew and increased; | fruit, and as they grew and increased, CT
- [405] 4:9 said | said to them ANT TR
- [406] 4:10 parable | parables CT
- [407] 4:11 it has been given to know the mystery of the kingdom of God | it has been given to know the mysteries of the kingdom of God ANT | the mystery of the kingdom of God has been given CT
- [408] 4:12 their sins be forgiven them | be forgiven CT
- [409] 4:15 their hearts | them CT
- [410] 4:16 Likewise, some 95.5% {ANT 1.5%} | Some NA 2.1%

- [411] **4:18** They | These are the ones who CT ST
 [412] **4:19** this | the CT
 [413] **4:22** that will not | except to CT
 [414] **4:24** you | you again PCK
 [415] **4:24** who hear 88.8% | --- CT 0.6%
 [416] **4:28** For the | The CT
 [417] **4:30** can | shall BYZ HF PCK
 [418] **4:30** describe | present CT
 [419] **4:34** speak | speak the word ANT
 [420] **4:36** little | --- ANT CT
 [421] **4:37** it was nearly swamped | it was already beginning to sink ANT | the boat was nearly swamped CT
 [422] **4:40** so 96.7% | --- CT 1%
 [423] **4:40** How is it that you 97.4% | Do you still CT 1.9%
 [424] **5:1** Gadarenes 95% | Gergesenes ANT 4% | Gerasenes CT 0.3%
 [425] **5:3** him | him anymore CT
 [426] **5:5** on the mountains and among the tombs | among the tombs and on the mountains ANT CT PCK
 [427] **5:9** answered | said to him CT
 [428] **5:11** mountain | mountains TR
 [429] **5:12** All the demons | They CT
 [430] **5:13** immediately | --- CT
 [431] **5:22** And behold, | Then ANT CT
 [432] **5:23** healed, and she will live | healed and live ECM† NA SBL TH WH
 [433] **5:28** said | said to herself ANT
 [434] **5:36** heard what they said, he immediately | overheard what they said, he CT
 [435] **5:38** he | they CT
 [436] **5:40** lying down | --- CT
 [437] **5:41** koumi 79.8% | koum CT 16.2%
 [438] **5:42** overcome 95.6% | immediately overcome ECM NA SBL WH 0.5%
 [439] **6:2** that such miracles are | and what are these miracles being ECM NA SBL WH
 [440] **6:8** knapsack, no bread | bread, no knapsack CT
 [441] **6:11** anyone | any place CT
 [442] **6:11** Truly I say to you, it will be more tolerable for Sodom and Gomorrah on the day of judgment than for that city. | --- CT
 [443] **6:14** he 99% | some ECM NA SBL WH 0.7%
 [444] **6:15** like | or like TR
 [445] **6:16** This is John, whom I beheaded; he 95.9% | John, whom I beheaded, CT 0.8%
 [446] **6:16** from the dead | up CT
 [447] **6:20** and do many things 98.4% | even though he was greatly perplexed CT 0.4%
 [448] **6:22** the daughter of 96.4% | his daughter ECM NA WH 0.4%
 [449] **6:23** swore | solemnly swore NA

{Mark 6–8} Jesus in Galilee [\[e\]](#)

[450] **6:32** the | a ANT ECM NA SBL WH

- [451] **6:33** many saw them going away and | the crowds saw them going away and many TR
- [452] **6:33** Jesus | them ANT CT PCK [Note: ECM†, NA, SBL, TH, and WH do not actually have a pronoun here, but most English translations of the critical text supply the word them because it is used earlier in the verse.]
- [453] **6:33** towns, got there ahead of them, and gathered around him | towns and got there ahead of them CT
- [454] **6:36** bread, for they have nothing | something CT
- [455] **6:41** his | the ANT ECM* WH
- [456] **6:44** five | about five TR
- [457] **6:48** He ... against them. About | When he ... against them, about ANT CT
- [458] **6:51** and completely 93.3% | --- ECM* TH WH 0.5%
- [459] **6:51** and in awe 97.6% | --- ECM† NA SBL TH WH 1.2%
- [460] **6:52** because | but ANT CT
- [461] **6:53** the land of | land at CT
- [462] **6:55** surrounding | --- CT
- [463] **7:1–2** Jesus. When they saw some of his disciples eating ... unwashed), they criticized them. | Jesus, and they saw that some of his disciples were eating ... unwashed). CT
- [464] **7:4** washed 78.4% | sprinkled themselves WH 3.4%
- [465] **7:4** pots, copper vessels, and dining couches 98.6% | pots and copper vessels TH WH 0.6%
- [466] **7:5** unwashed | defiled CT
- [467] **7:6** answered | said to CT
- [468] **7:8** For you | You CT
- [469] **7:8** men, such as various washings of pots and cups. And you do many other similar things such as these. 74.8% | men. CT 1.7%
- [470] **7:9** keep 97.6% | establish NA 0.7%
- [471] **7:14** over the entire crowd | the crowd over again CT
- [472] **7:16** If anyone has ears to hear, let him hear. 97.6% | --- ANT CT 1.1%
- [473] **7:18** not | not yet ANT
- [474] **7:19** latrine, thus purifying all foods.” | latrine.” (Thus he declared all foods clean.) CT
- [475] **7:21–22** adultery, fornication, murder, theft | fornication, theft, murder, adultery CT
- [476] **7:24** and Sidon | --- ECM† NA SBL
- [477] **7:24** a | the TR
- [478] **7:25** For a woman whose little daughter had an unclean spirit | Instead, a woman whose little daughter had an unclean spirit immediately CT
- [479] **7:28** Yes, | --- ECM NA SBL
- [480] **7:28** yet | --- ANT CT
- [481] **7:30** the demon gone and her daughter lying in bed | the child lying in bed and the demon gone ANT CT
- [482] **7:31** Sidon and went 98% | went through Sidon CT 0.7%
- [483] **7:35** Immediately the | The ECM SBL TH WH
- [484] **8:1** a very 95.5% | again a ANT CT 3.4%
- [485] **8:1** his | the ECM† NA SBL TH WH
- [486] **8:3** for | and CT
- [487] **8:3** have come | are WH
- [488] **8:9** who had eaten | --- ANT CT

- [489] 8:12 to you 99.5% | --- WH 0.3%
 [490] 8:16 this with one another, saying, "He must have said this because we have no bread." | with one another the fact that they had no bread. CT
 [491] 8:17 still | --- CT
 [492] 8:20 said 98.2% | said to him ECM† NA SBL WH 1.1%
 [493] 8:21 How is it that you do not | How is it that you do not yet PCK TH | Do you not yet ANT ECM NA SBL WH

[Mark 8-10] "On the Way" to Jerusalem [\[d\]](#)

- [494] 8:22 Jesus | they CT
 [495] 8:23 him if he saw anything. 98.2% | him, "Do you see anything?" CT 0.7%
 [496] 8:25 again and had him look up | again; and the man looked intently CT
 [497] 8:25 everyone | everything CT
 [498] 8:26 go into the village or tell anyone in the village what has happened. 93.6% | even go into the village. ECM NA SBL WH 0.6%
 [499] 8:28 answered | said to him CT
 [500] 8:29 said to | asked ECM† NA SBL TH WH
 [501] 8:34 follow | come after SBL TR WH
 [502] 8:36 will | does ECM† NA SBL TH WH
 [503] 8:36 if he gains the whole world but forfeits | to gain the whole word but forfeit CT
 [504] 8:37 Or | For CT
 [505] 9:3 like snow, 70.6% | --- CT 0.9%
 [506] 9:6 what to say | how to respond CT
 [507] 9:7 cloud: | cloud, saying, ANT TR
 [508] 9:12 answered | said to CT
 [509] 9:14 Jesus came back to the other disciples, he | they came back to the other disciples, they CT
 [510] 9:16 the scribes | them CT
 [511] 9:16 with them about | about among yourselves ANT SBL
 [512] 9:17 answered | answered him CT
 [513] 9:19 him | them CT
 [514] 9:23 The question is whether you are able to believe. | 'If you are able'? CT
 [515] 9:24 with tears 96.5% | --- CT 0.9%
 [516] 9:24 believe, Lord; | believe; CT
 [517] 9:25 a | the PCK
 [518] 9:29 and fasting 99.7% | --- ECM† NA SBL WH 0.2%
 [519] 9:30 passed | went WH
 [520] 9:31 after he has been killed, he will rise on the third day | when he is killed, after three days he will rise CT
 [521] 9:33 Jesus | they CT
 [522] 9:33 among yourselves | --- CT
 [523] 9:38 in response | --- CT
 [524] 9:38 someone who does not follow us casting ... he does not follow 82.4% | someone casting ... he was not following CT 0.7%
 [525] 9:40 you is for you | us is for us CT SCR
 [526] 9:41 in my name, because you belong to Christ, 76.8% {ANT TR 17.2%} | because you bear the name of Christ CT 4.6%
 [527] 9:42 in me | --- WH

- [528] 9:42 millstone | heavy millstone CT
- [529] 9:43–44 fire, ‘where their worm does not die and the fire is not quenched.’ | fire. CT
- [530] 9:45–46 Gehenna, into the unquenchable fire, ‘where their worm does not die and the fire is not quenched.’ | Gehenna. CT. See Matthew 5:22 in “[Notes on Matthew](#)” for commentary on *Gehenna*.
- [531] 9:47 be thrown | go away ANT
- [532] 9:47 the fire of Gehenna 97% | Gehenna CT 1.2%. See Matthew 5:22 in “[Notes on Matthew](#)” for commentary on *Gehenna*.
- [533] 9:48 their | the PCK
- [534] 9:49 fire, and every sacrifice will be seasoned with salt. 83.3% | fire. CT 6.6%
- [535] 10:1 Judea, traveling through the region 84.3% | Judea, ECM* 13.1% | Judea and ECM† NA SBL TH WH 0.7%
- [536] 10:2 some Pharisees came up to Jesus and tested him 55.4% | the Pharisees came up to Jesus and tested him ANT BYZ TR 42.3% | they tested Jesus SBL 0.2%
- [537] 10:7 and be joined to his wife | --- WH
- [538] 10:10 Jesus’ | the ANT CT
- [539] 10:10 the same | this ANT CT
- [540] 10:12 a woman divorces her husband and gets married to 93.4% {ANT 0.2%} | she divorces her husband and marries CT 0.4%
- [541] 10:13 those who were bringing | --- CT
- [542] 10:17 a man | someone PCK
- [543] 10:19 commit adultery, Do not murder 91.5% | murder, Do not commit adultery ECM NA SBL WH 4.1%
- [544] 10:20 answered | said to CT
- [545] 10:21 Go | If you wish to be perfect, go ANT
- [546] 10:21 take up your cross and 95% {ANT 1.8%} | --- CT 1.5%
- [547] 10:24 for those who trust in riches 91.6% {TR 4%} | --- CT 0.3%
- [548] 10:25 It | For it PCK
- [549] 10:26 one another 95.8% | him WH 2.3%
- [550] 10:29 answered | said CT
- [551] 10:29 father, mother | mother, father CT
- [552] 10:29 wife, 96.5% | --- CT 1.5%
- [553] 10:30 mothers | fathers, mothers ANT PCK
- [554] 10:32 as they followed they | those who followed CT
- [555] 10:34 fog him, spit on | spit on him, fog CT
- [556] 10:34 on the third day 99% | after three days CT 0.7%
- [557] 10:35 the 67.5% {ANT 32.1%} | the two WH 0.2%
- [558] 10:35 said | said to him CT
- [559] 10:35 ask | ask of you CT
- [560] 10:38 and | or CT
- [561] 10:39 indeed | --- CT
- [562] 10:40 and | or CT
- [563] 10:43 shall not be 97.5% | is not CT 1.6%
- [564] 10:46 the blind man Bartimaeus, son of Timaeus, | Bartimaeus the son of Timaeus, a blind man, ANT | Bartimaeus the son of Timaeus, a blind CT
- [565] 10:46 was sitting by the road begging 98.5% | beggar, was sitting by the road CT 0.4%
- [566] 10:49 asked for him to be called over. | said, “Call him over.” ANT CT

[567] 10:50 rose | jumped up CT

{Mark 11-13} Jesus in Jerusalem [\[e\]](#)

[568] 11:1 Bethsphage | Bethphage BYZ CT TR

[569] 11:2 has | has ever CT

[570] 11:3 it.' Then he will immediately send it here. | it and will send it back here immediately.' ANT ECM† NA SBL TH WH

[571] 11:4 a | the ANT BYZ PCK TR

[572] 11:6 instructed | said CT

[573] 11:8 cut down leafy branches from the trees and also spread them on the road 77.7% | spread leafy branches that they had cut from the fields CT 0.4%

[574] 11:10 kingdom of our father David that is coming in the name of the Lord | coming kingdom of our father David CT

[575] 11:15 came | came again ANT

[576] 11:18 scribes and the chief priests | scribes, the Pharisees, and the chief priests ANT | chief priests and the scribes CT

[577] 11:19 he | they ECM† NA SBL WH

[578] 11:23 For truly | Truly NA SBL TH WH

[579] 11:23 whatever he says 93.2% | it CT 0.3%

[580] 11:24 are receiving 97.7% | have received CT 0.7%

[581] 11:26 But if you do not forgive, neither will your Father in heaven forgive your trespasses. | But if you do not forgive, neither will your Father forgive your trespasses. ANT | --- CT

[582] 11:28 And | Or ANT CT

[583] 11:29 answered | said to CT

[584] 11:29 also | --- CT

[585] 11:30 Answer me. | --- PCK

[586] 11:31 considered | discussed CT

[587] 11:31 If | What should we say? If SBL

[588] 11:32 shall we say, 'From men?' — | if we say, 'from men' — TR

[589] 11:32 people 95.1% | crowd NA SBL TH WH 4.6%

[590] 11:32 truly 91.3% {CT 1%} | --- ANT 3.2%

[591] 11:33 In response | --- CT

[592] 12:4 threw stones at him, struck him on the head, | struck him on the head CT

[593] 12:4 sent him away after dishonoring | dishonored CT

[594] 12:5 Again he | He CT

[595] 12:6 his one | one other, a CT

[596] 12:6 as well, | --- CT

[597] 12:7 the farmers | when the farmers saw him coming, they ANT

[598] 12:9 then | --- SBL WH

[599] 12:14 Is | Tell us then, is ANT

[600] 12:16 to him | --- ANT

[601] 12:17 In response Jesus said to them | Jesus said to them ECM NA SBL TH | Jesus said WH

[602] 12:17 amazed | completely amazed CT

[603] 12:21 and he also left no 93.4% {ANT 0.1%} | leaving no CT 0.5%

[604] 12:22 the seven all married her and left no | none of the seven left any CT

- [605] **12:23** In the resurrection, when they rise again, 61% | Therefore, in the resurrection, when they rise again, ANT TR 31.6% | In the resurrection TH WH 0.7%
- [606] **12:24** answered | said to CT
- [607] **12:25** the | --- ECM NA PCK SBL WH
- [608] **12:27** the God | --- ANT CT
- [609] **12:27** therefore 87.9% | --- CT 0.5%
- [610] **12:28** realized | saw ANT ECM† NA SBL
- [611] **12:29** him | --- CT
- [612] **12:29** of all the commandments | commandment of all ANT | --- CT
- [613] **12:29** our | your PCK
- [614] **12:30** This is the most important commandment. 84% | --- ECM NA SBL WH 1%
- [615] **12:31** And a second like it is this | And a second is like it HF | The second is this ECM NA SBL WH
- [616] **12:33** with all your soul, | --- CT
- [617] **12:36** For | --- CT
- [618] **12:36** make your enemies a footstool for | put your enemies under ECM NA SBL WH
- [619] **12:38** to them | --- CT
- [620] **13:2** answered | said to CT
- [621] **13:2** left 78.4% | left here ANT CT PCK 21.4%
- [622] **13:5** in response | --- CT
- [623] **13:6** For many | Many CT
- [624] **13:7** alarmed, for these | alarmed. These CT
- [625] **13:8** and riots 96% | --- CT 0.5%
- [626] **13:9** yourselves, for they | yourselves. They CT
- [627] **13:9** synagogues | their synagogues ANT
- [628] **13:9** set | brought PCK SCR
- [629] **13:11** say. Do not give it much thought, | say, CT
- [630] **13:14** desolation, which was spoken of by Daniel the prophet, | desolation CT
- [631] **13:15** into his house 94.3% | --- CT 2.6%
- [632] **13:18** your fight | it CT
- [633] **13:21** Christ!' or, 'Behold | Christ! Behold ANT CT PCK
- [634] **13:22** even | --- ECM† NA SBL TH WH
- [635] **13:23** Behold, | --- ECM† NA SBL TH WH
- [636] **13:25** of heaven will be falling | will be falling from heaven ANT CT
- [637] **13:27** his | the ECM† NA SBL TH WH
- [638] **13:27** his | the SBL
- [639] **13:28** you know | one knows PCK
- [640] **13:32** or | and TR
- [641] **13:33** and pray 82% {PCK 13.9%} | --- ECM NA SBL WH 0.6%

{Mark 14-16} Passion Narrative [\[d\]](#)

- [642] **14:2** But | For CT
- [643] **14:4** another, saying, | another: CT
- [644] **14:7** can | can always WH
- [645] **14:9** this | the ECM† NA SBL TH WH
- [646] **14:14** the | my ANT CT

- [647] 14:16 his | the CT
- [648] 14:19 and, "Surely not I?" 87.5% | --- 8.2% CT
- [649] 14:20 answered | said to CT
- [650] 14:20 dish 96% | one dish WH 0.2%
- [651] 14:21 The | For the CT
- [652] 14:22 Take and eat | Take CT
- [653] 14:23 the | a CT
- [654] 14:24 new 85.2% | --- CT 0.5%
- [655] 14:27 because of me this night | --- CT
- [656] 14:31 all the more | --- CT
- [657] 14:33–34 distressed. He said | distressed, and to say ANT
- [658] 14:35 the | his face on the ANT
- [659] 14:40 returned, he found them sleeping again 94.5% | came again, he found them sleeping CT 0.5%
- [660] 14:40 heavy | very heavy ANT CT PCK
- [661] 14:43 Judas | Judas Iscariot ANT
- [662] 14:43 who was | --- ANT CT
- [663] 14:43 large | --- CT
- [664] 14:45 to him | --- ANT CT TR
- [665] 14:45 Rabbi! | Greetings, ANT | --- CT
- [666] 14:51 The young men | They CT
- [667] 14:52 from them 96.7% | --- CT 0.3%
- [668] 14:53 together with him | --- ECM NA SBL WH
- [669] 14:62 with | on ANT
- [670] 14:64 heard | certainly heard ANT
- [671] 14:65 Prophecy! | Prophecy to us! Who is it that struck you? ANT
- [672] 14:65 kept striking him with the palms of their hands 55.1% | struck him with the palms of their hands ANT BYZ 37% | received him with slaps CT 5.7%
- [673] 14:68 gateway, and a rooster crowed. 97.2% | gateway. ECM* WH 0.5%
- [674] 14:69 him again, she began | him, she again began CT
- [675] 14:70 Galilean, and your accent is like theirs. | Galilean. ECM NA TH WH
- [676] 14:72 Then 96.6% | Immediately ECM† NA SBL TH WH 0.8%
- [677] 15:3 things. | things, but he made no answer. ANT SCR
- [678] 15:4 testifying against you | accusing you of CT
- [679] 15:7 his fellow | the CT
- [680] 15:8 cried out | came up ECM† NA SBL TH WH
- [681] 15:8 had always done | usually did ECM NA SBL WH
- [682] 15:12 do you want me to | should I ECM TH WH
- [683] 15:18 him: | him, saying, PCK
- [684] 15:23 to drink, | --- CT
- [685] 15:28 So the Scripture was fulfilled that says, "He was numbered with the lawless." 84.9% | --- CT 11%
- [686] 15:32 him | --- BYZ CT TR
- [687] 15:34 lima | lamina TR | lema ECM NA SBL | lama TH WH
- [688] 15:34 My | O PCK
- [689] 15:36 a man | someone CT
- [690] 15:39 cried out and 96.5% | --- ECM† NA SBL TH WH 0.4%
- [691] 15:44 had been dead for some time 97.8% | was already dead TH WH 1.5%
- [692] 16:2 of | on CT

- [693] **16:8** out † out quickly TR
- [694] **16:8** and trembling and amazement † for trembling and amazement had ECM† NA SBL TH WH
- [695] **16:8** afraid. 99.6% † afraid. Now they promptly reported to those around Peter all that they had been instructed. After this Jesus himself sent out through them from the east and to the west the sacred and imperishable proclamation of eternal salvation. (Amen. ECM† NA SBL) ECM* WH 0.4% [Note: ECM, NA, SBL, and WH enclose this text with double brackets. WH includes this text after verse 20.]
- [696] **16:8** TH includes a scribal note that reads, “In some of the copies the evangelist concludes at this point, and up to this point Eusebius the student of Pamphilus wrote his canons. But many copies contain the following words also.” Variations of this note are found in 12 manuscripts (0.7%). The exact Greek text of TH is found in 2 manuscripts (0.1%).
- [697] **16:9** {include verses 9–20} 99.8% † {omit verses 9–20} 0.2% [Note: ECM, NA, SBL, and WH enclose this text with double brackets.]
- [698] **16:11** But when † When ECM*
- [699] **16:14** risen 88.9% † risen from the dead WH 10.5%
- [700] **16:17** accompany 98% † follow ECM* TH WH 0.4%
- [701] **16:17** new † --- ECM* TH WH
- [702] **16:18** serpents 97.2% † serpents in their hands ECM NA TH WH 2.2%
- [703] **16:19** Lord 94.2% † Lord Jesus NA SBL TH WH 5.3%
- [704] **16:20** Amen. 97.5% † --- ECM† NA SBL WH 2.1%

