

this book is compiled in good faith

my name is Kenneth Out, and i come to you with truth, bearing many teachers and pieces of scientific analysis, that have compiled, researched, and analyzed every piece of biblical information available found on planet earth

may you take this Codex, and teach, pass it, and translate it to new generations, to show truth, and the will and word of god as it has been preserved through out history

i am not claiming to be a vessel of god, for i am a teacher, as you will one day be a teacher if you so choose to teach this

i do NOT claim to be a prophet, apostle, or have any divine revelation from god

do NOT require money or financial gain, for receiving money should be entirely optional, and never forced upon anyone

the church's that we teach at are our own homes

we are NOT to be annoying to others around us that fail to hear the truth, for that is their loss, with their own demise

we make disciples organically, not be knocking on doors

expect to be mocked, and persecuted. but know brothers and sisters that our gift is much greater than anything our flesh could imagine

the people that take place of keeping KO3 alive should come out of their own pocket if donations are not received

teach in patience

do not be egotistical

do not be boastful

be bashful

flee from porneia, as we will all stumble with sexual thoughts when we are outside of marriage

i encourage you to get married and find a wife, so that you can enjoy sex and sexual thoughts with the person you will call your love, for sex is meaningless without love, and it will leave you empty in the end

be forgiving of one's stumbling and falling, and understand where they come from

love man and woman, and every ethnic race, for we are all one in christ

teach the true name of Yeshua, and the Disciples

may god be with you, and bless you

do not let arrogance take over you

do not let these people populate KO3, for they have broken the most important commandment that i have given, which is arrogance

you must be open to debate and discussion, for did you not find truth the same way?

side with KO3 based off of truth, and fact, not off of feelings in your heart, for your heart can, and will misguide you

let righteous anger fuel you if needed to learn

we are not told to follow our heart, we are told to think with our head, for the heart leads to selfish thing's

for if we follow the true scriptures and teachings of christ we will receive eternal life through him, from god his father

do not let anyone add or take away from The KO3 Codex once i have died, unless new scholarly analysis comes out with more excavations, and new manuscripts found that may or may not say something differently

as i say, not of the lord, but of myself, go off of truth, research, and study, and conclude based on evidence, and cross reference

be like the burean's that the apostle paul praised for verifying and cross referencing, and fact checking

this is simply advice, and not scripture

whatever new codex is spawned from KO3, let it go off of KO3's Canon

signed, KENNYOUT3

1 Thessalonians

Author: Paul

Date Written: AD 50-51

Dating Note: Often dated to Paul's stay in Corinth after Timothy returned with news from Thessalonica.

Earliest Copy: Papyrus 46

Earliest Copy Date: ca. AD 175-225

Why That Date: Usually dated by paleography from its handwriting and early codex format.

Found: Probably Egypt. The exact findspot is uncertain, but acquisition history points toward the Fayum or Dishna region.

Location Written: Corinth

Location Note: A common reconstruction places the letter in Corinth during Paul's second mission.

Reason for Writing: To encourage a young church under pressure, answer worries about believers who had died, and teach about Jesus' return.

Original Language: Koine Greek

1 Thessalonians Chapter 1

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1:1 Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

1:2 We always give thanks to God for all of you, mentioning you in our prayers,

1:3 remembering without ceasing your work of faith and labor of love and perseverance of hope in our Lord Jesus Christ, before our God and Father.

1:4 We know, brothers loved by God, that you are chosen,

1:5 and that our Good News came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake.

1:6 You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,

1:7 so that you became an example to all who believe in Macedonia and in Achaia.

1:8 For from you the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to say anything.

1:9 For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God,

1:10 and to wait for his Son from heaven, whom he raised from the dead—Jesus, who delivers us from the wrath to come.

## 1 Thessalonians Chapter 2

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2:1 For you yourselves know, brothers, our visit to you wasn't in vain,

2:2 but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the Good News of God in much conflict.

2:3 For our exhortation is not of error, nor of uncleanness, nor in deception.

2:4 But even as we have been approved by God to be entrusted with the Good News, so we speak; not as pleasing men, but God, who tests our hearts.

2:5 For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness),

2:6 nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Christ.

2:7 But we were gentle among you, like a nursing mother cherishes her own children.

2:8 Even so, affectionately longing for you, we were well pleased to impart to you, not the Good News of God only, but also our own souls, because you had become very dear to us.

2:9 For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we preached to you the Good News of God.

2:10 You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe.

2:11 As you know, we exhorted, comforted, and implored every one of you, as a father does his own children,

2:12 to the end that you should walk worthily of God, who calls you into his own Kingdom and glory.

2:13 For this cause we also thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the word of God, which also works in you who believe.

2:14 For you, brothers, became imitators of the assemblies of God which are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they did from the Jews;

2:15 who killed both the Lord Jesus and their own prophets, and drove us out, and didn't please God, and are contrary to all men;

2:16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost.

2:17 But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire,

2:18 because we wanted to come to you—indeed, I, Paul, once and again—but Satan hindered us.

2:19 For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Lord Jesus at his coming?

2:20 For you are our glory and our joy.

1 Thessalonians Chapter 3

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3:1 Therefore when we couldn't stand it any longer, we thought it good to be left behind at Athens alone,

3:2 and sent Timothy, our brother and God's servant in the Good News of Christ, to establish you, and to comfort you concerning your faith;

3:3 that no one be moved by these afflictions. For you know that we are appointed to this task.

3:4 For most certainly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know.

3:5 For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain.

3:6 But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you;

3:7 for this cause, brothers, we were comforted over you in all our distress and affliction through your faith.

3:8 For now we live, if you stand fast in the Lord.

3:9 For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God;

3:10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

3:11 Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you;

3:12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you,

3:13 to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

#### 1 Thessalonians Chapter 4

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4:1 Finally then, brothers, we beg and exhort you in the Lord Jesus, that as you received from us how you ought to walk and to please God, that you abound more and more.

4:2 For you know what instructions we gave you through the Lord Jesus.

4:3 For this is the will of God: your sanctification, that you abstain from sexual immorality,

4:4 that each one of you know how to control his own body in sanctification and honor,

4:5 not in the passion of lust, even as the Gentiles who don't know God;

4:6 that no one should take advantage of and wrong a brother or sister in this matter; because the Lord is an avenger in all these things, as also we forewarned you and testified.

4:7 For God called us not for uncleanness, but in sanctification.

4:8 Therefore he who rejects this doesn't reject man, but God, who has also given his Holy Spirit to you.

4:9 But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another,

4:10 for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more;

4:11 and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we instructed you;

4:12 that you may walk properly toward those who are outside, and may have need of nothing.

4:13 But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope.

4:14 For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus.

4:15 For this we tell you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will in no way precede those who have fallen asleep.

4:16 For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first,

4:17 then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever.

4:18 Therefore comfort one another with these words.

1 Thessalonians Chapter 5

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5:1 But concerning the times and the seasons, brothers, you have no need that anything be written to you.

5:2 For you yourselves know well that the day of the Lord comes like a thief in the night.

5:3 For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape.

5:4 But you, brothers, aren't in darkness, that the day should overtake you like a thief.

5:5 You are all children of light, and children of the day. We don't belong to the night, nor to darkness,

5:6 so then let's not sleep, as the rest do, but let's watch and be sober.

5:7 For those who sleep, sleep in the night; and those who are drunk are drunk in the night.

5:8 But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation.

5:9 For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ,

5:10 who died for us, that, whether we wake or sleep, we should live together with him.

5:11 Therefore exhort one another, and build each other up, even as you also do.

5:12 But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you,

5:13 and to respect and honor them in love for their work's sake. Be at peace among yourselves.

5:14 We exhort you, brothers, admonish the disorderly, encourage the faint-hearted, support the weak, be patient toward all.

5:15 See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.

5:16 Rejoice always.

5:17 Pray without ceasing.

5:18 In everything give thanks, for this is the will of God in Christ Jesus toward you.

5:19 Don't quench the Spirit.

5:20 Don't despise prophesies.

5:21 Test all things, and hold firmly that which is good.

5:22 Abstain from every form of evil.

5:23 May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

5:24 He who calls you is faithful, who will also do it.

5:25 Brothers, pray for us.

5:26 Greet all the brothers with a holy kiss.

5:27 I solemnly command you by the Lord that this letter be read to all the holy brothers.

5:28 The grace of our Lord Jesus Christ be with you. Amen.

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Galatians  
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Author: Paul

Date Written: AD 53-55

Dating Note: The date is debated. This edition follows a common mid-50s dating, after the gentile mission dispute had sharpened.

Earliest Copy: Papyrus 46

Earliest Copy Date: ca. AD 175-225

Why That Date: Usually dated by paleography from its letter forms and codex style.

Found: Probably Egypt, though the precise archaeological spot is uncertain.

Location Written: Ephesus

Location Note: The place is debated. This edition marks Ephesus as one common reconstruction for a mid-50s date.

Reason for Writing: To oppose the idea that gentile believers must be circumcised and to defend Paul's gospel of freedom in Christ.

Original Language: Koine Greek

Galatians Chapter 1

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1:1 Paul, an apostle (not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead),

1:2 and all the brothers who are with me, to the assemblies of Galatia:

1:3 Grace to you and peace from God the Father, and our Lord Jesus Christ,

1:4 who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father—

1:5 to whom be the glory forever and ever. Amen.

1:6 I marvel that you are so quickly deserting him who called you in the grace of Christ to a different “good news”;

1:7 and there isn't another “good news.” Only there are some who trouble you, and want to pervert the Good News of Christ.

1:8 But even though we, or an angel from heaven, should preach to you any “good news” other than that which we preached to you, let him be cursed.

1:9 As we have said before, so I now say again: if any man preaches to you any “good news” other than that which you received, let him be cursed.

1:10 For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ.

1:11 But I make known to you, brothers, concerning the Good News which was preached by me, that it is not according to man.

1:12 For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

1:13 For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it.

1:14 I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

1:15 But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his grace,

1:16 to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood,

1:17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.

1:18 Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days.

1:19 But of the other apostles I saw no one, except James, the Lord's brother.

1:20 Now about the things which I write to you, behold, before God, I'm not lying.

1:21 Then I came to the regions of Syria and Cilicia.

1:22 I was still unknown by face to the assemblies of Judea which were in Christ,

1:23 but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy."

1:24 And they glorified God in me.

Galatians Chapter 2

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2:1 Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2:2 I went up by revelation, and I laid before them the Good News which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain.

2:3 But not even Titus, who was with me, being a Greek, was compelled to be circumcised.

2:4 This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;

2:5 to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue with you.

2:6 But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man)—they, I say, who were respected imparted nothing to me,

2:7 but to the contrary, when they saw that I had been entrusted with the Good News for the uncircumcised, even as Peter with the Good News for the circumcised

2:8 (for he who worked through Peter in the apostleship with the circumcised also worked through me with the Gentiles);

2:9 and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision.

2:10 They only asked us to remember the poor—which very thing I was also zealous to do.

2:11 But when Peter came to Antioch, I resisted him to his face, because he stood condemned.

2:12 For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision.

2:13 And the rest of the Jews joined him in his hypocrisy; so that even Barnabas was carried away with their hypocrisy.

2:14 But when I saw that they didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"

2:15 "We, being Jews by nature, and not Gentile sinners,

2:16 yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law, because no flesh will be justified by the works of the law.

2:17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? Certainly not!

2:18 For if I build up again those things which I destroyed, I prove myself a law-breaker.

2:19 For I, through the law, died to the law, that I might live to God.

2:20 I have been crucified with Christ, and it is no longer I that live, but Christ lives in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me.

2:21 I don't reject the grace of God. For if righteousness is through the law, then Christ died for nothing!"

### Galatians Chapter 3

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3:1 Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly portrayed among you as crucified?

3:2 I just want to learn this from you: Did you receive the Spirit by the works of the law, or by hearing of faith?

3:3 Are you so foolish? Having begun in the Spirit, are you now completed in the flesh?

3:4 Did you suffer so many things in vain, if it is indeed in vain?

3:5 He therefore who supplies the Spirit to you, and does miracles among you, does he do it by the works of the law, or by hearing of faith?

3:6 Even as Abraham “believed God, and it was counted to him for righteousness.”

3:7 Know therefore that those who are of faith, the same are children of Abraham.

3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, “In you all the nations will be blessed.”

3:9 So then, those who are of faith are blessed with the faithful Abraham.

3:10 For as many as are of the works of the law are under a curse. For it is written, “Cursed is everyone who doesn’t continue in all things that are written in the book of the law, to do them.”

3:11 Now that no man is justified by the law before God is evident, for, “The righteous will live by faith.”

3:12 The law is not of faith, but, “The man who does them will live by them.”

3:13 Christ redeemed us from the curse of the law, having become a curse for us. For it is written, “Cursed is everyone who hangs on a tree,”

3:14 that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.

3:15 Brothers, speaking of human terms, though it is only a man’s covenant, yet when it has been confirmed, no one makes it void, or adds to it.

3:16 Now the promises were spoken to Abraham and to his offspring. He doesn’t say, “To descendants”, as of many, but as of one, “To your offspring”, which is Christ.

3:17 Now I say this: A covenant confirmed beforehand by God in Christ, the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect.

3:18 For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.

3:19 Then why is there the law? It was added because of transgressions, until the offspring should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.

3:20 Now a mediator is not between one, but God is one.

3:21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law.

3:22 But the Scriptures imprisoned all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

3:23 But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed.

3:24 So that the law has become our tutor to bring us to Christ, that we might be justified by faith.

3:25 But now that faith has come, we are no longer under a tutor.

3:26 For you are all children of God, through faith in Christ Jesus.

3:27 For as many of you as were baptized into Christ have put on Christ.

3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

3:29 If you are Christ's, then you are Abraham's offspring and heirs according to promise.

Galatians Chapter 4

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4:1 But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;

4:2 but is under guardians and stewards until the day appointed by the father.

4:3 So we also, when we were children, were held in bondage under the elemental principles of the world.

4:4 But when the fullness of the time came, God sent out his Son, born to a woman, born under the law,

4:5 that he might redeem those who were under the law, that we might receive the adoption of children.

4:6 And because you are children, God sent out the Spirit of his Son into your hearts, crying, "Abba, Father!"

4:7 So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.

4:8 However at that time, not knowing God, you were in bondage to those who by nature are not gods.

4:9 But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again?

4:10 You observe days, months, seasons, and years.

4:11 I am afraid for you, that I might have wasted my labor for you.

4:12 I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong,

4:13 but you know that because of weakness in the flesh I preached the Good News to you the first time.

4:14 That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus.

4:15 What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me.

4:16 So then, have I become your enemy by telling you the truth?

4:17 They zealously seek you in no good way. No, they desire to alienate you, that you may seek them.

4:18 But it is always good to be zealous in a good cause, and not only when I am present with you.

4:19 My little children, of whom I am again in travail until Christ is formed in you—

4:20 but I could wish to be present with you now, and to change my tone, for I am perplexed about you.

4:21 Tell me, you that desire to be under the law, don't you listen to the law?

4:22 For it is written that Abraham had two sons, one by the servant, and one by the free woman.

4:23 However, the son by the servant was born according to the flesh, but the son by the free woman was born through promise.

4:24 These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar.

4:25 For this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children.

4:26 But the Jerusalem that is above is free, which is the mother of us all.

4:27 For it is written, "Rejoice, you barren who don't bear. Break out and shout, you that don't travail. For more are the children of the desolate than of her who has a husband."

4:28 Now we, brothers, as Isaac was, are children of promise.

4:29 But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

4:30 However what does the Scripture say? "Throw out the servant and her son, for the son of the servant will not inherit with the son of the free woman."

4:31 So then, brothers, we are not children of a servant, but of the free woman.

## Galatians Chapter 5

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5:1 Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage.

5:2 Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing.

5:3 Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.

5:4 You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace.

5:5 For we, through the Spirit, by faith wait for the hope of righteousness.

5:6 For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love.

5:7 You were running well! Who interfered with you that you should not obey the truth?

5:8 This persuasion is not from him who calls you.

5:9 A little yeast grows through the whole lump.

5:10 I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.

5:11 But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been removed.

5:12 I wish that those who disturb you would cut themselves off.

5:13 For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another.

5:14 For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself."

5:15 But if you bite and devour one another, be careful that you don't consume one another.

5:16 But I say, walk by the Spirit, and you won't fulfill the lust of the flesh.

5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire.

5:18 But if you are led by the Spirit, you are not under the law.

5:19 Now the deeds of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness,

5:20 idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies,

5:21 envy, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit God's Kingdom.

5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,

5:23 gentleness, and self-control. Against such things there is no law.

5:24 Those who belong to Christ have crucified the flesh with its passions and lusts.

5:25 If we live by the Spirit, let's also walk by the Spirit.

5:26 Let's not become conceited, provoking one another, and envying one another.

Galatians Chapter 6

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6:1 Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted.

6:2 Bear one another's burdens, and so fulfill the law of Christ.

6:3 For if a man thinks himself to be something when he is nothing, he deceives himself.

6:4 But let each man examine his own work, and then he will have reason to boast in himself, and not in someone else.

6:5 For each man will bear his own burden.

6:6 But let him who is taught in the word share all good things with him who teaches.

6:7 Don't be deceived. God is not mocked, for whatever a man sows, that he will also reap.

6:8 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 life.

6:9 Let us not be weary in doing good, for we will reap in due season, if we don't give up.

6:10 So then, as we have opportunity, let's do what is good toward all men, and especially toward those who are of the household of the faith.

6:11 See with what large letters I write to you with my own hand.

6:12 As many as desire to make a good impression in the flesh compel you to be circumcised; just so they may not be persecuted for the cross of Christ.

6:13 For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh.

6:14 But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

6:15 For in Christ Jesus neither is circumcision anything, nor uncircumcision, but a new creation.

6:16 As many as walk by this rule, peace and mercy be on them, and on God's Israel.

6:17 From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.

6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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## 1 Corinthians

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Author: Paul

Date Written: AD 54-55

Dating Note: Often dated from Ephesus because the letter itself says Paul plans to stay there until Pentecost.

Earliest Copy: Papyrus 46

Earliest Copy Date: ca. AD 175-225

Why That Date: Paleographic dating based on script and codex features.

Found: Probably Egypt, with exact provenance uncertain.

Location Written: Ephesus

Location Note: The letter itself points to Ephesus as the writing base.

Reason for Writing: To answer reports and questions about division, sex and marriage, food offered to idols, worship order, spiritual gifts, and resurrection.

Original Language: Koine Greek

### 1 Corinthians Chapter 1

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1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes,

1:2 to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:

1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.

1:4 I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;

1:5 that in everything you were enriched in him, in all speech and all knowledge;

1:6 even as the testimony of Christ was confirmed in you:

1:7 so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ;

1:8 who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.

1:9 God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.

1:10 Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.

1:11 For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you.

1:12 Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."

1:13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

1:14 I thank God that I baptized none of you, except Crispus and Gaius,

1:15 so that no one should say that I had baptized you into my own name.

1:16 (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.)

1:17 For Christ sent me not to baptize, but to preach the Good News—not in wisdom of words, so that the cross of Christ wouldn't be made void.

1:18 For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.

1:19 For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."

1:20 Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?

1:21 For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe.

1:22 For Jews ask for signs, Greeks seek after wisdom,

1:23 but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks,

1:24 but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

1:25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1:26 For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;

1:27 but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;

1:28 and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:

1:29 that no flesh should boast before God.

1:30 Because of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:

1:31 that, according as it is written, "He who boasts, let him boast in the Lord."

## 1 Corinthians Chapter 2

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2:1 When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.

2:2 For I determined not to know anything among you, except Jesus Christ, and him crucified.

2:3 I was with you in weakness, in fear, and in much trembling.

2:4 My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,

2:5 that your faith wouldn't stand in the wisdom of men, but in the power of God.

2:6 We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.

2:7 But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory,

2:8 which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.

2:9 But as it is written, "Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, these God has prepared for those who love him."

2:10 But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God.

2:11 For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit.

2:12 But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God.

2:13 Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.

2:14 Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned.

2:15 But he who is spiritual discerns all things, and he himself is judged by no one.

2:16 "For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.

1 Corinthians Chapter 3

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3:1 Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Christ.

3:2 I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready,

3:3 for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?

3:4 For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?

3:5 Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him?

3:6 I planted. Apollos watered. But God gave the increase.

3:7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.

3:8 Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.

3:9 For we are God's fellow workers. You are God's farming, God's building.

3:10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.

3:11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ.

3:12 But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;

3:13 each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is.

3:14 If any man's work remains which he built on it, he will receive a reward.

3:15 If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

3:16 Don't you know that you are a temple of God, and that God's Spirit lives in you?

3:17 If anyone destroys God's temple, God will destroy him; for God's temple is holy, which you are.

3:18 Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.

3:19 For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."

3:20 And again, "The Lord knows the reasoning of the wise, that it is worthless."

3:21 Therefore let no one boast in men. For all things are yours,

3:22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,

3:23 and you are Christ's, and Christ is God's.

#### 1 Corinthians Chapter 4

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4:1 So let a man think of us as Christ's servants, and stewards of God's mysteries.

4:2 Here, moreover, it is required of stewards, that they be found faithful.

4:3 But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self.

4:4 For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.

4:5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

4:6 Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.

4:7 For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?

4:8 You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you.

4:9 For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.

4:10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.

4:11 Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.

4:12 We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure.

4:13 Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

4:14 I don't write these things to shame you, but to admonish you as my beloved children.

4:15 For though you have ten thousand tutors in Christ, you don't have many fathers. For in Christ Jesus, I became your father through the Good News.

4:16 I beg you therefore, be imitators of me.

4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.

4:18 Now some are puffed up, as though I were not coming to you.

4:19 But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.

4:20 For God's Kingdom is not in word, but in power.

4:21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

1 Corinthians Chapter 5

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5:1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife.

5:2 You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.

5:3 For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.

5:4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,

5:5 are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5:6 Your boasting is not good. Don't you know that a little yeast leavens the whole lump?

5:7 Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.

5:8 Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

5:9 I wrote to you in my letter to have no company with sexual sinners;

5:10 yet not at all meaning with the sexual sinners of this world, or with the covetous and extortionists, or with idolaters; for then you would have to leave the world.

5:11 But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortionist. Don't even eat with such a person.

5:12 For what do I have to do with also judging those who are outside? Don't you judge those who are within?

5:13 But those who are outside, God judges. "Put away the wicked man from among yourselves."

## 1 Corinthians Chapter 6

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6:1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?

6:2 Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

6:3 Don't you know that we will judge angels? How much more, things that pertain to this life?

6:4 If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?

6:5 I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers?

6:6 But brother goes to law with brother, and that before unbelievers!

6:7 Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded?

6:8 No, but you yourselves do wrong, and defraud, and that against your brothers.

6:9 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,

6:10 nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortionists, will inherit God's Kingdom.

6:11 Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.

6:12 "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything.

6:13 “Foods for the belly, and the belly for foods,” but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body.

6:14 Now God raised up the Lord, and will also raise us up by his power.

6:15 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!

6:16 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.”

6:17 But he who is joined to the Lord is one spirit.

6:18 Flee sexual immorality! “Every sin that a man does is outside the body,” but he who commits sexual immorality sins against his own body.

6:19 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,

6:20 for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

1 Corinthians Chapter 7

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7:1 Now concerning the things about which you wrote to me: it is good for a man not to touch a woman.

7:2 But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband.

7:3 Let the husband give his wife the affection owed her, and likewise also the wife her husband.

7:4 The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife.

7:5 Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.

7:6 But this I say by way of concession, not of commandment.

7:7 Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.

7:8 But I say to the unmarried and to widows, it is good for them if they remain even as I am.

7:9 But if they don't have self-control, let them marry. For it's better to marry than to burn.

7:10 But to the married I command—not I, but the Lord—that the wife not leave her husband

7:11 (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

7:12 But to the rest I—not the Lord—say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.

7:13 The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.

7:14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy.

7:15 Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.

7:16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

7:17 Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.

7:18 Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised.

7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7:20 Let each man stay in that calling in which he was called.

7:21 Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it.

7:22 For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant.

7:23 You were bought with a price. Don't become bondservants of men.

7:24 Brothers, let each man, in whatever condition he was called, stay in that condition with God.

7:25 Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy.

7:26 Therefore I think that because of the distress that is on us, that it's good for a man to remain as he is.

7:27 Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife.

7:28 But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.

7:29 But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none;

7:30 and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess;

7:31 and those who use the world, as not using it to the fullest. For the mode of this world passes away.

7:32 But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;

7:33 but he who is married is concerned about the things of the world, how he may please his wife.

7:34 There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband.

7:35 This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction.

7:36 But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.

7:37 But he who stands steadfast in his heart, having no urgency, but has power over his own will, and has determined in his own heart to keep his own virgin, does well.

7:38 So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better.

7:39 A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Lord.

7:40 But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

## 1 Corinthians Chapter 8

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8:1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

8:2 But if anyone thinks that he knows anything, he doesn't yet know as he ought to know.

8:3 But if anyone loves God, the same is known by him.

8:4 Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.

8:5 For though there are things that are called "gods", whether in the heavens or on earth; as there are many "gods" and many "lords";

8:6 yet to us there is one God, the Father, of whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we live through him.

8:7 However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.

8:8 But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.

8:9 But be careful that by no means does this liberty of yours become a stumbling block to the weak.

8:10 For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

8:11 And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.

8:12 Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.

8:13 Therefore if food causes my brother to stumble, I will eat no meat forever more, that I don't cause my brother to stumble.

1 Corinthians Chapter 9

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9:1 Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?

9:2 If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.

9:3 My defense to those who examine me is this.

9:4 Have we no right to eat and to drink?

9:5 Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas?

9:6 Or have only Barnabas and I no right to not work?

9:7 What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?

9:8 Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?

9:9 For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that God cares,

9:10 or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope.

9:11 If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?

9:12 If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Good News of Christ.

9:13 Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?

9:14 Even so the Lord ordained that those who proclaim the Good News should live from the Good News.

9:15 But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.

9:16 For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the Good News.

9:17 For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.

9:18 What then is my reward? That, when I preach the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News.

9:19 For though I was free from all, I brought myself under bondage to all, that I might gain the more.

9:20 To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;

9:21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.

9:22 To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some.

9:23 Now I do this for the sake of the Good News, that I may be a joint partaker of it.

9:24 Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.

9:25 Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible.

9:26 I therefore run like that, not aimlessly. I fight like that, not beating the air,

9:27 but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.

## 1 Corinthians Chapter 10

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10:1 Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;

10:2 and were all baptized into Moses in the cloud and in the sea;

10:3 and all ate the same spiritual food;

10:4 and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.

10:5 However with most of them, God was not well pleased, for they were overthrown in the wilderness.

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

10:7 Don't be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."

10:8 Let us not commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.

10:9 Let us not test Christ, as some of them tested, and perished by the serpents.

10:10 Don't grumble, as some of them also grumbled, and perished by the destroyer.

10:11 Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.

10:12 Therefore let him who thinks he stands be careful that he doesn't fall.

10:13 No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it.

10:14 Therefore, my beloved, flee from idolatry.

10:15 I speak as to wise men. Judge what I say.

10:16 The cup of blessing which we bless, isn't it a sharing of the blood of Christ? The bread which we break, isn't it a sharing of the body of Christ?

10:17 Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread.

10:18 Consider Israel according to the flesh. Don't those who eat the sacrifices participate in the altar?

10:19 What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?

10:20 But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have fellowship with demons.

10:21 You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.

10:22 Or do we provoke the Lord to jealousy? Are we stronger than he?

10:23 "All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up.

10:24 Let no one seek his own, but each one his neighbor's good.

10:25 Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,

10:26 for "the earth is the Lord's, and its fullness."

10:27 But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.

10:28 But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."

10:29 Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience?

10:30 If I partake with thankfulness, why am I denounced for something I give thanks for?

10:31 Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.

10:32 Give no occasion for stumbling, either to Jews, or to Greeks, or to the assembly of God;

10:33 even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

1 Corinthians Chapter 11

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11:1 Be imitators of me, even as I also am of Christ.

11:2 Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.

11:3 But I would have you know that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

11:4 Every man praying or prophesying, having his head covered, dishonors his head.

11:5 But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as if she were shaved.

11:6 For if a woman is not covered, let her hair also be cut off. But if it is shameful for a woman to have her hair cut off or be shaved, let her be covered.

11:7 For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.

11:8 For man is not from woman, but woman from man;

11:9 for man wasn't created for the woman, but woman for the man.

11:10 For this cause the woman ought to have authority over her own head, because of the angels.

11:11 Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.

11:12 For as woman came from man, so a man also comes through a woman; but all things are from God.

11:13 Judge for yourselves. Is it appropriate that a woman pray to God unveiled?

11:14 Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?

11:15 But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.

11:16 But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

11:17 But in giving you this command, I don't praise you, that you come together not for the better but for the worse.

11:18 For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it.

11:19 For there also must be factions among you, that those who are approved may be revealed among you.

11:20 When therefore you assemble yourselves together, it is not the Lord's supper that you eat.

11:21 For in your eating each one takes his own supper first. One is hungry, and another is drunken.

11:22 What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have enough? What shall I tell you? Shall I praise you? In this I don't praise you.

11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.

11:24 When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."

11:25 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, in memory of me."

11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

11:27 Therefore whoever eats this bread or drinks the Lord's cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord.

11:28 But let a man examine himself, and so let him eat of the bread, and drink of the cup.

11:29 For he who eats and drinks in an unworthy way eats and drinks judgment to himself, if he doesn't discern the Lord's body.

11:30 For this cause many among you are weak and sickly, and not a few sleep.

11:31 For if we discerned ourselves, we wouldn't be judged.

11:32 But when we are judged, we are punished by the Lord, that we may not be condemned with the world.

11:33 Therefore, my brothers, when you come together to eat, wait for one another.

11:34 But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

## 1 Corinthians Chapter 12

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12:1 Now concerning spiritual things, brothers, I don't want you to be ignorant.

12:2 You know that when you were heathen, you were led away to those mute idols, however you might be led.

12:3 Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.

12:4 Now there are various kinds of gifts, but the same Spirit.

12:5 There are various kinds of service, and the same Lord.

12:6 There are various kinds of workings, but the same God, who works all things in all.

12:7 But to each one is given the manifestation of the Spirit for the profit of all.

12:8 For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit;

12:9 to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;

12:10 and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.

12:11 But the one and the same Spirit produces all of these, distributing to each one separately as he desires.

12:12 For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.

12:13 For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit.

12:14 For the body is not one member, but many.

12:15 If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body.

12:16 If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.

12:17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?

12:18 But now God has set the members, each one of them, in the body, just as he desired.

12:19 If they were all one member, where would the body be?

12:20 But now they are many members, but one body.

12:21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."

12:22 No, much rather, those members of the body which seem to be weaker are necessary.

12:23 Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety;

12:24 whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part,

12:25 that there should be no division in the body, but that the members should have the same care for one another.

12:26 When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

12:27 Now you are the body of Christ, and members individually.

12:28 God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages.

12:29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?

12:30 Do all have gifts of healings? Do all speak with various languages? Do all interpret?

12:31 But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

1 Corinthians Chapter 13

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13:1 If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal.

13:2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing.

13:3 If I give away all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.

13:4 Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud,

13:5 doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil;

13:6 doesn't rejoice in unrighteousness, but rejoices with the truth;

13:7 bears all things, believes all things, hopes all things, endures all things.

13:8 Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with.

13:9 For we know in part, and we prophesy in part;

13:10 but when that which is complete has come, then that which is partial will be done away with.

13:11 When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things.

13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known.

13:13 But now faith, hope, and love remain—these three. The greatest of these is love.

#### 1 Corinthians Chapter 14

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14:1 Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy.

14:2 For he who speaks in another language speaks not to men, but to God; for no one understands; but in the Spirit he speaks mysteries.

14:3 But he who prophesies speaks to men for their edification, exhortation, and consolation.

14:4 He who speaks in another language edifies himself, but he who prophesies edifies the assembly.

14:5 Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

14:6 But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?

14:7 Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?

14:8 For if the trumpet gave an uncertain sound, who would prepare himself for war?

14:9 So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.

14:10 There are, it may be, so many kinds of sounds in the world, and none of them is without meaning.

14:11 If then I don't know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me.

14:12 So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.

14:13 Therefore let him who speaks in another language pray that he may interpret.

14:14 For if I pray in another language, my spirit prays, but my understanding is unfruitful.

14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.

14:16 Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say?

14:17 For you most certainly give thanks well, but the other person is not built up.

14:18 I thank my God, I speak with other languages more than you all.

14:19 However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

14:20 Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature.

14:21 In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."

14:22 Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.

14:23 If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?

14:24 But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all.

14:25 And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

14:26 What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up.

14:27 If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret.

14:28 But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to God.

14:29 Let the prophets speak, two or three, and let the others discern.

14:30 But if a revelation is made to another sitting by, let the first keep silent.

14:31 For you all can prophesy one by one, that all may learn, and all may be exhorted.

14:32 The spirits of the prophets are subject to the prophets,

14:33 for God is not a God of confusion, but of peace, as in all the assemblies of the saints.

14:34 Let the wives be quiet in the assemblies, for it has not been permitted for them to be talking except in submission, as the law also says,

14:35 if they desire to learn anything. "Let them ask their own husbands at home, for it is shameful for a wife to be talking in the assembly."

14:36 What!? Was it from you that the word of God went out? Or did it come to you alone?

14:37 If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.

14:38 But if anyone is ignorant, let him be ignorant.

14:39 Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.

14:40 Let all things be done decently and in order.

1 Corinthians Chapter 15

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15:1 Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand,

15:2 by which also you are saved, if you hold firmly the word which I preached to you—unless you believed in vain.

15:3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

15:4 that he was buried, that he was raised on the third day according to the Scriptures,

15:5 and that he appeared to Cephas, then to the twelve.

15:6 Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.

15:7 Then he appeared to James, then to all the apostles,

15:8 and last of all, as to the child born at the wrong time, he appeared to me also.

15:9 For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God.

15:10 But by the grace of God I am what I am. His grace which was given to me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me.

15:11 Whether then it is I or they, so we preach, and so you believed.

15:12 Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

15:13 But if there is no resurrection of the dead, neither has Christ been raised.

15:14 If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.

15:15 Yes, we are also found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.

15:16 For if the dead aren't raised, neither has Christ been raised.

15:17 If Christ has not been raised, your faith is vain; you are still in your sins.

15:18 Then they also who are fallen asleep in Christ have perished.

15:19 If we have only hoped in Christ in this life, we are of all men most pitiable.

15:20 But now Christ has been raised from the dead. He became the first fruits of those who are asleep.

15:21 For since death came by man, the resurrection of the dead also came by man.

15:22 For as in Adam all die, so also in Christ all will be made alive.

15:23 But each in his own order: Christ the first fruits, then those who are Christ's, at his coming.

15:24 Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power.

15:25 For he must reign until he has put all his enemies under his feet.

15:26 The last enemy that will be abolished is death.

15:27 For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection", it is evident that he is excepted who subjected all things to him.

15:28 When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.

15:29 Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead?

15:30 Why do we also stand in jeopardy every hour?

15:31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

15:32 If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then “let us eat and drink, for tomorrow we die.”

15:33 Don’t be deceived! “Evil companionships corrupt good morals.”

15:34 Wake up righteously, and don’t sin, for some have no knowledge of God. I say this to your shame.

15:35 But someone will say, “How are the dead raised?” and, “With what kind of body do they come?”

15:36 You foolish one, that which you yourself sow is not made alive unless it dies.

15:37 That which you sow, you don’t sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.

15:38 But God gives it a body even as it pleased him, and to each seed a body of its own.

15:39 All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.

15:40 There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.

15:41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

15:42 So also is the resurrection of the dead. The body is sown perishable; it is raised imperishable.

15:43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

15:45 So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.

15:46 However that which is spiritual isn’t first, but that which is natural, then that which is spiritual.

15:47 The first man is of the earth, made of dust. The second man is the Lord from heaven.

15:48 As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.

15:49 As we have borne the image of those made of dust, let’s also bear the image of the heavenly.

15:50 Now I say this, brothers, that flesh and blood can’t inherit God’s Kingdom; neither does the perishable inherit imperishable.

15:51 Behold, I tell you a mystery. We will not all sleep, but we will all be changed,

15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

15:53 For this perishable body must become imperishable, and this mortal must put on immortality.

15:54 But when this perishable body will have become imperishable, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."

15:55 "Death, where is your sting? Hades, where is your victory?"

15:56 The sting of death is sin, and the power of sin is the law.

15:57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.

## 1 Corinthians Chapter 16

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16:1 Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.

16:2 On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come.

16:3 When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem.

16:4 If it is appropriate for me to go also, they will go with me.

16:5 But I will come to you when I have passed through Macedonia, for I am passing through Macedonia.

16:6 But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.

16:7 For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.

16:8 But I will stay at Ephesus until Pentecost,

16:9 for a great and effective door has opened to me, and there are many adversaries.

16:10 Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.

16:11 Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

16:12 Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.

16:13 Watch! Stand firm in the faith! Be courageous! Be strong!

16:14 Let all that you do be done in love.

16:15 Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints),

16:16 that you also be in subjection to such, and to everyone who helps in the work and labors.

16:17 I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.

16:18 For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

16:19 The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.

16:20 All the brothers greet you. Greet one another with a holy kiss.

16:21 This greeting is by me, Paul, with my own hand.

16:22 If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord!

16:23 The grace of the Lord Jesus Christ be with you.

16:24 My love to all of you in Christ Jesus. Amen.

2 Corinthians

Author: Paul

Date Written: AD 55-56

Dating Note: Commonly placed after Titus met Paul in Macedonia with news from Corinth.

Earliest Copy: Papyrus 46

Earliest Copy Date: ca. AD 175-225

Why That Date: Usually dated by paleography from its script and codex form.

Found: Probably Egypt, though the exact spot is not secure.

Location Written: Macedonia

Location Note: Macedonia is the normal reconstruction, often connected with Philippi.

Reason for Writing: To repair Paul's strained relationship with the Corinthians, defend his ministry, and encourage the collection for Jerusalem.

Original Language: Koine Greek

2 Corinthians Chapter 1

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1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in the whole of Achaia:

1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;

1:4 who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God.

1:5 For as the sufferings of Christ abound to us, even so our comfort also abounds through Christ.

1:6 But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer.

1:7 Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.

1:8 For we don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life.

1:9 Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead,

1:10 who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us;

1:11 you also helping together on our behalf by your supplication; that, for the gift given to us by means of many, thanks may be given by many persons on your behalf.

1:12 For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you.

1:13 For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end;

1:14 as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus.

1:15 In this confidence, I was determined to come first to you, that you might have a second benefit;

1:16 and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea.

1:17 When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the “Yes, yes” and the “No, no?”

1:18 But as God is faithful, our word toward you was not “Yes and no.”

1:19 For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not “Yes and no,” but in him is “Yes.”

1:20 For however many are the promises of God, in him is the “Yes.” Therefore also through him is the “Amen”, to the glory of God through us.

1:21 Now he who establishes us with you in Christ, and anointed us, is God;

1:22 who also sealed us, and gave us the down payment of the Spirit in our hearts.

1:23 But I call God for a witness to my soul, that I didn’t come to Corinth to spare you.

1:24 Not that we control your faith, but are fellow workers with you for your joy. For you stand firm in faith.

## 2 Corinthians Chapter 2

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2:1 But I determined this for myself, that I would not come to you again in sorrow.

2:2 For if I make you sorry, then who will make me glad but he who is made sorry by me?

2:3 And I wrote this very thing to you, so that, when I came, I wouldn’t have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you.

2:4 For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you.

2:5 But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all.

2:6 This punishment which was inflicted by the many is sufficient for such a one;

2:7 so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow.

2:8 Therefore I beg you to confirm your love toward him.

2:9 For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things.

2:10 Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

2:11 that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.

2:12 Now when I came to Troas for the Good News of Christ, and when a door was opened to me in the Lord,

2:13 I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went out into Macedonia.

2:14 Now thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place.

2:15 For we are a sweet aroma of Christ to God, in those who are saved, and in those who perish;

2:16 to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things?

2:17 For we are not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ.

2 Corinthians Chapter 3

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3:1 Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you?

3:2 You are our letter, written in our hearts, known and read by all men;

3:3 being revealed that you are a letter of Christ, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh.

3:4 Such confidence we have through Christ toward God;

3:5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;

3:6 who also made us sufficient as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.

3:7 But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face, which was passing away;

3:8 won't service of the Spirit be with much more glory?

3:9 For if the service of condemnation has glory, the service of righteousness exceeds much more in glory.

3:10 For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses.

3:11 For if that which passes away was with glory, much more that which remains is in glory.

3:12 Having therefore such a hope, we use great boldness of speech,

3:13 and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away.

3:14 But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ it passes away.

3:15 But to this day, when Moses is read, a veil lies on their heart.

3:16 But whenever one turns to the Lord, the veil is taken away.

3:17 Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty.

3:18 But we all, with unveiled face seeing the glory of the Lord as in a mirror, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.

## 2 Corinthians Chapter 4

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4:1 Therefore seeing we have this ministry, even as we obtained mercy, we don't faint.

4:2 But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

4:3 Even if our Good News is veiled, it is veiled in those who are dying;

4:4 in whom the god of this world has blinded the minds of the unbelieving, that the light of the Good News of the glory of Christ, who is the image of God, should not dawn on them.

4:5 For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake;

4:6 seeing it is God who said, "Light will shine out of darkness," who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4:7 But we have this treasure in clay vessels, that the exceeding greatness of the power may be of God, and not from ourselves.

4:8 We are pressed on every side, yet not crushed; perplexed, yet not to despair;

4:9 pursued, yet not forsaken; struck down, yet not destroyed;

4:10 always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed in our body.

4:11 For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be revealed in our mortal flesh.

4:12 So then death works in us, but life in you.

4:13 But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." We also believe, and therefore also we speak;

4:14 knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you.

4:15 For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God.

4:16 Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day.

4:17 For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory;

4:18 while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

2 Corinthians Chapter 5

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5:1 For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

5:2 For most certainly in this we groan, longing to be clothed with our habitation which is from heaven;

5:3 if so be that being clothed we will not be found naked.

5:4 For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life.

5:5 Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.

5:6 Therefore we are always confident and know that while we are at home in the body, we are absent from the Lord;

5:7 for we walk by faith, not by sight.

5:8 We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

5:9 Therefore also we make it our aim, whether at home or absent, to be well pleasing to him.

5:10 For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad.

5:11 Knowing therefore the fear of the Lord, we persuade men, but we are revealed to God; and I hope that we are revealed also in your consciences.

5:12 For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart.

5:13 For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you.

5:14 For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died.

5:15 He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again.

5:16 Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more.

5:17 Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new.

5:18 But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation;

5:19 namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

5:20 We are therefore ambassadors on behalf of Christ, as though God were entreating by us: we beg you on behalf of Christ, be reconciled to God.

5:21 For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.

## 2 Corinthians Chapter 6

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6:1 Working together, we entreat also that you do not receive the grace of God in vain,

6:2 for he says, "At an acceptable time I listened to you, in a day of salvation I helped you." Behold, now is the acceptable time. Behold, now is the day of salvation.

6:3 We give no occasion of stumbling in anything, that our service may not be blamed,

6:4 but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses,

6:5 in beatings, in imprisonments, in riots, in labors, in watchings, in fastings;

6:6 in pureness, in knowledge, in perseverance, in kindness, in the Holy Spirit, in sincere love,

6:7 in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,

6:8 by glory and dishonor, by evil report and good report; as deceivers, and yet true;

6:9 as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed;

6:10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

6:11 Our mouth is open to you, Corinthians. Our heart is enlarged.

6:12 You are not restricted by us, but you are restricted by your own affections.

6:13 Now in return, I speak as to my children, you also open your hearts.

6:14 Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what fellowship has light with darkness?

6:15 What agreement has Christ with Belial? Or what portion has a believer with an unbeliever?

6:16 What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people."

6:17 Therefore "Come out from among them, and be separate," says the Lord. "Touch no unclean thing. I will receive you.

6:18 I will be to you a Father. You will be to me sons and daughters," says the Lord Almighty."

2 Corinthians Chapter 7

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7:1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

7:2 Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one.

7:3 I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together.

7:4 Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction.

7:5 For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside.

7:6 Nevertheless, he who comforts the lowly, God, comforted us by the coming of Titus;

7:7 and not by his coming only, but also by the comfort with which he was comforted in you, while he told us of your longing, your mourning, and your zeal for me; so that I rejoiced still more.

7:8 For though I made you sorry with my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while.

7:9 I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry in a godly way, that you might suffer loss by us in nothing.

7:10 For godly sorrow produces repentance to salvation, which brings no regret. But the sorrow of the world produces death.

7:11 For behold, this same thing, that you were made sorry in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter.

7:12 So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God.

7:13 Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all.

7:14 For if in anything I have boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth.

7:15 His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him.

7:16 I rejoice that in everything I am confident concerning you.

## 2 Corinthians Chapter 8

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8:1 Moreover, brothers, we make known to you the grace of God which has been given in the assemblies of Macedonia;

8:2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity.

8:3 For according to their power, I testify, yes and beyond their power, they gave of their own accord,

8:4 begging us with much entreaty to receive this grace and the fellowship in the service to the saints.

8:5 This was not as we had expected, but first they gave their own selves to the Lord, and to us through the will of God.

8:6 So we urged Titus, that as he had made a beginning before, so he would also complete in you this grace.

8:7 But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that you also abound in this grace.

8:8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

8:9 For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.

8:10 I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing.

8:11 But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability.

8:12 For if the readiness is there, it is acceptable according to what you have, not according to what you don't have.

8:13 For this is not that others may be eased and you distressed,

8:14 but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality.

8:15 As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

8:16 But thanks be to God, who puts the same earnest care for you into the heart of Titus.

8:17 For he indeed accepted our exhortation, but being himself very earnest, he went out to you of his own accord.

8:18 We have sent together with him the brother whose praise in the Good News is known throughout all the assemblies.

8:19 Not only so, but he was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness.

8:20 We are avoiding this, that any man should blame us concerning this abundance which is administered by us.

8:21 Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men.

8:22 We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you.

8:23 As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the assemblies, the glory of Christ.

8:24 Therefore show the proof of your love to them before the assemblies, and of our boasting on your behalf.

2 Corinthians Chapter 9

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9:1 It is indeed unnecessary for me to write to you concerning the service to the saints,

9:2 for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them.

9:3 But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared,

9:4 lest by any means, if anyone from Macedonia comes there with me and finds you unprepared, we (to say nothing of you) would be disappointed in this confident boasting.

9:5 I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness.

9:6 Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully.

9:7 Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver.

9:8 And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work.

9:9 As it is written, "He has scattered abroad, he has given to the poor. His righteousness remains forever."

9:10 Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness;

9:11 you being enriched in everything to all generosity, which produces through us thanksgiving to God.

9:12 For this service of giving that you perform not only makes up for lack among the saints, but abounds also through much giving of thanks to God;

9:13 seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Good News of Christ, and for the generosity of your contribution to them and to all;

9:14 while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you.

9:15 Now thanks be to God for his unspeakable gift!

## 2 Corinthians Chapter 10

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10:1 Now I Paul, myself, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am bold toward you.

10:2 Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh.

10:3 For though we walk in the flesh, we don't wage war according to the flesh;

10:4 for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds,

10:5 throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;

10:6 and being in readiness to avenge all disobedience, when your obedience will be made full.

10:7 Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are Christ's.

10:8 For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be disappointed,

10:9 that I may not seem as if I desire to terrify you by my letters.

10:10 For, "His letters", they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised."

10:11 Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present.

10:12 For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.

10:13 But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you.

10:14 For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you with the Good News of Christ,

10:15 not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence,

10:16 so as to preach the Good News even to the parts beyond you, not to boast in what someone else has already done.

10:17 But "he who boasts, let him boast in the Lord."

10:18 For it isn't he who commends himself who is approved, but whom the Lord commends.

2 Corinthians Chapter 11

11:1 I wish that you would bear with me in a little foolishness, but indeed you do bear with me.

11:2 For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ.

11:3 But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ.

11:4 For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough.

11:5 For I reckon that I am not at all behind the very best apostles.

11:6 But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things.

11:7 Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's Good News free of charge?

11:8 I robbed other assemblies, taking wages from them that I might serve you.

11:9 When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so.

11:10 As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia.

11:11 Why? Because I don't love you? God knows.

11:12 But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we.

11:13 For such men are false apostles, deceitful workers, masquerading as Christ's apostles.

11:14 And no wonder, for even Satan masquerades as an angel of light.

11:15 It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.

11:16 I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little.

11:17 That which I speak, I don't speak according to the Lord, but as in foolishness, in this confidence of boasting.