Luke

{Chapters 1–2} Birth Narrative [↩]

- [1] **1:28** Blessed are you among women! † --- CT
- [2] **1:29** when Mary saw him, † --- CT
- [3] **1:29** his † this CT
- [4] **1:34** be † happen to me ANT
- [5] **1:35** born † born of you SCR
- [6] **1:42** voice † cry CT
- [7] **1:55** forever † until eternity PCK
- [8] **1:63** is † shall be PCK
- [9] **1:66** And † For CT
- [10] **1:67** holy spirit [Greek, *pneumatōs hagiou*]—no article “the”
- [11] **1:75** the days of our life † our days CT
- [12] **1:76** the presence of † --- CT
- [13] **1:78** has visited † will visit CT
- [14] **2:5** wife † --- CT
- [15] **2:7** the † a CT
- [16] **2:9** behold, † --- CT
- [17] **2:12** the † a WH
- [18] **2:12** a † the TR
- [19] **2:14** earth, good will among men 98.8% † earth among men of good will CT 0.4%
- [20] **2:17** widely † --- CT
- [21] **2:21** his † the child’s ANT TR
- [22] **2:22** their † her SCR

- [23] **2:25** holy spirit [Greek, *pneuma hagion*]—no article “the”
 [24] **2:33** Joseph and the child’s 96.1% | The child’s father and CT 0.5%
 [25] **2:35** as well | --- WH
 [26] **2:37** was a widow of about eighty-four years of age | lived as a widow until the age of eighty-four CT
 [27] **2:38** the Lord | God CT
 [28] **2:38** redemption in | the redemption of CT
 [29] **2:40** in spirit | --- CT
 [30] **2:42** to Jerusalem | --- CT
 [31] **2:43** Joseph did not know it, and neither did Jesus’ mother | his parents did not know it CT

{Luke 3:1–4:15} Preparation for Ministry [\[d\]](#)

- [32] **3:2** high priesthood of | time of the high priests TR
 [33] **3:12** baptized | baptized by him PCK
 [34] **3:14** threats or false accusations | false accusations or threats ANT
 [35] **3:17** hand, and he will thoroughly clean out his threshing floor and | hand to thoroughly clean out his threshing floor and to CT
 [36] **3:19** brother’s | brother Philip’s TR
 [37] **3:22** heaven, saying, | heaven: CT
 [38] **3:23** Heli | Eli NA PCK SBL ST TH
 [39] **3:24** Matthat | Matthan ANT PCK | Maththat NA SBL
 [40] **3:24** Janna | Joanna ANT | Jannai CT
 [41] **3:25** Esli | Eslim ANT
 [42] **3:26** Semei | Semei BYZ HF | Semeu ANT | Semein NA SBL | Semein TH WH
 [43] **3:26** Joseph | Josech ANT CT
 [44] **3:26** Judah | Joda ANT CT
 [45] **3:27** Joanan | Joanna BYZ TR | Joannan ANT PCK
 [46] **3:28** Elmodam | Elmadam CT
 [47] **3:29** Jose | Joshua CT
 [48] **3:29** Matthat | Maththat CT
 [49] **3:30** Jonan | Jonam CT PCK | Jona ANT
 [50] **3:31** Mainan | Menam SCR | Menna CT
 [51] **3:32** Salmon | Sala CT
 [52] **3:33** Amminadab, | Amminadab, the son of Admin, NA SBL TH | Admin, WH
 [53] **3:33** Ram, | Ram, the son of Joram, ANT BYZ HF PCK | Arni, CT
 [54] **4:2** afterward, | --- CT
 [55] **4:4** alone, but by every word of God. 89.7% | alone, but by every word that comes from the mouth of God. ANT 7.2% | alone. CT 0.4%
 [56] **4:5** to a high mountain | --- CT
 [57] **4:8** Get behind me, Satan! | --- CT
 [58] **4:8** It | For it ANT TR

{Luke 4:16–6:49} Twelve Called [\[d\]](#)

- [59] **4:17** Isaiah the prophet | the prophet Isaiah CT
 [60] **4:17** unrolled | opened WH
 [61] **4:18** to heal the brokenhearted, | --- CT
 [62] **4:41** the Christ, | --- CT

- [63] 4:44 Galilee 92.8% {ANT 0.7%} | Judea CT 0.8%
 [64] 5:1 to listen | and listening CT
 [65] 5:5 him | --- CT
 [66] 5:5 net | nets CT
 [67] 5:6 net | nets CT
 [68] 5:15 by him | --- CT
 [69] 5:17 to heal them 98.4% | for him to heal CT 0.9%
 [70] 5:20 to the man | --- CT
 [71] 5:33 Why do the ... drink? | The ... drink. CT
 [72] 5:36 puts a patch from a new garment | tears a patch from a new garment and puts it CT
 [73] 5:36 not only tears | will not only tear ANT CT
 [74] 5:36 does | will CT
 [75] 5:38 wineskins, and then both are preserved. 96.8% | wineskins. CT 1.1%
 [76] 5:39 immediately | --- CT
 [77] 5:39 better | good CT
 [78] 6:1 second major 91.1% | --- CT 1.6%
 [79] 6:1 the | some CT
 [80] 6:2 to them | --- CT
 [81] 6:4 also | --- CT
 [82] 6:5 even | --- CT
 [83] 6:7 an accusation against | a reason to accuse CT
 [84] 6:9 Let me ask you something: Is | I ask you, is CT
 [85] 6:9 kill | destroy it CT TR
 [86] 6:10 restored, as sound as the other. | restored like the other. ANT | restored. CT
 [87] 6:17 crowd | large crowd CT
 [88] 6:18 as well as those who were harassed by unclean spirits. And they | and those who were harassed by unclean spirits CT
 [89] 6:25 filled | filled now CT
 [90] 6:26 others speak 59.8% | everyone speaks ANT BYZ CT PCK TR 38.9%
 [91] 6:33 And | For NA TH WH
 [92] 6:33 For even | Even CT
 [93] 6:34 back | --- CT
 [94] 6:34 For even | Even NA SBL WH
 [95] 6:36 Therefore be | Be CT
 [96] 6:38 same 90.2% | --- CT 1.1%
 [97] 6:42 Or how | How NA SBL WH
 [98] 6:43 nor | nor again CT
 [99] 6:45 the evil treasure of his heart | his evil treasure CT
 [100] 6:48 for it was founded on the rock | because it had been well built CT
 [101] 6:49 a | his PCK

{Luke 7:1–8:56} Manifest Power [\[e\]](#)

- [102] 7:7 my servant will | let my servant CT
 [103] 7:10 who had been sick | --- CT
 [104] 7:11 many of 98.1% | --- CT 1.1%
 [105] 7:19 Jesus | the Lord CT

- [106] **7:21** Now in that very | In that CT
 [107] **7:24** messengers | disciples ANT
 [108] **7:28** For | --- CT
 [109] **7:28** prophet | one CT
 [110] **7:28** the Baptist | --- CT
 [111] **7:31** “To | And the Lord said, “To TR
 [112] **7:32** for you | --- CT
 [113] **7:39** a prophet | the Prophet WH
 [114] **7:42** tell me, | --- CT
 [115] **7:44** the hair of her head | her hair CT
 [116] **7:45** I | she ANT
 [117] **8:2** evil spirits | diseases, afflictions, evil spirits, ANT
 [118] **8:3** and his disciples | --- ANT PCK TR
 [119] **8:8** into | on TR
 [120] **8:16** “No | As he said this he called out, “He who has ears to hear, let him hear. No PCK
 [121] **8:17** not | certainly not CT
 [122] **8:19** mother and brothers came to him, | mother came to him, along with his brothers, CT
 [123] **8:24** rose | woke up CT
 [124] **8:26** they | he ANT
 [125] **8:26** Gadarenes | Gerasenes CT
 [126] **8:27** had been possessed by demons for a long time. This man did not wear clothes or live 97.9% | was possessed by demons. For a long time this man had not worn clothes or lived CT 0.8%
 [127] **8:31** he | they CT SCR
 [128] **8:34** off | off, went away, TR
 [129] **8:37** Gadarenes | Gerasenes CT
 [130] **8:37** the | a CT
 [131] **8:43** years, and even though she had spent her entire livelihood on physicians, she | years and WH
 [132] **8:45** and those who were with him | --- NASBL WH
 [133] **8:45** you, and yet you say, ‘Who touched me?’ | you. CT
 [134] **8:47** told him | declared CT
 [135] **8:48** Take courage, daughter; | Daughter, CT
 [136] **8:49** to him | --- CT
 [137] **8:49** teacher | teacher any further CT
 [138] **8:51** allowed no one to go in | did not allow anyone to go in with him CT
 [139] **8:51** John, James | James, John TR
 [140] **8:52** weep; 88.5% | weep, for CT 11.3%
 [141] **8:54** put them all outside, took hold of the girl’s hand, | took hold of the girl’s hand CT

{Luke 9:1–9:50} Twelve Sent [\[↩\]](#)

- [142] **9:1** the twelve | his twelve disciples ANT TR
 [143] **9:3** staffs | staff CT
 [144] **9:3** bring only one tunic each 98.9% | do not bring an extra tunic TH WH 1%
 [145] **9:7** Jesus was doing | was happening CT

- [146] 9:10 a desolate place belonging to | --- CT
 [147] 9:14 fifty | about fifty CT
 [148] 9:22 rise again | be raised up ANT BYZ CT HF PCK TR
 [149] 9:23 cross | cross daily ANT CT TR
 [150] 9:35 beloved Son | Son, the Chosen One CT
 [151] 9:38 you to | you, ANT BYZ PCK TR
 [152] 9:43 had done | was doing CT
 [153] 9:47 perceiving | knowing CT
 [154] 9:48 will be | is ANT CT
 [155] 9:50 him, for | him, for he is not against you. For ANT
 [156] 9:50 us is for us | you is for you ANT CT

{Luke Chapters 9(v51)–10(v37)} Kingdom: Proclamation [\[d\]](#)

- [157] 9:54 his | the CT
 [158] 9:54 them, just like Elijah did? 96.8% | them? CT 1%
 [159] 9:55 them, saying, “You do not know what kind of spirit you belong to. 43.8%
 {ANT 9.6%} | them. BYZ CT 24.8%
 [160] 9:56 For the Son of Man did not come to destroy men’s lives but to save
 them.” 50.7% | The Son of Man did not come to destroy men’s lives but to save
 them.” ANT 10.4% | --- BYZ CT 25.9%
 [161] 9:57 go, Lord. | go. CT
 [162] 9:59 Lord, let | Let WH
 [163] 9:62 to him | SBL
 [164] 10:1 seventy | seventy-two NA SBL WH
 [165] 10:11 us | our feet ANT CT
 [166] 10:11 to you | --- CT
 [167] 10:15 who have been exalted to heaven, | will you be exalted to heaven? You
 CT
 [168] 10:15 be brought | go NA WH
 [169] 10:17 seventy | seventy-two NA SBL WH
 [170] 10:19 am giving | have given CT
 [171] 10:20 but | but rather TR
 [172] 10:21 spirit 92.4% | Holy Spirit NA {0.2%} SBL TH WH {0.1%}
 [173] 10:21–22 sight.” Then he turned to the disciples and said, “All 76.1% | sight.
 All CT SCR 9.5%
 [174] 10:30 as he was, | --- CT
 [175] 10:35 day, when he was departing, | day CT
 [176] 10:35 to him | --- CT
 [177] 10:36 Now which | Which CT

{Luke 10(v38)–13(v21)} Kingdom: Growth [\[d\]](#)

- [178] 10:38 into her home 98.2% {TH WH 0.5%} | --- NA SBL 0.2%
 [179] 10:39 Jesus’ | the Lord’s NAWH
 [180] 10:41 Jesus | the Lord CT
 [181] 10:42 one thing is necessary. | a few things are necessary, or one. SBL WH
 [182] 11:2 Our Father in heaven | Father CT
 [183] 11:2 Your will be done, on earth as it is in heaven. | --- CT
 [184] 11:4 temptation, but deliver us from evil. | temptation. CT
 [185] 11:6 friend | friend of mine ANT CT TR

- [186] **11:11** you, when his son asks for bread, will give him a stone; or again, when he asks for a fish, | you, when his son asks for bread, will give him a stone; and if he asks for a fish, TR | you will his son ask for a fish, and he NA SBL TH | you, when his son asks for a fish, WH
- [187] **11:13** holy spirit [Greek, *hagion pneuma*]—no article “the” in the Greek.
- [188] **11:19** do | will ANT
- [189] **11:25** swept | unoccupied, swept, WH
- [190] **11:26** go | go in ANT CT TR
- [191] **11:29** evil | an evil generation ANT CT
- [192] **11:29** the prophet | --- CT
- [193] **11:30** be | be a sign ANT
- [194] **11:33** or under a basket | --- TH
- [195] **11:34** The lamp of the body is the eye | Your eye is the lamp of your body CT
- [196] **11:34** So when | When CT
- [197] **11:37** speaking | saying these things ANT
- [198] **11:44** you, scribes and Pharisees, hypocrites! | you! CT
- [199] **11:48** bear witness to | are witnesses CT
- [200] **11:53** was saying these things to them | went away from there CT
- [201] **11:54** and seeking | --- CT
- [202] **11:54** mouth, so that they might accuse him. | mouth. CT
- [203] **12:7** So do | Do CT
- [204] **12:7** more value than many | far more value than PCK
- [205] **12:15** covetousness | all covetousness ANT CT
- [206] **12:18** produce | grain CT
- [207] **12:20** back | --- TH WH
- [208] **12:22** his | the TH
- [209] **12:23** Life is more than food, and the body is more than clothing. | Is not life more than food and the body more than clothing? ANT | For life is more than food, and the body is more than clothing. CT
- [210] **12:27** spin, yet | spin. I PCK
- [211] **12:28** in | of ANT
- [212] **12:29** or | and ANT CT
- [213] **12:31** the kingdom of God | his kingdom CT
- [214] **12:31** all | --- CT
- [215] **12:39** would have kept watch and | --- NA SBL
- [216] **12:40** Therefore you 95.3% | You CT 1.6%
- [217] **12:41** to him | --- CT
- [218] **12:49** to | on ANT CT
- [219] **12:53** Father will be divided | They will be divided, father ANT CT
- [220] **12:53** her | --- CT
- [221] **12:54** from | in CT
- [222] **12:56** earth and the sky | sky and the earth ANT PCK SCR
- [223] **12:56** can you not 94.3% | do you not know how to CT 0.8%
- [224] **12:58** hand | will hand CT
- [225] **12:58** throw | will throw ANT CT
- [226] **13:2** such | these CT
- [227] **13:7** Cut | Therefore cut NA TH
- [228] **13:9** fruit, fine; but if not, you can cut it down in the coming year | fruit in the coming year, fine; but if not, you can cut it down CT

[229] 13:15 Hypocrites | Hypocrite ANT TR

[230] 13:19 large 91.5% | --- CT 0.7%

{Luke 13(v22)–17(v19)} Kingdom: Striving [↗]

[231] 13:24 gate | door CT

[232] 13:25 Lord, | --- CT

[233] 13:27 say, 'I tell you, I 94% | say to you, 'I NA SBL WH 1.4%

[234] 13:27 you or | --- SBL WH

[235] 13:31 On that same day | At that same hour CT

[236] 13:35 desolate | --- CT

[237] 13:35 I tell | Truly I say to TR

[238] 13:35 the time comes when | --- TH WH

[239] 14:3 Sabbath? | Sabbath, or not? CT

[240] 14:5 son ... him | donkey ... it TR

[241] 14:6 him | --- CT

[242] 14:9 say to you, 'Give | say, 'You give PCK

[243] 14:10 those | all CT

[244] 14:15 he | everyone CT

[245] 14:15 at the feast | bread CT TR

[246] 14:17 everything is 97% | things are CT 0.3%

[247] 14:21 lame, and the blind | blind, and the lame CT PCK

[248] 14:22 it has been done as you commanded | what you commanded has been done CT

[249] 14:24 For many are called, but few are chosen. | --- ANT BYZ CT HF PCK TR

[250] 14:28 you who wants to build a tower | you, when he wants to build a tower, ANT CT TR

[251] 14:31 does | will CT

{Luke 15–17(v19)} Kingdom: Prodigals [↗]

[252] 15:16 fill his belly 95.6% | be filled NA TH WH 2.2%

[253] 15:17 while I perish | but here I am perishing CT

[254] 15:21 son. 87.1% | son; make me like one of your hired workers. WH 12.5%

[255] 15:22 Bring | Quickly bring CT

[256] 15:26 the | his ST

[257] 15:32 again | --- CT

[258] 16:1 his | the CT

[259] 16:9 you die | it runs out CT

[260] 16:12 property of your own | our property WH

[261] 16:18 everyone | he CT

[262] 16:20 There was also a poor man named Lazarus, who was laid at his gate, 94.3% | At his gate lay a poor man named Lazarus, CT 1%

[263] 16:21 the crumbs that 98.1% | what CT 0.3%

[264] 16:25 here | --- PCK TR

[265] 16:29 to him | --- CT

[266] 17:1 the | his ANT CT

[267] 17:2 heavy | --- ANT CT

[268] 17:3 against you | --- CT

[269] 17:4 in that day | --- CT

[270] 17:4 back | back to you ANT CT TR

[271] 17:7 say | say to him CT

[272] 17:9 that | the CT

[273] 17:9 I think not. 89.5% {TR 2.5%} | --- CT 1.4%

{Luke 17(v20)–19(v28)} Kingdom: Timing [\[e\]](#)

[274] 17:21 Behold, there | There CT

[275] 17:23 here he is! | or, 'Behold, there | here he is! Behold, there ANT | there he is! | or, 'Behold, here NA TH WH | there he is! Behold, here SBL

[276] 17:24 in his day | --- WH

[277] 17:30 So will it be | It will be the same ANT NA SBL WH

[278] 17:33 save | keep CT

[279] 17:35 left." | left. ³⁶Two men will be in the field; the one will be taken and the other will be left." ANT SCR [[*doubtful authenticity. Probably interpolated from Matt. 24:40*]]

[280] 18:1 need | need for them ANT CT

[281] 18:7 while also being | and yet he is CT

[282] 18:11 by himself and prayed 95.8% | and prayed about himself TH WH 2.1%

[283] 18:20 your | --- CT

[284] 18:24 When Jesus saw that the man had become very sorrowful, he 95.6% | Jesus looked at him and SBL TH WH 0.8%

[285] 18:28 everything | what belongs to us CT

[286] 18:29 parents, brothers, wife | wife, brothers, parents CT

[287] 19:5 saw him. Then he | --- CT

[288] 19:15 who had gained what 92.2% | what they had gained CT 0.4%

[289] 19:20 Another | The other CT

[290] 19:21 sow. | sow, and you gather where you scattered no seed. ANT

[291] 19:22 sow? | sow, and gathering where I scattered no seed? ANT

[292] 19:26 For | --- CT

[293] 19:26 from him | --- CT

{Luke 19(v29)–21(v38)} Jesus at the Temple [\[e\]](#)

[294] 19:29 Bethsphage | Bethphage BYZ CT TR

[295] 19:29 his | the CT

[296] 19:31 tell him | say CT

[297] 19:32 it | the colt standing there, ANT

[298] 19:40 to them | --- CT

[299] 19:42 known, especially on this your day, 85.4% | known on this day CT 1%

[300] 19:42 your | --- CT

[301] 19:45 and buying there | --- CT

[302] 19:46 is | shall be CT

[303] 20:1 priests | chief priests CT TR

[304] 20:5 Why | Why then ANT TR

[305] 20:11 send | send them ANT

[306] 20:13 when they see him | --- CT

[307] 20:14 Come, let | Let CT

[308] 20:19 chief priests and the scribes | scribes and the chief priests CT

[309] 20:19 had spoken this parable | was speaking these parables ANT

[310] 20:19 afraid | afraid of the people ANT CT TR

- [311] 20:23 Why are you testing me? | --- CT
- [312] 20:24 answered | said NA TH WH
- [313] 20:27 deny that there is a 94.1% | say there is no ANT TH WH 5.2%
- [314] 20:30–31 married the widow, and he also died childless. Likewise, the | married the widow, and he also died childless. The HF PCK TR | and the CT
- [315] 20:32 Last of all, | Afterward CT
- [316] 20:34 answered | said to CT
- [317] 20:40 And | For CT
- [318] 20:42 Even | For CT
- [319] 20:45 his | the SBL WH
- [320] 21:4 for God | --- CT
- [321] 21:6 left 64.9% {PCK 32%} | left here WH 0.5%
- [322] 21:11 earthquakes in various places, along with | earthquakes, and in various places CT
- [323] 21:11 famines and plagues | plagues and famines WH
- [324] 21:15 refute or resist | resist or refute CT
- [325] 21:16 relatives, friends, and brothers | brothers, relatives, and friends CT TR
- [326] 21:19 must | will WH
- [327] 21:23 For | For at that time ANT
- [328] 21:24 the times of the Gentiles are fulfilled | they are fulfilled, and the times of the Gentiles will come WH
- [329] 21:34–35 suddenly. For it will come like a trap | suddenly like a trap. For it will come CT
- [330] 21:36 Therefore | But CT
- [331] 21:36 be considered worthy | have strength CT
- [332] 21:36 everything | all these things CT TR
- [333] 21:38 in the temple courts | on the mount ANT

{Luke 22–24} Passion Narrative [\[e\]](#)