11:18 Seeing that many boast after the flesh, I will also boast.

11:19 For you bear with the foolish gladly, being wise.

11:20 For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face.

11:21 I speak by way of disparagement, as though we had been weak. Yet in whatever way anyone is bold (I speak in foolishness), I am bold also.

11:22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring of Abraham? So am I.

11:23 Are they servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often.

11:24 Five times from the Jews I received forty stripes minus one.

11:25 Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep.

11:26 I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers;

11:27 in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.

11:28 Besides those things that are outside, there is that which presses on me daily: anxiety for all the assemblies.

11:29 Who is weak, and I am not weak? Who is caused to stumble, and I don't burn with indignation?

11:30 If I must boast, I will boast of the things that concern my weakness.

11:31 The God and Father of the Lord Jesus Christ, he who is blessed forever more, knows that I don't lie.

11:32 In Damascus the governor under King Aretas guarded the Damascenes' city, desiring to arrest me.

11:33 Through a window I was let down in a basket by the wall, and escaped his hands.

2 Corinthians Chapter 12

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12:1 It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Lord.

12:2 I know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven.

12:3 I know such a man (whether in the body, or outside of the body, I don't know; God knows),

12:4 how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

12:5 On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses.

12:6 For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me, or hears from me.

12:7 By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to torment me, that I should not be exalted excessively.

12:8 Concerning this thing, I begged the Lord three times that it might depart from me.

12:9 He has said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest on me.

12:10 Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong.

12:11 I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for in nothing was I inferior to the very best apostles, though I am nothing.

12:12 Truly the signs of an apostle were worked among you in all perseverance, in signs and wonders and mighty works.

12:13 For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.

12:14 Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children.

12:15 I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?

12:16 But be it so, I did not myself burden you. But, being crafty, I caught you with deception.

12:17 Did I take advantage of you by anyone of them whom I have sent to you?

12:18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps?

12:19 Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying.

12:20 For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots;

12:21 that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed.

## 2 Corinthians Chapter 13

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13:1 This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established."

13:2 I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare;

13:3 seeing that you seek a proof of Christ who speaks in me; who toward you is not weak, but is powerful in you.

13:4 For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you.

13:5 Examine your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Jesus Christ is in you?—unless indeed you are disqualified.

13:6 But I hope that you will know that we aren't disqualified.

13:7 Now I pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate.

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we rejoice when we are weak and you are strong. And this we also pray for, even your perfecting.

13:10 For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up, and not for tearing down.

13:11 Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you.

13:12 Greet one another with a holy kiss.

13:13 All the saints greet you.

13:14 The grace of the Lord Jesus Christ, God's love, and the fellowship of the Holy Spirit, be with you all. Amen.

Romans

Author: Paul

Date Written: AD 56-57

Dating Note: Usually dated to Paul's final stay in Greece before carrying the collection to Jerusalem.

Earliest Copy: Papyrus 46

Earliest Copy Date: ca. AD 175-225

Why That Date: Dated paleographically from the hand and codex layout.

Found: Probably Egypt. The manuscript's modern acquisition does not preserve an exact excavation spot.

Location Written: Corinth

Location Note: Many scholars place Romans in Corinth, likely with nearby Cenchræe in the background.

Reason for Writing: To introduce Paul's gospel to believers in Rome, address Jewish and gentile tensions, and prepare for a westward mission.

Original Language: Koine Greek

Theology Note: Romans 9:5 is punctuated here so the blessing falls on God the Father, a known translation option that avoids treating the line as a direct title for Christ.

Romans Chapter 1

1:1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God,

1:2 which he promised before through his prophets in the holy Scriptures,

1:3 concerning his Son, who was born of the offspring of David according to the flesh,

1:4 who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord,

1:5 through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake;

1:6 among whom you are also called to belong to Jesus Christ;

1:7 to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.

1:9 For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers,

1:10 requesting, if by any means now at last I may be prospered by the will of God to come to you.

1:11 For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established;

1:12 that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

1:13 Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles.

1:14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.

1:15 So, as much as is in me, I am eager to preach the Good News to you also who are in Rome.

1:16 For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek.

1:17 For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

1:19 because that which is known of God is revealed in them, for God revealed it to them.

1:20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.

1:21 Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

1:22 Professing themselves to be wise, they became fools,

1:23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.

1:24 Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves;

1:25 who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

1:26 For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature.

1:27 Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.

1:28 Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;

1:29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers,

1:30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,

1:31 without understanding, covenant breakers, without natural affection, unforgiving, unmerciful;

1:32 who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

Romans Chapter 2

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2:1 Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.

2:2 We know that the judgment of God is according to truth against those who practice such things.

2:3 Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God?

2:4 Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?

2:5 But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God;

2:6 who “will pay back to everyone according to their works:”

2:7 to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, eternal life;

2:8 but to those who are self-seeking, and don’t obey the truth, but obey unrighteousness, will be wrath and indignation,

2:9 oppression and anguish, on every soul of man who does evil, to the Jew first, and also to the Greek.

2:10 But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek.

2:11 For there is no partiality with God.

2:12 For as many as have sinned without the law will also perish without the law. As many as have sinned under the law will be judged by the law.

2:13 For it isn’t the hearers of the law who are righteous before God, but the doers of the law will be justified

2:14 (for when Gentiles who don’t have the law do by nature the things of the law, these, not having the law, are a law to themselves,

2:15 in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)

2:16 in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

2:17 Indeed you bear the name of a Jew, and rest on the law, and glory in God,

2:18 and know his will, and approve the things that are excellent, being instructed out of the law,

2:19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness,

2:20 a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.

2:21 You therefore who teach another, don’t you teach yourself? You who preach that a man shouldn’t steal, do you steal?

2:22 You who say a man shouldn’t commit adultery. Do you commit adultery? You who abhor idols, do you rob temples?

2:23 You who glory in the law, do you dishonor God by disobeying the law?

2:24 For “the name of God is blasphemed among the Gentiles because of you,” just as it is written.

2:25 For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision.

2:26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?

2:27 Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?

2:28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;

2:29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

### Romans Chapter 3

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3:1 Then what advantage does the Jew have? Or what is the profit of circumcision?

3:2 Much in every way! Because first of all, they were entrusted with the revelations of God.

3:3 For what if some were without faith? Will their lack of faith nullify the faithfulness of God?

3:4 May it never be! Yes, let God be found true, but every man a liar. As it is written, “That you might be justified in your words, and might prevail when you come into judgment.”

3:5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.

3:6 May it never be! For then how will God judge the world?

3:7 For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?

3:8 Why not (as we are slanderously reported, and as some affirm that we say), “Let us do evil, that good may come?” Those who say so are justly condemned.

3:9 What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are all under sin.

3:10 As it is written, “There is no one righteous; no, not one.

3:11 There is no one who understands. There is no one who seeks after God.

3:12 They have all turned away. They have together become unprofitable. There is no one who does good, no, not so much as one.”

3:13 “Their throat is an open tomb. With their tongues they have used deceit.” “The poison of vipers is under their lips”;

3:14 “whose mouth is full of cursing and bitterness.”

3:15 “Their feet are swift to shed blood.

3:16 Destruction and misery are in their ways.

3:17 The way of peace, they haven’t known.”

3:18 “There is no fear of God before their eyes.”

3:19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God.

3:20 Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.

3:21 But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets;

3:22 even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,

3:23 for all have sinned, and fall short of the glory of God;

3:24 being justified freely by his grace through the redemption that is in Christ Jesus;

3:25 whom God sent to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God’s forbearance;

3:26 to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.

3:27 Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

3:28 We maintain therefore that a man is justified by faith apart from the works of the law.

3:29 Or is God the God of Jews only? Isn’t he the God of Gentiles also? Yes, of Gentiles also,

3:30 since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith.

3:31 Do we then nullify the law through faith? May it never be! No, we establish the law.

Romans Chapter 4

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4:1 What then will we say that Abraham, our forefather, has found according to the flesh?

4:2 For if Abraham was justified by works, he has something to boast about, but not toward God.

4:3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

4:4 Now to him who works, the reward is not counted as grace, but as something owed.

4:5 But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.

4:6 Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

4:7 "Blessed are they whose iniquities are forgiven, whose sins are covered.

4:8 Blessed is the man whom the Lord will by no means charge with sin."

4:9 Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

4:10 How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them.

4:12 He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

4:13 For the promise to Abraham and to his offspring that he should be heir of the world wasn't through the law, but through the righteousness of faith.

4:14 For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.

4:15 For the law produces wrath, for where there is no law, neither is there disobedience.

4:16 For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

4:17 As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.

4:18 Besides hope, Abraham in hope believed, to the end that he might become a father of many nations, according to that which had been spoken, "So will your offspring be."

4:19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.

4:20 Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God,

4:21 and being fully assured that what he had promised, he was also able to perform.

4:22 Therefore it also was "credited to him for righteousness."

4:23 Now it was not written that it was accounted to him for his sake alone,

4:24 but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,

4:25 who was delivered up for our trespasses, and was raised for our justification.

## Romans Chapter 5

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5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

5:2 through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.

5:3 Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance;

5:4 and perseverance, proven character; and proven character, hope:

5:5 and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.

5:6 For while we were yet weak, at the right time Christ died for the ungodly.

5:7 For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die.

5:8 But God commends his own love toward us, in that while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we will be saved from God's wrath through him.

5:10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

5:11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

5:12 Therefore as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.

5:13 For until the law, sin was in the world; but sin is not charged when there is no law.

5:14 Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.

5:15 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

5:16 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.

5:17 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

5:18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

5:19 For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.

5:20 The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly;

5:21 that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans Chapter 6

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6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 May it never be! We who died to sin, how could we live in it any longer?

6:3 Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?

6:4 We were buried therefore with him through baptism into death, that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

6:5 For if we have become united with him in the likeness of his death, we will also be part of his resurrection;

6:6 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.

6:7 For he who has died has been freed from sin.

6:8 But if we died with Christ, we believe that we will also live with him;

6:9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!

6:10 For the death that he died, he died to sin one time; but the life that he lives, he lives to God.

6:11 Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

6:12 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.

6:13 Also, do not present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.

6:14 For sin will not have dominion over you. For you are not under law, but under grace.

6:15 What then? Shall we sin, because we are not under law, but under grace? May it never be!

6:16 Don't you know that when you present yourselves as servants and obey someone, you are the servants of whomever you obey; whether of sin to death, or of obedience to righteousness?

6:17 But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered.

6:18 Being made free from sin, you became bondservants of righteousness.

6:19 I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.

6:20 For when you were servants of sin, you were free in regard to righteousness.

6:21 What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death.

6:22 But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life.

6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## Romans Chapter 7

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7:1 Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives?

7:2 For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband.

7:3 So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.

7:4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to God.

7:5 For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring out fruit to death.

7:6 But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

7:7 What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."

7:8 But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead.

7:9 I was alive apart from the law once, but when the commandment came, sin revived, and I died.

7:10 The commandment, which was for life, this I found to be for death;

7:11 for sin, finding occasion through the commandment, deceived me, and through it killed me.

7:12 Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

7:13 Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin might become exceedingly sinful.

7:14 For we know that the law is spiritual, but I am fleshly, sold under sin.

7:15 For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.

7:16 But if what I don't desire, that I do, I consent to the law that it is good.

7:17 So now it is no more I that do it, but sin which dwells in me.

7:18 For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.

7:19 For the good which I desire, I don't do; but the evil which I don't desire, that I practice.

7:20 But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.

7:21 I find then the law, that, to me, while I desire to do good, evil is present.

7:22 For I delight in God's law after the inward man,

7:23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

7:24 What a wretched man I am! Who will deliver me out of the body of this death?

7:25 I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.

Romans Chapter 8

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8:1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

8:3 For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh;

8:4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 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, the things of the Spirit.

8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace;

8:7 because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.

8:8 Those who are in the flesh can't please God.

8:9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.

8:10 If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.

8:11 But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

8:12 So then, brothers, we are debtors, not to the flesh, to live after the flesh.

8:13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.

8:14 For as many as are led by the Spirit of God, these are children of God.

8:15 For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!"

8:16 The Spirit himself testifies with our spirit that we are children of God;

8:17 and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.

8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.

8:19 For the creation waits with eager expectation for the children of God to be revealed.

8:20 For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope

8:21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.

8:22 For we know that the whole creation groans and travails in pain together until now.

8:23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.

8:24 For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?

8:25 But if we hope for that which we don't see, we wait for it with patience.

8:26 In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.

8:27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

8:28 We know that all things work together for good for those who love God, to those who are called according to his purpose.

8:29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

8:30 Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

8:31 What then shall we say about these things? If God is for us, who can be against us?

8:32 He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?

8:33 Who could bring a charge against God's chosen ones? It is God who justifies.

8:34 Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

8:35 Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

8:36 Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."

8:37 No, in all these things, we are more than conquerors through him who loved us.

8:38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

8:39 nor height, nor depth, nor any other created thing, will be able to separate us from God's love, which is in Christ Jesus our Lord.

## Romans Chapter 9

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9:1 I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit,

9:2 that I have great sorrow and unceasing pain in my heart.

9:3 For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh,

9:4 who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises;

9:5 theirs are the fathers, and from them, as far as the flesh is concerned, came the Messiah. God, who is over all, is blessed forever. Amen.

9:6 But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel.

9:7 Neither, because they are Abraham's offspring, are they all children. But, "your offspring will be accounted as from Isaac."

9:8 That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as heirs.

9:9 For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."

9:10 Not only so, but Rebekah also conceived by one, by our father Isaac.

9:11 For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls,

9:12 it was said to her, "The elder will serve the younger."

9:13 Even as it is written, "Jacob I loved, but Esau I hated."

9:14 What shall we say then? Is there unrighteousness with God? May it never be!

9:15 For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

9:16 So then it is not of him who wills, nor of him who runs, but of God who has mercy.

9:17 For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."

9:18 So then, he has mercy on whom he desires, and he hardens whom he desires.

9:19 You will say then to me, "Why does he still find fault? For who withstands his will?"

9:20 But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?"

9:21 Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?

9:22 What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath prepared for destruction,

9:23 and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,

9:24 us, whom he also called, not from the Jews only, but also from the Gentiles?

9:25 As he says also in Hosea, "I will call them 'my people,' which were not my people; and her 'beloved,' who was not beloved."

9:26 "It will be that in the place where it was said to them, 'You are not my people,' There they will be called 'children of the living God.'"

9:27 Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, it is the remnant who will be saved;

9:28 for He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth."

9:29 As Isaiah has said before, "Unless the Lord of Armies had left us a seed, we would have become like Sodom, and would have been made like Gomorrah."

9:30 What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;

9:31 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.

9:32 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;

9:33 even as it is written, "Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."

Romans Chapter 10

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10:1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.

10:2 For I testify about them that they have a zeal for God, but not according to knowledge.

10:3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God.

10:4 For Christ is the fulfillment of the law for righteousness to everyone who believes.

10:5 For Moses writes about the righteousness of the law, "The one who does them will live by them."

10:6 But the righteousness which is of faith says this, “Don’t say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down);

10:7 or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead.)”

10:8 But what does it say? “The word is near you, in your mouth, and in your heart”; that is, the word of faith, which we preach:

10:9 that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.

10:10 For with the heart, one believes to righteousness; and with the mouth confession is made to salvation.

10:11 For the Scripture says, “Whoever believes in him will not be disappointed.”

10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him.

10:13 For, “Whoever will call on the name of the Lord will be saved.”

10:14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?

10:15 And how will they preach unless they are sent? As it is written: “How beautiful are the feet of those who preach the Good News of peace, who bring glad tidings of good things!”

10:16 But they didn’t all listen to the glad news. For Isaiah says, “Lord, who has believed our report?”

10:17 So faith comes by hearing, and hearing by the word of God.

10:18 But I say, didn’t they hear? Yes, most certainly, “Their sound went out into all the earth, their words to the ends of the world.”

10:19 But I ask, didn’t Israel know? First Moses says, “I will provoke you to jealousy with that which is no nation, with a nation void of understanding I will make you angry.”

10:20 Isaiah is very bold, and says, “I was found by those who didn’t seek me. I was revealed to those who didn’t ask for me.”

10:21 But as to Israel he says, “All day long I stretched out my hands to a disobedient and contrary people.”

## Romans Chapter 11

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11:1 I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

11:2 God didn’t reject his people, which he foreknew. Or don’t you know what the Scripture says about Elijah? How he pleads with God against Israel:

11:3 “Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life.”

11:4 But how does God answer him? “I have reserved for myself seven thousand men, who have not bowed the knee to Baal.”

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

11:7 What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened.

11:8 According as it is written, “God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day.”

11:9 David says, “Let their table be made a snare, and a trap, a stumbling block, and a retribution to them.

11:10 Let their eyes be darkened, that they may not see. Bow down their back always.”

11:11 I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.

11:12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

11:13 For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry;

11:14 if by any means I may provoke to jealousy those who are my flesh, and may save some of them.

11:15 For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead?

11:16 If the first fruit is holy, so is the lump. If the root is holy, so are the branches.

11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the olive tree;

11:18 don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you.

11:19 You will say then, “Branches were broken off, that I might be grafted in.”

11:20 True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear;

11:21 for if God didn't spare the natural branches, neither will he spare you.

11:22 See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.

11:23 They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again.

11:24 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

11:25 For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in,

11:26 and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, and he will turn away ungodliness from Jacob.

11:27 This is my covenant with them, when I will take away their sins."

11:28 Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake.

11:29 For the gifts and the calling of God are irrevocable.

11:30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,

11:31 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.

11:32 For God has shut up all to disobedience, that he might have mercy on all.

11:33 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

11:34 "For who has known the mind of the Lord? Or who has been his counselor?"

11:35 "Or who has first given to him, and it will be repaid to him again?"

11:36 For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.

Romans Chapter 12

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12:1 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

12:2 Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.

12:3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.

12:4 For even as we have many members in one body, and all the members don't have the same function,

12:5 so we, who are many, are one body in Christ, and individually members one of another.

12:6 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;

12:7 or service, let us give ourselves to service; or he who teaches, to his teaching;

12:8 or he who exhorts, to his exhorting; he who gives, let him do it with generosity; he who rules, with diligence; he who shows mercy, with cheerfulness.

12:9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.

12:10 In love of the brothers be tenderly affectionate to one another; in honor preferring one another;

12:11 not lagging in diligence; fervent in spirit; serving the Lord;

12:12 rejoicing in hope; enduring in troubles; continuing steadfastly in prayer;

12:13 contributing to the needs of the saints; given to hospitality.

12:14 Bless those who persecute you; bless, and don't curse.

12:15 Rejoice with those who rejoice. Weep with those who weep.

12:16 Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits.

12:17 Repay no one evil for evil. Respect what is honorable in the sight of all men.

12:18 If it is possible, as much as it is up to you, be at peace with all men.

12:19 Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."

12:20 Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head."

12:21 Don't be overcome by evil, but overcome evil with good.

### Romans Chapter 13

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13:1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God.

13:2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.

13:3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,

13:4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil.

13:5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake.

13:6 For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing.

13:7 Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor.

13:8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

13:9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

13:10 Love doesn't harm a neighbor. Love therefore is the fulfillment of the law.

13:11 Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed.

13:12 The night is far gone, and the day is near. Let's therefore throw off the deeds of darkness, and let's put on the armor of light.

13:13 Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.

13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

Romans Chapter 14

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14:1 Now accept one who is weak in faith, but not for disputes over opinions.

14:2 One man has faith to eat all things, but he who is weak eats only vegetables.

14:3 Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him.

14:4 Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

14:5 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind.

14:6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks.

14:7 For none of us lives to himself, and none dies to himself.

14:8 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.

14:9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

14:10 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.

14:11 For it is written, "'As I live,' says the Lord, 'to me every knee will bow. Every tongue will confess to God.'"

14:12 So then each one of us will give account of himself to God.

14:13 Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.

14:14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.

14:15 Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died.

14:16 Then don't let your good be slandered,

14:17 for God's Kingdom is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.

14:18 For he who serves Christ in these things is acceptable to God and approved by men.

14:19 So then, let us follow after things which make for peace, and things by which we may build one another up.

14:20 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

14:21 It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

14:22 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.

14:23 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

14:24 Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages,

14:25 but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations;

14:26 to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

## Romans Chapter 15

15:1 Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.

15:2 Let each one of us please his neighbor for that which is good, to be building him up.

15:3 For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."

15:4 For whatever things were written before were written for our learning, that through perseverance and through encouragement of the Scriptures we might have hope.

15:5 Now the God of perseverance and of encouragement grant you to be of the same mind one with another according to Christ Jesus,

15:6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

15:7 Therefore accept one another, even as Christ also accepted you, to the glory of God.

15:8 Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers,

15:9 and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, and sing to your name."

15:10 Again he says, "Rejoice, you Gentiles, with his people."

15:11 Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."

15:12 Again, Isaiah says, "There will be the root of Jesse, he who arises to rule over the Gentiles; in him the Gentiles will hope."

15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.

15:14 I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.

15:15 But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God,

15:16 that I should be a servant of Christ Jesus to the Gentiles, serving as a priest of the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit.

15:17 I have therefore my boasting in Christ Jesus in things pertaining to God.

15:18 For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed,

15:19 in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ;

15:20 yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation.

15:21 But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand."

15:22 Therefore also I was hindered these many times from coming to you,

15:23 but now, no longer having any place in these regions, and having these many years a longing to come to you,

15:24 whenever I travel to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

15:25 But now, I say, I am going to Jerusalem, serving the saints.

15:26 For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.

15:27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.

15:28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain.

15:29 I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

15:30 Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,

15:31 that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;

15:32 that I may come to you in joy through the will of God, and together with you, find rest.

15:33 Now the God of peace be with you all. Amen.

## Romans Chapter 16

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16:1 I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,

16:2 that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

16:4 who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.

16:5 Greet the assembly that is in their house. Greet Epaphroditus, my beloved, who is the first fruits of Achaia to Christ.

16:6 Greet Mary, who labored much for us.

16:7 Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who were also in Christ before me.

16:8 Greet Amplias, my beloved in the Lord.

16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

16:10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

16:11 Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.

16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.

16:13 Greet Rufus, the chosen in the Lord, and his mother and mine.

16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16:16 Greet one another with a holy kiss. The assemblies of Christ greet you.

16:17 Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.

16:18 For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.

16:19 For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil.

16:20 And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

16:21 Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.

16:22 I, Tertius, who write the letter, greet you in the Lord.

16:23 Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.

16:24 The grace of our Lord Jesus Christ be with you all! Amen.

Philippians

Author: Paul

Date Written: AD 60-62

Dating Note: The letter is commonly placed in Paul's imprisonment at Rome, though some scholars prefer Ephesus.

Earliest Copy: Papyrus 46

Earliest Copy Date: ca. AD 175-225

Why That Date: Usually dated by paleography from handwriting and codex style.

Found: Probably Egypt, with no fully secure original excavation record.

Location Written: Rome

Location Note: This edition follows the traditional Roman imprisonment setting.

Reason for Writing: To thank the Philippians for support, report on Paul's imprisonment, and call the church to joy, humility, and unity.

Original Language: Koine Greek

Theology Note: Philippians 2:6 is translated here with a subordinationist reading: Christ did not treat equality with God as something to seize.

Philippians Chapter 1

1:1 Paul and Timothy, servants of Jesus Christ; To all the saints in Christ Jesus who are at Philippi, with the overseers and servants:

1:2 Grace to you, and peace from God, our Father, and the Lord Jesus Christ.

1:3 I thank my God whenever I remember you,

1:4 always in every request of mine on behalf of you all, making my requests with joy,

1:5 for your partnership in furtherance of the Good News from the first day until now;

1:6 being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ.

1:7 It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the Good News, you all are partakers with me of grace.

1:8 For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.

1:9 This I pray, that your love may abound yet more and more in knowledge and all discernment;

1:10 so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ;

1:11 being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

1:12 Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Good News;

1:13 so that it became evident to the whole palace guard, and to all the rest, that my bonds are in Christ;

1:14 and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

1:15 Some indeed preach Christ even out of envy and strife, and some also out of good will.

1:16 The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my chains;

1:17 but the latter out of love, knowing that I am appointed for the defense of the Good News.

1:18 What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice.

1:19 For I know that this will turn out to my salvation, through your prayers and the supply of the Spirit of Jesus Christ,

1:20 according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death.

1:21 For to me to live is Christ, and to die is gain.

1:22 But if I live on in the flesh, this will bring fruit from my work; yet I don't know what I will choose.