- [334] 22:4 priests | priests, scribes, ANT
- [335] 22:14 twelve | --- CT
- [336] 22:16 again | --- CT
- [337] 22:17 a | the ANT
- [338] 22:18 I will certainly not drink again | from now on I will certainly not drink CT
[Note: The word *again* does not appear in the main Greek text but has been added for stylistic purposes.]
- [339] 22:22 The | For the CT
- [340] 22:30 table. And you will | table in my kingdom. And you will ANT BYZ HF NA SBL PCK | table in my kingdom and TH TR WH
- [341] 22:30–31 Israel.” Then the Lord said, | Israel. NA SBL WH
- [342] 22:34 certainly | --- ANT CT
- [343] 22:34 before | until CT
- [344] 22:37 still | --- CT
- [345] 22:39 his | the CT
- [346] 22:42 willing to take this cup away from me, do so | willing, take this cup away from me CT SCR
- [347] 22:43–44 {include verses 43–44} 98.7% | {omit verses 43–44} 1% [Note: Included in the figure of 98.7% are 38 manuscripts that also include the content of verses 43–44 after Matthew 26:39. An additional six manuscripts

- include the content of verses 43–44 only after Matthew 26:39. NA and WH enclose this text with double brackets.]
- [348] **22:45** the | his SCR
- [349] **22:47** him, | him (for he had given them this sign: “Whomever I kiss, he is the one”), ANT PCK
- [350] **22:49** to him | --- CT
- [351] **22:57** him | it ANT CT
- [352] **22:60** a | the TR
- [353] **22:61** crows | crows today CT
- [354] **22:64** striking his face, | --- CT
- [355] **22:66** up | away CT PCK
- [356] **22:68** me or release me 93.7% | --- CT 0.4%
- [357] **23:2** the | our CT
- [358] **23:6** mention of Galilee | this CT
- [359] **23:8** many things | --- CT
- [360] **23:10** chief priests and the scribes | scribes and the chief priests ANT
- [361] **23:12** Pilate and Herod | Herod and Pilate ANT CT
- [362] **23:15** I sent you to him | he sent him back to us CT
- [363] **23:17** Now Pilate was obligated to release one *prisoner* to them at the feast.. 77.2% | --- CT 2%
- [364] **23:22** no grounds for | nothing that deserves ANT
- [365] **23:23** prevailed, along with those of the chief priests. 98.7% | prevailed. CT 0.5%
- [366] **23:25** released | released for them TR | released for them Barabbas, ANT
- [367] **23:29** nursed | given nourishment CT
- [368] **23:34** But Jesus said, “Father, forgive them, for they know not what they do.” 89.3% | --- 1% [Note: NA and WH enclose this text with double brackets.]
- [369] **23:35** who were with them | --- CT
- [370] **23:35** Christ, the Chosen One of God | Christ of God, the Chosen One CT
- [371] **23:38** written in Greek, Latin, and Hebrew letters | --- CT
- [372] **23:39** him, saying, | him: WH
- [373] **23:39** If you are the Christ, save | Are you not the Christ? Save CT
- [374] **23:42** said to Jesus, “Remember me, Lord, | said, “Jesus, remember me CT
- [375] **23:42** in | into NA WH
- [376] **23:44** Now it was | It was now CT
- [377] **23:44–45** hour. The sun was darkened, and the 96.4% | hour, because the sun’s light failed. The ANT WH {0.4%} NA SBL TH {0.4%}
- [378] **23:51** himself also | --- CT
- [379] **24:1** prepared, and some other women were with them. | prepared. CT
- [380] **24:3** of the Lord Jesus | --- SBL
- [381] **24:4** greatly | --- CT
- [382] **24:11** their | these CT
- [383] **24:12** the linen cloths lying there by themselves | only the linen cloths CT
- [384] **24:17** along, looking downcast?” | along?” And they stood still, looking downcast. CT
- [385] **24:18** the one whose name was Cleopas | one of them, whose name was Cleopas, CT

- [386] **24:19** a man who † how the man PCK
 [387] **24:21** And † Yes, and CT
 [388] **24:21** today † it CT
 [389] **24:29** is † is now CT
 [390] **24:32** within us † --- WH
 [391] **24:36** them and said to them, “Peace be with you.” † them. SBL
 [392] **24:42–43** fish and some honeycomb. And he took them 91.9% † fish. And he took it CT 0.7%
 [393] **24:44** the † my CT
 [394] **24:46–47** written, and thus it was necessary for the Christ to suffer and to rise from the dead on the third day, and for repentance ... remission of sins to † written, that the Christ would suffer and rise from the dead on the third day, and that repentance...remission of sins would CT
 [395] **24:47** and 99.4% † for the NA WH 0.5%
 [396] **24:49** And behold, † --- TH
 [397] **24:49** of Jerusalem † --- CT
 [398] **24:53** praising and † --- CT
 [399] **24:53** Amen. † --- CT

John

{Chapter 1} Prologue [\[e\]](#)

- [1] **1:18** Son 98.3% † God NA SBL WH 0.3%
 [2] **1:27** who ranks ahead of me, † --- CT
 [3] **1:28** Bethany † Bithabara PCK † Bethabara TR
 [4] **1:33** in holy spirit. The Greek text has no article “the.”
 [5] **1:41** “Christ” and “Messiah” both mean “anointed one”
 [6] **1:42** Jonah 98.6% † John NA SBL TH {0.4%} WH {0.1%}
 [7] **1:50** said to you, ‘I saw you under the fig tree?’ † told you that I saw you under the fig tree? CT
 [8] **1:51** before long 95.9% † --- CT 0.7%

{John 2–4} Savior of the world [\[e\]](#)

- [9] **3:13** Man, who is in heaven. 97.6% † Man. CT 1.1%
 [10] **3:15** not perish but † --- CT
 [11] **3:17** his † the CT
 [12] **3:23** Salem † Salim ANT BYZ CT TR
 [13] **3:25** a Jew 85.1% † some Jews TR 13.5%
 [14] **3:27** anything 88.7% † even one thing NA SBL 0.2%
 [15] **3:28** testify † testify to me ANT CT PCK TR
 [16] **4:1** the Lord 76.1% † Jesus NA PCK SBL 22.1%
 [17] **4:3** away 91% † away again CT TR 8.7%
 [18] **4:36** both † --- CT
 [19] **4:37** the true saying is verified 78.8% † case the saying is true CT SCR 16.6%
 [20] **4:42** the Christ, † --- CT
 [21] **4:43** and went 91.9% † --- CT 2.1%

{John 5} Sabbath [\[e\]](#)

- [22] **5:2** Bethesda 97.1% † Bethzatha NA WH 0.2%

- [23] **5:3** great | --- CT
- [24] **5:3** paralyzed, who were waiting for the moving of the water. 97.2% | paralyzed. CT 0.7%
- [25] **5:4** For at times an angel would go down into the pool and stir up the water. The first person who stepped in after the water was stirred up was healed of whatever disease he had. 99.1% | --- CT 0.8%
- [26] **5:12** up your mat | it up CT
- [27] **5:16** and seeking to kill him 92% | --- CT 1.3%
- [28] **5:30** the Father | him CT
- [29] **5:36** have testimony greater than John's | who am greater than John have testimony TH [Note: It is possible that the reading of TH preserves a grammatical mistake in certain Greek manuscripts and should be translated in the same way as the main Greek text.]
- [30] **5:44** one another 76.4% {SBL WH 0.1%} | others PCK 23%

{John 6} **Passover** [\[↵\]](#)

- [31] **6:7** of them | --- CT
- [32] **6:11** to the disciples, and the disciples distributed them | --- CT
- [33] **6:14** sign 89% {NA SBL TH 0.5%} | signs WH 0.3%
- [34] **6:15** withdrew | withdrew again ANT CT PCK TR
- [35] **6:22** the one Jesus' disciples had gotten into 74.8% | one CT 4.1%
- [36] **6:39** the Father | him CT
- [37] **6:40** him who sent me | my Father CT
- [38] **6:42** then can he 98.9% | can he now CT 0.6%
- [39] **6:45** therefore | --- ANT CT
- [40] **6:47** in me 98.9% | --- CT 0.7%
- [41] **6:58** your 94% | the CT 0.6%
- [42] **6:58** the manna 91.6% | --- CT 1%
- [43] **6:63** speak | have spoken CT
- [44] **6:65** my | the CT
- [45] **6:69** Christ, the Son 98.6% | Holy One CT 0.5%
- [46] **6:69** the living 97.2% | --- CT 1.8%
- [47] **6:71** Judas Iscariot, the son of Simon 96% | Judas, the son of Simon Iscariot CT 2.9%
- [48] **6:71** who was one of the twelve and | one of the twelve, who NA SBL WH

{John 7-8} **Tabernacles** [\[↵\]](#)

- [49] **7:8** this | the CT
- [50] **7:8** yet | --- NA SBL
- [51] **7:9** to them 87.6% | --- NA SBL TH 8.4%
- [52] **7:26** truly | --- CT
- [53] **7:39** holy 96.9% | --- NA SBL WH 2%
- [54] **7:40** this 53.2% | these words CT 5%
- [55] **7:40** many | some CT
- [56] **7:41** others | some CT
- [57] **7:46** man 96.9% | --- CT 1.1%

- [58] 7:50 Jesus 95.7% | Jesus before NA {2.8%} SBL TH WH {0.7%}
- [59] 7:50 by night 88.3% | --- CT 0.7%
- [60] 7:52 has ever arisen | arises CT
- [61] 7:53 {include 7:53–8:11} 78.7% | {omit 7:53–8:11} SBL TH 16.8% [Note: ANT and NA enclose this text with double brackets. WH encloses this text with double brackets and places it in a separate section after chapter 21.]
- [62] 8:2 Early | Very early BYZ HF
- [63] 8:2 came | came to him ANT BYZ HF NA PCK TR WH
- [64] 8:3 him | --- ANT BYZ NA WH
- [65] 8:4 testing him, | --- ANT BYZ HF NA PCK TR WH
- [66] 8:4 this woman was caught | we found this woman BYZ HF PCK
- [67] 8:5 the law, Moses commanded us | our law, Moses commanded ANT BYZ HF PCK
- [68] 8:5 that such women should be stoned | to stone such women ANT BYZ HF NA WH
- [69] 8:5 say | say about her BYZ HF
- [70] 8:6 something to accuse him of | an accusation against him ANT BYZ HF PCK
- [71] 8:6 ground, taking no notice. | ground. ANT BYZ HF NA ST WH
- [72] 8:7 stood | looked BYZ HF
- [73] 8:7 throw the first | be the first to throw a ANT BYZ HF NA PCK TR WH
- [74] 8:9 were convicted by their own consciences and | --- ANT BYZ HF NA WH
- [75] 8:9 men | men and continuing down to the last BYZ HF PCK TR
- [76] 8:9 alone | --- ANT
- [77] 8:10 saw no one but the woman. So he | saw her. So he BYZ HF | --- ANT NA WH
- [78] 8:10 said to her, “Where | said, “Woman, where BYZ HF | said to her, “Woman, where ANT NA TR WH
- [79] 8:10 your accusers | they ANT BYZ NA WH
- [80] 8:11 said | said to her BYZ HF PCK TR
- [81] 8:11 go and | go, and from now on ANT BYZ HF NA PCK WH
- [82] 8:28 to them 96.5% | --- SBL TH WH 0.8%
- [83] 8:28 my | the NA SBL WH
- [84] 8:29 The Father | He CT
- [85] 8:38 my 95.4% | the CT 1.1%
- [86] 8:38 are doing ... your father 88.9% | should do ... the Father CT 0.5%
- [87] 8:38 seen with 86.7% | heard from CT 9.9%
- [88] 8:39 were children of Abraham, you would be doing | are children of Abraham, do WH
- [89] 8:54 say, ‘He is our God.’ | say that he is your God. ANT TH TR WH
- [90] 8:59 And passing through the crowd, he walked away. 89.7% | --- CT 1%

{John 9} Hanukkah [\[↩\]](#)

- [91] 9:4 I 99.2% | We CT 0.5%
- [92] 9:6 rubbed | put WH
- [93] 9:8 blind | a beggar CT
- [94] 9:9 Still others were saying, “He | Others were saying, “No, but he CT

- [95] 9:10 How † How then NA WH
- [96] 9:11 A † The CT
- [97] 9:11 the pool of 95.8% † --- CT 2%
- [98] 9:14 when 98.9% † on the day CT 0.8%
- [99] 9:20 them † --- CT
- [100] 9:21 He is of age; ask him † Ask him; he is of age CT
- [101] 9:26 Again † Then CT
- [102] 9:35 to him 98.1% † --- CT 0.7%
- [103] 9:35 God 99.5% † Man CT 0.4%
- [104] 9:41 you say, 'We see.' Therefore † that you say, 'We see,' CT
- [105] 10:4 has brought † brings PCK
- [106] 10:4 his own sheep † all his own CT
- [107] 10:7 to them 83.7% † --- NA WH 0.5%
- [108] 10:8 before † before me ANT CT PCK TR [Note: The word *before* is not in the main Greek text but has been added for stylistic purposes.]
- [109] 10:13 The hired hand fees, for † For CT
- [110] 10:16 there 97.7% † they CT 2.1%
- [111] 10:22 Now it was the Feast of the Dedication † At that time the Feast of the Dedication took place CT
- [112] 10:26 sheep, just as I told you. 94.4% † sheep. CT 4.6%
- [113] 10:29 My Father, who has given them to me, 92.6% † What my Father has given to me CT 0.5%
- [114] 10:29 my 98.8% † the CT 0.9%
- [115] 10:32 my 99.4% † the NA SBL WH 0.4%
- [116] 10:38 believe 94.4% † understand CT 1.4%
- [117] 10:38 him † the Father CT

{John 11-13:1} Raising Lazarus [\[e\]](#)

- [118] 11:12 His disciples said † The disciples said to him CT
- [119] 11:16 Didymus—means "Twin"
- [120] 11:19 the women who were with † --- CT
- [121] 11:22 But even † Even SBL WH
- [122] 11:30 was † was still CT
- [123] 11:31 saying, "She is going to the tomb to weep there." † supposing that she was going to the tomb to weep there. CT
- [124] 11:41 from where the dead man was laid † --- CT
- [125] 11:46 what † all that PCK
- [126] 11:50 us † you CT
- [127] 11:53 together † --- CT
- [128] 11:54 spent time † stayed CT
- [129] 11:54 his † the CT
- [130] 11:57 an order † orders CT
- [131] 12:1 who had died and † --- CT
- [132] 12:4 one of his disciples, Judas Iscariot, Simon's son † Judas Iscariot, one of his disciples CT
- [133] 12:7 alone; she has kept † alone, so that she may keep CT
- [134] 12:9 a † the NA TH WH

- [135] 12:12 a | the NA SBL WH
 [136] 12:40 back | --- CT
 [137] 12:41 when | because CT
 [138] 12:47 believe | keep them CT

{John 13–18} Jesus' Farewell [\[e\]](#)

- [139] 13:2 By the time supper ended | When it was time for supper CT
 [140] 13:3 come forth [G1831, *exerchomai*]—of those who leave a place of their own accord
 [141] 13:18 bread with me | my bread CT
 [142] 13:19 I am he [Greek: *egō eimi*; I am]—a common way to identify oneself. Jesus used this term often.
 [143] 13:24 to ask Jesus whom he was talking about | and said to him, “Tell us whom he is talking about.” WH
 [144] 13:26 Then he dipped the morsel | When he had dipped the morsel, he took it NA WH
 [145] 13:26 Judas Iscariot, the son of Simon | Judas, the son of Simon Iscariot CT
 [146] 13:32 If God is glorified in him, | --- TH WH
 [147] 13:36 him | --- SBL WH
 [148] 14:2 you. | you, because CT
 [149] 14:4 where I am going, and you know the way | the way to where I am going CT
 [150] 14:7 had ... would have known | have ... will know NA
 [151] 14:11 me | --- CT
 [152] 14:12 my | the CT
 [153] 14:14 ask:—f³⁵ A,D,Q [80%] CP,HF,OC,TR | ask me P⁶⁶⋈B,W [19%] RP,NU | omit whole verse [1%]
 [154] 14:15 keep | you will keep CT
 [155] 14:16 abide | be CT
 [156] 14:17 will be | is WH
 [157] 14:26 Paraclete—See footnote on verse 14:16
 [158] 14:28 I said, ‘I am going to the Father,’ | I am going to the Father, CT
 [159] 14:28 my | the NA SBL WH
 [160] 14:30 the | this TR
 [161] 15:7 you will | --- ANT CT
 [162] 15:8 so you will be | become CT
 [163] 15:10 my | the WH
 [164] 15:11 abide | be CT
 [165] 15:14 whatever | what CT
 [166] 16:3 things | things to you TR
 [167] 16:4 the | their CT
 [168] 16:7 not | certainly not SBL WH
 [169] 16:10 my | the CT
 [170] 16:16 not | no longer CT
 [171] 16:16 me, for I am going to the Father. | me. CT
 [172] 16:25 speech, but | speech; CT SCR
 [173] 16:27 God | the Father WH
 [174] 16:29 to him | --- CT
 [175] 16:32 now | --- CT

- [176] **17:1** your | the CT
 [177] **17:1** also | --- CT
 [178] **17:4** earth. I have completed | earth by completing CT
 [179] **17:11** keep them in your name, which | through your name keep those whom TR
 [180] **17:12** in the world | --- CT
 [181] **17:12** name. I have guarded those you have given me, | name, which you have given me. I have guarded them, CT
 [182] **17:17** your | the CT
 [183] **17:21** one | --- NA SBL WH
 [184] **17:23** and | --- CT
 [185] **18:13** away | --- CT
 [186] **18:14** perish | die CT
 [187] **18:15** the other | another CT SCR
 [188] **18:20** the Jews always | all the Jews CT

{John 18–20} Passion Narrative [\[↵\]](#)

- [189] **18:30** an evildoer | doing evil CT
 [190] **18:34** him | --- CT
 [191] **18:39** you | we PCK
 [192] **19:3** saying | coming up to him and saying CT
 [193] **19:6** him | --- CT TR
 [194] **19:7** our | that CT
 [195] **19:10** crucify ... release | release ... crucify CT
 [196] **19:11** answered | answered him CT
 [197] **19:13** this | these words CT
 [198] **19:16** and led him away | --- CT
 [199] **19:17** his own cross | the cross by himself CT
 [200] **19:17** a location | what is ANT CT PCK TR
 [201] **19:20** Greek, and Latin | Latin, and Greek CT
 [202] **19:29** filled a sponge with sour wine, put it around a hyssop branch, | put a sponge full of sour wine around a hyssop branch CT
 [203] **19:35** you | you also ANT CT
 [204] **20:16** him | him in Hebrew CT
 [205] **20:17** my | the NA SBL WH
 [206] **20:18** disciples that she had seen the Lord and | disciples, “I have seen the Lord.” And she told them CT
 [207] **20:19** gathered | --- CT
 [208] **20:29** me, | me, Thomas, TR

{John 21} Epilogue [\[↵\]](#)

- [209] **21:3** immediately | --- CT
 [210] **21:14** his | the CT
 [211] **21:15** Jonah | John CT. Also in verses 16 and 17.
 [212] **21:16** sheep | little sheep WH. Also in verse 17.
 [213] **21:25** Amen. | --- CT

Acts

{Chapters 1-2} The Church is born [\[e\]](#)

- [1] **1:8** witnesses to me | my witnesses ECM† NA SBL TH WH
- [2] **1:11** staring | looking SBL TH WH
- [3] **1:13** James, John | John, James CT
- [4] **1:14** and supplication 95.5% | --- CT 3.9%
- [5] **1:15** disciples | brothers CT
- [6] **1:16** this | the CT
- [7] **1:17** with | among CT
- [8] **1:23** Barsabas | Barsabbas ANT CT
- [9] **1:25** receive the share of | take the place in CT
- [10] **2:1** in the same place with one accord 94.1% | together in the same place CT 2.3%
- [11] **2:7** all | --- ECM† HF NA PCK SBL WH
- [12] **2:7** to one another 94.2% | --- CT 2.7%
- [13] **2:12** could | does CT
- [14] **2:23** took and 95.1% | --- CT 2.7%
- [15] **2:30** from among his descendants, according to the flesh, he would raise up the Christ to sit 75.9%
| he would seat one of his descendants CT 2.4%
- [16] **2:31** his soul 68% | he CT 1.6%
- [17] **2:33** now | --- CT
- [18] **2:33** see | both see NA WH
- [19] **2:38** sins 94.8% | your sins ECM† NA SBL TH WH 1.8%
- [20] **2:41** gladly | --- CT
- [21] **2:47-3:1** the church daily those who were being saved. One day Peter and John were going up together 86.6%
| their number those who were being saved. One day Peter and John were going up CT 2.4%

{Acts 3:1-8:3} The Church in Jerusalem [\[e\]](#)

- [22] **3:3** for | to receive CT ST
- [23] **3:6** rise up and | --- ECM* SBL WH
- [24] **3:11** the lame man who had been healed 78.6% | he ECM† NA SBL TH WH {2.9%} ECM* {1.8%}
- [25] **3:13** Abraham, Isaac, and | Abraham, the God of Isaac, and the God of NA
- [26] **3:18** his prophets, that the | the prophets, that his CT
- [27] **3:20** Jesus, the Christ who has been appointed for you | Jesus Christ, who was proclaimed to you before TR
- [28] **3:21** all | --- CT
- [29] **3:22** For Moses said to our fathers 80.3% | Moses said CT 4%
- [30] **3:22** our | your ANT ECM NA TH TR | --- SBL WH
- [31] **3:24** proclaimed | foretold BYZ PCK TR
- [32] **3:25** our | your ECM† NA SBL TH WH
- [33] **3:26** Jesus | --- CT
- [34] **4:1** priests | chief priests WH
- [35] **4:5-6** Jerusalem, along with Annas the high priest, | Jerusalem. Annas the high priest was also there, along with CT
- [36] **4:8** of Israel 96.9% | --- CT 1.8%

- [37] **4:12** name | name under heaven ANT BYZ CT HF PCK TR
- [38] **4:17** we will | let us ANT BYZ CT HF PCK TR
- [39] **4:17** strictly | --- CT
- [40] **4:24-25** who ... them. It | who ... them, it ANT ECM† NA SBL TH WH
- [41] **4:25** who said through the mouth of your servant David, 64% {TR 24.5%} | who, by the Holy Spirit, said through the mouth of our father David, your servant, CT 5.2%
- [42] **4:27** indeed | indeed in this city CT
- [43] **4:32** their | his ANT BYZ CT PCK TR
- [44] **4:36** Joses | Joseph CT
- [45] **5:15** carried | even carried CT
- [46] **5:23** standing | standing outside TR
- [47] **5:23** in front of | at ECM† NA SBL TH WH
- [48] **5:24** high priest, the captain of the temple guard, 81.7% | captain of the temple guard CT 8.1%
- [49] **5:27-28** asked them, "Did we not strictly command ... name? | questioned them, saying, "We strictly commanded ... name. ECM* SBL TH WH
- [50] **5:32** Concerning these things we are his witnesses | We are witnesses of these things ECM† NA SBL TH WH
- [51] **5:34** apostles 98.3% | men CT 1.1%
- [52] **5:36** responded to the call to join | joined themselves to ANT CT PCK TR
- [53] **5:37** many | some of the CT
- [54] **5:39** cannot | will not be able to CT PCK
- [55] **5:39** it | them CT
- [56] **5:41** the name of Jesus | his name ANT BYZ TR | the name of the Christ PCK | the Name CT
- [57] **6:3** Therefore | Now then ECM NA SBL WH
- [58] **6:3** holy | --- CT
- [59] **6:4** we will | let us ECM*
- [60] **6:7** priests | Jews ANT
- [61] **6:8** faith 78.4% | grace CT 19.8%
- [62] **6:13** blasphemous | --- CT
- [63] **6:13** the | this ECM† NA TR WH
- [64] **7:3** a | the CT
- [65] **7:11** the land of 90.2% | --- CT 3.9%
- [66] **7:13** again | --- WH
- [67] **7:16** Hamor, the father of | Hamor in CT
- [68] **7:17** sworn 96.3% | made CT 2.2%
- [69] **7:18** king | king over Egypt ECM† NA SBL TH WH
- [70] **7:22** words | his words ECM† NA SBL TH WH
- [71] **7:26** urged them to make | tried to reconcile them in CT
- [72] **7:30** of the Lord | --- CT
- [73] **7:31** to him | --- CT
- [74] **7:32** Abraham, the God of Isaac, and the God of | Abraham, Isaac, and CT
- [75] **7:35** a | both a ECM† NA SBL WH

- [76] **7:36** the land of † --- WH
 [77] **7:37** The Lord our † The Lord your ANT TR † --- CT
 [78] **7:37** brothers. † brothers; you must listen to him. ANT TR
 [79] **7:38** a living word † living oracles ANT BYZ CT HF PCK TR
 [80] **7:38** us † you WH
 [81] **7:43** your † the SBL WH
 [82] **7:43** Remphan † Rephan BYZ TH † Rephphan PCK † Raiphan ECM NA SBL † Rompha WH
 [83] **7:44** Our fathers had the tabernacle of the testimony † The tabernacle of the testimony was with our fathers ST
 [84] **7:46** God † house ECM† NA
 [85] **7:48** temples † houses CT [Note: The reading of CT is literally things. For the sake of clarity, however, most English translations of CT render the Greek as houses.]
 [86] **7:51** heart † your hearts TH

{Acts 8:4–12:25} The Church in Palestine and Syria [\[e\]](#)

- [87] **8:5** a † the ECM† NA SBL WH
 [88] **8:10** they † they all ANT CT TR
 [89] **8:10** great power of God 90.4% † power of God that is called Great CT 6.6%
 [90] **8:13** miracles and signs † signs and great miracles CT ST
 [91] **8:16** Christ † the Lord ANT CT TR
 [92] **8:18** Holy 98.9% † --- ECM NA SBL WH 0.4%
 [93] **8:22** God † the Lord CT
 [94] **8:24** the Lord † God ANT
 [95] **8:33** his † --- ECM* SBL TH WH
 [96] **8:36** baptized?" 86.5% † baptized?" ³⁷ Philip said, "If you believe with all your heart, you may be baptized." He answered, "I believe that Jesus Christ is the Son of God." ANT TR 0.2%
 [97] **9:5** The Lord † He CT
 [98] **9:5–6** persecuting. But rise † persecuting. It is hard for you to kick against the goads." Trembling and astonished, Saul said, "Lord, what do you want me to do?" The Lord said to him, "Rise TR
 [99] **9:8** no one † nothing NA SBL TH WH
 [100] **9:12** in a vision † --- ECM
 [101] **9:12** hand † hands CT
 [102] **9:17** Lord † Lord Jesus ANT CT TR
 [103] **9:18** received † immediately received BYZ PCK TR
 [104] **9:20** the Christ † Jesus ANT CT PCK
 [105] **9:25** the 86.6% † his CT 2.1%
 [106] **9:27** Jesus † the Lord Jesus PCK
 [107] **9:28** into † in and out of ANT BYZ CT PCK TR
 [108] **9:28** the Lord Jesus † Jesus PCK † the Lord CT
 [109] **9:31** churches ... and were ... they were 87.6%
 † church ... and was ... it was CT 7.8%
 [110] **9:37** an † the PCK
 [111] **9:38** for † two men to ANT CT TR

- [112] **9:38** him not to delay in coming to them.
 | him, "Do not delay in coming to us." CT
- [113] **10:5** Simon | a man named Simon CT
- [114] **10:6** sea. | sea. He will tell you what you must do. TR
- [115] **10:10** fell upon 78.6% | came over CT 10.9%
- [116] **10:11** to him | --- CT
- [117] **10:11** It was tied at its four corners and was being lowered 88.6%
 | being lowered by its four corners ECM NA SBL WH 4.2% [Note: The reading of ECM, NA, SBL, and WH would require the preceding period to be changed to a comma.]
- [118] **10:12** of the earth, as well as wild beasts, reptiles, and 79.3% | and reptiles of the earth, as well as CT 1.5%
- [119] **10:16** then the object was taken up again | immediately the object was taken up CT
- [120] **10:19** to him 95.8% {ECM* TH 3.8%} | --- WH 0.2%
- [121] **10:19** some | three ANT ECM NA TH TR | two WH
- [122] **10:21** men | men who had been sent to him by Cornelius TR
- [123] **10:22** a holy | an PCK
- [124] **10:23** went | rose and went ANT CT
- [125] **10:24** they | he ECM† NA SBL WH
- [126] **10:30** fasting until this hour. At the ninth hour I was praying in my house, 93.1%
 | praying in my house until this hour, the ninth hour, CT 3.3%
- [127] **10:32** When he arrives, he will speak to you. 93.6% | --- CT 4.6%
- [128] **10:33** God | the Lord CT
- [129] **10:45** All the | The WH
- [130] **10:48** the Lord | the Lord Jesus PCK | Jesus Christ CT
- [131] **11:3** saying, "You ... them!" | saying that he ... them. ECM* WH
- [132] **11:7** Then I | I also CT
- [133] **11:9** to me | --- CT
- [134] **11:11** I was | we were CT
- [135] **11:13** to him | --- CT
- [136] **11:13** men to Joppa and have them | to Joppa and CT PCK
- [137] **11:17** Christ | --- PCK
- [138] **11:20** Hellenists | Hellenists also CT
- [139] **11:21** believed and | who believed ECM† NA SBL TH WH
- [140] **11:22** to go | --- ECM SBL TH WH
- [141] **11:28** indeed | --- CT
- [142] **11:28** Caesar | --- CT
- [143] **12:23** glory | the glory ANT CT TR
- [144] **12:24** God | the Lord WH
- [145] **12:25** to Jerusalem 58.4% | from Jerusalem BYZ {11.1%} ANT TR {3.3%} | to Antioch PCK 4.9%

{Acts 13:1-15:35} First missionary trip [\[↗\]](#)

- [146] **13:1** certain | --- CT
- [147] **13:6** island | entire island CT
- [148] **13:17** people | people Israel ANT CT TR

- [149] **13:19–20** inheritance. After that he gave them judges for about four hundred and fifty years, 90.4% | inheritance, all of which took about 450 years. After that he gave them judges CT 5.2%
- [150] **13:20** Samuel the | Samuel, a ECM* WH
- [151] **13:23** brought salvation to Israel
| brought to Israel a Savior, Jesus CT
| raised up for Israel a Savior, Jesus TR
- [152] **13:24** Israel | all the people of Israel ANT CT TR
- [153] **13:25** Who | What CT
- [154] **13:26** you | us ECM† NA SBL TH WH
- [155] **13:31** are | are now ECM NA SBL WH
- [156] **13:32** us, their children, 95% | our children SBL WH 1.5% | us, the children, ECM 0%
- [157] **13:40** to you | --- CT
- [158] **13:41** days | days, a work ANT CT TR
- [159] **13:42** from the synagogue of the Jews 59.8% {ANT BYZ 20.9%} | --- CT 15.8%
- [160] **13:42** Gentiles | people CT
- [161] **13:44** God | the Lord ECM NA SBL TH
- [162] **13:45** opposing him and 79.1% | --- CT 19.3%
- [163] **10:48** glorifying | receiving ANT
- [164] **10:48** the Lord | God WH
- [165] **14:3** by | and TR
- [166] **14:13** their | the CT
- [167] **14:14** rushed | rushed out CT
- [168] **14:15** the | a CT
- [169] **14:17** you | us TR
- [170] **14:17** our | your ANT CT
- [171] **14:28** there | --- CT
- [172] **15:2** Therefore, when | When CT
- [173] **15:3** Phoenicia | both Phoenicia ECM† NA SBL TH WH
- [174] **15:4** them. | them, and how he had opened a door of faith to the Gentiles. ANT
- [175] **15:7** us 61.8% | you CT PCK 34%
- [176] **15:11** Jesus | Jesus Christ TR
- [177] **15:17** does | makes CT
- [178] **15:17–18** all these things.' All God's works are known to him from long ago. 70.4% | these things known from long ago.' CT 3.7%
- [179] **15:22** Barsabbas | Barsabas BYZ PCK TR
- [180] **15:23** this 90.9% | a CT 1.2%
- [181] **15:23** apostles, elders, and brothers, | brothers, both the apostles and the elders, CT
- [182] **15:24** men, whom we did not authorize, have gone out from us and 94.4% | men from among us, whom we did not authorize, have WH 1.7%
- [183] **15:24** by saying that you must be circumcised and keep the law | --- CT
- [184] **15:25** send you men chosen from among us, | to choose men from among us and send them to you, ECM NA PCK SBL WH
- [185] **15:30** went | went down CT
- [186] **15:33** to the apostles in peace by the brothers | in peace by the brothers to those who had sent them CT

[187] 15:33-35 brothers. ³⁵ But 69.3% | brothers. ³⁴ But it seemed good to Silas to remain there. ³⁵ And ANT TR 18%

{Acts 15:36-18:22} Second missionary trip [\[↵\]](#)

-
- [188] 15:36 our | the CT
- [189] 15:37 who was | also CT PCK
- [190] 15:40 God | the Lord ECM† NA SBL TH WH
- [191] 16:1 went | also went CT
- [192] 16:7 on toward | into CT
- [193] 16:7 spirit | spirit of Jesus CT
- [194] 16:10 the Lord | God CT
- [195] 16:12 leading city of that | city of the first NA
- [196] 16:13 city | gate CT
- [197] 16:13 it was customary for there to be | we thought there would be a place of NA SBL TH WH
- [198] 16:17 us | Silas ANT BYZ PCK
- [199] 16:17 us | you CT
- [200] 16:31 Christ | --- CT
- [201] 16:32 the Lord | God WH
- [202] 16:32 and to | together with CT
- [203] 16:34 his | the CT
- [204] 16:36 these | their WH
- [205] 17:5 who refused to believe | who refused to believe became jealous and TR | became jealous and CT
- [206] 17:13 agitating 77.1% | agitating and stirring up CT 22%
- [207] 17:14 away, as though he were going by | away to go as far as the CT
- [208] 17:18 also | --- ANT TR
- [209] 17:18 preaching | preaching to them ANT TR
- [210] 17:21 and | or ECM† NA SBL TH WH
- [211] 17:23 the one whom 89.4% | what CT 1.5%
- [212] 17:25 the hands of men | human hands CT
- [213] 17:25 continually gives life and breath to all mankind | gives to all mankind life, breath, and all things CT SCR
- [214] 17:26 bloodline 95% | man CT 4.4%
- [215] 17:26 appointed | preappointed TR
- [216] 17:27 the Lord | God CT
- [217] 17:27 and | or ECM*
- [218] 18:3 worked 91.4% {ECM NA SBL TH 7.8%} | they worked WH 0.4%
- [219] 18:5 compelled by the Spirit 93.5% | deeply committed to the word CT 6.1%
- [220] 18:7 Justus | Titius Justus NA SBL WH | Titus Justus ECM
- [221] 18:15 yourselves, for | yourselves. CT
- [222] 18:17 all the Greeks 95.4% | they all ECM† NA SBL TH WH 1.7%
- [223] 18:19 he | they ECM† NA SBL TH WH
- [224] 18:20 with them 86.4% | --- CT 8.1%
- [225] 18:21 I must by all means keep the coming feast in Jerusalem, but | --- CT

{Acts 18:23-21:16} Third missionary trip [\[↵\]](#)

-
- [226] 18:25 the Lord | Jesus CT PCK
- [227] 18:26 Aquila and Priscilla | Priscilla and Aquila ECM† NA SBL TH WH

- [228] **19:1** came † came down ECM† NA
- [229] **19:3** to them 59.4% † --- CT PCK 18.3%
- [230] **19:4** Christ Jesus † Jesus Christ ANT † Jesus CT
- [231] **19:9** a man named † --- CT
- [232] **19:10** Jesus † --- CT
- [233] **19:12** placed upon † carried off to CT
- [234] **19:12** came out of them † went out CT
- [235] **19:13** attempted † also attempted CT
- [236] **19:13** We † I CT
- [237] **19:15** answered † answered them CT
- [238] **19:16** them † them all CT [Note: The reading of CT is literally *them both*. However, most English translations of CT follow examples found in late Byzantine Greek in which the Greek word *amphoteron* can mean *all* instead of *both*.]
- [239] **19:27** her magnificence might be brought down † she might be deposed of her magnificence CT
- [240] **19:29** whole † --- CT
- [241] **19:33** was then brought before † then gave instructions to CT
- [242] **19:35** goddess † --- CT
- [243] **19:39** concerning other matters 91.7% † further CT 4.7%
- [244] **20:1** summoned † sent for CT
- [245] **20:1** said goodbye, † and after encouraging them, he said goodbye CT
- [246] **20:3** the decision was made † he made the decision CT
- [247] **20:4** Berea † Berea, son of Pyrrhus, CT
- [248] **20:4** as far as Asia 96.2% † --- ECM NA SBL WH 1.1%
- [249] **20:7** the disciples † we CT
- [250] **20:8** we † they TR
- [251] **20:13** to † on ahead to ANT ECM† NA SBL TR WH
- [252] **20:15** and stayed in Trogyllium 82.1% † --- CT 4%
- [253] **20:19** many † --- CT
- [254] **20:21** Jesus † Jesus Christ ANT ECM TR
- [255] **20:23** testifies † testifies to me CT
- [256] **20:24** these things, nor do I regard 77.6% † --- CT 1.2%
- [257] **20:24** with joy 96% † --- CT 2.9%
- [258] **20:25** of God † --- CT
- [259] **20:28** So keep † Keep CT
- [260] **20:28** our Lord and God † God ECM NA SBL TR WH † the Lord TH
- [261] **20:29** For 90.9% † --- CT 4.1%
- [262] **20:32** now, brothers, † now CT
- [263] **20:32** God † the Lord WH
- [264] **20:32** an † the ECM† NA SBL TH WH
- [265] **20:4** some † the ANT CT ST
- [266] **20:4** go up to † set foot in CT
- [267] **21:5-6** Then we knelt down on the beach and prayed. After saying goodbye to one another, we
 † After kneeling down on the beach and praying, we said goodbye to one another and CT

[268] **21:8** Paul and his companions 46.1%
 | we ANT BYZ ECM NA PCK SBL TH {37.4%} WH {0.4%}
 | we who were Paul's companions SCR 13.8%

[269] **21:11** feet and hands | hands and feet TR

[270] **21:13** But | Then ECM NA SBL TH WH

{Acts 21:17–23:21} Paul in Jerusalem [\[e\]](#)

[271] **21:20** the Lord | God CT

[272] **21:20** of Jews there are 88.2% | there are among the Jews CT 6.6%

[273] **21:22** The assembly will surely meet, for they will | They will surely CT

[274] **21:25** written a letter | sent word SBL WH

[275] **21:25** that they should observe no such thing, except 83.8% {HF 4.4%} | ---
 CT 2.1%

[276] **21:29** seen | previously seen CT TR

[277] **21:37** speak | say something ANT CT TR

[278] **22:9** light and were afraid, but they 86.4% | light, but CT 10.4%

[279] **22:12** there | in Damascus ANT HF PCK

[280] **22:16** the name of the Lord | his name CT

[281] **22:20** approving of his execution 96.6% | giving my approval CT 2.3%

[282] **22:20** as I watched | and watching ANT BYZ CT PCK TR

[283] **22:25** as one of the soldiers was stretching | when they had stretched ANT
 BYZ CT PCK SCR [Note: The main Greek text literally says he instead of one of
 the soldiers.]

[284] **22:26** Consider what you are about to do, for | What are you about to do? For
 CT

[285] **22:30** from his bonds 87.7% | --- CT 9.8%

[286] **22:30** their | the CT

[287] **22:30** come | assemble CT

[288] **23:6** Sadducees and others were Pharisees | Pharisees and others were
 Sadducees PCK

[289] **23:6** the son of a Pharisee | a son of Pharisees CT

[290] **23:7** on the part of the Pharisees | between the Pharisees and the Sadducees
 ANT BYZ HF PCK TR | between the Pharisees and Sadducees CT

[291] **23:9** the | some of the CT

[292] **23:9** If a spirit has spoken to him, or an angel, let us not fight against God.
 94.6% | What if a spirit has spoken to him, or an angel? CT 4.3%

[293] **23:10** exercising caution lest Paul | fearing that Paul would CT

[294] **23:11** Paul, | --- CT

[295] **23:12** some of | --- CT

[296] **23:12** curse, saying that they would neither | curse neither to PCK

[297] **23:15** tomorrow | --- CT

[298] **23:20** the members of the Sanhedrin would be inquiring 26.6% | they would
 be in- quiring BYZ PCK TR 33.1% | the members of the Sanhedrin would be
 inquired of ANT 17.6% | you would be inquiring TH WH 9.2% | the Sanhedrin
 would be inquiring ECM NA SBL 7.4%

{Acts 23:22–26:32} Paul in Caesarea [\[e\]](#)

[299] **23:30** was about to be executed against this man by the Jews 86.2% | would
 be executed against this man CT 3.1%

[300] **23:30** Farewell. | --- ECM† NA SBL WH

- [301] 24:1 the 83.4% | some CT 14.9%
- [302] 24:2 prosperity is coming to | reforms are being made for CT
- [303] 24:5 dissension | dissensions CT
- [304] 24:6-8 him. ⁸ By 55.3% | him and wanted to judge him according to our own law. ⁷ But Lysias the commander came and took him out of our hands with much violence, ⁸ ordering his accusers to come before you. By BYZ {9.3%} BYZ {5.7%} ANT TR {1%} [Note: There are two separate BYZ readings that have the same English translation.]
- [305] 24:9 joined in the accusation | assented TR
- [306] 24:10 judge | righteous judge PCK
- [307] 24:10 all the more | --- CT
- [308] 24:11 worship in Jerusalem | Jerusalem to worship ANT CT
- [309] 24:13 proof | proof to you CT
- [310] 24:13 against me | --- ANT CT PCK SCR
- [311] 24:14 written throughout the Law and 78.4% | in accordance with the law and that is written ANT CT 20.4% [Note: The *Text und Textwert* collation ignores a variant that affects the translation of this text. As a result, the percentages are not entirely accurate.]
- [312] 24:15 of the dead, 91.6% | --- CT 6.6%
- [313] 24:16 strive the way I do, always having | myself strive to always have ANT CT TR
- [314] 24:16 God | both God PCK
- [315] 24:18-19 some Jews from Asia found me in the temple courts as I was completing the rite of purification, without any crowd or commotion. They | they found me in the temple courts as I was completing the rite of purification, without any crowd or commotion. But there are some Jews from Asia who CT ST
- [316] 24:20 state what wrongdoing they found | say if they found any wrongdoing TR
- [317] 24:20 in me | --- CT
- [318] 24:21 being tried by | on trial before CT
- [319] 24:22 After hearing these things, 80.7% | Then CT 4.1%
- [320] 24:23 or visiting him | --- CT
- [321] 24:24 Christ | Jesus Christ CT PCK
- [322] 24:26 money, so that he might release him. | money. CT
- [323] 25:2 high priest | chief priests CT PCK
- [324] 25:5 any fault in this 72.6% | anything wrong about the CT 9.3% | anything wrong about this SCR 2.9%
- [325] 25:6 more than | not more than eight or CT
- [326] 25:7 against him | --- CT
- [327] 25:9 stand trial before | be tried by PCK
- [328] 25:14 the king was staying ... to him | they were staying ... to the king ANT BYZ CT PCK TR
- [329] 25:15 judgment | sentence of condemnation CT
- [330] 25:16 anyone over for destruction 89.9% | over anyone CT 7.4%
- [331] 25:18 the | any evils of the NA SBL WH | any evil of the ECM TH
- [332] 25:20 this matter | these matters CT PCK
- [333] 25:25 when | --- CT
- [334] 26:3 you | I know you SCR
- [335] 26:4 in | and in CT