1:23 But I am in a dilemma between the two, having the desire to depart and be with Christ, which is far better.

1:24 Yet, to remain in the flesh is more needful for your sake.

1:25 Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith,

1:26 that your rejoicing may abound in Christ Jesus in me through my presence with you again.

1:27 Only let your way of life be worthy of the Good News 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 Good News;

1:28 and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God.

1:29 Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf,

1:30 having the same conflict which you saw in me, and now hear is in me.

Philippians Chapter 2

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2:1 If therefore there is any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion,

2:2 make my joy full, by being like-minded, having the same love, being of one accord, of one mind;

2:3 doing nothing through rivalry or through conceit, but in humility, each counting others better than himself;

2:4 each of you not just looking to his own things, but each of you also to the things of others.

2:5 Have this in your mind, which was also in Christ Jesus,

2:6 who, existing in God's form, did not consider equality with God something to seize for himself,

2:7 but emptied himself, taking the form of a servant, being made in the likeness of men.

2:8 And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross.

2:9 Therefore God also highly exalted him, and gave to him the name which is above every name;

2:10 that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth,

2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2:12 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 salvation with fear and trembling.

2:13 For it is God who works in you both to will and to work, for his good pleasure.

2:14 Do all things without murmurings and disputes,

2:15 that you may become blameless and harmless, children of God without defect in the middle of a crooked and perverse generation, among whom you are seen as lights in the world,

2:16 holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain.

2:17 Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all.

2:18 In the same way, you also rejoice, and rejoice with me.

2:19 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.

2:20 For I have no one else like-minded, who will truly care about you.

2:21 For they all seek their own, not the things of Jesus Christ.

2:22 But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Good News.

2:23 Therefore I hope to send him at once, as soon as I see how it will go with me.

2:24 But I trust in the Lord that I myself also will come shortly.

2:25 But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need;

2:26 since he longed for you all, and was very troubled, because you had heard that he was sick.

2:27 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.

2:28 I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful.

2:29 Receive him therefore in the Lord with all joy, and hold such in honor,

2:30 because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.

### Philippians Chapter 3

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3:1 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.

3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision.

3:3 For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;

3:4 though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more:

3:5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee;

3:6 concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

3:7 However, I consider those things that were gain to me as a loss for Christ.

3:8 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

3:9 and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith;

3:10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death;

3:11 if by any means I may attain to the resurrection from the dead.

3:12 Not that I have already obtained, or am already made perfect; but I press on, that I may take hold of that for which also I was taken hold of by Christ Jesus.

3:13 Brothers, I don't 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,

3:14 I press on toward the goal for the prize of the high calling of God in Christ Jesus.

3:15 Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you.

3:16 Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind.

3:17 Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example.

3:18 For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ,

3:19 whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things.

3:20 For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ;

3:21 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.

Philippians Chapter 4

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4:1 Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, my beloved.

4:2 I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord.

4:3 Yes, I beg you also, true partner, help these women, for they labored with me in the Good News, with Clement also, and the rest of my fellow workers, whose names are in the book of life.

4:4 Rejoice in the Lord always! Again I will say, "Rejoice!"

4:5 Let your gentleness be known to all men. The Lord is at hand.

4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.

4:7 And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

4:8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things.

4:9 The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you.

4:10 But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity.

4:11 Not that I speak because of lack, for I have learned in whatever state I am, to be content in it.

4:12 I know how to be humbled, and I know also 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.

4:13 I can do all things through Christ, who strengthens me.

4:14 However you did well that you shared in my affliction.

4:15 You yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only.

4:16 For even in Thessalonica you sent once and again to my need.

4:17 Not that I seek for the gift, but I seek for the fruit that increases to your account.

4:18 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.

4:19 My God will supply every need of yours according to his riches in glory in Christ Jesus.

4:20 Now to our God and Father be the glory forever and ever! Amen.

4:21 Greet every saint in Christ Jesus. The brothers who are with me greet you.

4:22 All the saints greet you, especially those who are of Caesar's household.

4:23 The grace of the Lord Jesus Christ be with you all. Amen.

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## Philemon

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Author: Paul

Date Written: AD 60-62

Dating Note: Usually placed in the same imprisonment setting as Philippians in this kind of reconstruction.

Earliest Copy: Papyrus 87

Earliest Copy Date: 3rd century AD

Why That Date: Dated paleographically from its handwriting.

Found: Oxyrhynchus, Egypt.

Location Written: Rome

Location Note: This edition follows the traditional Roman imprisonment setting, though Ephesus is also argued.

Reason for Writing: To ask Philemon to receive Onesimus no longer merely as a slave but as a beloved brother.

Original Language: Koine Greek

### Philemon Chapter 1

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1:1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker,

Mark

Author: Anonymous gospel writer, traditionally linked to Mark

Date Written: AD 66-73

Dating Note: Often dated around the Jewish War and the fall of the temple because of Mark 13 and because Matthew and Luke appear to use Mark.

Earliest Copy: Papyrus 45

Earliest Copy Date: early 3rd century AD

Why That Date: Usually dated by paleography from its script and codex form.

Found: Likely near Dishna, Egypt, in the Chester Beatty papyrus find area.

Location Written: Rome

Location Note: Rome is a common proposal because of early church tradition and the book's Roman flavor, though Syria is also argued.

Reason for Writing: To tell the story of Jesus as the suffering Messiah and strengthen a pressured community.

Original Language: Koine Greek

Theology Note: This edition ends Mark at 16:8. The longer ending at Mark 16:9-20 is widely treated as a later addition and is absent from the earliest surviving Greek manuscripts.

Mark Chapter 1

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1:1 The beginning of the Good News of Jesus Christ, the Son of God.

1:2 As it is written in the prophets, "Behold, I send my messenger before your face, who will prepare your way before you:

1:3 the voice of one crying in the wilderness, 'Make ready the way of the Lord! Make his paths straight!'"

1:4 John came baptizing in the wilderness and preaching the baptism of repentance for forgiveness of sins.

1:5 All the country of Judea and all those of Jerusalem went out to him. They were baptized by him in the Jordan river, confessing their sins.

1:6 John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey.

1:7 He preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen.

1:8 I baptized you in water, but he will baptize you in the Holy Spirit."

1:9 In those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

1:10 Immediately coming up from the water, he saw the heavens parting, and the Spirit descending on him like a dove.

1:11 A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."

1:12 Immediately the Spirit drove him out into the wilderness.

1:13 He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.

1:14 Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of God's Kingdom,

1:15 and saying, "The time is fulfilled, and God's Kingdom is at hand! Repent, and believe in the Good News."

1:16 Passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen.

1:17 Jesus said to them, "Come after me, and I will make you into fishers for men."

1:18 Immediately they left their nets, and followed him.

1:19 Going on a little further from there, he saw James the son of Zebedee, and John, his brother, who were also in the boat mending the nets.

1:20 Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him.

1:21 They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught.

1:22 They were astonished at his teaching, for he taught them as having authority, and not as the scribes.

1:23 Immediately there was in their synagogue a man with an unclean spirit, and he cried out,

1:24 saying, "Ha! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I know who you are: the Holy One of God!"

1:25 Jesus rebuked him, saying, "Be quiet, and come out of him!"

1:26 The unclean spirit, convulsing him and crying with a loud voice, came out of him.

1:27 They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!"

1:28 The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.

1:29 Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

1:30 Now Simon's wife's mother lay sick with a fever, and immediately they told him about her.

1:31 He came and took her by the hand, and raised her up. The fever left her, and she served them.

1:32 At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons.

1:33 All the city was gathered together at the door.

1:34 He healed many who were sick with various diseases, and cast out many demons. He didn't allow the demons to speak, because they knew him.

1:35 Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there.

1:36 Simon and those who were with him followed after him;

1:37 and they found him, and told him, "Everyone is looking for you."

1:38 He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason."

1:39 He went into their synagogues throughout all Galilee, preaching and casting out demons.

1:40 A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."

1:41 Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean."

1:42 When he had said this, immediately the leprosy departed from him, and he was made clean.

1:43 He strictly warned him, and immediately sent him out,

1:44 and said to him, "See you say nothing to anybody, but go show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them."

1:45 But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.

## Mark Chapter 2

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2:1 When he entered again into Capernaum after some days, it was heard that he was in the house.

2:2 Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.

2:3 Four people came, carrying a paralytic to him.

2:4 When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on.

2:5 Jesus, seeing their faith, said to the paralytic, "Son, your sins are forgiven you."

2:6 But there were some of the scribes sitting there, and reasoning in their hearts,

2:7 "Why does this man speak blasphemies like that? Who can forgive sins but God alone?"

2:8 Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts?"

2:9 Which is easier, to tell the paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up your bed, and walk?'

2:10 But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic—

2:11 "I tell you, arise, take up your mat, and go to your house."

2:12 He arose, and immediately took up the mat, and went out in front of them all; so that they were all amazed, and glorified God, saying, "We never saw anything like this!"

2:13 He went out again by the seaside. All the multitude came to him, and he taught them.

2:14 As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.

2:15 He was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him.

2:16 The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?"

2:17 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick. I came not to call the righteous, but sinners to repentance."

2:18 John's disciples and the Pharisees were fasting, and they came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't fast?"

2:19 Jesus said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast.

2:20 But the days will come when the bridegroom will be taken away from them, and then will they fast in that day.

2:21 No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made.

2:22 No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."

2:23 He was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain.

2:24 The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?"

2:25 He said to them, "Did you never read what David did, when he had need, and was hungry —he, and those who were with him?"

2:26 How he entered into God's house at the time of Abiathar the high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?"

2:27 He said to them, "The Sabbath was made for man, not man for the Sabbath.

2:28 Therefore the Son of Man is lord even of the Sabbath."

Mark Chapter 3

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3:1 He entered again into the synagogue, and there was a man there who had his hand withered.

3:2 They watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3:3 He said to the man who had his hand withered, "Stand up."

3:4 He said to them, "Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?" But they were silent.

3:5 When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other.

3:6 The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.

3:7 Jesus withdrew to the sea with his disciples, and a great multitude followed him from Galilee, from Judea,

3:8 from Jerusalem, from Idumaea, beyond the Jordan, and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him.

3:9 He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him.

3:10 For he had healed many, so that as many as had diseases pressed on him that they might touch him.

3:11 The unclean spirits, whenever they saw him, fell down before him, and cried, "You are the Son of God!"

3:12 He sternly warned them that they should not make him known.

3:13 He went up into the mountain, and called to himself those whom he wanted, and they went to him.

3:14 He appointed twelve, that they might be with him, and that he might send them out to preach,

3:15 and to have authority to heal sicknesses and to cast out demons:

3:16 Simon (to whom he gave the name Peter);

3:17 James the son of Zebedee; and John, the brother of James, (whom he called Boanerges, which means, Sons of Thunder);

3:18 Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Zealot;

3:19 and Judas Iscariot, who also betrayed him. Then he came into a house.

3:20 The multitude came together again, so that they could not so much as eat bread.

3:21 When his friends heard it, they went out to seize him: for they said, "He is insane."

3:22 The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."

3:23 He summoned them, and said to them in parables, "How can Satan cast out Satan?"

3:24 If a kingdom is divided against itself, that kingdom cannot stand.

3:25 If a house is divided against itself, that house cannot stand.

3:26 If Satan has risen up against himself, and is divided, he can't stand, but has an end.

3:27 But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house.

3:28 Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme;

3:29 but whoever may blaspheme against the Holy Spirit never has forgiveness, but is subject to eternal condemnation."

3:30 —because they said, "He has an unclean spirit."

3:31 His mother and his brothers came, and standing outside, they sent to him, calling him.

3:32 A multitude was sitting around him, and they told him, "Behold, your mother, your brothers, and your sisters are outside looking for you."

3:33 He answered them, "Who are my mother and my brothers?"

3:34 Looking around at those who sat around him, he said, "Behold, my mother and my brothers!

3:35 For whoever does the will of God, the same is my brother, and my sister, and mother.”

#### Mark Chapter 4

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4:1 Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea.

4:2 He taught them many things in parables, and told them in his teaching,

4:3 “Listen! Behold, the farmer went out to sow,

4:4 and as he sowed, some seed fell by the road, and the birds came and devoured it.

4:5 Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil.

4:6 When the sun had risen, it was scorched; and because it had no root, it withered away.

4:7 Others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

4:8 Others fell into the good ground, and yielded fruit, growing up and increasing. Some produced thirty times, some sixty times, and some one hundred times as much.”

4:9 He said, “Whoever has ears to hear, let him hear.”

4:10 When he was alone, those who were around him with the twelve asked him about the parables.

4:11 He said to them, “To you is given the mystery of God’s Kingdom, but to those who are outside, all things are done in parables,

4:12 that ‘seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should be forgiven them.’”

4:13 He said to them, “Don’t you understand this parable? How will you understand all of the parables?

4:14 The farmer sows the word.

4:15 The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes, and takes away the word which has been sown in them.

4:16 These in the same way are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy.

4:17 They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble.

4:18 Others are those who are sown among the thorns. These are those who have heard the word,

4:19 and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful.

4:20 Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times.”

4:21 He said to them, “Is the lamp brought to be put under a basket or under a bed? Isn’t it put on a stand?

4:22 For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light.

4:23 If any man has ears to hear, let him hear.”

4:24 He said to them, “Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear.

4:25 For whoever has, to him will more be given, and he who doesn’t have, even that which he has will be taken away from him.”

4:26 He said, “God’s Kingdom is as if a man should cast seed on the earth,

4:27 and should sleep and rise night and day, and the seed should spring up and grow, though he doesn’t know how.

4:28 For the earth bears fruit: first the blade, then the ear, then the full grain in the ear.

4:29 But when the fruit is ripe, immediately he puts in the sickle, because the harvest has come.”

4:30 He said, “How will we liken God’s Kingdom? Or with what parable will we illustrate it?

4:31 It’s like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth,

4:32 yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow.”

4:33 With many such parables he spoke the word to them, as they were able to hear it.

4:34 Without a parable he didn’t speak to them; but privately to his own disciples he explained everything.

4:35 On that day, when evening had come, he said to them, “Let’s go over to the other side.”

4:36 Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.

4:37 A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled.

4:38 He himself was in the stern, asleep on the cushion, and they woke him up, and told him, “Teacher, don’t you care that we are dying?”

4:39 He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm.

4:40 He said to them, "Why are you so afraid? How is it that you have no faith?"

4:41 They were greatly afraid, and said to one another, "Who then is this, that even the wind and the sea obey him?"

Mark Chapter 5

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5:1 They came to the other side of the sea, into the country of the Gadarenes.

5:2 When he had come out of the boat, immediately a man with an unclean spirit met him out of the tombs.

5:3 He lived in the tombs. Nobody could bind him any more, not even with chains,

5:4 because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him.

5:5 Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

5:6 When he saw Jesus from afar, he ran and bowed down to him,

5:7 and crying out with a loud voice, he said, "What have I to do with you, Jesus, you Son of the Most High God? I adjure you by God, don't torment me."

5:8 For he said to him, "Come out of the man, you unclean spirit!"

5:9 He asked him, "What is your name?" He said to him, "My name is Legion, for we are many."

5:10 He begged him much that he would not send them away out of the country.

5:11 Now on the mountainside there was a great herd of pigs feeding.

5:12 All the demons begged him, saying, "Send us into the pigs, that we may enter into them."

5:13 At once Jesus gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea.

5:14 Those who fed them fled, and told it in the city and in the country. The people came to see what it was that had happened.

5:15 They came to Jesus, and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid.

5:16 Those who saw it declared to them what happened to him who was possessed by demons, and about the pigs.

5:17 They began to beg him to depart from their region.

5:18 As he was entering into the boat, he who had been possessed by demons begged him that he might be with him.

5:19 He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."

5:20 He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.

5:21 When Jesus had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea.

5:22 Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet,

5:23 and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."

5:24 He went with him, and a great multitude followed him, and they pressed upon him on all sides.

5:25 A certain woman, who had an issue of blood for twelve years,

5:26 and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse,

5:27 having heard the things concerning Jesus, came up behind him in the crowd, and touched his clothes.

5:28 For she said, "If I just touch his clothes, I will be made well."

5:29 Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

5:30 Immediately Jesus, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"

5:31 His disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?'"

5:32 He looked around to see her who had done this thing.

5:33 But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

5:34 He said to her, "Daughter, your faith has made you well. Go in peace, and be cured of your disease."

5:35 While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"

5:36 But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe."

5:37 He allowed no one to follow him, except Peter, James, and John the brother of James.

5:38 He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing.

5:39 When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep."

5:40 They ridiculed him. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying.

5:41 Taking the child by the hand, he said to her, "Talitha cumi!" which means, being interpreted, "Girl, I tell you, get up!"

5:42 Immediately the girl rose up and walked, for she was twelve years old. They were amazed with great amazement.

5:43 He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.

## Mark Chapter 6

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6:1 He went out from there. He came into his own country, and his disciples followed him.

6:2 When the Sabbath had come, he began to teach in the synagogue, and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands?"

6:3 Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judah, and Simon? Aren't his sisters here with us?" They were offended at him.

6:4 Jesus said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house."

6:5 He could do no mighty work there, except that he laid his hands on a few sick people, and healed them.

6:6 He marveled because of their unbelief. He went around the villages teaching.

6:7 He called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits.

6:8 He commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse,

6:9 but to wear sandals, and not put on two tunics.

6:10 He said to them, "Wherever you enter into a house, stay there until you depart from there.

6:11 Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

6:12 They went out and preached that people should repent.

6:13 They cast out many demons, and anointed many with oil who were sick, and healed them.

6:14 King Herod heard this, for his name had become known, and he said, "John the Baptizer has risen from the dead, and therefore these powers are at work in him."

6:15 But others said, "He is Elijah." Others said, "He is a prophet, or like one of the prophets."

6:16 But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead."

6:17 For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her.

6:18 For John said to Herod, "It is not lawful for you to have your brother's wife."

6:19 Herodias set herself against him, and desired to kill him, but she couldn't,

6:20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.

6:21 Then a convenient day came, that Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee.

6:22 When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you."

6:23 He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."

6:24 She went out, and said to her mother, "What shall I ask?" She said, "The head of John the Baptizer."

6:25 She came in immediately with haste to the king, and asked, "I want you to give me right now the head of John the Baptizer on a platter."

6:26 The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn't wish to refuse her.

6:27 Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison,

6:28 and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

6:29 When his disciples heard this, they came and took up his corpse, and laid it in a tomb.

6:30 The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught.

6:31 He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat.

6:32 They went away in the boat to a deserted place by themselves.

6:33 They saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him.

6:34 Jesus came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things.

6:35 When it was late in the day, his disciples came to him, and said, "This place is deserted, and it is late in the day.

6:36 Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing to eat."

6:37 But he answered them, "You give them something to eat." They asked him, "Shall we go and buy two hundred denarii worth of bread, and give them something to eat?"

6:38 He said to them, "How many loaves do you have? Go see." When they knew, they said, "Five, and two fish."

6:39 He commanded them that everyone should sit down in groups on the green grass.

6:40 They sat down in ranks, by hundreds and by fifties.

6:41 He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all.

6:42 They all ate, and were filled.

6:43 They took up twelve baskets full of broken pieces and also of the fish.

6:44 Those who ate the loaves were five thousand men.

6:45 Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away.

6:46 After he had taken leave of them, he went up the mountain to pray.

6:47 When evening had come, the boat was in the middle of the sea, and he was alone on the land.

6:48 Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he came to them, walking on the sea, and he would have passed by them,

6:49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;

6:50 for they all saw him, and were troubled. But he immediately spoke with them, and said to them, "Cheer up! It is I! Don't be afraid."

6:51 He got into the boat with them; and the wind ceased, and they were very amazed among themselves, and marveled;

6:52 for they hadn't understood about the loaves, but their hearts were hardened.

6:53 When they had crossed over, they came to land at Gennesaret, and moored to the shore.

6:54 When they had come out of the boat, immediately the people recognized him,

6:55 and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was.

6:56 Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might just touch the fringe of his garment; and as many as touched him were made well.

Mark Chapter 7

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7:1 Then the Pharisees and some of the scribes gathered together to him, having come from Jerusalem.

7:2 Now when they saw some of his disciples eating bread with defiled, that is unwashed, hands, they found fault.

7:3 (For the Pharisees and all the Jews, don't eat unless they wash their hands and forearms, holding to the tradition of the elders.)

7:4 They don't eat when they come from the marketplace unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.)

7:5 The Pharisees and the scribes asked him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?"

7:6 He answered them, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me.

7:7 But they worship me in vain, teaching as doctrines the commandments of men.'

7:8 "For you set aside the commandment of God, and hold tightly to the tradition of men—the washing of pitchers and cups, and you do many other such things."

7:9 He said to them, "Full well do you reject the commandment of God, that you may keep your tradition.

7:10 For Moses said, 'Honor your father and your mother;' and, 'He who speaks evil of father or mother, let him be put to death.'

7:11 But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban, that is to say, given to God";'

7:12 then you no longer allow him to do anything for his father or his mother,

7:13 making void the word of God by your tradition, which you have handed down. You do many things like this."

7:14 He called all the multitude to himself, and said to them, "Hear me, all of you, and understand.

7:15 There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.

7:16 If anyone has ears to hear, let him hear!"

7:17 When he had entered into a house away from the multitude, his disciples asked him about the parable.

7:18 He said to them, "Are you also without understanding? Don't you perceive that whatever goes into the man from outside can't defile him,

7:19 because it doesn't go into his heart, but into his stomach, then into the latrine, thus purifying all foods?"

7:20 He said, "That which proceeds out of the man, that defiles the man.

7:21 For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts,

7:22 covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness.

7:23 All these evil things come from within, and defile the man."

7:24 From there he arose, and went away into the borders of Tyre and Sidon. He entered into a house, and didn't want anyone to know it, but he couldn't escape notice.

7:25 For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

7:26 Now the woman was a Greek, a Syrophenician by race. She begged him that he would cast the demon out of her daughter.

7:27 But Jesus said to her, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs."

7:28 But she answered him, "Yes, Lord. Yet even the dogs under the table eat the children's crumbs."

7:29 He said to her, "For this saying, go your way. The demon has gone out of your daughter."

7:30 She went away to her house, and found the child having been laid on the bed, with the demon gone out.

7:31 Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee, through the middle of the region of Decapolis.

7:32 They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him.

7:33 He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue.

7:34 Looking up to heaven, he sighed, and said to him, “Ephphatha!” that is, “Be opened!”

7:35 Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly.

7:36 He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it.

7:37 They were astonished beyond measure, saying, “He has done all things well. He makes even the deaf hear, and the mute speak!”

## Mark Chapter 8

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8:1 In those days, when there was a very great multitude, and they had nothing to eat, Jesus called his disciples to himself, and said to them,

8:2 “I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat.

8:3 If I send them away fasting to their home, they will faint on the way, for some of them have come a long way.”

8:4 His disciples answered him, “From where could one satisfy these people with bread here in a deserted place?”

8:5 He asked them, “How many loaves do you have?” They said, “Seven.”

8:6 He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude.

8:7 They had a few small fish. Having blessed them, he said to serve these also.

8:8 They ate, and were filled. They took up seven baskets of broken pieces that were left over.

8:9 Those who had eaten were about four thousand. Then he sent them away.

8:10 Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.

8:11 The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him.

8:12 He sighed deeply in his spirit, and said, “Why does this generation seek a sign? Most certainly I tell you, no sign will be given to this generation.”

8:13 He left them, and again entering into the boat, departed to the other side.

8:14 They forgot to take bread; and they didn’t have more than one loaf in the boat with them.

8:15 He warned them, saying, "Take heed: beware of the yeast of the Pharisees and the yeast of Herod."

8:16 They reasoned with one another, saying, "It's because we have no bread."

8:17 Jesus, perceiving it, said to them, "Why do you reason that it's because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened?"

8:18 Having eyes, don't you see? Having ears, don't you hear? Don't you remember?"

8:19 When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?" They told him, "Twelve."

8:20 "When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?" They told him, "Seven."

8:21 He asked them, "Don't you understand yet?"

8:22 He came to Bethsaida. They brought a blind man to him, and begged him to touch him.

8:23 He took hold of the blind man by the hand, and brought him out of the village. When he had spat on his eyes, and laid his hands on him, he asked him if he saw anything.

8:24 He looked up, and said, "I see men; for I see them like trees walking."

8:25 Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly.