- [336] **26:7** King Agrippa | O king CT
 [337] **26:10** I locked ... and | Not only did I lock ... but CT
 [338] **26:15** He | The Lord CT
 [339] **26:16** you have seen | in which you have seen me ECM† NA SBL TH WH
 [340] **26:17** am sending you | am now sending you TR | will send you ECM*
 [341] **26:18** so that they may turn away | so that they may turn ANT BYZ CT PCK ST
 | and to turn them SCR
 [342] **26:20** then to those in Jerusalem, to all the region of Judea | to those in
 Jerusalem and all the region of Judea, CT
 [343] **26:21** the | some CT
 [344] **26:21** in | while I was in ECM† NA
 [345] **26:23** to | both to CT PCK
 [346] **26:26** at all | --- SBL WH
 [347] **26:30** After Paul said these things, | Then CT
 [348] **26:31** nothing | nothing at all ECM NA SBL TH

{Acts Chapters 27-28} Paul in Rome [\[e\]](#)

- [349] **27:2** and put out to sea, intending to sail by the ports along the coast of Asia |
 that was about to sail to the ports along the coast of Asia, and we put out to sea
 CT
 [350] **27:3** his | some ST
 [351] **27:12** also | CT PCK
 [352] **27:13** and sailed closely | from Assos and sailed ST [Note: The reading of ST
 most likely stems from a mistranslation in the Latin Vulgate that confuses the
 Greek literary term *asson* ('closely') with the proper noun Assos, a coastal city in
 Mysia.]
 [353] **27:14** Euroclydon 95.1% | Euraquilo CT 0.8%
 [354] **27:16** Claudia | Cauda ECM NA SBL WH
 [355] **27:19** we ... our | they ... their CT
 [356] **27:29** we | they ST
 [357] **27:29** aground | aground somewhere CT
 [358] **27:34** your | our PCK
 [359] **27:34** fall | perish CT
 [360] **27:37** two hundred | about WH
 [361] **27:39** possible | they could ANT CT TR
 [362] **27:39** run the ship ashore | bring the ship safely to shore WH
 [363] **27:41** force of the waves 97.2% | forceful impact SBL WH 1.2%
 [364] **28:1** they ... they | we ... we CT
 [365] **28:1** Malta | Melitene WH
 [366] **28:3** fastened | fastened itself PCK
 [367] **28:13** took a circuitous course | cast off ECM† NA SBL WH
 [368] **28:15** out | --- ECM† NA SBL TH WH
 [369] **28:16** the centurion transferred the prisoners to the captain of the guard, but
 64.6% {BYZ HF 19.2% ANT 0%} | --- CT 4.4%
 [370] **28:25** our | your CT
 [371] **28:28** the | this ANT CT
 [372] **28:29** After Paul said these things, the Jews went away and had a great
 dispute among themselves. 87.6% | --- CT 4.6%

Romans

{ Chapters 1–16 } [\[d\]](#)

- [1] 1:1 Jesus Christ | Christ Jesus NA SBL
- [2] 1:16 of Christ | --- CT
- [3] 1:23 exchanged | exchanged for themselves PCK
- [4] 1:29 porneia, | --- CT
- [5] 1:31 irreconcilable, | --- CT
- [6] 2:5 wrath, revelation, and | wrath and the revelation of CT TR
- [7] 2:8 anger and wrath | wrath and anger CT
- [8] 2:16 will judge | judges NA SBL WH
- [9] 2:16 Jesus Christ | Christ Jesus NA SBL WH
- [10] 2:17 Behold, | But if CT
- [11] 2:17–18 God. You | God; if you CT
- [12] 2:18–19 law. And | law; if CT
- [13] 2:20–21 truth. You | truth—you CT
- [14] 3:7 For | But NA SBL WH
- [15] 3:22 and upon all 92.6% | --- CT 6.6%
- [16] 3:28 We conclude therefore | For we conclude CT
- [17] 4:1 that Abraham our father has discovered according to the flesh
| that Abraham, our forefather according to the flesh, has discovered NA SBL
TH
| about Abraham, our forefather according to the flesh WH
- [18] 4:11 as well | --- SBL TH WH
- [19] 4:15 for | but CT
- [20] 4:19 did not consider ... or | considered ... and CT
- [21] 4:19 now | --- SBL
- [22] 5:1 we 56.1% | let us BYZ PCK TH WH 42.9%
- [23] 5:5–6 us. For | us, if indeed, WH [Note: The reading of WH would eliminate
the paragraph break.]
- [24] 6:11 our Lord 94.5% | --- CT 3.5%
- [25] 6:12 it in 81.1% | --- CT 7.5%
- [26] 7:6 law, having died to that by which we were held | law since that by which
we were held has died SCR
- [27] 7:13 Has ... brought | Did ... bring CT
- [28] 7:18 I find that the ability to carry it out is lacking 91.8% | not the ability to
carry it out CT 2.3%
- [29] 7:25 I thank | Thanks be to NA SBL WH
- [30] 8:1 Jesus, who walk not according to the flesh but according to the Spirit.
91.9% | Jesus. CT 2.5%
- [31] 8:2 me | you NA SBL WH
- [32] 8:11 Christ 85.3% {NA TH 2.3%} | Christ Jesus SBL WH 2%
- [33] 8:11 because of 77% | through NA SCR WH 16.4%
- [34] 8:24 why would someone hope | who hopes NA SBL WH
- [35] 8:26 weaknesses 91.3% | weakness CT 4.9%
- [36] 8:26 for us | --- CT
- [37] 8:28 all things work ... God | God works all things ... him WH
- [38] 8:34 Christ | Christ Jesus NA WH
- [39] 8:34 raised 83.8% {NA SBL TH 9.5%} | raised from the dead WH 2.8%

- [40] **8:38** powers, nor things present, nor things to come
 | things present, nor things to come, nor powers CT
- [41] **9:19** Why | Why then NA SBL
- [42] **9:28** settle the matter swiftly and justly; his sentence will be executed upon
 the earth 94.5% | execute his sentence upon the earth fully and CT 2.8%
- [43] **9:31** a law of righteousness | that law CT
- [44] **9:32** of the law | --- CT
- [45] **9:33** no one who believes in him will | the one who believes in him will not CT
- [46] **10:1** Israel | they CT
- [47] **10:3** righteousness 92.5% | --- SBL WH 3.7%
- [48] **10:5** about the righteousness that is by the law: "The person who does these
 things will live by them."
 | that the person who practices the righteousness that is by the law will live by
 it. SBL WH
 | about the righteousness that is by the law: "The person who does these things
 will live by it." TH
- [49] **10:9** confess | confess the word WH
- [50] **10:14** will | can CT. [For each "will" vs. "can" in vss.14-15]
- [51] **10:15** who preach the gospel of peace, 89.3% | --- CT 10.4%
- [52] **10:17** God | Christ CT
- [53] **11:2** Israel, saying, | Israel: CT
- [54] **11:3** prophets and | prophets, they have CT
- [55] **11:6** But if it is by works, it is no longer grace, otherwise work would no longer
 be work. 86.2% | --- CT 3.5%
- [56] **11:17** root and richness | rich root CT
- [57] **11:21** perhaps he will not spare you either | neither will he spare you SBL TH
 WH
- [58] **11:22** kindness | God's kindness CT
- [59] **11:31** may | may now NA SBL WH
- [60] **12:11** Lord | time ST
- [61] **12:14** you | --- SBL WH
- [62] **12:20** Therefore 86.9% | On the contrary NA28 {5%} NA27 SBL TH WH {1%}
- [63] **13:1** the authorities | those CT
- [64] **13:3** works, but to evil works 94.3% | conduct, but to evil conduct CT 3.7%
- [65] **13:7** Therefore render | Render CT
- [66] **13:9** steal, | steal, You shall not give false testimony, BYZ PCK TR
- [67] **13:11** us | you CT
- [68] **13:12** lay 98.2% | cast SBL 0.7%
- [69] **14:4** God | the Lord CT
- [70] **14:6** Lord, while he who abstains from observing a particular day, abstains in
 honor of the Lord. 92.8% | Lord. CT 4.8%
- [71] **14:9** died and then rose | died CT
- [72] **14:10** Christ 96% | God CT 2.4%
- [73] **14:12** to God | --- SBL
- [74] **14:18** these things | this way CT
- [75] **14:21** or is offended or made weak 86.5% | --- NA WH 2.2%
- [76] **14:22** Do you have a firm belief about these things? Have | Any firm belief that
 you have about these things, have CT

- [77] **14:24** {include verses 24–26} 94.6% | {omit verses 24–26} CT TR 5.4%
 [Note: These verses appear at the end of chapter 16 in NA, TH, TR, and WH. SBL omits them completely.]
- [78] **15:7** you | us BYZ PCK TR WH
- [79] **15:8** Now | For CT
- [80] **15:8** Christ Jesus | Jesus Christ TR | Christ CT
- [81] **15:9** Gentiles; | Gentiles, O Lord; ANT PCK
- [82] **15:11** extol him, all you peoples | let all the people extol him CT
- [83] **15:14** others | one another ANT CT TR
- [84] **15:15** part, brothers, 91.6% | part CT 2.9%
- [85] **15:16** Jesus Christ | Christ Jesus CT
- [86] **15:19** Spirit of God | Holy Spirit WH | Spirit SBL
- [87] **15:24** will come to you when I go to Spain. For I hope to see you when I pass through, 65.3% | hope to see you in passing when I go to Spain, CT 3.5%
- [88] **15:29** of the gospel 90.9% | --- CT 3.6%
- [89] **16:3** Prisca | Priscilla ANT BYZ TR
- [90] **16:5** Achaia 94.8% | Asia CT 4.4%
- [91] **16:6** us 75.9% | you CT PCK 23.2%
- [92] **16:8** Amplias | Ampliatus CT
- [93] **16:14** Hermas, Patrobas, Hermes | Hermes, Patrobas, Hermas CT
- [94] **16:16** The 73.1% | All the CT 12.7%
- [95] **16:18** Jesus | --- CT
- [96] **16:20** Christ be with you. 92% | Christ be with you. Amen. SCR 3.9% | be with you. NA TH WH 1%
- [97] **16:21** and my relatives Lucius, Jason, and Sosipater greet you | greets you, and so do my relatives Lucius, Jason, and Sosipater CT
- [98] **16:24** The grace of our Lord Jesus Christ be with you all. Amen. 83.3% | The grace of the Lord Jesus Christ be with us all. Amen. PCK 8.2% | --- NA TH WH 3.2%
- [99] **16:24** {omit verses 25–27} 92.9% | {include verses 25–27} NA TH TR WH 7.1% [Note: See 14:24–26.]

I Corinthians

{Chapters 1–4} [\[^d\]](#)

- [1] **1:1** Jesus Christ | Christ Jesus NA SBL
- [2] **1:2** ours | yours PCK
- [3] **1:4** my | --- WH
- [4] **1:14** to God | --- SBL TH WH
- [5] **1:15** I baptized into my own | you were baptized into my CT
- [6] **1:20** this | the CT
- [7] **1:22** a sign | signs CT
- [8] **1:23** Greeks | Gentiles CT
- [9] **2:1** testimony 93.1% | mystery NA WH 4.4%
- [10] **2:4** persuasive words of human 66.9%
 | persuasive words of NA TH {3.9%} WH {0.6%}
 | the persuasion of SBL 0%
- [11] **2:9** what | all that SBL WH
- [12] **2:10** Now | For SBL WH
- [13] **2:10** his | the CT

- [14] **2:13** Holy | --- CT
 [15] **3:3** jealousy, strife, and division 91.2% | jealousy and strife CT 4.8%
 [16] **3:4** of the flesh 94.9% | mere men CT 2.7%
 [17] **3:5** Who | What CT
 [18] **3:5** Paul, and who is Apollos 87.5% | Apollos, and what is Paul CT 3%
 [19] **3:5** but servants ... each? | Servants ... each. CT [Note: The reading of CT would change the immediately preceding punctuation from a comma to a question mark.]
 [20] **3:10** have | --- CT
 [21] **3:12** this | the CT
 [22] **3:13** fire | fire itself CT
 [23] **4:2** Now | In this regard CT
 [24] **4:6** not to think beyond what is written, | the meaning of the saying, "Nothing beyond what is written," CT
 [25] **4:14** I am admonishing | to admonish NA SBL WH
 [26] **4:17** Christ 87.1% | Christ Jesus NA SBL WH 12%

{1 Corinthians 5-7} [\[e\]](#)

- [27] **5:1** named 95.5% | --- CT 3.3%
 [28] **5:4** Christ | --- NA SBL WH
 [29] **5:4** Christ | --- CT
 [30] **5:5** Jesus | --- NA SBL WH
 [31] **5:7** Purge | Therefore purge ANT BYZ PCK TR
 [32] **5:7** for us 91.4% | --- CT 3.5%
 [33] **5:10** Yet | --- CT
 [34] **5:10** or | and CT
 [35] **5:13** will judge | judges SBL TR WH
 [36] **5:13** Therefore you must remove | Remove CT
 [37] **6:2** Do | Or do CT
 [38] **6:5** not a wise man among you, not even one, | no one wise among you CT
 [39] **6:8** these things | this CT
 [40] **6:10** the greedy, nor thieves | thieves, nor the greedy CT TR
 [41] **6:11** the Lord Jesus | the Lord Jesus Christ NA | our Lord Jesus Christ TH WH
 [42] **6:16** Do | Or do ANT BYZ CT PCK TR
 [43] **6:20** body and with your spirit, which belong to God. 93.4% | body. CT 3.8%
 [44] **7:1** to me | --- CT
 [45] **7:5** fasting and 91.5% | --- CT 6.8%
 [46] **7:5** prayer and | prayer, but PCK
 [47] **7:7** For | --- CT
 [48] **7:7** of this kind, and another of that kind 94%
 | has this gift and another has that gift CT 4%
 [49] **7:14** her husband 94.7% | the brother CT 3.5%
 [50] **7:15** us | you NA WH
 [51] **7:17** God 86% | the Lord CT 4.5%
 [52] **7:17** the Lord | God CT
 [53] **7:31** this | the CT
 [54] **7:32** will | can CT
 [55] **7:33** will | can CT

- [56] **7:33-34** wife. There is a difference between
 † wife, and he is divided. CT
- [57] **7:34** a wife and a virgin. The unmarried woman 91.9%
 † The unmarried woman or virgin CT 3.7%
- [58] **7:34** will † can CT
- [59] **7:37** does † will do CT
- [60] **7:38** her 69.7% † his own virgin daughter NA WH {3.8%} SBL TH {0.3%}
- [61] **7:38** does † will do CT
- [62] **7:39** by the law 95.1% † --- CT 2.5%
- [63] **7:40** And † For WH

{1 Corinthians 8-10} [e]

- [64] **8:2** anything as he ought to know it † as he ought to know CT
- [65] **8:4** other † --- CT
- [66] **8:7** have idols in their conscience even now and 93.3% † are accustomed to idols and even now CT 4.4%
- [67] **8:8** does † will CT
- [68] **8:8** For we are no better off if we eat, and no worse off if we do not 80.4%
 † We are no better off if we eat, and no worse off if we do not TH 1.4%
 † We are no worse off if we do not eat, and no better off if we do NA WH 0.8%
- [69] **8:11** Should 90.5% † For he CT 0.8%
- [70] **8:11** the weak brother, for whose sake Christ died, perish because of your knowledge? 90%
 † who is weak perishes by your knowledge, the brother for whose sake Christ died. CT 1.4%
- [71] **9:1** an apostle? Am I not free 92% † free? Am I not an apostle CT 5.8%
- [72] **9:1** Christ † --- CT
- [73] **9:7** of † --- CT
- [74] **9:7** Or who † Who SBL
- [75] **9:10** in hope ought to partake of his hope 90.1% † ought to thresh in hope of partaking CT 3.5%
- [76] **9:15** than have anyone † than—no one will CT [Note: Here CT truly “follows the harder reading,” which has Paul breaking off his statement in mid-flow to replace it with another.]
- [77] **9:18** of Christ † --- CT
- [78] **9:20** law 92.1% † law (though I myself am not under the law) CT 6.9%
- [79] **9:22** like one who is † --- CT
- [80] **9:23** this 91.4% † it all CT 7.4%
- [81] **10:1** Now † For CT
- [82] **10:9** Christ 89% † the Lord TH WH 7.3%
- [83] **10:11** all † --- CT
- [84] **10:11** examples 84.4% † an example CT 7.8%
- [85] **10:13** faithful † capable PCK
- [86] **10:19** an idol is anything, or that food sacrificed to
 † food sacrificed to an idol is anything, or that CT
- [87] **10:23** for me † --- CT
- [88] **10:23** for me † --- CT
- [89] **10:24** each person should seek 82.1% † --- CT 4.4%
- [90] **10:28** sacrificed to an idol † offered in sacrifice CT

[91] 10:28 conscience; for “the earth is the Lord’s and the fullness thereof.” 88.3%
 | conscience. CT 8.3%

{1 Corinthians 11-14} [e]

[92] 11:2 you, brothers, | you CT

[93] 11:11 man independent of woman nor woman independent of man | woman
 independent of man nor man independent of woman CT

[94] 11:15 given | given to her ANT NA TR WH

[95] 11:24 Take and eat this bread; this 88.7% | This CT 8.3%

[96] 11:24 broken | --- CT

[97] 11:26 this | the CT

[98] 11:27 this | the CT

[99] 11:27 a manner unworthy of the Lord | an unworthy manner ANT CT PCK TR

[100] 11:29 drinks in an unworthy manner eats and drinks judgment on himself,
 since 95.6% | drinks, eats and drinks judgment on himself if CT 1.5%

[101] 11:29 of the Lord | --- CT

[102] 12:2 when you were pagans you were somehow enticed and led astray to mute
 idols | you were pagans, enticed and led astray to mute idols, however you were
 led TR

[103] 12:3 calls Jesus accursed, 88.9% | says, “Jesus is accursed,” CT 3.5%

[104] 12:3 call Jesus Lord 92.6% | say, “Jesus is Lord,” CT 5.4%

[105] 12:9 same | one CT

[106] 12:13 to drink of one spirit | one spirit to drink CT

[107] 12:25 divisions | division ANT CT PCK TR

[108] 12:26 suffer | should suffer PCK

[109] 12:26 one | a SBL TH WH

[110] 12:26 rejoice | should rejoice PCK

[111] 12:31 better 93% | greater CT 5.8%

[112] 13:3 to be burned 45.4% {ANT BYZ PCK SBL TH 49.7%} | in order to boast NA
 WH 1.5%

[113] 13:9 Now | For CT TR

[114] 14:5 For greater | Greater CT

[115] 14:10 of them 89.7% | --- CT SCR 7%

[116] 14:18 my | --- CT

[117] 14:18 speaking | that I speak CT

[118] 14:21 foreign lips | the lips of foreigners CT

[119] 14:25 thus 92.9% | --- CT 5.6%

[120] 14:26 of you 95% | --- CT 2.7%

[121] 14:26 tongue, a revelation | revelation, a tongue CT

[122] 14:34 Your women | Women CT

[123] 14:34 have not been | are not CT

[124] 14:35 women | a woman CT

[125] 14:37 commandments | a commandment NA TH WH | --- SBL

[126] 14:38 let him be ignorant | he will be ignored CT

[127] 14:39 brothers | my brothers CT

{1 Corinthians 15-16} [e]

[128] 15:14 your | our WH

[129] 15:20 dead; he has become 92.5% | dead, CT 6.5%

- [130] 15:28 also | --- SBL
 [131] 15:31 I | we ST
 [132] 15:31 you 91.6% | you, brothers, NA TH WH 7.8%
 [133] 15:39 kind | flesh TR
 [134] 15:44 There is a natural body, and there is a spiritual body | If there is a natural body, there is also a spiritual body CT
 [135] 15:47 the Lord 96.1% | --- CT 2.5%
 [136] 15:49 let us | we will ANT NA SBL TR
 [137] 15:54 this perishable body has put on imperishability, and | --- WH
 [138] 15:55 sting? O Hades, where is your victory 92.7% | victory? O Death, where is your sting CT 0.8%
 [139] 16:2 may be | is PCK
 [140] 16:6 even | --- WH
 [141] 16:7 passing; rather, | passing, for CT
 [142] 16:8 will stay | am staying WH
 [143] 16:19 and Priscilla greet you earnestly in the Lord, | greets you earnestly in the Lord, and so does Prisca CT
 [144] 16:22 the Lord Jesus Christ | our Lord Jesus Christ PCK | the Lord CT
 [145] 16:22 Lord has come | Lord, come HF NA SBL | {inconclusive} PCK [Note: The difference depends on where the word break occurs. The main Greek text reads *Μαράν αθα* (*Maran atha*) while HF, NA, and SBL read *Μαράνα θα* (*Marana tha*). PCK does not include a word break, leaving it ambiguous. However, in his English translation, Pickering prefers the reading of the main Greek text.]
 [146] 16:23 Christ | --- CT
 [147] 16:24 Amen. | --- NA SBL WH

2 Corinthians

{Chapters 1-7} [\[d\]](#)

- [1] 1:1 Jesus Christ | Christ Jesus CT
 [2] 1:6 salvation, which helps you patiently endure the same sufferings that we suffer. And our hope for you is steadfast. If we are comforted, it is also for your comfort and salvation, 67.2%
 | salvation. If we are comforted, it is for your comfort, which helps you patiently endure the same sufferings that we suffer. And our hope for you is steadfast, NA SBL WH 4%
 | salvation, which helps you patiently endure the same sufferings that we suffer. If we are comforted, it is for your comfort and salvation. And our hope for you is steadfast, TR 0.8%
 [3] 1:10 continues to | will CT
 [4] 1:11 your | our ANT CT TR
 [5] 1:12 integrity 94.3% | holiness SBL TH WH 4.5%
 [6] 1:14 the | our NA SBL WH
 [7] 1:15 be blessed by a second visit | have a second experience of joy WH
 [8] 1:18 did | does CT
 [9] 1:19 Jesus Christ | Christ Jesus WH
 [10] 1:20 "Yes," and in 90.3% | "Yes." And so through CT 6.8%
 [11] 2:3 to you | --- CT
 [12] 2:7 instead | --- WH

- [13] **2:10** if I have forgiven anyone of anything, I have done it 81.6%
 | what I have forgiven, if I have forgiven anything, has been CT 3.3%
- [14] **2:17** others 51.9% | so many others BYZ CT TR 46.1%
- [15] **3:1** Do | Or do CT SCR
- [16] **3:1** letters of recommendation | --- CT
- [17] **3:9** the ministry of condemnation was glorious | there was glory in the
 ministry of condemnation NA SBL TH
- [18] **3:15** when | whenever CT
- [19] **4:4** the light of the gospel of the glory of Christ, who is the image of God,
 might not dawn upon them | they might not see the light of the gospel of the
 glory of Christ, who is the image of God CT
- [20] **4:5** Christ Jesus | Jesus Christ NA
- [21] **4:6** commanded light to shine out of darkness, | said, "Light shall shine out of
 darkness," CT
- [22] **4:6** Jesus | --- SBL WH
- [23] **4:10** the Lord | --- CT
- [24] **4:14** the Lord | --- SBL
- [25] **4:14** through | with CT
- [26] **5:3** because when we are clothed, | if indeed, when we are unclothed NA
- [27] **5:5** also | --- CT
- [28] **5:12** For we | We CT
- [29] **5:14** if one died for all, then | one died for all; therefore BYZ CT
- [30] **5:15** them | all PCK
- [31] **5:17** all things have become new 55.3% {BYZ 38.8%}
 | new things have come CT 2.5%
- [32] **5:18** Jesus | --- CT
- [33] **5:21** For | --- CT
- [34] **6:16** you | we CT
- [35] **7:8** it, for | it; SBL WH
- [36] **7:11** of yours | --- CT
- [37] **7:12** your earnestness for us | our earnestness for you SCR
- [38] **7:13** In this we find comfort. And in addition to the comfort we received from
 you, | Therefore we have been comforted in your comfort. And BYZ PCK TR | In
 this we find comfort. And in addition to our own comfort, CT [Note: The
 reading of BYZ, PCK, and TR would move the paragraph break to the beginning
 of verse 13.]
- [39] **7:16** rejoice, | rejoice therefore, SCR

{2 Corinthians 8-9} [\[↗\]](#)

- [40] **8:1** we | I ANT
- [41] **8:4** for the privilege of contributing to the gift for
 | to receive their gift and contribution to support PCK TR
- [42] **8:7** your love for us | our love for you NA SBL WH
- [43] **8:9** your | our PCK
- [44] **8:19** himself | --- TH WH
- [45] **8:19** our | your TR
- [46] **9:4** of this confident boasting 84.8%
 | for being so confident CT 3.6%
- [47] **9:5** announced | promised CT
- [48] **9:7** decides | has decided CT

- [49] **9:10** may he who provides seed to the sower, and bread for food, 89.1% | he who provides seed to the sower, and bread for food, will CT 3%
- [50] **9:11** May you ... may your generosity
| You will ... your generosity will CT

{2 Corinthians 10-13} [\[e\]](#)

- [51] **10:7** we also belong to Christ | do we CT
- [52] **10:8** us | --- CT
- [53] **11:1** for a bit in my | in a little CT
- [54] **11:3** so 86.6% | --- CT 2%
- [55] **11:3** simple 94% | simple and pure CT 4%
- [56] **11:6** been made 94.5% | made this CT 1.3%
- [57] **11:10** silenced | sealed ST
- [58] **11:23** beatings beyond measure, with far more imprisonments 93.6% | far more imprisonments, with beatings beyond measure CT 1.6%
- [59] **11:28** my daily burden | the daily burden on me CT
- [60] **11:31** the | our ANT TR
- [61] **11:31** Christ | --- CT
- [62] **11:32** Damascenes, wanting | Damascenes NA SBL WH
- [63] **12:1** Surely | Although it is necessary CT
- [64] **12:1** it is not beneficial for me to boast 95.4% | to boast, it is not beneficial CT 2.3%
- [65] **12:3** out of | apart from NA SBL WH
- [66] **12:6-7** me. And to keep me from becoming conceited because of the surpassing greatness of the revelations I received, | me, even considering the surpassing greatness of the revelations I received. Therefore, to keep me from becoming conceited, CT
- [67] **12:9** my | --- CT
- [68] **12:11** by boasting 82.7% | --- CT 10.2%
- [69] **12:14** a | this CT
- [70] **12:14** burden you | be a burden CT
- [71] **12:15** souls, even if the more I love you, the less I am loved. | souls. If I love you more, am I to be loved less? CT
- [72] **12:19** Do you still think 92.2% | Have you been thinking all this time CT 3.3%
- [73] **12:20** quarrels | quarreling NA PCK SBL WH
- [74] **12:20** jealousies | jealousy CT
- [75] **13:2** written | --- CT
- [76] **13:4** though he was crucified in weakness, | he was crucified in weakness, but CT
- [77] **13:5** Jesus Christ | Christ Jesus TH
- [78] **13:7** I | We CT
- [79] **13:14** the | our PCK
- [80] **13:14** Amen. | --- CT

Galatians [\[e\]](#)

- [1] **1:3** the Father and our | our Father and the NA WH
- [2] **1:8** should 48.5% {TH 1% WH 0.8%} | --- BYZ HF 39.7%
- [3] **1:11** But | For NA SBL WH
- [4] **1:12** Jesus | --- PCK

- [5] 1:15 God, who ... grace, | he who ... grace SBL
- [6] 1:18 Peter 97.7% | Cephas CT 2.3%
- [7] 2:11 Peter 92.3% | Cephas CT 6.3%
- [8] 2:14 Peter 91.7% | Cephas CT 4.8%
- [9] 2:14 why do | how is it that CT
- [10] 2:15–16 who are ... sinners | are ... sinners, yet we ANT CT
- [11] 2:16 Jesus Christ | Christ Jesus WH
- [12] 3:1 to keep you from obeying the truth 92% | --- CT 3.1%
- [13] 3:1 In your presence, before 86.5% | Before CT 9%
- [14] 3:12 The person 92.6% | He CT 6.6%
- [15] 3:17 to Christ | --- CT
- [16] 4:6 your | our CT
- [17] 4:7 of God through Christ 72.6% | through God CT 1%
- [18] 4:14 me 83.7% | you CT 1.1%
- [19] 4:15 What then has become of | Where then is CT
- [20] 4:19 little | --- NA SBL
- [21] 4:24 two | the two TR
- [22] 4:25 For 90% | Now NA SBL WH 5.1%
- [23] 4:25 Jerusalem; | Jerusalem, for CT
- [24] 4:26 the mother of us all | our mother CT
- [25] 4:28 we | you NA SBL TH
- [26] 5:1 Stand fast therefore in the freedom with which Christ has set us free 65% |
For freedom Christ has set us free; stand fast therefore CT 1%
- [27] 5:19 adultery, | --- CT
- [28] 5:20 quarrels | quarreling CT PCK
- [29] 5:20 jealousies | jealousy CT
- [30] 5:21 murder, | --- NA SBL WH
- [31] 5:24 Christ | Christ Jesus NA TH WH
- [32] 6:12 Christ | Christ Jesus WH
- [33] 6:15 in Christ Jesus 95.5% | --- CT 2.7%
- [34] 6:15 does circumcision have any significance | is circumcision anything CT
- [35] 6:17 the Lord | --- CT

Ephesians [\[⚡\]](#)

- [1] 1:18 heart | understanding TR
- [2] 3:6 God's | the CT
- [3] 3:6 Christ | Christ Jesus CT
- [4] 3:9 through Jesus Christ | --- CT
- [5] 3:14 of our Lord Jesus Christ | --- CT
- [6] 3:18 deep and high 93.2% | high and deep CT 5.3%
- [7] 3:21 in | and in CT
- [8] 4:6 us | you TR | --- CT
- [9] 4:9 first 83.6% | --- CT 2.8%
- [10] 4:17 the rest of 90.8% | --- CT 5.6%
- [11] 4:28 his 70.1% {WH 1.6%} | his own NA SBL TH 7%
- [12] 4:32 us | you NA PCK SBL TR WH
- [13] 5:9 spirit 93.9% | light CT 5.4%
- [14] 5:21 God BYZ HF PCK TR | Christ

- [15] 5:27 her to himself as a glorious church | the church to himself as glorious CT
 [16] 5:29 the Lord | Christ CT
 [17] 5:30 body, of his flesh and of his bones. 91.7% | body. CT 2.5%
 [18] 6:10 my brothers, 88.3% | --- CT 3.4%
 [19] 6:12 the darkness of this age 96.9% | this darkness CT 3%
 [20] 6:16 Above all | In all circumstances CT
 [21] 6:24 Amen. | --- CT SCR

Philippians [\[e\]](#)

- [1] 1:11 fruits ... come 63.8% | fruit ... comes CT 26.5%
 [2] 1:14 word 72.9% | word of God WH 16.3%
 [3] 1:16–17 {verse 16 before verse 17} 85.1%
 | {verse 17 before verse 16} NA SBL TH {8.4%} WH {1%}
 [4] 3:3 by the spirit of God | God by the spirit TR
 [5] 3:16 attained; let us adopt the same mindset. 81.2% | attained. CT 1.6%
 [6] 4:23 you all 89.5% | your spirit CT 8.8%

Colossians [\[e\]](#)

- [1] 2:2 our God and Father and of Christ 77.8%
 | God, the Father of Christ TH 0.6%
 | God, which is Christ NA SBL WH 0.3%
 [2] 2:18 not 80.7% | --- NA SBL WH {1%} TH {0.8%}
 [3] 3:15 God 95.2% | Christ CT 4.8%
 [4] 3:16 the Lord | God CT
 [5] 3:22 God | the Lord CT
 [6] 4:8 he may know how you are doing and 85% | you may know how we are
 doing and that he may NA SBL WH 9%
 [7] 4:13 zeal | toil CT
 [8] 4:15 Nymphas ... his | Nympha ... her NA SBL WH | Nympha ... their TH
 [9] 4:18 Amen. | --- CT

I Thessalonians [\[e\]](#)

- [1] 1:1 from God our Father and the Lord Jesus Christ. 84.7% | --- CT 7.5%
 [2] 1:7 examples | an example CT
 [3] 1:9 had | have ST
 [4] 2:7 gentle 85.9% | infants NA WH 11.5%
 [5] 2:15 their own 94% | the CT 5%
 [6] 2:15 us | you ST
 [7] 2:18 Therefore | For CT
 [8] 2:19 Jesus | Jesus Christ ANT TR
 [9] 3:2 a servant of God and our fellow worker 92.5% | a servant of God TH WH
 3.2% | God's fellow worker NA SBL 0.3%
 [10] 3:7 affliction and distress | distress and affliction CT
 [11] 3:11 Christ | --- CT
 [12] 3:13 Christ | --- CT
 [13] 3:13 saints. | saints. Amen. NA
 [14] 4:1 God, | God, just as you are doing, that CT
 [15] 4:8 has given | gives NA SBL WH

- [16] **4:8** you | us TR
- [17] **4:11** own | --- SBL TH WH
- [18] **4:13** we | I TR
- [19] **4:13** have fallen | are CT
- [20] **5:4** a thief | thieves WH
- [21] **5:5** You | For you CT
- [22] **5:8** we | you ANT
- [23] **5:20–21** prophecies, but test | prophecies. Test TR
- [24] **5:25** us | us also NA WH
- [25] **5:27** holy 89.5% | --- CT 5.3%
- [26] **5:28** Amen. | --- NA SBL WH

2 Thessalonians [\[e\]](#)

- [1] **1:2** our | the SBL WH
- [2] **1:8** Jesus | Jesus Christ ANT BYZ HF PCK TR
- [3] **1:10** have believed | believe TR
- [4] **1:12** Jesus | Jesus Christ ANT BYZ PCK TR
- [5] **2:2** any spirit or message or by any | the spirit or by any message or ANT
- [6] **2:2** Christ | the Lord CT
- [7] **2:3** sin 93.5% | lawlessness CT 5.5%
- [8] **2:4** as God 78.4% | --- CT 7.7%
- [9] **2:6** own | --- WH
- [10] **2:8** will destroy 78.7% | Jesus will kill CT 4.2%
- [11] **2:10** among | for CT
- [12] **2:11** will send | sends CT
- [13] **2:13** from the beginning | as the firstfruits NA SBL
- [14] **2:17** your hearts and establish you | and establish your hearts CT
- [15] **2:17** word and work | work and word CT
- [16] **3:4** you | --- CT
- [17] **3:6** our | the WH
- [18] **3:6** them | him TR | you WH
- [19] **3:12** by our | in the CT
- [20] **3:18** Amen. | --- CT

1 Timothy [\[e\]](#)

- [1] **1:1** Jesus Christ | Christ Jesus CT
- [2] **1:1** the Lord Jesus Christ | Christ Jesus CT
- [3] **1:2** our | the CT
- [4] **1:2** Christ Jesus | Jesus Christ SCR
- [5] **1:4** plan of God that operates by | edification of God, which is in SCR
- [6] **1:16** Jesus Christ | Christ Jesus NA SBL WH
- [7] **1:17** wise 96.6% | --- CT 1.8%
- [8] **2:3** For this | This CT
- [9] **2:7** in Christ | --- CT
- [10] **2:8** argument | arguments WH
- [11] **2:9** hair, gold, pearls, | hair and gold, or pearls CT
- [12] **3:3** not greedy for sordid gain, 69.5% | --- CT 29.5%
- [13] **4:6** Jesus Christ | Christ Jesus CT

- [14] 4:8 promise | promises ANT PCK
- [15] 4:10 suffer reproach | strive NA TH WH
- [16] 4:12 spirit, 90.4% | --- CT 9%
- [17] 5:4 acceptable | good and acceptable ANT TR
- [18] 5:16 man or woman ... they 87.4% | woman ... she CT 1.9%
- [19] 5:21 the Lord Jesus Christ | Christ Jesus CT
- [20] 6:5 Keep away from such *people*. 92.5% | --- CT 2.9%
- [21] 6:7 it is clear that | --- CT
- [22] 6:17 the living 77.2% | --- CT 1%
- [23] 6:19 eternal | that which is truly CT
- [24] 6:21 Amen. | --- CT

2 Timothy [\[e\]](#)

- [1] 1:1 Jesus Christ | Christ Jesus ANT CT HF
- [2] 1:10 Jesus Christ | Christ Jesus NA WH
- [3] 1:11 of the Gentiles 98.1% | --- CT 0.9%
- [4] 1:17 very 91.6% | --- CT 3.1%
- [5] 2:3 hardship 93.3% | hardship with us CT 3.9%
- [6] 2:3 Jesus Christ | Christ Jesus CT
- [7] 2:7 saying. May the Lord | saying, for the Lord will CT
- [8] 2:13 he | for he NA TH WH
- [9] 2:14 the Lord | God NA WH
- [10] 2:18 the | a SBL WH
- [11] 2:19 the Lord | Christ TR
- [12] 3:6 worm their way | press PCK
- [13] 4:1 therefore 83.5% | --- CT 9%
- [14] 4:1 the Lord Jesus Christ | Christ Jesus CT
- [15] 4:1 dead when he appears along with | dead, and by his appearing and CT
- [16] 4:14 May the Lord | The Lord will CT
- [17] 4:15 has | --- CT
- [18] 4:22 Jesus Christ | --- CT
- [19] 4:22 Amen. | --- CT

Titus [\[e\]](#)

- [1] 1:4 Grace, mercy, 91.3% | Grace CT 4.2%
- [2] 1:4 the Lord Jesus Christ | Christ Jesus CT
- [3] 2:5 homemakers | working at home CT
- [4] 2:7 incorruptibility, 68% | --- CT 3.1%
- [5] 2:8 us | you TR
- [6] 2:10 our | your ST
- [7] 2:11 saving grace of God has appeared | grace of God has appeared, bringing salvation CT
- [8] 3:9 disputes | any dispute PCK WH
- [9] 3:15 Amen. | --- CT

Philemon [\[e\]](#)

- [1] 1:1 Christ Jesus [45.2%] | Jesus Christ PCK [54.5%]
- [2] 1:2 the beloved 93.4% | our sister CT 5.4%

- [3] 1:6 we [64.4%] | you PCK TR [34.7%]
 [4] 1:6 Jesus [96.6%] | --- CT [2.1%]
 [5] 1:7 We are very thankful for the comfort we have received 65.1% | We have received much joy and comfort SCR 4.8% | I have received much joy and comfort CT 4.1%
 [6] 1:9 Jesus Christ [91.9%] | Christ Jesus CT [6.1%]
 [7] 1:11 back [93.1%] | back to you CT [0.7%]
 [8] 1:12 and I ask you to receive him, 91.6% | --- CT 0.9%
 [9] 1:20 the Lord 74.4% | Christ CT 20.3%
 [10] 1:23-24 Jesus, and Mark, Aristarchus, Demas, and Luke, my fellow workers, greet you. [72.8%] | Jesus greets you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers. ANT CT [25.5%]
 [11] 1:25 our [89.4%] | the NA SBL WH [6.7%]
 [12] 1:25 Christ [80%] | --- PCK [15.9%]
 [13] 1:25 Amen. [91.2%] | --- NA SBL WH [2.3%]

Hebrews

{Chapters 1-7} [\[e\]](#)

- [1] 1:3 our | --- CT
 [2] 1:3 by giving his own life 89.2% {SBL 0.3%} | --- NA TH WH 5.1% [Note: The main Greek text literally reads *through himself*.]
 [3] 1:8 of ... kingdom is a scepter of uprightness 97.8% | uprightness is the scepter of ... kingdom CT 1.4%
 [4] 1:8 your | his WH
 [5] 1:12 robe, and 98.8% | robe; like a garment NA SBL WH 1.2%
 [6] 2:7-8 honor; you 73.6% | honor; you set him over the works of your hands and TR WH 26.1%
 [7] 2:8 to him | --- SBL
 [8] 2:9 by the grace of | apart from SBL
 [9] 2:14 flesh and blood | blood and flesh CT
 [10] 3:1 Jesus Christ | Christ Jesus TR | Jesus CT
 [11] 3:2 all | --- SBL
 [12] 3:6 his | that SBL
 [13] 3:6 indeed | --- SBL TH WH
 [14] 3:6 our confidence firm to the end along with 95.3% | firm to our confidence and NA SBL TH 0.8%
 [15] 3:9 me, tested | me by testing CT
 [16] 3:16 some did rebel when they heard God's voice, but ... Egypt. | who were those who heard God's voice and yet rebelled? Was it ... Egypt? ANT BYZ CT PCK
 [17] 4:2 they were not united by faith with those who listened | it was not mixed with faith in those who heard it TR
 [18] 5:4 receives it when he is called by God, just as Aaron was | he who is called by God receives it, just as Aaron did HF TR
 [19] 6:10 labor of 86.6% | --- CT 8.6%
 [20] 7:4 even | --- SBL WH
 [21] 7:14 priesthood 63.4% {TR 20.2%} | priests CT 1.5%

[22] 7:17 God testifies † it is attested of him CT

[23] 7:21 according to the order of Melchizedek 97.8% † --- CT 1.9%

{Hebrews 8-13} [4]

[24] 8:4 For † Now CT

[25] 8:8 it, he says *to the people* † the people, God says NA SBL WH

[26] 8:11 fellow citizen † neighbor PCK TR

[27] 8:12 and their lawless deeds 90.6% † --- CT 3.5%

[28] 9:1 even † --- SBL

[29] 9:1 covenant † tabernacle ANT ST [Note: The word covenant does not appear in the main Greek text, but is supplied in the English translation. However, the word tabernacle does appear in the Greek text of ANT and ST.]