8:26 He sent him away to his house, saying, "Don't enter into the village, nor tell anyone in the village."

8:27 Jesus went out, with his disciples, into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do men say that I am?"

8:28 They told him, "John the Baptizer, and others say Elijah, but others: one of the prophets."

8:29 He said to them, "But who do you say that I am?" Peter answered, "You are the Christ."

8:30 He commanded them that they should tell no one about him.

8:31 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 be killed, and after three days rise again.

8:32 He spoke to them openly. Peter took him, and began to rebuke him.

8:33 But he, turning around, and seeing his disciples, rebuked Peter, and said, "Get behind me, Satan! For you have in mind not the things of God, but the things of men."

8:34 He called the multitude to himself with his disciples, and said to them, "Whoever wants to come after me, let him deny himself, and take up his cross, and follow me.

8:35 For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it.

8:36 For what does it profit a man, to gain the whole world, and forfeit his life?

8:37 For what will a man give in exchange for his life?

8:38 For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in his Father's glory, with the holy angels."

Mark Chapter 9

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9:1 He said to them, "Most certainly I tell you, there are some standing here who will in no way taste death until they see God's Kingdom come with power."

9:2 After six days Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them.

9:3 His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them.

9:4 Elijah and Moses appeared to them, and they were talking with Jesus.

9:5 Peter answered Jesus, "Rabbi, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah."

9:6 For he didn't know what to say, for they were very afraid.

9:7 A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."

9:8 Suddenly looking around, they saw no one with them any more, except Jesus only.

9:9 As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead.

9:10 They kept this saying to themselves, questioning what the "rising from the dead" meant.

9:11 They asked him, saying, "Why do the scribes say that Elijah must come first?"

9:12 He said to them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised?"

9:13 But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."

9:14 Coming to the disciples, he saw a great multitude around them, and scribes questioning them.

9:15 Immediately all the multitude, when they saw him, were greatly amazed, and running to him, greeted him.

9:16 He asked the scribes, "What are you asking them?"

9:17 One of the multitude answered, "Teacher, I brought to you my son, who has a mute spirit;

9:18 and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren't able."

9:19 He answered him, "Unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me."

9:20 They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.

9:21 He asked his father, "How long has it been since this has come to him?" He said, "From childhood.

9:22 Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us."

9:23 Jesus said to him, "If you can believe, all things are possible to him who believes."

9:24 Immediately the father of the child cried out with tears, "I believe. Help my unbelief!"

9:25 When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!"

9:26 After crying out and convulsing him greatly, it came out of him. The boy became like one dead; so much that most of them said, "He is dead."

9:27 But Jesus took him by the hand, and raised him up; and he arose.

9:28 When he had come into the house, his disciples asked him privately, "Why couldn't we cast it out?"

9:29 He said to them, "This kind can come out by nothing, except by prayer and fasting."

9:30 They went out from there, and passed through Galilee. He didn't want anyone to know it.

9:31 For he was teaching his disciples, and said to them, "The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again."

9:32 But they didn't understand the saying, and were afraid to ask him.

9:33 He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves on the way?"

9:34 But they were silent, for they had disputed one with another on the way about who was the greatest.

9:35 He sat down, and called the twelve; and he said to them, "If any man wants to be first, he shall be last of all, and servant of all."

9:36 He took a little child, and set him in the middle of them. Taking him in his arms, he said to them,

9:37 “Whoever receives one such little child in my name, receives me, and whoever receives me, doesn’t receive me, but him who sent me.”

9:38 John said to him, “Teacher, we saw someone who doesn’t follow us casting out demons in your name; and we forbade him, because he doesn’t follow us.”

9:39 But Jesus said, “Don’t forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me.

9:40 For whoever is not against us is on our side.

9:41 For whoever will give you a cup of water to drink in my name, because you are Christ’s, most certainly I tell you, he will in no way lose his reward.

9:42 Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if he were thrown into the sea with a millstone hung around his neck.

9:43 If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into Gehenna, into the unquenchable fire,

9:44 ‘where their worm doesn’t die, and the fire is not quenched.’

9:45 If your foot causes you to stumble, cut it off. It is better for you to enter into life lame, rather than having your two feet to be cast into Gehenna, into the fire that will never be quenched—

9:46 ‘where their worm doesn’t die, and the fire is not quenched.’

9:47 If your eye causes you to stumble, cast it out. It is better for you to enter into God’s Kingdom with one eye, rather than having two eyes to be cast into the Gehenna of fire,

9:48 ‘where their worm doesn’t die, and the fire is not quenched.’

9:49 For everyone will be salted with fire, and every sacrifice will be seasoned with salt.

9:50 Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.”

## Mark Chapter 10

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10:1 He arose from there and came into the borders of Judea and beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them.

10:2 Pharisees came to him testing him, and asked him, “Is it lawful for a man to divorce his wife?”

10:3 He answered, “What did Moses command you?”

10:4 They said, “Moses allowed a certificate of divorce to be written, and to divorce her.”

10:5 But Jesus said to them, “For your hardness of heart, he wrote you this commandment.

10:6 But from the beginning of the creation, God made them male and female.

10:7 For this cause a man will leave his father and mother, and will join to his wife,

10:8 and the two will become one flesh, so that they are no longer two, but one flesh.

10:9 What therefore God has joined together, let no man separate.”

10:10 In the house, his disciples asked him again about the same matter.

10:11 He said to them, “Whoever divorces his wife, and marries another, commits adultery against her.

10:12 If a woman herself divorces her husband, and marries another, she commits adultery.”

10:13 They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them.

10:14 But when Jesus saw it, he was moved with indignation, and said to them, “Allow the little children to come to me! Don’t forbid them, for God’s Kingdom belongs to such as these.

10:15 Most certainly I tell you, whoever will not receive God’s Kingdom like a little child, he will in no way enter into it.”

10:16 He took them in his arms, and blessed them, laying his hands on them.

10:17 As he was going out into the way, one ran to him, knelt before him, and asked him, “Good Teacher, what shall I do that I may inherit eternal life?”

10:18 Jesus said to him, “Why do you call me good? No one is good except one—God.

10:19 You know the commandments: ‘Do not murder,’ ‘Do not commit adultery,’ ‘Do not steal,’ ‘Do not give false testimony,’ ‘Do not defraud,’ ‘Honor your father and mother.’”

10:20 He said to him, “Teacher, I have observed all these things from my youth.”

10:21 Jesus looking at him loved him, and said to him, “One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross.”

10:22 But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions.

10:23 Jesus looked around, and said to his disciples, “How difficult it is for those who have riches to enter into God’s Kingdom!”

10:24 The disciples were amazed at his words. But Jesus answered again, “Children, how hard is it for those who trust in riches to enter into God’s Kingdom!

10:25 It is easier for a camel to go through a needle’s eye than for a rich man to enter into God’s Kingdom.”

10:26 They were exceedingly astonished, saying to him, “Then who can be saved?”

10:27 Jesus, looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."

10:28 Peter began to tell him, "Behold, we have left all, and have followed you."

10:29 Jesus said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News,

10:30 but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life.

10:31 But many who are first will be last; and the last first."

10:32 They were on the way, going up to Jerusalem; and Jesus was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him.

10:33 "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles.

10:34 They will mock him, spit on him, scourge him, and kill him. On the third day he will rise again."

10:35 James and John, the sons of Zebedee, came near to him, saying, "Teacher, we want you to do for us whatever we will ask."

10:36 He said to them, "What do you want me to do for you?"

10:37 They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."

10:38 But Jesus said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"

10:39 They said to him, "We are able." Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with;

10:40 but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared."

10:41 When the ten heard it, they began to be indignant towards James and John.

10:42 Jesus summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them.

10:43 But it shall not be so among you, but whoever wants to become great among you shall be your servant.

10:44 Whoever of you wants to become first among you, shall be bondservant of all.

10:45 For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

10:46 They came to Jericho. As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road.

10:47 When he heard that it was Jesus the Nazarene, he began to cry out, and say, "Jesus, you son of David, have mercy on me!"

10:48 Many rebuked him, that he should be quiet, but he cried out much more, "You son of David, have mercy on me!"

10:49 Jesus stood still, and said, "Call him." They called the blind man, saying to him, "Cheer up! Get up. He is calling you!"

10:50 He, casting away his cloak, sprang up, and came to Jesus.

10:51 Jesus asked him, "What do you want me to do for you?" The blind man said to him, "Rabboni, that I may see again."

10:52 Jesus said to him, "Go your way. Your faith has made you well." Immediately he received his sight, and followed Jesus on the way.

Mark Chapter 11

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11:1 When they came near to Jerusalem, to Bethsphage and Bethany, at the Mount of Olives, he sent two of his disciples,

11:2 and said to them, "Go your way into the village that is opposite you. Immediately as you enter into it, you will find a young donkey tied, on which no one has sat. Untie him, and bring him.

11:3 If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him;' and immediately he will send him back here."

11:4 They went away, and found a young donkey tied at the door outside in the open street, and they untied him.

11:5 Some of those who stood there asked them, "What are you doing, untying the young donkey?"

11:6 They said to them just as Jesus had said, and they let them go.

11:7 They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it.

11:8 Many spread their garments on the way, and others were cutting down branches from the trees, and spreading them on the road.

11:9 Those who went in front, and those who followed, cried out, "Hosanna! Blessed is he who comes in the name of the Lord!

11:10 Blessed is the kingdom of our father David that is coming in the name of the Lord! Hosanna in the highest!"

11:11 Jesus entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.

11:12 The next day, when they had come out from Bethany, he was hungry.

11:13 Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.

11:14 Jesus told it, "May no one ever eat fruit from you again!" and his disciples heard it.

11:15 They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the money changers' tables, and the seats of those who sold the doves.

11:16 He would not allow anyone to carry a container through the temple.

11:17 He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of robbers!"

11:18 The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

11:19 When evening came, he went out of the city.

11:20 As they passed by in the morning, they saw the fig tree withered away from the roots.

11:21 Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."

11:22 Jesus answered them, "Have faith in God.

11:23 For most certainly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and doesn't doubt in his heart, but believes that what he says is happening; he shall have whatever he says.

11:24 Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them.

11:25 Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions.

11:26 But if you do not forgive, neither will your Father in heaven forgive your transgressions."

11:27 They came again to Jerusalem, and as he was walking in the temple, the chief priests, and the scribes, and the elders came to him,

11:28 and they began saying to him, "By what authority do you do these things? Or who gave you this authority to do these things?"

11:29 Jesus said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things.

11:30 The baptism of John—was it from heaven, or from men? Answer me."

11:31 They reasoned with themselves, saying, "If we should say, 'From heaven;,' he will say, 'Why then did you not believe him?'"

11:32 If we should say, 'From men'" —they feared the people, for all held John to really be a prophet.

11:33 They answered Jesus, "We don't know." Jesus said to them, "Neither do I tell you by what authority I do these things."

## Mark Chapter 12

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12:1 He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a pit for the wine press, built a tower, rented it out to a farmer, and went into another country.

12:2 When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard.

12:3 They took him, beat him, and sent him away empty.

12:4 Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated.

12:5 Again he sent another; and they killed him; and many others, beating some, and killing some.

12:6 Therefore still having one, his beloved son, he sent him last to them, saying, 'They will respect my son.'

12:7 But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.'

12:8 They took him, killed him, and cast him out of the vineyard.

12:9 What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.

12:10 Haven't you even read this Scripture: 'The stone which the builders rejected, the same was made the head of the corner.

12:11 This was from the Lord, it is marvelous in our eyes'?"

12:12 They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away.

12:13 They sent some of the Pharisees and the Herodians to him, that they might trap him with words.

12:14 When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not?"

12:15 Shall we give, or shall we not give?" But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it."

12:16 They brought it. He said to them, "Whose is this image and inscription?" They said to him, "Caesar's."

12:17 Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." They marveled greatly at him.

12:18 There came to him Sadducees, who say that there is no resurrection. They asked him, saying,

12:19 "Teacher, Moses wrote to us, 'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.'

12:20 There were seven brothers. The first took a wife, and dying left no offspring.

12:21 The second took her, and died, leaving no children behind him. The third likewise;

12:22 and the seven took her and left no children. Last of all the woman also died.

12:23 In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."

12:24 Jesus answered them, "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of God?

12:25 For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven.

12:26 But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

12:27 He is not the God of the dead, but of the living. You are therefore badly mistaken."

12:28 One of the scribes came, and heard them questioning together. Knowing that he had answered them well, asked him, "Which commandment is the greatest of all?"

12:29 Jesus answered, "The greatest is, 'Hear, Israel, the Lord our God, the Lord is one:

12:30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the first commandment.

12:31 The second is like this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

12:32 The scribe said to him, "Truly, teacher, you have said well that he is one, and there is none other but he,

12:33 and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."

12:34 When Jesus saw that he answered wisely, he said to him, "You are not far from God's Kingdom." No one dared ask him any question after that.

12:35 Jesus responded, as he taught in the temple, "How is it that the scribes say that the Christ is the son of David?"

12:36 For David himself said in the Holy Spirit, 'The Lord said to my Lord, "Sit at my right hand, until I make your enemies the footstool of your feet."' "

12:37 Therefore David himself calls him Lord, so how can he be his son?" The common people heard him gladly.

12:38 In his teaching he said to them, "Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces,

12:39 and the best seats in the synagogues, and the best places at feasts:

12:40 those who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

12:41 Jesus sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much.

12:42 A poor widow came, and she cast in two small brass coins, which equal a quadrans coin.

12:43 He called his disciples to himself, and said to them, "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury,

12:44 for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."

Mark Chapter 13

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13:1 As he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what kind of buildings!"

13:2 Jesus said to him, "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."

13:3 As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

13:4 "Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?"

13:5 Jesus, answering, began to tell them, "Be careful that no one leads you astray.

13:6 For many will come in my name, saying, 'I am he!' and will lead many astray.

13:7 "When you hear of wars and rumors of wars, don't be troubled. For those must happen, but the end is not yet.

13:8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains.

13:9 But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them.

13:10 The Good News must first be preached to all the nations.

13:11 When they lead you away and deliver you up, don't be anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit.

13:12 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death.

13:13 You will be hated by all men for my name's sake, but he who endures to the end, the same will be saved.

13:14 But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains,

13:15 and let him who is on the housetop not go down, nor enter in, to take anything out of his house.

13:16 Let him who is in the field not return back to take his cloak.

13:17 But woe to those who are with child and to those who nurse babies in those days!

13:18 Pray that your flight won't be in the winter.

13:19 For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be.

13:20 Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.

13:21 Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it.

13:22 For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones.

13:23 But you watch. "Behold, I have told you all things beforehand.

13:24 But in those days, after that oppression, the sun will be darkened, the moon will not give its light,

13:25 the stars will be falling from the sky, and the powers that are in the heavens will be shaken.

13:26 Then they will see the Son of Man coming in clouds with great power and glory.

13:27 Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.

13:28 “Now from the fig tree, learn this parable. When the branch has now become tender, and produces its leaves, you know that the summer is near;

13:29 even so you also, when you see these things coming to pass, know that it is near, at the doors.

13:30 Most certainly I say to you, this generation will not pass away until all these things happen.

13:31 Heaven and earth will pass away, but my words will not pass away.

13:32 But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

13:33 Watch, keep alert, and pray; for you don’t know when the time is.

13:34 “It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch.

13:35 Watch therefore, for you don’t know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning;

13:36 lest coming suddenly he might find you sleeping.

13:37 What I tell you, I tell all: Watch.”

#### Mark Chapter 14

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14:1 It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him.

14:2 For they said, “Not during the feast, because there might be a riot among the people.”

14:3 While he was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came having an alabaster jar of ointment of pure nard—very costly. She broke the jar, and poured it over his head.

14:4 But there were some who were indignant among themselves, saying, “Why has this ointment been wasted?

14:5 For this might have been sold for more than three hundred denarii, and given to the poor.” They grumbled against her.

14:6 But Jesus said, “Leave her alone. Why do you trouble her? She has done a good work for me.

14:7 For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me.

14:8 She has done what she could. She has anointed my body beforehand for the burying.

14:9 Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her.”

14:10 Judas Iscariot, who was one of the twelve, went away to the chief priests, that he might deliver him to them.

14:11 They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him.

14:12 On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, “Where do you want us to go and prepare that you may eat the Passover?”

14:13 He sent two of his disciples, and said to them, “Go into the city, and there you will meet a man carrying a pitcher of water. Follow him,

14:14 and wherever he enters in, tell the master of the house, ‘The Teacher says, “Where is the guest room, where I may eat the Passover with my disciples?”’

14:15 He will himself show you a large upper room furnished and ready. Get ready for us there.”

14:16 His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

14:17 When it was evening he came with the twelve.

14:18 As they sat and were eating, Jesus said, “Most certainly I tell you, one of you will betray me—he who eats with me.”

14:19 They began to be sorrowful, and to ask him one by one, “Surely not I?” And another said, “Surely not I?”

14:20 He answered them, “It is one of the twelve, he who dips with me in the dish.

14:21 For 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 be better for that man if he had not been born.”

14:22 As they were eating, Jesus took bread, and when he had blessed, he broke it, and gave to them, and said, “Take, eat. This is my body.”

14:23 He took the cup, and when he had given thanks, he gave to them. They all drank of it.

14:24 He said to them, “This is my blood of the new covenant, which is poured out for many.

14:25 Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in God’s Kingdom.”

14:26 When they had sung a hymn, they went out to the Mount of Olives.

14:27 Jesus said to them, “All of you will be made to stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’

14:28 However, after I am raised up, I will go before you into Galilee.”

14:29 But Peter said to him, "Although all will be offended, yet I will not."

14:30 Jesus said to him, "Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."

14:31 But he spoke all the more, "If I must die with you, I will not deny you." They all said the same thing.

14:32 They came to a place which was named Gethsemane. He said to his disciples, "Sit here, while I pray."

14:33 He took with him Peter, James, and John, and began to be greatly troubled and distressed.

14:34 He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch."

14:35 He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

14:36 He said, "Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire."

14:37 He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Couldn't you watch one hour?"

14:38 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

14:39 Again he went away, and prayed, saying the same words.

14:40 Again he returned, and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him.

14:41 He came the third time, and said to them, "Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed into the hands of sinners.

14:42 Arise, let us be going. Behold, he who betrays me is at hand."

14:43 Immediately, while he was still speaking, Judas, one of the twelve, came—and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders.

14:44 Now he who betrayed him had given them a sign, saying, "Whomever I will kiss, that is he. Seize him, and lead him away safely."

14:45 When he had come, immediately he came to him, and said, "Rabbi! Rabbi!" and kissed him.

14:46 They laid their hands on him, and seized him.

14:47 But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.

14:48 Jesus answered them, "Have you come out, as against a robber, with swords and clubs to seize me?"

14:49 I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."

14:50 They all left him, and fled.

14:51 A certain young man followed him, having a linen cloth thrown around himself over his naked body. The young men grabbed him,

14:52 but he left the linen cloth, and fled from them naked.

14:53 They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.

14:54 Peter had followed him from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire.

14:55 Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none.

14:56 For many gave false testimony against him, and their testimony didn't agree with each other.

14:57 Some stood up, and gave false testimony against him, saying,

14:58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'"

14:59 Even so, their testimony did not agree.

14:60 The high priest stood up in the middle, and asked Jesus, "Have you no answer? What is it which these testify against you?"

14:61 But he stayed quiet, and answered nothing. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?"

14:62 Jesus said, "I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."

14:63 The high priest tore his clothes, and said, "What further need have we of witnesses?"

14:64 You have heard the blasphemy! What do you think?" They all condemned him to be worthy of death.

14:65 Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophecy!" The officers struck him with the palms of their hands.

14:66 As Peter was in the courtyard below, one of the maids of the high priest came,

14:67 and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene, Jesus!"

14:68 But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the porch, and the rooster crowed.

14:69 The maid saw him, and began again to tell those who stood by, "This is one of them."

14:70 But he again denied it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it."

14:71 But he began to curse, and to swear, "I don't know this man of whom you speak!"

14:72 The rooster crowed the second time. Peter remembered the word, how that Jesus said to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he wept.

Mark Chapter 15

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15:1 Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

15:2 Pilate asked him, "Are you the King of the Jews?" He answered, "So you say."

15:3 The chief priests accused him of many things.

15:4 Pilate again asked him, "Have you no answer? See how many things they testify against you!"

15:5 But Jesus made no further answer, so that Pilate marveled.

15:6 Now at the feast he used to release to them one prisoner, whom they asked of him.

15:7 There was one called Barabbas, bound with his fellow insurgents, men who in the insurrection had committed murder.

15:8 The multitude, crying aloud, began to ask him to do as he always did for them.

15:9 Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"

15:10 For he perceived that for envy the chief priests had delivered him up.

15:11 But the chief priests stirred up the multitude, that he should release Barabbas to them instead.

15:12 Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"

15:13 They cried out again, "Crucify him!"

15:14 Pilate said to them, "Why, what evil has he done?" But they cried out exceedingly, "Crucify him!"

15:15 Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be crucified.

15:16 The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort.

15:17 They clothed him with purple, and weaving a crown of thorns, they put it on him.

15:18 They began to salute him, "Hail, King of the Jews!"

15:19 They struck his head with a reed, and spat on him, and bowing their knees, did homage to him.

15:20 When they had mocked him, they took the purple off him, and put his own garments on him. They led him out to crucify him.

15:21 They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross.

15:22 They brought him to the place called Golgotha, which is, being interpreted, "The place of a skull."

15:23 They offered him wine mixed with myrrh to drink, but he didn't take it.

15:24 Crucifying him, they parted his garments among them, casting lots on them, what each should take.

15:25 It was the third hour, and they crucified him.

15:26 The superscription of his accusation was written over him, "THE KING OF THE JEWS."

15:27 With him they crucified two robbers; one on his right hand, and one on his left.

15:28 The Scripture was fulfilled, which says, "He was counted with transgressors."

15:29 Those who passed by blasphemed him, wagging their heads, and saying, "Ha! You who destroy the temple, and build it in three days,

15:30 save yourself, and come down from the cross!"

15:31 Likewise, also the chief priests mocking among themselves with the scribes said, "He saved others. He can't save himself.

15:32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe him." Those who were crucified with him also insulted him.

15:33 When the sixth hour had come, there was darkness over the whole land until the ninth hour.

15:34 At the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?"

15:35 Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."

15:36 One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, "Let him be. Let's see whether Elijah comes to take him down."

15:37 Jesus cried out with a loud voice, and gave up the spirit.

15:38 The veil of the temple was torn in two from the top to the bottom.

15:39 When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the Son of God!"

15:40 There were also women watching from afar, among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

15:41 who, when he was in Galilee, followed him, and served him; and many other women who came up with him to Jerusalem.

15:42 When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath,

15:43 Joseph of Arimathea, a prominent council member who also himself was looking for God's Kingdom, came. He boldly went in to Pilate, and asked for Jesus' body.

15:44 Pilate marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long.

15:45 When he found out from the centurion, he granted the body to Joseph.

15:46 He bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb.

15:47 Mary Magdalene and Mary, the mother of Joses, saw where he was laid.

## Mark Chapter 16

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16:1 When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

16:2 Very early on the first day of the week, they came to the tomb when the sun had risen.

16:3 They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?"

16:4 for it was very big. Looking up, they saw that the stone was rolled back.

16:5 Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed.

16:6 He said to them, "Don't be amazed. You seek Jesus, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him!

16:7 But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he said to you.'"

16:8 They went out, and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid.

Matthew

Author: Anonymous gospel writer, traditionally linked to Matthew

Date Written: AD 80-90

Dating Note: Often dated after AD 70 because it uses Mark and reflects a church negotiating life after the temple's fall.

Earliest Copy: Papyrus 104

Earliest Copy Date: 2nd century AD

Why That Date: Dated by paleography from a carefully written early hand.

Found: Oxyrhynchus, Egypt.

Location Written: Antioch in Syria

Location Note: Antioch is a common scholarly guess for Matthew's community, though no location is certain.

Reason for Writing: To present Jesus as Israel's Messiah, show fulfillment of Scripture, and teach a church shaped by both Jewish and gentile realities.

Original Language: Koine Greek

Matthew Chapter 1

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

1:2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers.

1:3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram.

1:4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.

1:5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.

1:6 Jesse became the father of King David. David became the father of Solomon by her who had been Uriah's wife.

1:7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.

1:8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.

1:9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.

1:10 Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah.

1:11 Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon.

1:12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel.

1:13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.

1:14 Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud.

1:15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.