[30] 9:10 washings and regulations for the flesh, 93.2% † washings, regulations for the flesh CT 4.2%

[31] 9:11 to 97% † that have NA SBL WH 0.9%

[32] 9:13 bulls and goats † goats and bulls CT

[33] 9:14 eternal † Holy PCK

[34] 9:14 your † our NA SBL WH

[35] 9:17 never ... alive. † not ... alive, is it? WH

[36] 9:19 and goats 77.5% {NA TH WH 5%} † --- SBL 16.4%

[37] 10:1 the same sacrifices that they continually offer year after year can never † it can never, by the same sacrifices that they continually offer year after year, ANT NA PCK SBL TR

[38] 10:8 Sacrifice and offering † Sacrifices and offerings CT

[39] 10:9 will, O God. 71.2% † will. CT 14.6%

[40] 10:30 repay, says the Lord. 95.7% † repay. CT 4.2%

[41] 10:34 me when I was 91% † those CT 6.6%

[42] 10:34 that you have for yourselves
† in yourselves that you have ANT TR
† that you yourselves have CT

[43] 10:34 in heaven 93.6% † --- CT 1.7%

[44] 10:38 the † my CT

[45] 11:8 the † a CT

[46] 11:11 Sarah herself received the ability to conceive, and she bore a child when she was beyond the proper age, because she
† Sarah herself received the ability to conceive, even though she was barren and beyond the proper age, because she NA
† he received the ability to procreate, together with Sarah herself, even though he was beyond the proper age, since he SBL
† Sarah herself received the ability to conceive, even though she was beyond the proper age, because she TH WH

[47] 11:13 distance † distance, were assured of them, TR

[48] 11:26 of † in TR

[49] 11:37 sawn in two, they were tempted, 86.7% † sawn in two, NA SBL 7.3% † tempted, they were sawn in two, WH 3.1%

[50] 11:39 All these people were † They were all SBL

[51] 11:3 himself 90.7% {NA TH 2.8%} † themselves SBL WH 1.1%

[52] 12:7 For the sake of discipline you must endure. † If you are enduring discipline, ANT BYZ PCK TR

[53] 12:18 a mountain 93% † something CT 2.1%

- [54] **12:20** stoned | stoned or shot with an arrow TR
 [55] **12:24** a better word | better things TR
 [56] **12:28** It is by our thankfulness that we | And by our thankfulness let us ANT
 NA SBL TR WH
 [57] **12:28** reverence and godly fear 89.7% | godly fear and awe CT 1.8%
 [58] **13:4** but | for CT
 [59] **13:6** helper, so | helper; SBL WH
 [60] **13:9** away | about TR
 [61] **13:15** Jesus, therefore, | Jesus WH
 [62] **13:21** work 95.9% | thing CT 1.4%
 [63] **13:21** you | us CT
 [64] **13:21** and ever | --- SBL
 [65] **13:25** Amen | --- NA SBL WH

James

{Chapters 1-5} [\[d\]](#)

- [1] **1:12** the Lord 89.1% | he CT 2%
 [2] **1:19** So then, my beloved brothers, everyone | Know this, my beloved brothers:
 Everyone CT
 [3] **1:23** word | law PCK
 [4] **1:25** is not a forgetful hearer but a doer who acts. He 87.1%
 | being not a forgetful hearer but a doer who acts, he CT 5.4%
 [5] **1:26** among you 80.1% | --- CT 9.4%
 [6] **2:3** to him | --- CT
 [7] **2:3** stand there, or sit here 86.4%
 | stand there, or sit NA27 TH 1%
 | stand, or sit there ECM NA28 SBL WH 1%
 [8] **2:5** of the 89.6% | of this TR 6.1% | in the CT 2.3%
 [9] **2:11** You shall | Do ANT CT PCK TR
 [10] **2:11** You shall | Do ANT CT PCK TR
 [11] **2:18** by 87.7% | apart from CT SCR 11.1%
 [12] **2:20** dead 98.2% | useless CT 1.6%
 [13] **2:24** then 86.9% | --- CT 11.7%
 [14] **2:26** For just | Just WH
 [15] **3:3** Behold, we put bits into the mouths of horses so that they will obey us, and
 we guide their entire bodies.
 | If we put bits into the mouths of horses so that they will obey us, we guide
 their entire bodies as well. CT
 [16] **3:5** a little | such a small CT
 [17] **3:8** an unruly 97.4% | a restless CT 2.6%
 [18] **3:9** God our | our Lord and CT
 [19] **3:12** In the same way, no spring can produce both salt water and | Neither can
 salt water produce CT
 [20] **4:1** fights | where do fights CT
 [21] **4:2** You | Yet you TR
 [22] **4:4** Adulterers and adulteresses 97.8% | Adulteresses CT 1.8%
 [23] **4:5** dwells | he made to dwell CT
 [24] **4:11** He | For he PCK
 [25] **4:11** and 83.5% | or CT 15.3%

- [26] 4:12 lawgiver | lawgiver and judge ANT CT PCK
 [27] 4:12 But who | Who TR
 [28] 4:12 another | your neighbor CT
 [29] 4:13 and | or CT SCR
 [30] 4:13 let us | we will ANT CT SCR
 [31] 4:14 what will happen | about WH
 [32] 4:14 your | our PCK
 [33] 4:14 It is | You are CT [Note: The main Greek text literally reads *It will be.*]
 [34] 4:15 let us | we will ANT CT SCR
 [35] 5:5 as | --- CT
 [36] 5:9 judged | condemned TR
 [37] 5:10 my | --- CT PCK
 [38] 5:11 endure | have endured CT
 [39] 5:11 Job. Now consider | Job, and you have seen ANT BYZ CT HF PCK TR
 [40] 5:11 he 87.7% | the Lord ACT CT TR 11.3%
 [41] 5:12 into hypocrisy | under judgment CT SCR
 [42] 5:16 Confess | Therefore confess CT
 [43] 5:16 trespasses 90.1% | sins CT 9.7%
 [44] 5:19 Brothers | My brothers CT
 [45] 5:20 a 90.9% | his CT 5.7%

I Peter

{Chapters 1–5} [\[e\]](#)

- [1] 1:4 you | us ST
 [2] 1:7 honor, and glory | glory, and honor CT PCK
 [3] 1:8 once did not know | have not seen CT ST [The word “once” is not in the main Greek text but has been added for stylistic purposes.]
 [4] 1:12 you | us TR
 [5] 1:16 Be | You shall be CT
 [6] 1:20 last | end of CT
 [7] 1:21 believe | are believers ECM NA SBL WH
 [8] 1:22 through the spirit 91.7% | --- CT 7.5%
 [9] 1:22 a pure 99.2% | the ECM* SBL WH 0.6%
 [10] 1:23 word of God that lives and abides forever 90.1% | living and abiding word of God CT 6%
 [11] 1:24 the glory of man | its glory CT
 [12] 1:24 its | the CT
 [13] 2:2 grow | grow into salvation ANT CT PCK
 [14] 2:5 house, | house, to be CT
 [15] 2:6 For it says in Scripture | For Scripture says PCK | Therefore it also says in Scripture TR
 [16] 2:7 are disobedient | do not believe CT
 [17] 2:13 Therefore, be | Be CT
 [18] 2:21 us, leaving an example so that you 64% | us, leaving an example so that we TR 10.3% | you, leaving an example so that you CT 10.2%
 [19] 2:25 your | our PCK
 [20] 3:1 even | --- WH
 [21] 3:1 will | may TR

- [22] **3:4** gentle and quiet | quiet and gentle WH
- [23] **3:8** kind 71.8% | humble CT 22.7%
- [24] **3:9** knowing that 84.9% | for CT 9%
- [25] **3:13** imitators of | zealous for CT
- [26] **3:15** the Lord God | Christ the Lord CT
- [27] **3:15** with | yet with CT
- [28] **3:16** those who revile your good conduct in Christ speak against you as evildoers, they 43.1% {BYZ HF TR 46%} | you are spoken against as evildoers, those who revile your good conduct in Christ CT 5%
- [29] **3:18** suffered | died WH
- [30] **3:18** you | us ANT PCK TR
- [31] **3:20** waited | once waited TR
- [32] **3:21** us | you CT
- [33] **4:1** for us 83% | --- CT 2.8%
- [34] **4:3** we have spent enough of our ... doing 47% | you have spent enough of your ... doing ANT BYZ HF PCK 41.5% | enough ... has been spent doing CT 11.2%
- [35] **4:3** life | time CT PCK
- [36] **4:5** is ready to judge | readily judges WH
- [37] **4:7** your prayers | prayer CT
- [38] **4:8** will cover | covers CT PCK
- [39] **4:11** strength as God supplies it | the strength that God supplies CT TR
- [40] **4:11** and ever | --- ECM* PCK
- [41] **4:14** glory 71.5% | glory and of power ANT 15.7%
- [42] **4:14** rests | has come to rest PCK
- [43] **4:14** On their part he is blasphemed, but on your part he is glorified. | --- CT
- [44] **4:16** matter | name NA27 SBL TH WH
- [45] **5:1** I | Therefore, I NA27 SBL TH WH
- [46] **5:2** exercising oversight, 95% | --- WH 0.8%
- [47] **5:2** willingly; | willingly, according to the will of God; ECM NA SBL TH
- [48] **5:5** as you submit to 90.6% | toward CT 3.5%
- [49] **5:8** watchful; | watchful, because PCK TR
- [50] **5:8** walks | goes PCK
- [51] **5:8** whom he may | someone to ECM NA PCK SBL TH | to WH
- [52] **5:10** may the God ... himself perfect you; he will establish, strengthen, and settle | may the God ... himself perfect, establish, strengthen, and settle PCK TR | the God ... will himself perfect, establish, strengthen, and settle ANT ECM NA SBL TH | the God ... will himself perfect, establish, and strengthen WH
- [53] **5:10** you | us TR
- [54] **5:10** Jesus | --- ECM† NA28 SBL TH WH
- [55] **5:11** the glory and 60.6% | --- CT 0.6%
- [56] **5:11** and ever | --- ECM† NA WH
- [57] **5:14** Jesus | --- ECM† NA SBL TH WH
- [58] **5:14** Amen. | --- CT

2 Peter

{Chapters 1-3} [\[d\]](#)

[1] **1:1** Simeon | Simon SCR

- [2] 1:1 Savior | our Savior SCR
 [3] 1:3 by | by his own ECM NA SBL TH
 [4] 1:4 precious and magnificent 75.8% {ECM† NA SBL WH 5.9%}
 | magnificent and precious TR 1%
 [5] 1:12 will not neglect 95.2% | intend CT 2.8%
 [6] 1:17 beloved Son, 97.6% | Son, my beloved, ECM NA SBL WH 0.4%
 [7] 1:21 holy men of God spoke 83.5% | men spoke from God CT 5.6% | the holy
 men of God spoke ST 4.4%
 [8] 2:2 sensual | destructive TR
 [9] 2:2 them | that PCK
 [10] 2:3 will | does ECM† NA SBL TH TR WH
 [11] 2:4 chains | pits TH WH
 [12] 2:6 to destruction | --- WH
 [13] 2:6 to those who would live in an ungodly way
 | of what is going to happen to the ungodly NA27 SBL WH
 [14] 2:8 that righteous man dwelt | a righteous man dwelling WH
 [15] 2:11 before the Lord | from the Lord NA27 | --- ECM* SBL
 [16] 2:12 they | they too CT HF
 [17] 2:13 receiving 97.6% | suffering harm as ECM NA SBL WH 2%
 [18] 2:14 greed | greedy practices TR
 [19] 2:15 Bosor | Beor WH
 [20] 2:17 water, clouds ... reserved forever 58.9% {PCK 22.8%} | water and mists ...
 reserved CT 1%
 [21] 2:18 have ... escaped | are ... escaping CT
 [22] 2:18 truly | barely NA27 SBL WH
 [23] 2:20 the 74.1% | our NA27 14.7%
 [24] 3:2 our Lord and Savior given through your apostles
 | us, the apostles of our Lord and Savior TR
 [25] 3:3 days | days with scoffing CT
 [26] 3:7 his | the same CT SCR
 [27] 3:9 us | you CT
 [28] 3:10 in the night 87.9% | --- CT 12.1%
 [29] 3:10 be burned up 89.6% | be found NA27 SBL TH WH 3.1%
 | not be found ECM NA28 0%
 [30] 3:11 Therefore, since all these things will be destroyed 86% | Since all these
 things will be destroyed in this way ECM NA SBL WH 4.8%
 [31] 3:16 of the things he says | things in his letters CT
 [32] 3:16 twist | will twist ECM NA²⁸
 [33] 3:18 grow ... Christ. | may you grow ... Christ! PCK
 [34] 3:18 Amen. 96.8% | --- ECM NA²⁸ WH 2.6%

1 John

{Chapters 1-5} [\[e\]](#)

-
- [1] 1:3 you | you also CT
 [2] 1:4 to you | --- CT
 [3] 1:7 Christ 92.5% | --- CT 4.5%
 [4] 2:7 Brothers 82.8% | Beloved CT 15%
 [5] 2:7 from the beginning 87% | --- CT 8.2%

- [6] 2:13 am writing 80.3% | have written ANT CT 18.5%
- [7] 2:20 know all things 96.4% | all know ECM NA SBL WH 2.4%
- [8] 2:23 Father. 77.5% | Father. Whoever confesses the Son has the Father also. CT SCR 21%
- [9] 3:1 God! 83.5% | God! And that is what we are. CT 13.4%
- [10] 3:5 our | --- CT
- [11] 3:13 my | --- CT
- [12] 3:14 his brother 79.9% | --- CT 3.7%
- [13] 4:19 him | --- CT
- [14] 4:20 seen, how can he ... seen? 95.5% | seen cannot ... seen. ECM† NA SBL TH WH 4.3%
- [15] 5:4 our 56.4% | your BYZ HF 43%
- [16] 5:7–8 that testify: 87.3% | who testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth: ANT TR 0.6%.
See “[Notes on 1 John](#)” for further details.
- [17] 5:13 life, and so that you may believe 73% | life. CT 4.7%
- [18] 5:13 in the name of the Son of God 69.9% {TR 1%} | --- CT 0.8%
- [19] 5:18 himself | him NA²⁷ SBL WH
- [20] 5:21 Amen. 84.3% | --- CT 15.5%

2 John [\[e\]](#)

- [1] 1:3 us | you ANT PCK SCR
- [2] 1:3 the Lord 91.2% | --- CT 6.2%
- [3] 1:5 writing 72.1% {NA²⁷ SBL TH 9.2%} | though I were writing ST 12.4%
- [4] 1:7 come | gone out CT
- [5] 1:8 we ... may 74.9% | you ... so that you may CT 17%
- [6] 1:8 we | you TH
- [7] 1:9 transgresses 99% | goes on ahead CT 1%
- [8] 1:9 of Christ 89.3% | --- CT 4.5%
- [9] 1:9 Father and the Son | Son and the Father ECM*
- [10] 1:12 our | your ECM* SBL WH
- [11] 1:13 Amen. 89% | --- CT 8.8%

3 John [\[e\]](#)

- [1] 1:4 joy | grace WH
- [2] 1:5 brothers and for those who 89.8% | brothers, even though they CT 7.6%
- [3] 1:7 the Name | his name SCR
- [4] 1:8 receive 91.4% | support CT 7.6%
- [5] 1:9 wrote | wrote something CT
- [6] 1:12 you 61.2% | we PCK 23.2% | you CT 15%
- [7] 1:13 write | write to you CT

Jude [\[e\]](#)

- [1] 1:1 sanctified [90.2%] | beloved CT [8.9%]
- [2] 1:4 God, who is our only Master, and also the Lord 78.7% | our only Master and Lord, ANT CT 12.9%

- [3] 1:5 already know this, that after the Lord 69.4%
 | already know all things, that after Jesus ECM NA28 SBL {0.2%} TH {0.2%}
 | know all things, that after the Lord once for all NA27 0%
 | already know all things, that after the Lord WH 0%
- [4] 1:15 all the ungodly among them 79.5% | all the ungodly SBL TH WH 15.8% |
 every person ECM NA 0.6%
- [5] 1:17–18 foretold, how they [98.5%] | foretold. They ECM† NA28 SBL WH [1.5%]
- [6] 1:19 cause divisions [77.5%] | separate themselves SCR [20.8%]
- [7] 1:22 Have mercy on some, using discernment [88%]
 | Refute those who doubt TH [6.9%]
 | Have mercy on those who doubt ECM NA SBL WH [2.1%]
- [8] 1:23 and others save with fear by snatching them out of the fire, 66.9% {ANT
 TR 8%}
 | and others save by snatching them out of the fire; and have mercy on others
 with fear, ECM NA SBL TH 5%
 | save them by snatching them out of the fire; and have mercy on others with
 fear, WH 0.2%
- [9] 1:24 them ... them 63% | you ... you CT SCR 21.9%
- [10] 1:25 wise 82.3% | --- CT 7.4%
- [11] 1:25 Savior, 77.9% | Savior, through Jesus Christ our Lord, CT 21.1%
- [12] 1:25 glory and majesty, power [86.4%] | glory, majesty, power, CT [11.2%]
- [13] 1:25 both 78.4% | before all ages and CT 13.2%

Revelation

{Chapters 1} [\[d\]](#)

- [1] 1:2 saw. | saw, what is now and what must take place after this. BYZ PCK
- [2] 1:4 God, 51.5% | him Av BYZ CT PCK {37.4%} TR {8.4%}
- [3] 1:5 loves | loved Av BYZ PCK TR
- [4] 1:5 washed | released Av CT
- [5] 1:6 to be a kingdom, | kings and Av TR
- [6] 1:6 and ever 82.5% | --- WH 15.2%
- [7] 1:8 Omega, 63.7% | Omega, the beginning and the end, TR 22.5%
- [8] 1:8 God | --- TR
- [9] 1:9 in Christ Jesus 66.1% | of Jesus Christ Av TR 25.7% | in Jesus CT 3.9% | in
 Jesus Christ ANT 0.4%
- [10] 1:9 Christ | --- CT
- [11] 1:11 Write | I am the Alpha and the Omega, the first and the last,” and, “Write
 TR

{Chapters 1:12–3} [\[d\]](#)

- [12] 1:11 seven | --- ST
- [13] 1:11 churches | churches that are in Asia TR
- [14] 1:12 in that direction | --- Av BYZ CT TR
- [15] 1:13 seven 73.5% | --- NA SBL WH 25.3%
- [16] 1:17 said | said to me TR
- [17] 1:18 Amen. 79.2% | --- ANT CT 18.1%
- [18] 1:18 Death and Hades | Hades and Death Av TR
- [19] 1:19 Therefore write | Write TR
- [20] 1:20 lampstands | lampstands that you saw Av BYZ PCK TR

- [21] **2:1** church in Ephesus | Ephesian church TR
- [22] **2:2** your 68.5% | --- CT PCK 30%
- [23] **2:2** declare themselves | say they TR
- [24] **2:2** to be 84.8% | are TR 5.8% | --- CT 4.7%
- [25] **2:3** persevered and endured hardships | endured hardships and persevered
BYZ PCK TR
- [26] **2:3** for | and for TR
- [27] **2:3** name, and have not grown weary 68.1% {ANT 7.8% CT 1.2%} | name you
have labored and not grown weary TR 3.9%
- [28] **2:5** quickly 91.8% {ST 2.7%} | --- CT 5.1%
- [29] **2:7** in | in the midst of Av BYZ PCK TR
- [30] **2:7** my | --- Av CT TR
- [31] **2:8** last, who | last; he K
- [32] **2:9** works, your tribulation, 94.1% | tribulation CT 4.3%
- [33] **2:10** tested, and you will | tested and WH
- [34] **2:13** your works and 87% | --- CT 5.5%
- [35] **2:13** faith 91.8% | faith, even ANT CT TR 8.2%
- [36] **2:13** when Antipas was 47.3% {K ANT BYZ HF 43.4%} | of Antipas CT 2.7%
- [37] **2:13** faithful witness 85.5% | witness, my faithful one NA SBL WH 2.7%
- [38] **2:14** Balak | others in the passage about Balak ST
- [39] **2:14** and to eat food sacrificed to idols and commit | so that they ate food
sacrificed to idols and committed Av BYZ CT PCK TR
- [40] **2:15** In the same way, you also have some who hold to the teaching of the
Nicolaitans. | So you have some who hold to the teaching of the Nicolaitans,
which I hate. TR
- [41] **2:16** Therefore repent | Repent Av BYZ PCK TH TR
- [42] **2:17** give | give the right to eat Av BYZ PCK TR
- [43] **2:19** faith, your service | service, your faith TR
- [44] **2:19** endurance, and that your | endurance and your works, and the TR
- [45] **2:20** this | a few things ANT TR
- [46] **2:20** tolerate ... prophetess while teaching and seducing | allow ... prophetess,
to teach and seduce TR
- [47] **2:20** your wife 70% | the woman CT TR 27.2%
- [48] **2:21** repent, but she refuses to repent of her fornication | repent from her
fornication, but she did not repent TR
- [49] **2:22** her | their TR
- [50] **2:24** the rest of you who are | you and to the rest TR
- [51] **2:24** place 68.6% | will place PCK TR 27.9%
- [52] **2:25** come | open K [Note: The reading of K is likely due to a scribal error, as
the sound of the underlying Greek is similar to the sound of the main Greek
text.]
- [53] **2:27** will be 78.6% | are CT TR 17.1%
- [54] **3:1** seven | --- ST
- [55] **3:1** reputation for being | name and are K BYZ HF
- [56] **3:2** strengthen | keep BYZ HF
- [57] **3:2** you were about to throw away | was about to die ANT BYZ CT | is about to
die TR
- [58] **3:2** my | --- TR
- [59] **3:3** received and heard; obey it | received, K BYZ

- [60] 3:3 upon you | --- CT
 [61] 3:4 But you | You TR
 [62] 3:4 in | even in TR
 [63] 3:5 clothed | clothed like them ANT CT PCK
 [64] 3:7 else can open or shut | can shut, and shuts doors that no one can open ANT BYZ CT TR [Note: In the main Greek text the latter portion of this verse literally reads who has the key of David, who opens and no one will shut it, except he who opens, and no one will open.]
 [65] 3:8 door that no one can shut | door, and no one can shut it TR
 [66] 3:11 I | Behold, I TR
 [67] 3:12 my | a K BYZ
 [68] 3:14 in Laodicea | of the Laodiceans TR
 [69] 3:16 not hot or cold | neither hot nor cold Av ANT CT | neither cold nor hot TR
 [70] 3:18 revealed, and eye salve to anoint your eyes | revealed; and you must anoint your eyes with eye salve BYZ PCK TR

{Revelation 4-5} [e]