1:16 Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus, who is called Christ.

1:17 So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

1:18 Now the birth of Jesus Christ was like this: After his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit.

1:19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.

1:20 But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit.

1:21 She shall give birth to a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

1:22 Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

1:23 "Behold, the virgin shall be with child, and shall give birth to a son. They shall call his name Immanuel"; which is, being interpreted, "God with us."

1:24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself;

1:25 and didn't know her sexually until she had given birth to her firstborn son. He named him Jesus.

## Matthew Chapter 2

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2:1 Now when Jesus was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east came to Jerusalem, saying,

2:2 "Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him."

2:3 When King Herod heard it, he was troubled, and all Jerusalem with him.

2:4 Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born.

2:5 They said to him, "In Bethlehem of Judea, for this is written through the prophet,

2:6 'You Bethlehem, land of Judah, are in no way least among the princes of Judah: for out of you shall come a governor, who shall shepherd my people, Israel.'"

2:7 Then Herod secretly called the wise men, and learned from them exactly what time the star appeared.

2:8 He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

2:9 They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was.

2:10 When they saw the star, they rejoiced with exceedingly great joy.

2:11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

2:12 Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.

2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

2:14 He arose and took the young child and his mother by night, and departed into Egypt,

2:15 and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."

2:16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men.

2:17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

2:18 "A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn't be comforted, because they are no more."

2:19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

2:20 "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

2:21 He arose and took the young child and his mother, and came into the land of Israel.

2:22 But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee,

2:23 and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene."

Matthew Chapter 3

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3:1 In those days, John the Baptizer came, preaching in the wilderness of Judea, saying,

3:2 "Repent, for the Kingdom of Heaven is at hand!"

3:3 For this is he who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, make ready the way of the Lord. Make his paths straight."

3:4 Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey.

3:5 Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him.

3:6 They were baptized by him in the Jordan, confessing their sins.

3:7 But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come?"

3:8 Therefore produce fruit worthy of repentance!

3:9 Don't think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.

3:10 "Even now the ax lies at the root of the trees. Therefore every tree that doesn't produce good fruit is cut down, and cast into the fire.

3:11 I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you in the Holy Spirit.

3:12 His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

3:13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

3:14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

3:15 But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.

3:16 Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him.

3:17 Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

#### Matthew Chapter 4

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4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

4:2 When he had fasted forty days and forty nights, he was hungry afterward.

4:3 The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

4:4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"

4:5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

4:6 and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'"

4:7 Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'"

4:8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.

4:9 He said to him, "I will give you all of these things, if you will fall down and worship me."

4:10 Then Jesus said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

4:11 Then the devil left him, and behold, angels came and served him.

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

4:14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

4:15 “The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

4:16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned.”

4:17 From that time, Jesus began to preach, and to say, “Repent! For the Kingdom of Heaven is at hand.”

4:18 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.

4:19 He said to them, “Come after me, and I will make you fishers for men.”

4:20 They immediately left their nets and followed him.

4:21 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. He called them.

4:22 They immediately left the boat and their father, and followed him.

4:23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

4:24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

4:25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

Matthew Chapter 5

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5:1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

5:2 He opened his mouth and taught them, saying,

5:3 “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

5:4 Blessed are those who mourn, for they shall be comforted.

5:5 Blessed are the gentle, for they shall inherit the earth.

5:6 Blessed are those who hunger and thirst after righteousness, for they shall be filled.

5:7 Blessed are the merciful, for they shall obtain mercy.

5:8 Blessed are the pure in heart, for they shall see God.

5:9 Blessed are the peacemakers, for they shall be called children of God.

5:10 Blessed are those who have been persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

5:11 "Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

5:12 Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

5:13 "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

5:14 You are the light of the world. A city located on a hill can't be hidden.

5:15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

5:16 Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

5:17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill.

5:18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

5:19 Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

5:20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

5:21 "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever murders will be in danger of the judgment.'

5:22 But I tell you, that everyone who is angry with his brother without a cause will be in danger of the judgment; and whoever says to his brother, 'Raca!' will be in danger of the council; and whoever says, 'You fool!' will be in danger of the fire of Gehenna.

5:23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

5:24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

5:25 Agree with your adversary quickly, while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

5:26 Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.

5:27 “You have heard that it was said, ‘You shall not commit adultery;’

5:28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.

5:29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

5:30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

5:31 “It was also said, ‘Whoever shall put away his wife, let him give her a writing of divorce,’

5:32 but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

5:33 “Again you have heard that it was said to them of old time, ‘You shall not make false vows, but shall perform to the Lord your vows,’

5:34 but I tell you, don’t swear at all: neither by heaven, for it is the throne of God;

5:35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

5:36 Neither shall you swear by your head, for you can’t make one hair white or black.

5:37 But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one.

5:38 “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’

5:39 But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

5:40 If anyone sues you to take away your coat, let him have your cloak also.

5:41 Whoever compels you to go one mile, go with him two.

5:42 Give to him who asks you, and don’t turn away him who desires to borrow from you.

5:43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

5:44 But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

5:45 that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

5:46 For if you love those who love you, what reward do you have? Don’t even the tax collectors do the same?

5:47 If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same?

5:48 Therefore you shall be perfect, just as your Father in heaven is perfect.

## Matthew Chapter 6

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6:1 "Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven.

6:2 Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.

6:3 But when you do merciful deeds, don't let your left hand know what your right hand does,

6:4 so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

6:5 "When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward.

6:6 But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly.

6:7 In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking.

6:8 Therefore don't be like them, for your Father knows what things you need, before you ask him.

6:9 Pray like this: 'Our Father in heaven, may your name be kept holy.

6:10 Let your Kingdom come. Let your will be done, as in heaven, so on earth.

6:11 Give us today our daily bread.

6:12 Forgive us our debts, as we also forgive our debtors.

6:13 Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.'

6:14 "For if you forgive men their trespasses, your heavenly Father will also forgive you.

6:15 But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

6:16 "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward.

6:17 But you, when you fast, anoint your head, and wash your face;

6:18 so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

6:19 “Don’t lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal;

6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don’t break through and steal;

6:21 for where your treasure is, there your heart will be also.

6:22 “The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light.

6:23 But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

6:24 “No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can’t serve both God and Mammon.

6:25 Therefore I tell you, don’t be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn’t life more than food, and the body more than clothing?

6:26 See the birds of the sky, that they don’t sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren’t you of much more value than they?

6:27 “Which of you, by being anxious, can add one moment to his lifespan?

6:28 Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don’t toil, neither do they spin,

6:29 yet I tell you that even Solomon in all his glory was not dressed like one of these.

6:30 But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won’t he much more clothe you, you of little faith?

6:31 “Therefore don’t be anxious, saying, ‘What will we eat?’, ‘What will we drink?’ or, ‘With what will we be clothed?’

6:32 For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things.

6:33 But seek first God’s Kingdom, and his righteousness; and all these things will be given to you as well.

6:34 Therefore don’t be anxious for tomorrow, for tomorrow will be anxious for itself. Each day’s own evil is sufficient.

Matthew Chapter 7

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7:1 “Don’t judge, so that you won’t be judged.

7:2 For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you.

7:3 Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye?

7:4 Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye?

7:5 You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

7:6 "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

7:7 "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you.

7:8 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

7:9 Or who is there among you, who, if his son asks him for bread, will give him a stone?

7:10 Or if he asks for a fish, who will give him a serpent?

7:11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

7:12 Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

7:13 "Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it.

7:14 How narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

7:15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

7:16 By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles?

7:17 Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit.

7:18 A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit.

7:19 Every tree that doesn't grow good fruit is cut down, and thrown into the fire.

7:20 Therefore by their fruits you will know them.

7:21 Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven.

7:22 Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?'

7:23 Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'

7:24 "Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock.

7:25 The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock.

7:26 Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand.

7:27 The rain came down, the floods came, and the winds blew, and beat on that house; and it fell—and great was its fall."

7:28 When Jesus had finished saying these things, the multitudes were astonished at his teaching,

7:29 for he taught them with authority, and not like the scribes.

## Matthew Chapter 8

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8:1 When he came down from the mountain, great multitudes followed him.

8:2 Behold, a leper came to him and worshiped him, saying, "Lord, if you want to, you can make me clean."

8:3 Jesus stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed.

8:4 Jesus said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

8:5 When he came into Capernaum, a centurion came to him, asking him,

8:6 and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."

8:7 Jesus said to him, "I will come and heal him."

8:8 The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed.

8:9 For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

8:10 When Jesus heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel.

8:11 I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven,

8:12 but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."

8:13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

8:14 When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever.

8:15 He touched her hand, and the fever left her. She got up and served him.

8:16 When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick;

8:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, "He took our infirmities, and bore our diseases."

8:18 Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.

8:19 A scribe came, and said to him, "Teacher, I will follow you wherever you go."

8:20 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

8:21 Another of his disciples said to him, "Lord, allow me first to go and bury my father."

8:22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

8:23 When he got into a boat, his disciples followed him.

8:24 Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep.

8:25 They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

8:26 He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

8:27 The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"

8:28 When he came to the other side, into the country of the Gergesenes, two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.

8:29 Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?"

8:30 Now there was a herd of many pigs feeding far away from them.

8:31 The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

8:32 He said to them, "Go!" They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water.

8:33 Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons.

8:34 Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

Matthew Chapter 9

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9:1 He entered into a boat, and crossed over, and came into his own city.

9:2 Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

9:3 Behold, some of the scribes said to themselves, "This man blasphemes."

9:4 Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"

9:5 For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk?'

9:6 But that you may know that the Son of Man has authority on earth to forgive sins--" (then he said to the paralytic), "Get up, and take up your mat, and go to your house."

9:7 He arose and departed to his house.

9:8 But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.

9:9 As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.

9:10 As he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples.

9:11 When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

9:12 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

9:13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."

9:14 Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?"

9:15 Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

9:16 No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made.

9:17 Neither do people put new wine into old wine skins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wine skins, and both are preserved.”

9:18 While he told these things to them, behold, a ruler came and worshiped him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.”

9:19 Jesus got up and followed him, as did his disciples.

9:20 Behold, a woman who had an issue of blood for twelve years came behind him, and touched the fringe of his garment;

9:21 for she said within herself, “If I just touch his garment, I will be made well.”

9:22 But Jesus, turning around and seeing her, said, “Daughter, cheer up! Your faith has made you well.” And the woman was made well from that hour.

9:23 When Jesus came into the ruler’s house, and saw the flute players, and the crowd in noisy disorder,

9:24 he said to them, “Make room, because the girl isn’t dead, but sleeping.” They were ridiculing him.

9:25 But when the crowd was put out, he entered in, took her by the hand, and the girl arose.

9:26 The report of this went out into all that land.

9:27 As Jesus passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!”

9:28 When he had come into the house, the blind men came to him. Jesus said to them, “Do you believe that I am able to do this?” They told him, “Yes, Lord.”

9:29 Then he touched their eyes, saying, “According to your faith be it done to you.”

9:30 Their eyes were opened. Jesus strictly commanded them, saying, “See that no one knows about this.”

9:31 But they went out and spread abroad his fame in all that land.

9:32 As they went out, behold, a mute man who was demon possessed was brought to him.

9:33 When the demon was cast out, the mute man spoke. The multitudes marveled, saying, “Nothing like this has ever been seen in Israel!”

9:34 But the Pharisees said, “By the prince of the demons, he casts out demons.”

9:35 Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

9:36 But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd.

9:37 Then he said to his disciples, “The harvest indeed is plentiful, but the laborers are few.

9:38 Pray therefore that the Lord of the harvest will send out laborers into his harvest.”

## Matthew Chapter 10

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10:1 He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

10:2 Now the names of the twelve apostles are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother;

10:3 Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, who was also called Thaddaeus;

10:4 Simon the Canaanite; and Judas Iscariot, who also betrayed him.

10:5 Jesus sent these twelve out, and commanded them, saying, “Don’t go among the Gentiles, and don’t enter into any city of the Samaritans.

10:6 Rather, go to the lost sheep of the house of Israel.

10:7 As you go, preach, saying, ‘The Kingdom of Heaven is at hand!’

10:8 Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give.

10:9 Don’t take any gold, silver, or brass in your money belts.

10:10 Take no bag for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

10:11 Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on.

10:12 As you enter into the household, greet it.

10:13 If the household is worthy, let your peace come on it, but if it isn’t worthy, let your peace return to you.

10:14 Whoever doesn’t receive you, nor hear your words, as you go out of that house or that city, shake the dust off your feet.

10:15 Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

10:16 “Behold, I send you out as sheep among wolves. Therefore be wise as serpents, and harmless as doves.

10:17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you.

10:18 Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations.

10:19 But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say.

10:20 For it is not you who speak, but the Spirit of your Father who speaks in you.

10:21 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death.

10:22 You will be hated by all men for my name's sake, but he who endures to the end will be saved.

10:23 But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

10:24 "A disciple is not above his teacher, nor a servant above his lord.

10:25 It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household!

10:26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known.

10:27 What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops.

10:28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna.

10:29 "Aren't two sparrows sold for an assarion coin? Not one of them falls on the ground apart from your Father's will,

10:30 but the very hairs of your head are all numbered.

10:31 Therefore don't be afraid. You are of more value than many sparrows.

10:32 Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven.

10:33 But whoever denies me before men, him I will also deny before my Father who is in heaven.

10:34 "Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword.

10:35 For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

10:36 A man's foes will be those of his own household.

10:37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me.

10:38 He who doesn't take his cross and follow after me, isn't worthy of me.

10:39 He who seeks his life will lose it; and he who loses his life for my sake will find it.

10:40 He who receives you receives me, and he who receives me receives him who sent me.

10:41 He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward.

10:42 Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

Matthew Chapter 11

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11:1 When Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities.

11:2 Now when John heard in the prison the works of Christ, he sent two of his disciples

11:3 and said to him, "Are you he who comes, or should we look for another?"

11:4 Jesus answered them, "Go and tell John the things which you hear and see:

11:5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

11:6 Blessed is he who finds no occasion for stumbling in me."

11:7 As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?

11:8 But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings' houses.

11:9 But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.

11:10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

11:11 Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he.

11:12 From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.

11:13 For all the prophets and the law prophesied until John.

11:14 If you are willing to receive it, this is Elijah, who is to come.

11:15 He who has ears to hear, let him hear.

11:16 “But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions

11:17 and say, ‘We played the flute for you, and you didn’t dance. We mourned for you, and you didn’t lament.’

11:18 For John came neither eating nor drinking, and they say, ‘He has a demon.’

11:19 The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”

11:20 Then he began to denounce the cities in which most of his mighty works had been done, because they didn’t repent.

11:21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

11:22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

11:23 You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until today.

11:24 But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you.”

11:25 At that time, Jesus answered, “I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.

11:26 Yes, Father, for so it was well-pleasing in your sight.

11:27 All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

11:28 “Come to me, all you who labor and are heavily burdened, and I will give you rest.

11:29 Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls.

11:30 For my yoke is easy, and my burden is light.”

## Matthew Chapter 12

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12:1 At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat.

12:2 But the Pharisees, when they saw it, said to him, “Behold, your disciples do what is not lawful to do on the Sabbath.”

12:3 But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him;

12:4 how he entered into God's house, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?

12:5 Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless?

12:6 But I tell you that one greater than the temple is here.

12:7 But if you had known what this means, 'I desire mercy, and not sacrifice,' you wouldn't have condemned the guiltless.

12:8 For the Son of Man is Lord of the Sabbath."

12:9 He departed there, and went into their synagogue.

12:10 And behold there was a man with a withered hand. They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

12:11 He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out?

12:12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day."

12:13 Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.

12:14 But the Pharisees went out, and conspired against him, how they might destroy him.

12:15 Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all,

12:16 and commanded them that they should not make him known:

12:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

12:18 "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit on him. He will proclaim justice to the nations.

12:19 He will not strive, nor shout; neither will anyone hear his voice in the streets.

12:20 He won't break a bruised reed. He won't quench a smoking flax, until he leads justice to victory.

12:21 In his name, the nations will hope."

12:22 Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.

12:23 All the multitudes were amazed, and said, "Can this be the son of David?"

12:24 But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."

12:25 Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

12:26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

12:27 If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges.

12:28 But if I by the Spirit of God cast out demons, then God's Kingdom has come upon you.

12:29 Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

12:30 "He who is not with me is against me, and he who doesn't gather with me, scatters.

12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.

12:32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

12:33 "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

12:34 You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.

12:35 The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things.

12:36 I tell you that every idle word that men speak, they will give account of it in the day of judgment.

12:37 For by your words you will be justified, and by your words you will be condemned."

12:38 Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

12:39 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet.

12:40 For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.

12:41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

12:42 The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

12:43 When an unclean spirit has gone out of a man, he passes through waterless places, seeking rest, and doesn't find it.

12:44 Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.

12:45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

12:46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.

12:47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

12:48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?"

12:49 He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!

12:50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

Matthew Chapter 13

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13:1 On that day Jesus went out of the house, and sat by the seaside.

13:2 Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach.

13:3 He spoke to them many things in parables, saying, "Behold, a farmer went out to sow.

13:4 As he sowed, some seeds fell by the roadside, and the birds came and devoured them.

13:5 Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth.

13:6 When the sun had risen, they were scorched. Because they had no root, they withered away.

13:7 Others fell among thorns. The thorns grew up and choked them.

13:8 Others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty.

13:9 He who has ears to hear, let him hear."

13:10 The disciples came, and said to him, "Why do you speak to them in parables?"

13:11 He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them.

13:12 For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has.

13:13 Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand.

13:14 In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive:

13:15 for this people's heart has grown callous, their ears are dull of hearing, they have closed their eyes; or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and would turn again; and I would heal them.'

13:16 "But blessed are your eyes, for they see; and your ears, for they hear.

13:17 For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

13:18 "Hear, then, the parable of the farmer.

13:19 When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside.

13:20 What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it;

13:21 yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles.

13:22 What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful.

13:23 What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and produces, some one hundred times as much, some sixty, and some thirty."

13:24 He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field,

13:25 but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.

13:26 But when the blade sprang up and produced fruit, then the darnel weeds appeared also.

13:27 The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did these darnel weeds come from?'

13:28 “He said to them, ‘An enemy has done this.’ “The servants asked him, ‘Do you want us to go and gather them up?’

13:29 “But he said, ‘No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them.

13:30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, “First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.””

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;

13:32 which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.”

13:33 He spoke another parable to them. “The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened.”

13:34 Jesus spoke all these things in parables to the multitudes; and without a parable, he didn’t speak to them,

13:35 that it might be fulfilled which was spoken through the prophet, saying, “I will open my mouth in parables; I will utter things hidden from the foundation of the world.”

13:36 Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, “Explain to us the parable of the darnel weeds of the field.”

13:37 He answered them, “He who sows the good seed is the Son of Man,

13:38 the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one.

13:39 The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

13:40 As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age.

13:41 The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity,

13:42 and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth.

13:43 Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

13:44 “Again, the Kingdom of Heaven is like treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

13:45 “Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls,

13:46 who having found one pearl of great price, he went and sold all that he had, and bought it.

13:47 "Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind,

13:48 which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away.

13:49 So will it be in the end of the world. The angels will come and separate the wicked from among the righteous,

13:50 and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."

13:51 Jesus said to them, "Have you understood all these things?" They answered him, "Yes, Lord."

13:52 He said to them, "Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."

13:53 When Jesus had finished these parables, he departed from there.

13:54 Coming into his own country, he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works?"

13:55 Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers, James, Joses, Simon, and Judas?

13:56 Aren't all of his sisters with us? Where then did this man get all of these things?"

13:57 They were offended by him. But Jesus said to them, "A prophet is not without honor, except in his own country, and in his own house."

13:58 He didn't do many mighty works there because of their unbelief.

#### Matthew Chapter 14

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14:1 At that time, Herod the tetrarch heard the report concerning Jesus,

14:2 and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him."

14:3 For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

14:4 For John said to him, "It is not lawful for you to have her."

14:5 When he would have put him to death, he feared the multitude, because they counted him as a prophet.

14:6 But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod.

14:7 Whereupon he promised with an oath to give her whatever she should ask.

14:8 She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer."

14:9 The king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given,

14:10 and he sent and beheaded John in the prison.

14:11 His head was brought on a platter, and given to the young lady: and she brought it to her mother.

14:12 His disciples came, and took the body, and buried it; and they went and told Jesus.

14:13 Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

14:14 Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick.

14:15 When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

14:16 But Jesus said to them, "They don't need to go away. You give them something to eat."

14:17 They told him, "We only have here five loaves and two fish."

14:18 He said, "Bring them here to me."

14:19 He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes.

14:20 They all ate, and were filled. They took up twelve baskets full of that which remained left over from the broken pieces.

14:21 Those who ate were about five thousand men, besides women and children.

14:22 Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away.

14:23 After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

14:24 But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary.

14:25 In the fourth watch of the night, Jesus came to them, walking on the sea.

14:26 When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear.

14:27 But immediately Jesus spoke to them, saying, "Cheer up! It is I! Don't be afraid."

14:28 Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."

14:29 He said, "Come!" Peter stepped down from the boat, and walked on the waters to come to Jesus.

14:30 But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

14:31 Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?"

14:32 When they got up into the boat, the wind ceased.

14:33 Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"

14:34 When they had crossed over, they came to the land of Gennesaret.

14:35 When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick;

14:36 and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

Matthew Chapter 15

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15:1 Then Pharisees and scribes came to Jesus from Jerusalem, saying,

15:2 "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

15:3 He answered them, "Why do you also disobey the commandment of God because of your tradition?"

15:4 For God commanded, 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him be put to death.'

15:5 But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to God,"

15:6 he shall not honor his father or mother.' You have made the commandment of God void because of your tradition.

15:7 You hypocrites! Well did Isaiah prophesy of you, saying,

15:8 'These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me.

15:9 And in vain do they worship me, teaching as doctrine rules made by men.”

15:10 He summoned the multitude, and said to them, “Hear, and understand.

15:11 That which enters into the mouth doesn’t defile the man; but that which proceeds out of the mouth, this defiles the man.”

15:12 Then the disciples came, and said to him, “Do you know that the Pharisees were offended, when they heard this saying?”

15:13 But he answered, “Every plant which my heavenly Father didn’t plant will be uprooted.

15:14 Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit.”

15:15 Peter answered him, “Explain the parable to us.”

15:16 So Jesus said, “Do you also still not understand?

15:17 Don’t you understand that whatever goes into the mouth passes into the belly, and then out of the body?

15:18 But the things which proceed out of the mouth come out of the heart, and they defile the man.

15:19 For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies.

15:20 These are the things which defile the man; but to eat with unwashed hands doesn’t defile the man.”

15:21 Jesus went out from there, and withdrew into the region of Tyre and Sidon.

15:22 Behold, a Canaanite woman came out from those borders, and cried, saying, “Have mercy on me, Lord, you son of David! My daughter is severely possessed by a demon!”

15:23 But he answered her not a word. His disciples came and begged him, saying, “Send her away; for she cries after us.”

15:24 But he answered, “I wasn’t sent to anyone but the lost sheep of the house of Israel.”

15:25 But she came and worshiped him, saying, “Lord, help me.”

15:26 But he answered, “It is not appropriate to take the children’s bread and throw it to the dogs.”

15:27 But she said, “Yes, Lord, but even the dogs eat the crumbs which fall from their masters’ table.”

15:28 Then Jesus answered her, “Woman, great is your faith! Be it done to you even as you desire.” And her daughter was healed from that hour.

15:29 Jesus departed from there, and came near to the sea of Galilee; and he went up into the mountain, and sat there.

15:30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,

15:31 so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the God of Israel.

15:32 Jesus summoned his disciples and said, “I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I don’t want to send them away fasting, or they might faint on the way.”

15:33 The disciples said to him, “Where should we get so many loaves in a deserted place as to satisfy so great a multitude?”

15:34 Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.”

15:35 He commanded the multitude to sit down on the ground;

15:36 and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

15:37 They all ate, and were filled. They took up seven baskets full of the broken pieces that were left over.

15:38 Those who ate were four thousand men, besides women and children.

15:39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

## Matthew Chapter 16

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16:1 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.

16:2 But he answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’

16:3 In the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you can’t discern the signs of the times!

16:4 An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah.” He left them, and departed.

16:5 The disciples came to the other side and had forgotten to take bread.

16:6 Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.”

16:7 They reasoned among themselves, saying, “We brought no bread.”

16:8 Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?'"

16:9 Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up?

16:10 Nor the seven loaves for the four thousand, and how many baskets you took up?

16:11 How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees."

16:12 Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

16:13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?"

16:14 They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or one of the prophets."

16:15 He said to them, "But who do you say that I am?"

16:16 Simon Peter answered, "You are the Christ, the Son of the living God."

16:17 Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.

16:18 I also tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it.

16:19 I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven."

16:20 Then he commanded the disciples that they should tell no one that he was Jesus the Christ.

16:21 From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up.

16:22 Peter took him aside, and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you."

16:23 But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men."

16:24 Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me.

16:25 For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.

16:26 For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?

16:27 For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds.

16:28 Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom.”

Matthew Chapter 17

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17:1 After six days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves.

17:2 He was transfigured before them. His face shone like the sun, and his garments became as white as the light.

17:3 Behold, Moses and Elijah appeared to them talking with him.

17:4 Peter answered, and said to Jesus, “Lord, it is good for us to be here. If you want, let’s make three tents here: one for you, one for Moses, and one for Elijah.”

17:5 While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.”

17:6 When the disciples heard it, they fell on their faces, and were very afraid.

17:7 Jesus came and touched them and said, “Get up, and don’t be afraid.”

17:8 Lifting up their eyes, they saw no one, except Jesus alone.

17:9 As they were coming down from the mountain, Jesus commanded them, saying, “Don’t tell anyone what you saw, until the Son of Man has risen from the dead.”

17:10 His disciples asked him, saying, “Then why do the scribes say that Elijah must come first?”

17:11 Jesus answered them, “Elijah indeed comes first, and will restore all things,

17:12 but I tell you that Elijah has come already, and they didn’t recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them.”

17:13 Then the disciples understood that he spoke to them of John the Baptizer.

17:14 When they came to the multitude, a man came to him, kneeling down to him, and saying,

17:15 “Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water.

17:16 So I brought him to your disciples, and they could not cure him.”

17:17 Jesus answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me."

17:18 Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.

17:19 Then the disciples came to Jesus privately, and said, "Why weren't we able to cast it out?"

17:20 He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

17:21 But this kind doesn't go out except by prayer and fasting."

17:22 While they were staying in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men,

17:23 and they will kill him, and the third day he will be raised up." They were exceedingly sorry.

17:24 When they had come to Capernaum, those who collected the didrachma coins came to Peter, and said, "Doesn't your teacher pay the didrachma?"

17:25 He said, "Yes." When he came into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

17:26 Peter said to him, "From strangers." Jesus said to him, "Therefore the children are exempt.

17:27 But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you."

## Matthew Chapter 18

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18:1 In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?"

18:2 Jesus called a little child to himself, and set him in the middle of them,

18:3 and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven.

18:4 Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.

18:5 Whoever receives one such little child in my name receives me,

18:6 but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

18:7 “Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes!

18:8 If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire.

18:9 If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire.

18:10 See that you don’t despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven.

18:11 For the Son of Man came to save that which was lost.

18:12 “What do you think? If a man has one hundred sheep, and one of them goes astray, doesn’t he leave the ninety-nine, go to the mountains, and seek that which has gone astray?

18:13 If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray.

18:14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

18:15 “If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother.

18:16 But if he doesn’t listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.

18:17 If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector.

18:18 Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven.

18:19 Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven.

18:20 For where two or three are gathered together in my name, there I am in the middle of them.”

18:21 Then Peter came and said to him, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?”

18:22 Jesus said to him, “I don’t tell you until seven times, but, until seventy times seven.

18:23 Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants.

18:24 When he had begun to reconcile, one was brought to him who owed him ten thousand talents.

18:25 But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made.

18:26 The servant therefore fell down and knelt before him, saying, 'Lord, have patience with me, and I will repay you all!'

18:27 The lord of that servant, being moved with compassion, released him, and forgave him the debt.

18:28 "But that servant went out, and found one of his fellow servants, who owed him one hundred denarii, and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

18:29 "So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!'

18:30 He would not, but went and cast him into prison, until he should pay back that which was due.

18:31 So when his fellow servants saw what was done, they were exceedingly sorry, and came and told their lord all that was done.

18:32 Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me.

18:33 Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?'

18:34 His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him.

18:35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

Matthew Chapter 19

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19:1 When Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan.

19:2 Great multitudes followed him, and he healed them there.

19:3 Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

19:4 He answered, "Haven't you read that he who made them from the beginning made them male and female,

19:5 and said, 'For this cause a man shall leave his father and mother, and shall be joined to his wife; and the two shall become one flesh?'

19:6 So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."

19:7 They asked him, “Why then did Moses command us to give her a bill of divorce, and divorce her?”

19:8 He said to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so.

19:9 I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery.”

19:10 His disciples said to him, “If this is the case of the man with his wife, it is not expedient to marry.”

19:11 But he said to them, “Not all men can receive this saying, but those to whom it is given.

19:12 For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven’s sake. He who is able to receive it, let him receive it.”

19:13 Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them.

19:14 But Jesus said, “Allow the little children, and don’t forbid them to come to me; for the Kingdom of Heaven belongs to ones like these.”

19:15 He laid his hands on them, and departed from there.

19:16 Behold, one came to him and said, “Good teacher, what good thing shall I do, that I may have eternal life?”

19:17 He said to him, “Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments.”

19:18 He said to him, “Which ones?” Jesus said, “‘You shall not murder.’ ‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not offer false testimony.’

19:19 ‘Honor your father and your mother.’ And, ‘You shall love your neighbor as yourself.’”

19:20 The young man said to him, “All these things I have observed from my youth. What do I still lack?”

19:21 Jesus said to him, “If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.”

19:22 But when the young man heard the saying, he went away sad, for he was one who had great possessions.

19:23 Jesus said to his disciples, “Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty.

19:24 Again I tell you, it is easier for a camel to go through a needle’s eye, than for a rich man to enter into God’s Kingdom.”

19:25 When the disciples heard it, they were exceedingly astonished, saying, “Who then can be saved?”

19:26 Looking at them, Jesus said, "With men this is impossible, but with God all things are possible."

19:27 Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?"

19:28 Jesus said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

19:29 Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life.

19:30 But many will be last who are first; and first who are last.

## Matthew Chapter 20

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20:1 "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard.

20:2 When he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

20:3 He went out about the third hour, and saw others standing idle in the marketplace.

20:4 He said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way.

20:5 Again he went out about the sixth and the ninth hour, and did likewise.

20:6 About the eleventh hour he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'

20:7 "They said to him, 'Because no one has hired us.' "He said to them, 'You also go into the vineyard, and you will receive whatever is right.'

20:8 When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

20:9 "When those who were hired at about the eleventh hour came, they each received a denarius.

20:10 When the first came, they supposed that they would receive more; and they likewise each received a denarius.

20:11 When they received it, they murmured against the master of the household,

20:12 saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

20:13 "But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius?'

20:14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you.

20:15 Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?'

20:16 So the last will be first, and the first last. For many are called, but few are chosen."

20:17 As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them,

20:18 "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death,

20:19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."

20:20 Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him.

20:21 He said to her, "What do you want?" She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

20:22 But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to him, "We are able."

20:23 He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."

20:24 When the ten heard it, they were indignant with the two brothers.

20:25 But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

20:26 It shall not be so among you, but whoever desires to become great among you shall be your servant.

20:27 Whoever desires to be first among you shall be your bondservant,

20:28 even 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 As they went out from Jericho, a great multitude followed him.

20:30 Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, "Lord, have mercy on us, you son of David!"

20:31 The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David!"

20:32 Jesus stood still, and called them, and asked, "What do you want me to do for you?"

20:33 They told him, "Lord, that our eyes may be opened."

20:34 Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

Matthew Chapter 21

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21:1 When they came near to Jerusalem, and came to Bethsphage, to the Mount of Olives, then Jesus sent two disciples,

21:2 saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me.

21:3 If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them."

21:4 All this was done, that it might be fulfilled which was spoken through the prophet, saying,

21:5 "Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey."

21:6 The disciples went, and did just as Jesus commanded them,

21:7 and brought the donkey and the colt, and laid their clothes on them; and he sat on them.

21:8 A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road.

21:9 The multitudes who went in front of him, and those who followed, kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

21:10 When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?"

21:11 The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

21:12 Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves.

21:13 He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers!"

21:14 The blind and the lame came to him in the temple, and he healed them.

21:15 But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were indignant,

21:16 and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'"

21:17 He left them, and went out of the city to Bethany, and camped there.

21:18 Now in the morning, as he returned to the city, he was hungry.

21:19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away.

21:20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.

21:22 All things, whatever you ask in prayer, believing, you will receive."

21:23 When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

21:24 Jesus answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things.

21:25 The baptism of John, where was it from? From heaven or from men?" They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?'

21:26 But if we say, 'From men,' we fear the multitude, for all hold John as a prophet."

21:27 They answered Jesus, and said, "We don't know." He also said to them, "Neither will I tell you by what authority I do these things.

21:28 But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.'

21:29 He answered, 'I will not,' but afterward he changed his mind, and went.

21:30 He came to the second, and said the same thing. He answered, 'I'm going, sir,' but he didn't go.

21:31 Which of the two did the will of his father?" They said to him, "The first." Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into God's Kingdom before you.

21:32 For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

21:33 "Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country.

21:34 When the season for the fruit came near, he sent his servants to the farmers, to receive his fruit.

21:35 The farmers took his servants, beat one, killed another, and stoned another.

21:36 Again, he sent other servants more than the first: and they treated them the same way.

21:37 But afterward he sent to them his son, saying, 'They will respect my son.'

21:38 But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.'

21:39 So they took him, and threw him out of the vineyard, and killed him.

21:40 When therefore the lord of the vineyard comes, what will he do to those farmers?"

21:41 They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season."

21:42 Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, the same was made the head of the corner. This was from the Lord. It is marvelous in our eyes?'

21:43 "Therefore I tell you, God's Kingdom will be taken away from you, and will be given to a nation producing its fruit.

21:44 He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust."

21:45 When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them.

21:46 When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

## Matthew Chapter 22

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22:1 Jesus answered and spoke to them again in parables, saying,

22:2 "The Kingdom of Heaven is like a certain king, who made a marriage feast for his son,

22:3 and sent out his servants to call those who were invited to the marriage feast, but they would not come.

22:4 Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"'

22:5 But they made light of it, and went their ways, one to his own farm, another to his merchandise,

22:6 and the rest grabbed his servants, and treated them shamefully, and killed them.

22:7 When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

22:8 “Then he said to his servants, ‘The wedding is ready, but those who were invited weren’t worthy.

22:9 Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.’

22:10 Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests.

22:11 But when the king came in to see the guests, he saw there a man who didn’t have on wedding clothing,

22:12 and he said to him, ‘Friend, how did you come in here not wearing wedding clothing?’ He was speechless.

22:13 Then the king said to the servants, ‘Bind him hand and foot, take him away, and throw him into the outer darkness. That is where the weeping and grinding of teeth will be.’

22:14 For many are called, but few chosen.”

22:15 Then the Pharisees went and took counsel how they might entrap him in his talk.

22:16 They sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are honest, and teach the way of God in truth, no matter whom you teach, for you aren’t partial to anyone.

22:17 Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?”

22:18 But Jesus perceived their wickedness, and said, “Why do you test me, you hypocrites?

22:19 Show me the tax money.” They brought to him a denarius.

22:20 He asked them, “Whose is this image and inscription?”

22:21 They said to him, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

22:22 When they heard it, they marveled, and left him, and went away.

22:23 On that day Sadducees (those who say that there is no resurrection) came to him. They asked him,

22:24 saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother.’

22:25 Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother.

22:26 In the same way, the second also, and the third, to the seventh.

22:27 After them all, the woman died.

22:28 In the resurrection therefore, whose wife will she be of the seven? For they all had her.”

22:29 But Jesus answered them, “You are mistaken, not knowing the Scriptures, nor the power of God.

22:30 For in the resurrection they neither marry, nor are given in marriage, but are like God’s angels in heaven.

22:31 But concerning the resurrection of the dead, haven’t you read that which was spoken to you by God, saying,

22:32 ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ God is not the God of the dead, but of the living.”

22:33 When the multitudes heard it, they were astonished at his teaching.

22:34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.

22:35 One of them, a lawyer, asked him a question, testing him.

22:36 “Teacher, which is the greatest commandment in the law?”

22:37 Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’

22:38 This is the first and great commandment.

22:39 A second likewise is this, ‘You shall love your neighbor as yourself.’

22:40 The whole law and the prophets depend on these two commandments.”

22:41 Now while the Pharisees were gathered together, Jesus asked them a question,

22:42 saying, “What do you think of the Christ? Whose son is he?” They said to him, “Of David.”

22:43 He said to them, “How then does David in the Spirit call him Lord, saying,

22:44 ‘The Lord said to my Lord, sit on my right hand, until I make your enemies a footstool for your feet?’

22:45 “If then David calls him Lord, how is he his son?”

22:46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.

Matthew Chapter 23

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23:1 Then Jesus spoke to the multitudes and to his disciples,

23:2 saying, “The scribes and the Pharisees sat on Moses’ seat.

23:3 All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do.

23:4 For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them.

23:5 But all their works they do to be seen by men. They make their phylacteries broad, enlarge the fringes of their garments,

23:6 and love the place of honor at feasts, the best seats in the synagogues,

23:7 the salutations in the marketplaces, and to be called 'Rabbi, Rabbi' by men.

23:8 But don't you be called 'Rabbi,' for one is your teacher, the Christ, and all of you are brothers.

23:9 Call no man on the earth your father, for one is your Father, he who is in heaven.

23:10 Neither be called masters, for one is your master, the Christ.

23:11 But he who is greatest among you will be your servant.

23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

23:13 "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

23:14 "But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow those who are entering in to enter.

23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

23:16 "Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.'

23:17 You blind fools! For which is greater, the gold, or the temple that sanctifies the gold?

23:18 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?'

23:19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?

23:20 He therefore who swears by the altar, swears by it, and by everything on it.

23:21 He who swears by the temple, swears by it, and by him who has been living in it.

23:22 He who swears by heaven, swears by the throne of God, and by him who sits on it.

23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone.

23:24 You blind guides, who strain out a gnat, and swallow a camel!

23:25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.

23:26 You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

23:27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness.

23:28 Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

23:29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous,

23:30 and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood of the prophets.’

23:31 Therefore you testify to yourselves that you are children of those who killed the prophets.

23:32 Fill up, then, the measure of your fathers.

23:33 You serpents, you offspring of vipers, how will you escape the judgment of Gehenna?

23:34 Therefore behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city;

23:35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar.

23:36 Most certainly I tell you, all these things will come upon this generation.

23:37 “Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!

23:38 Behold, your house is left to you desolate.

23:39 For I tell you, you will not see me from now on, until you say, ‘Blessed is he who comes in the name of the Lord!’”

#### Matthew Chapter 24

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24:1 Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.

24:2 But he answered them, “You see all of these things, don’t you? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down.”

24:3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your coming, and of the end of the age?"

24:4 Jesus answered them, "Be careful that no one leads you astray.

24:5 For many will come in my name, saying, 'I am the Christ,' and will lead many astray.

24:6 You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet.

24:7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places.

24:8 But all these things are the beginning of birth pains.

24:9 Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake.

24:10 Then many will stumble, and will deliver up one another, and will hate one another.

24:11 Many false prophets will arise, and will lead many astray.

24:12 Because iniquity will be multiplied, the love of many will grow cold.

24:13 But he who endures to the end, the same will be saved.

24:14 This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

24:15 "When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),

24:16 then let those who are in Judea flee to the mountains.

24:17 Let him who is on the housetop not go down to take out the things that are in his house.

24:18 Let him who is in the field not return back to get his clothes.

24:19 But woe to those who are with child and to nursing mothers in those days!

24:20 Pray that your flight will not be in the winter, nor on a Sabbath,

24:21 for then there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be.

24:22 Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

24:23 "Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it.

24:24 For there will arise false christs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

24:25 "Behold, I have told you beforehand.

24:26 If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner rooms,' don't believe it.

24:27 For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man.

24:28 For wherever the carcass is, that is where the vultures gather together.

24:29 But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;

24:30 and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

24:31 He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

24:32 "Now from the fig tree learn this parable. When its branch has now become tender, and produces its leaves, you know that the summer is near.

24:33 Even so you also, when you see all these things, know that it is near, even at the doors.

24:34 Most certainly I tell you, this generation will not pass away, until all these things are accomplished.

24:35 Heaven and earth will pass away, but my words will not pass away.

24:36 But no one knows of that day and hour, not even the angels of heaven, but my Father only.

24:37 "As the days of Noah were, so will be the coming of the Son of Man.

24:38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship,

24:39 and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man.

24:40 Then two men will be in the field: one will be taken and one will be left.

24:41 Two women will be grinding at the mill: one will be taken and one will be left.

24:42 Watch therefore, for you don't know in what hour your Lord comes.

24:43 But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into.

24:44 Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

24:45 "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season?"

24:46 Blessed is that servant whom his lord finds doing so when he comes.

24:47 Most certainly I tell you that he will set him over all that he has.

24:48 But if that evil servant should say in his heart, 'My lord is delaying his coming,'

24:49 and begins to beat his fellow servants, and eat and drink with the drunkards,

24:50 the lord of that servant will come in a day when he doesn't expect it, and in an hour when he doesn't know it,

24:51 and will cut him in pieces, and appoint his portion with the hypocrites. That is where the weeping and grinding of teeth will be.

Matthew Chapter 25

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25:1 "Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom.

25:2 Five of them were foolish, and five were wise.

25:3 Those who were foolish, when they took their lamps, took no oil with them,

25:4 but the wise took oil in their vessels with their lamps.

25:5 Now while the bridegroom delayed, they all slumbered and slept.

25:6 But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!'

25:7 Then all those virgins arose, and trimmed their lamps.

25:8 The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

25:9 But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.'

25:10 While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

25:11 Afterward the other virgins also came, saying, 'Lord, Lord, open to us.'

25:12 But he answered, 'Most certainly I tell you, I don't know you.'

25:13 Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

25:14 "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them.

25:15 To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey.

25:16 Immediately he who received the five talents went and traded with them, and made another five talents.

25:17 In the same way, he also who got the two gained another two.

25:18 But he who received the one talent went away and dug in the earth, and hid his lord's money.

25:19 "Now after a long time the lord of those servants came, and reconciled accounts with them.

25:20 He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

25:21 "His lord 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 lord.'

25:22 "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

25:23 "His lord 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 lord.'

25:24 "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.

25:25 I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

25:26 "But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.

25:27 You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

25:28 Take away therefore the talent from him, and give it to him who has the ten talents.

25:29 For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away.

25:30 Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

25:31 "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

25:32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

25:33 He will set the sheep on his right hand, but the goats on the left.

25:34 Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;

25:35 for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in.

25:36 I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

25:37 "Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink?

25:38 When did we see you as a stranger, and take you in; or naked, and clothe you?

25:39 When did we see you sick, or in prison, and come to you?'

25:40 "The King will answer them, 'Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me.'

25:41 Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels;

25:42 for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink;

25:43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

25:44 "Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

25:45 "Then he will answer them, saying, 'Most certainly I tell you, because you didn't do it to one of the least of these, you didn't do it to me.'

25:46 These will go away into eternal punishment, but the righteous into eternal life."

## Matthew Chapter 26

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26:1 When Jesus had finished all these words, he said to his disciples,

26:2 "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

26:3 Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas.

26:4 They took counsel together that they might take Jesus by deceit, and kill him.

26:5 But they said, "Not during the feast, lest a riot occur among the people."

26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

26:7 a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table.

26:8 But when his disciples saw this, they were indignant, saying, "Why this waste?"

26:9 For this ointment might have been sold for much, and given to the poor."

26:10 However, knowing this, Jesus said to them, "Why do you trouble the woman? She has done a good work for me.

26:11 For you always have the poor with you; but you don't always have me.

26:12 For in pouring this ointment on my body, she did it to prepare me for burial.

26:13 Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

26:14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests,

26:15 and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver.

26:16 From that time he sought opportunity to betray him.

26:17 Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

26:18 He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

26:19 The disciples did as Jesus commanded them, and they prepared the Passover.

26:20 Now when evening had come, he was reclining at the table with the twelve disciples.

26:21 As they were eating, he said, "Most certainly I tell you that one of you will betray me."

26:22 They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

26:23 He answered, "He who dipped his hand with me in the dish, the same will betray me.

26:24 The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

26:25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?" He said to him, "You said it."

26:26 As they were eating, Jesus took bread, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body."

26:27 He took the cup, gave thanks, and gave to them, saying, "All of you drink it,

26:28 for this is my blood of the new covenant, which is poured out for many for the remission of sins.

26:29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."

26:30 When they had sung a hymn, they went out to the Mount of Olives.

26:31 Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

26:32 But after I am raised up, I will go before you into Galilee."

26:33 But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

26:34 Jesus said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."

26:35 Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

26:36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray."

26:37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled.

26:38 Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

26:39 He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

26:40 He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour?"

26:41 Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

26:42 Again, a second time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done."

26:43 He came again and found them sleeping, for their eyes were heavy.

26:44 He left them again, went away, and prayed a third time, saying the same words.

26:45 Then he came to his disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

26:46 Arise, let's be going. Behold, he who betrays me is at hand."

26:47 While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.

26:48 Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him."

26:49 Immediately he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

26:50 Jesus said to him, "Friend, why are you here?" Then they came and laid hands on Jesus, and took him.

26:51 Behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear.

26:52 Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword.

26:53 Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels?

26:54 How then would the Scriptures be fulfilled that it must be so?"

26:55 In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me.

26:56 But all this has happened, that the Scriptures of the prophets might be fulfilled." Then all the disciples left him, and fled.

26:57 Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

26:58 But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end.

26:59 Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death;

26:60 and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward,

26:61 and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

26:62 The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?"

26:63 But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

26:64 Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

26:65 Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy.

26:66 What do you think?" They answered, "He is worthy of death!"

26:67 Then they spat in his face and beat him with their fists, and some slapped him,

26:68 saying, "Prophecy to us, you Christ! Who hit you?"

26:69 Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

26:70 But he denied it before them all, saying, "I don't know what you are talking about."

26:71 When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth."

26:72 Again he denied it with an oath, "I don't know the man."

26:73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

26:74 Then he began to curse and to swear, "I don't know the man!" Immediately the rooster crowed.

26:75 Peter remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.

Matthew Chapter 27

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27:1 Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:

27:2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.

27:3 Then Judas, who betrayed him, when he saw that Jesus was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders,

27:4 saying, "I have sinned in that I betrayed innocent blood." But they said, "What is that to us? You see to it."

27:5 He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself.

27:6 The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood."

27:7 They took counsel, and bought the potter's field with them, to bury strangers in.

27:8 Therefore that field was called "The Field of Blood" to this day.

27:9 Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced,

27:10 and they gave them for the potter's field, as the Lord commanded me."

27:11 Now Jesus stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?" Jesus said to him, "So you say."

27:12 When he was accused by the chief priests and elders, he answered nothing.

27:13 Then Pilate said to him, "Don't you hear how many things they testify against you?"

27:14 He gave him no answer, not even one word, so that the governor marveled greatly.

27:15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired.

27:16 They had then a notable prisoner, called Barabbas.

27:17 When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?"

27:18 For he knew that because of envy they had delivered him up.

27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things today in a dream because of him."

27:20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus.

27:21 But the governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

27:22 Pilate said to them, "What then shall I do to Jesus, who is called Christ?" They all said to him, "Let him be crucified!"

27:23 But the governor said, "Why? What evil has he done?" But they cried out exceedingly, saying, "Let him be crucified!"

27:24 So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

27:25 All the people answered, "May his blood be on us, and on our children!"

27:26 Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.

27:27 Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him.

27:28 They stripped him, and put a scarlet robe on him.

27:29 They braided a crown of thorns and put it on his head, and a reed in his right hand; and they knelt down before him, and mocked him, saying, "Hail, King of the Jews!"

27:30 They spat on him, and took the reed and struck him on the head.

27:31 When they had mocked him, they took the robe off him, and put his clothes on him, and led him away to crucify him.

27:32 As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross.

27:33 When they came to a place called "Golgotha", that is to say, "The place of a skull,"

27:34 they gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink.

27:35 When they had crucified him, they divided his clothing among them, casting lots,

27:36 and they sat and watched him there.

27:37 They set up over his head the accusation against him written, "THIS IS JESUS, THE KING OF THE JEWS."

27:38 Then there were two robbers crucified with him, one on his right hand and one on the left.