- [71] 4:3 It 79.2% | He who was sitting on it CT {15.1%} TR {2.7%}
 [72] 4:4 sitting on the thrones were the twenty-four elders
 | I saw the twenty-four elders sitting on the thrones PCK TR
 | sitting on the thrones were twenty-four elders CT
 [73] 4:5 rumblings, and peals of thunder | peals of thunder, and rumblings TR
 [74] 4:6 something like | --- TR
 [75] 4:7 the face of 44.9% | a face like a Av BYZ PCK TR 38.3% | a face like that of a ANT CT 1.6%
 [76] 4:7 living creature 54.1% | --- K BYZ HF 43.1%
 [77] 4:8 holy | holy; holy, holy, holy; holy, holy, holy BYZ HF PCK
 [78] 4:11 our Lord and God, the Holy One,
 | O Lord, TR
 | our Lord and God, ANT CT
 | O Lord our God, Av
 [79] 4:11 came into existence
 | exist Av BYZ PCK TR
 [80] 5:1 outside 80.2% | on the back CT TR 8.9%
 [81] 5:3 above | --- ANT BYZ CT PCK TR
 [82] 5:4 open | open and read PCK TR
 [83] 5:5 conquered so as to Av ANT BYZ CT PCK TR 53.5% | conquered; he is the one who can 41.7%
 [84] 5:5 and | and break TR
 [85] 5:9 us for God out of 75.1% | for God people from NA SBL WH 0.4%
 [86] 5:10 them | us TR
 [87] 5:10 kings 93.7% | to be a kingdom CT 5.1%
 [88] 5:10 they will 60.3% | they BYZ SBL WH 35.8% | we will TR 3.1%
 [89] 5:11 something like | --- CT TR
 [90] 5:11-12 elders. Their number was myriads of myriads and thousands of thousands, and they | elders. And thousands of thousands ST
 [91] 5:13 Amen. 74.2% | --- ANT CT TR 19.6%
 [92] 5:14 I heard the four living creatures | the four living creatures were Av ANT BYZ CT TR
 [93] 5:14 elders | twenty-four elders TR

[94] 5:14 worshiped | worshiped him who lives forever and ever TR

{Revelation 6-8} [e]

[95] 6:1 saw the Lamb open | watched as the Lamb opened Av CT TR

[96] 6:1 seven | --- TR

[97] 6:1-2 Come and see." And 43.1%

| Come." Then I looked, and ANT BYZ CT PCK 32.9%

| Come and see." Then I looked, and TR 3.1%

[98] 6:3 Come 78.9% | Come and see TR 3.1%

[99] 6:5 Come and see." And | Come." Then I looked, and ANT BYZ CT PCK | Come and see." Then I looked, and TR

[100] 6:6 a | something like a ANT CT

[101] 6:7 the | the voice of the ANT CT PCK TR

[102] 6:7-8 Come and see." And | Come." Then I looked, and ANT BYZ CT PCK | Come and see." Then I looked, and TR

[103] 6:8 He was | They were CT TR

[104] 6:9 those 61.6% | the people BYZ PCK 37.3%

[105] 6:9 of the Lamb | --- CT TR

[106] 6:11 while | little while Av ANT CT TR

[107] 6:11 complete their course | be completed in number NA SBL TR WH

[108] 6:12 and | and behold, TR

[109] 6:12 entire | --- BYZ PCK TR

[110] 6:15 commanders, the rich | rich, the commanders TR

[111] 6:15 free | every free Av BYZ PCK TR

[112] 6:17 his 90.9% | their CT 7.1%

[113] 7:2 ascending | that had ascended ST

[114] 7:5 12,000 | 12,000 were sealed TR; also in vss. 6, 7, and 8

[115] 7:9 with palm branches | and palm branches were ANT CT TR

[116] 7:10 our God, | him ST

[117] 7:10 throne | throne of our God ST

[118] 7:17 shepherds | will shepherd Av BYZ CT TR

[119] 7:17 leads | will lead Av ANT BYZ CT TR

[120] 7:17 springs of living | living springs of TR

[121] 8:5 peals of thunder, rumblings | rumblings, peals of thunder Av BYZ PCK TR

{Revelation 8-9} [e]

[122] 8:7 third of the earth was burned up, a | --- TR [only three late Greek manuscripts (out of 300+-) omit the first phrase, which the TR followed]

[123] 8:8 burning mountain | mountain, burning with fire, Av ANT CT TR

[124] 8:11 of the waters | --- ST

[125] 8:13 eagle | angel Av TR

[126] 8:13 with | three times with PCK

[127] 9:2 He opened the pit of the abyss, and from | From K BYZ

[128] 9:2 burning | great Av CT TR

[129] 9:6 in no way | --- TR

[130] 9:7 golden crowns | crowns resembling gold Av ANT CT TR

[131] 9:10 and stingers like scorpions, and | like scorpions and stingers Av BYZ | like scorpions, and stingers were TR

- [132] **9:10** tails they have the power | tails, and their power is BYZ TR | tails is their power CT
 [133] **9:13** four | --- SBL TH WH
 [134] **9:16** on horse | of horsemen Av BYZ CT TR
 [135] **9:16** ten thousand | two ten thousands ANT TR | twice ten thousand CT
 [136] **9:18** plagues | things TR
 [137] **9:19** the power of the horses is | their power is SCR | their powers are ST
 [138] **9:19** and in their tails | --- ST
 [139] **9:20** bronze, | --- K BYZ

{Revelation 10} [\[e\]](#)

- [140] **10:1** a | another ANT CT TR
 [141] **10:2** an open scroll | a little scroll that was open BYZ CT PCK TR
 [142] **10:4** spoke | sounded their voices TR
 [143] **10:4** saying | saying to me TR
 [144] **10:4** do not | after this you can PCK
 [145] **10:5** right | --- TR
 [146] **10:7** according to the good news he announced | which was announced as good news PCK
 [147] **10:8** little | --- CT
 [148] **10:9** asked him to give me the little scroll. | said to him, "Give me the little scroll." Av BYZ PCK TR
 [149] **10:10** scroll | little scroll BYZ CT PCK TR

{Revelation 11} [\[e\]](#)

- [150] **11:1** I was told | the angel stood and said PCK SCR
 [151] **11:2** outside | inside ST
 [152] **11:4** Lord | God Av TR g11:8 their | our TR
 [153] **11:8** their | our TR
 [154] **11:9** a tomb | tombs TR
 [155] **11:10** give | send ANT BYZ CT PCK TR
 [156] **11:11** the | --- BYZ PCK
 [157] **11:12** I | they CT TR
 [158] **11:13** On that day | At that hour CT TR
 [159] **11:15** kingdom of the world has | kingdoms of the world have TR
 [160] **11:16** sit on their thrones before the throne of God,
 | are before the throne of God and sit on their thrones, K ANT BYZ HF TH
 | sit on their thrones before God, Av BYZ CT PCK TR
 [161] **11:17** was | was and who is to come ANT PCK TR
 [162] **11:18** dead | nations ANT
 [163] **11:18** and those | --- ANT
 [164] **11:19** the covenant of the Lord | his covenant Av BYZ CT TR
 [165] **11:19** thunder, | thunder, an earthquake, ANT BYZ CT TR

{Revelation 12} [\[e\]](#)

- [166] **12:8** he | they Av BYZ TH TR
 [167] **12:8** him | them CT TR
 [168] **12:9** great dragon was thrown down, the
 | dragon was thrown down, the great ANT
 [169] **12:10** in heaven saying | saying in heaven TR

[170] **12:12** the † those who inhabit the TR

[171] **12:14** to be nourished there
† where she is nourished **Av** CT TR

[172] **12:17** Jesus † Jesus Christ TR

{Revelation 13} [e]

[173] **13:1** I † he CT [Note: In CT the words Then he stood on the sand of the sea are found in 12:18.]

[174] **13:1** ten horns and seven heads † seven heads and ten horns TR

[175] **13:1** blasphemous names 73.8% † a blasphemous name **Av** TH TR 25.4%

[176] **13:3** One † I saw that one TR

[177] **13:3** the whole world was amazed and 73.8% {CT 3.5%} † it was marveled at in all the earth, and they **Av** ST 16.4%

[178] **13:4** that † because he **Av** CT

[179] **13:4** his † --- TR

[180] **13:5** blasphemy 56.6% † blasphemies CT TR 13.5%

[181] **13:5** given authority to wage war † permitted to exercise authority **Av** CT TR

[182] **13:6** blasphemy 85.5% † blasphemies CT 10.1%

[183] **13:6** name and his tabernacle, that is, † name, his tabernacle, and **Av** TR

[184] **13:7** people, † --- PCK TR

[185] **13:8** everyone whose name has † whose names have **Av** TR

[186] **13:10** has captivity as his lot, away

† is assigned to captivity, away BYZ TH

† leads others into captivity, into captivity TR

† leads others away into captivity, into captivity ANT

† is assigned to captivity, into captivity NA SBL WH

[187] **13:10** kills with the sword, with the sword he must 39.1% {ANT 4.7% TH WH 0.8%}

† kills with the sword, he must **K** BYZ HF 33.6%

† is to be killed with the sword, with the sword he is to NA SBL 0.4% [Note: The word *kills* is supplied in the translation of BYZ and HF to make it grammatical English. Another possibility is to supply *is to be killed* instead of *kills*. However, the rendering *kills* has much greater support among Byzantine manuscripts.]

[188] **13:11** two † --- **K**

[189] **13:14** those **Av** ANT BYZ CT TR 50.2% † my own people 46.6%

[190] **13:14** a **K** BYZ HF 59% † the 39.8%

{Revelation 14-15} [e]

[191] **14:1** the † a BYZ PCK TR

[192] **14:1** was a multitude numbering † were **Av** ANT BYZ CT PCK TR

[193] **14:1** --- TR † his name and... [supported by Codex Sinaiticus, Codex Alexandrinus and Codex Ephraemi Rescriptus as well as most cursives. However, the omission of "*his name and*" in the TR, is supported by: P, 2814-2428, 2065-2429-(2432), 1773, 2594vid, 2053, a 14th century Armenian manuscript, and Oecumenius according to 2053]

[194] **14:2** The voice I heard was like † I heard TR

[195] **14:3** singing 74.5% † singing what sounded like **Av** CT TR 24.7%

[196] **14:4** by Jesus 58.9% † --- **Av** ANT BYZ CT TR 35%

[197] **14:5** lie † deceit TR

[198] **14:5** mouths, for 89.4% † mouths; CT 7.7%

- [199] 14:5 blameless | blameless before the throne of God TR
 [200] 14:6 an 63.7% | another ANT BYZ CT PCK TR 31.9%
 [201] 14:6 proclaim 65.4% | be proclaimed PCK 22%
 [202] 14:7 God Av BYZ CT PCK TR 50.6% | the Lord 49.4%
 [203] 14:8 A second 51% {BYZ NA PCK 39.1%} | Another TR 4.9%
 [204] 14:8 Fallen, fallen Av ANT BYZ CT PCK TR | Fallen
 [205] 14:8 great | great city TR
 [206] 14:8 She 67.3% | because she TR 15.1% | she who ANT CT 12.7% [Note: The readings of ANT, CT, and TR would change the preceding exclamation point to a comma.]
 [207] 14:9 a | the ANT
 [208] 14:12 saints, 53.2% | saints; this is a call for Av BYZ PCK TR 46.4%
 [209] 14:13 saying | saying to me Av BYZ PCK TR
 [210] 14:13 and 87.1% | for CT 11.3%
 [211] 14:15 the temple | heaven Av
 [212] 14:15 to reap has come | has come for you to reap TR
 [213] 14:18 cry 50.4% {BYZ HF 36.6%} | voice NA SBL WH 8.5%
 [214] 14:18 from the vintage | --- ST
 [215] 14:18 its grapes 48% | the grapes of the earth K ANT BYZ HF 38.6%
 [216] 15:2 the beast, his image | the image, the beast K BYZ
 [217] 15:2 and the number of his name | and his mark, that is, the number of his name, Av TR
 [218] 15:2 harps from | the harps of K ANT BYZ HF
 [219] 15:3 nations | saints TR | ages SBL WH
 [220] 15:4 you | --- Av ANT CT
 [221] 15:4 the nations | --- K BYZ HF
 [222] 15:5 and | and behold, TR
 [223] 15:6 of the temple | of heaven PCK | --- K BYZ HF
 [224] 15:6 plagues. They were | plagues, CT TR
 [225] 15:6 linen | stone WH
 [226] 15:8 seven | --- Av PCK

{Revelation 16} [\[e\]](#)

- [227] 16:1 from the temple | --- K BYZ
 [228] 16:1 seven | --- PCK TR
 [229] 16:3 living | --- K BYZ HF
 [230] 16:5 Holy One, who is and who was,
 | Lord, who is and who was and who is to come, SCR
 | Lord, who is and who was, the Holy One, ST
 [231] 16:7 the | another from the TR
 [232] 16:14 signs, who | signs to Av ST
 [233] 16:14 of | of the earth and of TR
 [234] 16:14 that | the CT
 [235] 16:17 the temple of heaven | the temple CT | heaven Av
 [236] 16:18 flashes of lightning, peals of thunder, rumblings, and
 | flashes of lightning, peals of thunder, and rumblings, and there was Av BYZ
 PCK
 | rumblings, peals of thunder, and flashes of lightning, and there was TR
 | flashes of lightning, rumblings, and peals of thunder, and there was ANT CT

[237] 16:18 men have | man has NA

{Revelation 17-18} [e]

[238] 17:4 woman was ... pearls. She | woman, who was ... pearls, ST

[239] 17:4 her fornication | the fornication of the earth K ANT BYZ HF

[240] 17:6 saints, | saints and Av ANT BYZ CT PCK TR

[241] 17:8 whose names have | everyone whose name has K ANT BYZ CT HF

[242] 17:8 that the beast | the beast, because he ANT BYZ CT PCK TR

[243] 17:8 is to come | yet is TR

[244] 17:16 beast and the ten horns you saw | ten horns you saw on the beast TR

[245] 17:18 of | over K HF

[246] 18:1 another | an ST

[247] 18:2 with a mighty | mightily with a loud TR

[248] 18:2 Fallen | Fallen, fallen, Av ANT BYZ CT PCK TR

[249] 18:2 spirit, and a haunt for every unclean and hated bird.

| spirit, a haunt for every unclean bird, and a haunt for every unclean and hated beast. NA SBL

| and hated spirit. Av

[250] 18:3 fallen because of 39.1% {SBL TH WH 1.2%} | drunk BYZ PCK TR {22.7%} BYZ HF {12.5%} ANT NA {0.8%} [Note: There are two separate BYZ readings that have the same English translation.]

[251] 18:3 wine of the wrath 48.8% | wrath of the wine Av BYZ PCK 41.5%

[252] 18:5 are heaped as high | have reached as far ST

[253] 18:6 rendered | rendered to you Av BYZ PCK TR

[254] 18:6 repay her double 53.4% | make it double, as she has done, even BYZ HF 27.7% | make it double CT 0.8%

[255] 18:7 and mourning | --- PCK

[256] 18:8 has judged | judges TR

[257] 18:9 weep | weep for her ANT TR

[258] 18:11 will | --- BYZ CT PCK TR

[259] 18:13 cinnamon, | cinnamon, amomum, ANT CT

[260] 18:13 wine, 50% | --- K BYZ 32.8%

[261] 18:13 sheep, cattle 42.6% | cattle, sheep Av ANT BYZ CT PCK TR 46.7%

[262] 18:14 has gone from | is lost to ANT

[263] 18:14 are lost to | have gone from Av ANT BYZ TR

[264] 18:14 you; you will never find them 32.5% {BYZ PCK 26.7% BYZ 11.9% TR 4.9% ANT 0%} | you, never to be found CT 4.1%

[265] 18:16 woe, | --- K BYZ

[266] 18:20 saints, apostles, | holy apostles TR

[267] 18:21 such 82.1% | --- PCK 13.4%

[268] 18:23 For your | Your K HF

{Revelation 19:1-18} [e]

[269] 19:1 what sounded like | --- TR

[270] 19:1 power, and glory belong to

| glory, honor, and power belong to the Lord TR

| glory, and power belong to ANT CT

[271] 19:3 the voice | they Av ANT CT TR

[272] 19:6 our | --- ANT SBL TR

[273] 19:7 glad and | glad, and we will SBL WH

- [274] 19:8 bright and pure | pure and bright TR
 [275] 19:12 a | like a ANT NA TR
 [276] 19:12 Names were written on him, including a name
 | A name was written on him CT TR
 [277] 19:13 dipped in | sprinkled with WH
 [278] 19:15 two-edged | --- CT TR
 [279] 19:15 of the | and Av TR
 [280] 19:17 great supper of | supper of the great BYZ TR
 [281] 19:18 both | --- ST
 [282] 19:18 both | --- Av BYZ CT TR

{Revelation 19:19–22:5} [\[↗\]](#)

- [283] 19:20 so was the false prophet who was with him, | with him the false prophet BYZ CT PCK TR
 [284] 20:2 the deceiver of the whole world, | the deceiver of the world, ANT
 | --- Av CT TR
 [285] 20:3 locked | locked him in TR
 [286] 20:4 the | a Av ANT BYZ CT PCK SCR
 [287] 20:5 (The ... life ... completed.) | (The ... life again ... completed.) TR | --- K
 [288] 20:6 be priests of God and of Christ, and will reign with him
 | become priests of God and of Christ. After that they will reign K
 [289] 20:6 a | the NA TH WH
 [290] 20:7 When the thousand years are completed
 | After the thousand years K BYZ HF
 [291] 20:9 out of heaven from God | from God out of heaven TR | from heaven CT
 [292] 20:11 earth and the sky | sky and the earth PCK
 [293] 20:12 dead, great and small, | dead, small and great, TR | dead K
 [294] 20:12 the throne | God TR
 [295] 21:14 death, the lake of fire. | death. ANT TR
 [296] 21:2 I | I, John, TR
 [297] 21:3 heaven 96.1% | the throne CT 1.3%
 [298] 21:3 them 26.3% {K ANT BYZ HF SBL WH 36.4%}
 | them as their God TR {22.9%} NA TH {1.7%}
 [299] 21:4 pain, for 71.1% | pain; SBL TH WH 14.9%
 [300] 21:5 to me | --- CT HF
 [301] 21:5 words are true and trustworthy | are the trustworthy and true words of God K BYZ HF | words are trustworthy and true ANT CT
 [302] 21:6 I 42.9% {BYZ 31.9%} | It is done! I TR {3.4%} NA TH {1.3%} SBL WH {0.4%} ANT {0%}
 [303] 21:7 He who overcomes will inherit these things
 | I will give these things to him who overcomes K BYZ HF
 | He who overcomes will inherit all things TR
 | These things will belong to him who overcomes ANT
 [304] 21:7 he will be my son | they will be my sons Av
 [305] 21:8 the sinful, | --- ANT CT TR
 [306] 21:9 came | came to me TR
 [307] 21:9 wife, the bride of the Lamb 51.9%
 | bride of the Lamb, the wife Av TR 26.2%
 | bride, the wife of the Lamb ANT CT 12.7%
 [308] 21:10 great city, the holy | holy city K ANT BYZ CT HF | great and holy city Av

- [309] **21:14** twelve | --- TR
 [310] **21:15** measuring | --- Av TR
 [311] **21:15** city, its gates, and its wall 48.1% | city and its gates K BYZ PCK 49.4%
 [312] **21:16** equal, each measuring twelve thousand stadia. | equal. ANT BYZ CT TR
 [313] **21:17** Then he measured its wall and found it to be 51.7% | Its wall was K BYZ HF 40%
 [314] **21:23** shine upon it, for the glory of God | shine, for the glory of God itself K HF
 [315] **21:24** will walk by | of those who have been saved will walk in TR
 [316] **21:24** the glory and honor of the nations into the city to present to God
 | their glory and honor into the city ANT BYZ PCK TR
 | their glory into the city BYZ CT
 [317] **21:26** into the city | to the city, so that they may enter in K BYZ HF
 [318] **21:27** no unclean thing | nothing that defiles TR
 [319] **21:27** nothing that 44.4% | no one who K ANT BYZ HF NA WH {37.5%} SBL TH {7.8%}
 [320] **22:1** pure | --- K ANT BYZ CT HF
 [321] **22:3** No longer will there be anything accursed | Nothing accursed will be there Av BYZ PCK
 [322] **22:5** There will be no night there | There will be no night K HF | Night will be no more ANT CT
 [323] **22:5** any lamp or the light of the sun | any lamp or light K HF | the light of a lamp or the light of the sun CT

{Revelation 22:6-21} [\[↩\]](#)

- [324] **22:6** spirits of the | holy Av TR
 [325] **22:8** heard and saw these things | saw and heard these things Av BYZ | saw these things and heard them TR
 [326] **22:8** heard and | heard them, and when I HF
 [327] **22:9** I | For I TR
 [328] **22:9** and of those | --- PCK
 [329] **22:11** do right | be righteous TR
 [330] **22:13** the first and the last, the beginning and the end
 | the beginning and the end, the first and the last BYZ PCK TR
 [331] **22:14** keep his commandments | wash their robes CT
 [332] **22:18** may God | God will ANT BYZ CT TR
 [333] **22:18** plagues | seven plagues BYZ PCK
 [334] **22:19** may God | God will Av ANT BYZ CT TR
 [335] **22:19** tree | book TR
 [336] **22:19** city, which | city and in the things that TR
 [337] **22:20** So shall it be. | --- CT
 [338] **22:20** Jesus | Jesus Christ Av BYZ
 [339] **22:21** the Lord Jesus Christ | our Lord Jesus Christ TR | the Lord Jesus NA SBL TH
 [340] **22:21** all the saints | you all TR | all NA SBL | the saints TH WH
 [341] **22:21** Amen. | --- NA SBL WH
-