27:39 Those who passed by blasphemed him, wagging their heads,

27:40 and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

27:41 Likewise the chief priests also mocking, with the scribes, the Pharisees, and the elders, said,

27:42 "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him.

27:43 He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'"

27:44 The robbers also who were crucified with him cast on him the same reproach.

27:45 Now from the sixth hour there was darkness over all the land until the ninth hour.

27:46 About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lima sabachthani?" That is, "My God, my God, why have you forsaken me?"

27:47 Some of them who stood there, when they heard it, said, "This man is calling Elijah."

27:48 Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink.

27:49 The rest said, "Let him be. Let's see whether Elijah comes to save him."

27:50 Jesus cried again with a loud voice, and yielded up his spirit.

27:51 Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split.

27:52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised;

27:53 and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

27:54 Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

27:55 Many women were there watching from afar, who had followed Jesus from Galilee, serving him.

27:56 Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

27:57 When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came.

27:58 This man went to Pilate, and asked for Jesus' body. Then Pilate commanded the body to be given up.

27:59 Joseph took the body, and wrapped it in a clean linen cloth,

27:60 and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone against the door of the tomb, and departed.

27:61 Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

27:62 Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate,

27:63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.'

27:64 Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

27:65 Pilate said to them, "You have a guard. Go, make it as secure as you can."

27:66 So they went with the guard and made the tomb secure, sealing the stone.

## Matthew Chapter 28

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28:1 Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

28:2 Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it.

28:3 His appearance was like lightning, and his clothing white as snow.

28:4 For fear of him, the guards shook, and became like dead men.

28:5 The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified.

28:6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying.

28:7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

28:8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

28:9 As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!" They came and took hold of his feet, and worshiped him.

28:10 Then Jesus said to them, "Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."

28:11 Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened.

28:12 When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers,

28:13 saying, "Say that his disciples came by night, and stole him away while we slept.

28:14 If this comes to the governor's ears, we will persuade him and make you free of worry."

28:15 So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until today.

28:16 But the eleven disciples went into Galilee, to the mountain where Jesus had sent them.

28:17 When they saw him, they bowed down to him, but some doubted.

28:18 Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.

28:19 Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

28:20 teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

Luke

Author: Anonymous author of Luke-Acts, traditionally linked to Luke

Date Written: AD 85-95

Dating Note: Commonly dated after Mark and after the fall of Jerusalem, but before the second century.

Earliest Copy: Papyrus 75

Earliest Copy Date: late 2nd to early 3rd century AD

Why That Date: Usually dated by paleography and codex comparison.

Found: Egypt, probably in the Jabal Abu Mana or Dishna region.

Location Written: Achaia, likely the Corinth region

Location Note: Luke's place of composition is uncertain. This edition marks Achaia as one common proposal.

Reason for Writing: To give an orderly account of Jesus and to reassure readers about the reliability and scope of the Christian message.

Original Language: Koine Greek

Luke Chapter 1

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1:1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us,

1:2 even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,

1:3 it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus;

1:4 that you might know the certainty concerning the things in which you were instructed.

1:5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth.

1:6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

1:7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.

1:8 Now while he executed the priest's office before God in the order of his division,

1:9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

1:10 The whole multitude of the people were praying outside at the hour of incense.

1:11 An angel of the Lord appeared to him, standing on the right side of the altar of incense.

1:12 Zacharias was troubled when he saw him, and fear fell upon him.

1:13 But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John.

1:14 You will have joy and gladness; and many will rejoice at his birth.

1:15 For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb.

1:16 He will turn many of the children of Israel to the Lord, their God.

1:17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord."

1:18 Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

1:19 The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news.

1:20 Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

1:21 The people were waiting for Zacharias, and they marveled that he delayed in the temple.

1:22 When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute.

1:23 When the days of his service were fulfilled, he departed to his house.

1:24 After these days Elizabeth, his wife, conceived, and she hid herself five months, saying,

1:25 "Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men."

1:26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth,

1:27 to a virgin pledged to be married to a man whose name was Joseph, of David's house. The virgin's name was Mary.

1:28 Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!"

1:29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.

1:30 The angel said to her, "Don't be afraid, Mary, for you have found favor with God.

1:31 Behold, you will conceive in your womb, and give birth to a son, and will call his name 'Jesus.'

1:32 He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David,

1:33 and he will reign over the house of Jacob forever. There will be no end to his Kingdom.”

1:34 Mary said to the angel, “How can this be, seeing I am a virgin?”

1:35 The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God.

1:36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren.

1:37 For nothing spoken by God is impossible.”

1:38 Mary said, “Behold, the servant of the Lord; let it be done to me according to your word.” The angel departed from her.

1:39 Mary arose in those days and went into the hill country with haste, into a city of Judah,

1:40 and entered into the house of Zacharias and greeted Elizabeth.

1:41 When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

1:42 She called out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb!

1:43 Why am I so favored, that the mother of my Lord should come to me?

1:44 For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy!

1:45 Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!”

1:46 Mary said, “My soul magnifies the Lord.

1:47 My spirit has rejoiced in God my Savior,

1:48 for he has looked at the humble state of his servant. For behold, from now on, all generations will call me blessed.

1:49 For he who is mighty has done great things for me. Holy is his name.

1:50 His mercy is for generations of generations on those who fear him.

1:51 He has shown strength with his arm. He has scattered the proud in the imagination of their hearts.

1:52 He has put down princes from their thrones. And has exalted the lowly.

1:53 He has filled the hungry with good things. He has sent the rich away empty.

1:54 He has given help to Israel, his servant, that he might remember mercy,

1:55 As he spoke to our fathers, to Abraham and his offspring forever.”

1:56 Mary stayed with her about three months, and then returned to her house.

1:57 Now the time that Elizabeth should give birth was fulfilled, and she gave birth to a son.

1:58 Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her.

1:59 On the eighth day, they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

1:60 His mother answered, “Not so; but he will be called John.”

1:61 They said to her, “There is no one among your relatives who is called by this name.”

1:62 They made signs to his father, what he would have him called.

1:63 He asked for a writing tablet, and wrote, “His name is John.” They all marveled.

1:64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.

1:65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea.

1:66 All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of the Lord was with him.

1:67 His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,

1:68 “Blessed be the Lord, the God of Israel, for he has visited and redeemed his people;

1:69 and has raised up a horn of salvation for us in the house of his servant David

1:70 (as he spoke by the mouth of his holy prophets who have been from of old),

1:71 salvation from our enemies, and from the hand of all who hate us;

1:72 to show mercy towards our fathers, to remember his holy covenant,

1:73 the oath which he swore to Abraham, our father,

1:74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear,

1:75 In holiness and righteousness before him all the days of our life.

1:76 And you, child, will be called a prophet of the Most High, for you will go before the face of the Lord to prepare his ways,

1:77 to give knowledge of salvation to his people by the remission of their sins,

1:78 because of the tender mercy of our God, whereby the dawn from on high will visit us,

1:79 to shine on those who sit in darkness and the shadow of death; to guide our feet into the way of peace.”

1:80 The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

## Luke Chapter 2

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2:1 Now in those days, a decree went out from Caesar Augustus that all the world should be enrolled.

2:2 This was the first enrollment made when Quirinius was governor of Syria.

2:3 All went to enroll themselves, everyone to his own city.

2:4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David’s city, which is called Bethlehem, because he was of the house and family of David;

2:5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

2:6 While they were there, the day had come for her to give birth.

2:7 She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.

2:8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock.

2:9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.

2:10 The angel said to them, “Don’t be afraid, for behold, I bring you good news of great joy which will be to all the people.

2:11 For there is born to you today, in David’s city, a Savior, who is Christ the Lord.

2:12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough.”

2:13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

2:14 “Glory to God in the highest, on earth peace, good will toward men.”

2:15 When the angels went away from them into the sky, the shepherds said to one another, “Let’s go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.”

2:16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough.

2:17 When they saw it, they publicized widely the saying which was spoken to them about this child.

2:18 All who heard it wondered at the things which were spoken to them by the shepherds.

2:19 But Mary kept all these sayings, pondering them in her heart.

2:20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

2:21 When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

2:22 When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

2:23 (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"),

2:24 and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

2:25 Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him.

2:26 It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.

2:27 He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law,

2:28 then he received him into his arms, and blessed God, and said,

2:29 "Now you are releasing your servant, Master, according to your word, in peace;

2:30 for my eyes have seen your salvation,

2:31 which you have prepared before the face of all peoples;

2:32 a light for revelation to the nations, and the glory of your people Israel."

2:33 Joseph and his mother were marveling at the things which were spoken concerning him,

2:34 and Simeon blessed them, and said to Mary, his mother, "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against.

2:35 Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

2:36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

2:37 and she had been a widow for about eighty-four years), who didn't depart from the temple, worshiping with fastings and petitions night and day.

2:38 Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

2:39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

2:40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

2:41 His parents went every year to Jerusalem at the feast of the Passover.

2:42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast,

2:43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it,

2:44 but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances.

2:45 When they didn't find him, they returned to Jerusalem, looking for him.

2:46 After three days they found him in the temple, sitting in the middle of the teachers, both listening to them, and asking them questions.

2:47 All who heard him were amazed at his understanding and his answers.

2:48 When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

2:49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"

2:50 They didn't understand the saying which he spoke to them.

2:51 And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart.

2:52 And Jesus increased in wisdom and stature, and in favor with God and men.

Luke Chapter 3

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3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

3:2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

3:3 He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins.

3:4 As it is written in the book of the words of Isaiah the prophet, “The voice of one crying in the wilderness, ‘Make ready the way of the Lord. Make his paths straight.

3:5 Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth.

3:6 All flesh will see God’s salvation.”

3:7 He said therefore to the multitudes who went out to be baptized by him, “You offspring of vipers, who warned you to flee from the wrath to come?

3:8 Therefore produce fruits worthy of repentance, and don’t begin to say among yourselves, ‘We have Abraham for our father;’ for I tell you that God is able to raise up children to Abraham from these stones!

3:9 Even now the ax also lies at the root of the trees. Every tree therefore that doesn’t produce good fruit is cut down, and thrown into the fire.”

3:10 The multitudes asked him, “What then must we do?”

3:11 He answered them, “He who has two coats, let him give to him who has none. He who has food, let him do likewise.”

3:12 Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?”

3:13 He said to them, “Collect no more than that which is appointed to you.”

3:14 Soldiers also asked him, saying, “What about us? What must we do?” He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”

3:15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,

3:16 John answered them all, “I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire,

3:17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.”

3:18 Then with many other exhortations he preached good news to the people,

3:19 but Herod the tetrarch, being reprovved by him for Herodias, his brother’s wife, and for all the evil things which Herod had done,

3:20 added this also to them all, that he shut up John in prison.

3:21 Now when all the people were baptized, Jesus also had been baptized, and was praying. The sky was opened,

3:22 and the Holy Spirit descended in a bodily form like a dove on him; and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased."

3:23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,

3:24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

3:25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

3:26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah,

3:27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

3:28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,

3:29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

3:30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,

3:31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,

3:32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

3:33 the son of Amminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Judah,

3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

3:36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

3:38 the son of Enos, the son of Seth, the son of Adam, the son of God.

#### Luke Chapter 4

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4:1 Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness

4:2 for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry.

4:3 The devil said to him, "If you are the Son of God, command this stone to become bread."

4:4 Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'"

4:5 The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time.

4:6 The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want.

4:7 If you therefore will worship before me, it will all be yours."

4:8 Jesus answered him, "Get behind me Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

4:9 He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here,

4:10 for it is written, 'He will put his angels in charge of you, to guard you;'

4:11 and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'"

4:12 Jesus answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'"

4:13 When the devil had completed every temptation, he departed from him until another time.

4:14 Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area.

4:15 He taught in their synagogues, being glorified by all.

4:16 He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read.

4:17 The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the broken hearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed,

4:19 and to proclaim the acceptable year of the Lord."

4:20 He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him.

4:21 He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

4:22 All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

4:23 He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'"

4:24 He said, "Most certainly I tell you, no prophet is acceptable in his hometown.

4:25 But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land.

4:26 Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow.

4:27 There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

4:28 They were all filled with wrath in the synagogue, as they heard these things.

4:29 They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff.

4:30 But he, passing through the middle of them, went his way.

4:31 He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day,

4:32 and they were astonished at his teaching, for his word was with authority.

4:33 In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice,

4:34 saying, "Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!"

4:35 Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

4:36 Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"

4:37 News about him went out into every place of the surrounding region.

4:38 He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her.

4:39 He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them.

4:40 When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them.

4:41 Demons also came out of many, crying out, and saying, "You are the Christ, the Son of God!" Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.

4:42 When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them.

4:43 But he said to them, "I must preach the good news of God's Kingdom to the other cities also. For this reason I have been sent."

4:44 He was preaching in the synagogues of Galilee.

Luke Chapter 5

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5:1 Now while the multitude pressed on him and heard the word of God, he was standing by the lake of Gennesaret.

5:2 He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets.

5:3 He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat.

5:4 When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

5:5 Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net."

5:6 When they had done this, they caught a great multitude of fish, and their net was breaking.

5:7 They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink.

5:8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord."

5:9 For he was amazed, and all who were with him, at the catch of fish which they had caught;

5:10 and so also were James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Don't be afraid. From now on you will be catching people alive."

5:11 When they had brought their boats to land, they left everything, and followed him.

5:12 While he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."

5:13 He stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately the leprosy left him.

5:14 He commanded him to tell no one, "But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them."

5:15 But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities.

5:16 But he withdrew himself into the desert, and prayed.

5:17 On one of those days, he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them.

5:18 Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus.

5:19 Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the middle before Jesus.

5:20 Seeing their faith, he said to him, "Man, your sins are forgiven you."

5:21 The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"

5:22 But Jesus, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts?"

5:23 Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?'

5:24 But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

5:25 Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God.

5:26 Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."

5:27 After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!"

5:28 He left everything, and rose up and followed him.

5:29 Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them.

5:30 Their scribes and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

5:31 Jesus answered them, "Those who are healthy have no need for a physician, but those who are sick do.

5:32 I have not come to call the righteous, but sinners to repentance."

5:33 They said to him, "Why do John's disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?"

5:34 He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them?"

5:35 But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."

5:36 He also told a parable to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old.

5:37 No one puts new wine into old wine skins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed.

5:38 But new wine must be put into fresh wine skins, and both are preserved.

5:39 No man having drunk old wine immediately desires new, for he says, 'The old is better.'"

## Luke Chapter 6

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6:1 Now on the second Sabbath after the first, he was going through the grain fields. His disciples plucked the heads of grain and ate, rubbing them in their hands.

6:2 But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?"

6:3 Jesus, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him;

6:4 how he entered into God's house, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?"

6:5 He said to them, "The Son of Man is lord of the Sabbath."

6:6 It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered.

6:7 The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him.

6:8 But he knew their thoughts; and he said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood.

6:9 Then Jesus said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?"

6:10 He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored as sound as the other.

6:11 But they were filled with rage, and talked with one another about what they might do to Jesus.

6:12 In these days, he went out to the mountain to pray, and he continued all night in prayer to God.

6:13 When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles:

6:14 Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew;

6:15 Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot;

6:16 Judas the son of James; and Judas Iscariot, who also became a traitor.

6:17 He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;

6:18 as well as those who were troubled by unclean spirits, and they were being healed.

6:19 All the multitude sought to touch him, for power came out of him and healed them all.

6:20 He lifted up his eyes to his disciples, and said, "Blessed are you who are poor, God's Kingdom is yours.

6:21 Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh.

6:22 Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man's sake.

6:23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.

6:24 "But woe to you who are rich! For you have received your consolation.

6:25 Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep.

6:26 Woe, when men speak well of you, for their fathers did the same thing to the false prophets.

6:27 "But I tell you who hear: love your enemies, do good to those who hate you,

6:28 bless those who curse you, and pray for those who mistreat you.

6:29 To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.

6:30 Give to everyone who asks you, and don't ask him who takes away your goods to give them back again.

6:31 "As you would like people to do to you, do exactly so to them.

6:32 If you love those who love you, what credit is that to you? For even sinners love those who love them.

6:33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

6:34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much.

6:35 But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

6:36 "Therefore be merciful, even as your Father is also merciful.

6:37 Don't judge, and you won't be judged. Don't condemn, and you won't be condemned. Set free, and you will be set free.

6:38 "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."

6:39 He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit?"

6:40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

6:41 Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye?

6:42 Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye.

6:43 For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit.

6:44 For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush.

6:45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

6:46 "Why do you call me, 'Lord, Lord,' and don't do the things which I say?"

6:47 Everyone who comes to me, and hears my words, and does them, I will show you who he is like.

6:48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock.

6:49 But he who hears, and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

Luke Chapter 7

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7:1 After he had finished speaking in the hearing of the people, he entered into Capernaum.

7:2 A certain centurion's servant, who was dear to him, was sick and at the point of death.

7:3 When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant.

7:4 When they came to Jesus, they begged him earnestly, saying, "He is worthy for you to do this for him,

7:5 for he loves our nation, and he built our synagogue for us."

7:6 Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy for you to come under my roof.

7:7 Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed.

7:8 For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

7:9 When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel."

7:10 Those who were sent, returning to the house, found that the servant who had been sick was well.

7:11 Soon afterwards, he went to a city called Nain. Many of his disciples, along with a great multitude, went with him.

7:12 Now when he came near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her.

7:13 When the Lord saw her, he had compassion on her, and said to her, "Don't cry."

7:14 He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!"

7:15 He who was dead sat up, and began to speak. And he gave him to his mother.

7:16 Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

7:17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

7:18 The disciples of John told him about all these things.

7:19 John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?"

7:20 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

7:21 In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight.

7:22 Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

7:23 Blessed is he who finds no occasion for stumbling in me."

7:24 When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind?

7:25 But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts.

7:26 But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet.

7:27 This is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

7:28 "For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in God's Kingdom is greater than he."

7:29 When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism.

7:30 But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.

7:31 "To what then will I liken the people of this generation? What are they like?

7:32 They are like children who sit in the marketplace, and call to one another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.'

7:33 For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.'

7:34 The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!'

7:35 Wisdom is justified by all her children."

7:36 One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table.

7:37 Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, brought an alabaster jar of ointment.

7:38 Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.

7:39 Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

7:40 Jesus answered him, "Simon, I have something to tell you." He said, "Teacher, say on."

7:41 "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty.

7:42 When they couldn't pay, he forgave them both. Which of them therefore will love him most?"

7:43 Simon answered, "He, I suppose, to whom he forgave the most." He said to him, "You have judged correctly."

7:44 Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head.

7:45 You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet.

7:46 You didn't anoint my head with oil, but she has anointed my feet with ointment.

7:47 Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

7:48 He said to her, "Your sins are forgiven."

7:49 Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

7:50 He said to the woman, "Your faith has saved you. Go in peace."

## Luke Chapter 8

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8:1 Soon afterwards, he went about through cities and villages, preaching and bringing the good news of God's Kingdom. With him were the twelve,

8:2 and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out;

8:3 and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them from their possessions.

8:4 When a great multitude came together, and people from every city were coming to him, he spoke by a parable.

8:5 “The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it.

8:6 Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture.

8:7 Other fell amid the thorns, and the thorns grew with it, and choked it.

8:8 Other fell into the good ground, and grew, and produced one hundred times as much fruit.” As he said these things, he called out, “He who has ears to hear, let him hear!”

8:9 Then his disciples asked him, “What does this parable mean?”

8:10 He said, “To you it is given to know the mysteries of God’s Kingdom, but to the rest in parables; that ‘seeing they may not see, and hearing they may not understand.’

8:11 Now the parable is this: The seed is the word of God.

8:12 Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved.

8:13 Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation.

8:14 That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

8:15 Those in the good ground, these are those who with an honest and good heart, having heard the word, hold it tightly, and produce fruit with perseverance.

8:16 “No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light.

8:17 For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light.

8:18 Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn’t have, from him will be taken away even that which he thinks he has.”

8:19 His mother and brothers came to him, and they could not come near him for the crowd.

8:20 Some people told him, “Your mother and your brothers stand outside, desiring to see you.”

8:21 But he answered them, “My mother and my brothers are these who hear the word of God, and do it.”

8:22 Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, “Let’s go over to the other side of the lake.” So they launched out.

8:23 But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water.

8:24 They came to him, and awoke him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm.

8:25 He said to them, "Where is your faith?" Being afraid they marveled, saying to one another, "Who is this then, that he commands even the winds and the water, and they obey him?"

8:26 They arrived at the country of the Gadarenes, which is opposite Galilee.

8:27 When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs.

8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, Jesus, you Son of the Most High God? I beg you, don't torment me!"

8:29 For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bonds apart, he was driven by the demon into the desert.

8:30 Jesus asked him, "What is your name?" He said, "Legion," for many demons had entered into him.

8:31 They begged him that he would not command them to go into the abyss.

8:32 Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them.

8:33 The demons came out of the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned.

8:34 When those who fed them saw what had happened, they fled, and told it in the city and in the country.

8:35 People went out to see what had happened. They came to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind; and they were afraid.

8:36 Those who saw it told them how he who had been possessed by demons was healed.

8:37 All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. He entered into the boat, and returned.

8:38 But the man from whom the demons had gone out begged him that he might go with him, but Jesus sent him away, saying,

8:39 "Return to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

8:40 When Jesus returned, the multitude welcomed him, for they were all waiting for him.

8:41 Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house,

8:42 for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him.

8:43 A woman who had a flow of blood for twelve years, who had spent all her living on physicians, and could not be healed by any,

8:44 came behind him, and touched the fringe of his cloak, and immediately the flow of her blood stopped.

8:45 Jesus said, "Who touched me?" When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"

8:46 But Jesus said, "Someone did touch me, for I perceived that power has gone out of me."

8:47 When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.

8:48 He said to her, "Daughter, cheer up. Your faith has made you well. Go in peace."

8:49 While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher."

8:50 But Jesus hearing it, answered him, "Don't be afraid. Only believe, and she will be healed."

8:51 When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of the child, and her mother.

8:52 All were weeping and mourning her, but he said, "Don't weep. She isn't dead, but sleeping."

8:53 They were ridiculing him, knowing that she was dead.

8:54 But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!"

8:55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.

8:56 Her parents were amazed, but he commanded them to tell no one what had been done.

Luke Chapter 9

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9:1 He called the twelve together, and gave them power and authority over all demons, and to cure diseases.

9:2 He sent them out to preach God's Kingdom and to heal the sick.

9:3 He said to them, "Take nothing for your journey—neither staffs, nor wallet, nor bread, nor money; neither have two coats each.

9:4 Into whatever house you enter, stay there, and depart from there.

9:5 As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."

9:6 They departed, and went throughout the villages, preaching the Good News, and healing everywhere.

9:7 Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead,

9:8 and by some that Elijah had appeared, and by others that one of the old prophets had risen again.

9:9 Herod said, "John I beheaded, but who is this, about whom I hear such things?" He sought to see him.

9:10 The apostles, when they had returned, told him what things they had done. He took them, and withdrew apart to a desert region of a city called Bethsaida.

9:11 But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of God's Kingdom, and he cured those who needed healing.

9:12 The day began to wear away; and the twelve came, and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

9:13 But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people."

9:14 For they were about five thousand men. He said to his disciples, "Make them sit down in groups of about fifty each."

9:15 They did so, and made them all sit down.

9:16 He took the five loaves and the two fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude.

9:17 They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

9:18 As he was praying alone, the disciples were with him, and he asked them, "Who do the multitudes say that I am?"

9:19 They answered, "'John the Baptizer,' but others say, 'Elijah,' and others, that one of the old prophets is risen again."

9:20 He said to them, "But who do you say that I am?" Peter answered, "The Christ of God."

9:21 But he warned them, and commanded them to tell this to no one,

9:22 saying, "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up."

9:23 He said to all, "If anyone desires to come after me, let him deny himself, take up his cross, and follow me.

9:24 For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it.

9:25 For what does it profit a man if he gains the whole world, and loses or forfeits his own self?

9:26 For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels.

9:27 But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see God's Kingdom."

9:28 About eight days after these sayings, he took with him Peter, John, and James, and went up onto the mountain to pray.

9:29 As he was praying, the appearance of his face was altered, and his clothing became white and dazzling.

9:30 Behold, two men were talking with him, who were Moses and Elijah,

9:31 who appeared in glory, and spoke of his departure, which he was about to accomplish at Jerusalem.

9:32 Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him.

9:33 As they were parting from him, Peter said to Jesus, "Master, it is good for us to be here. Let's make three tents: one for you, and one for Moses, and one for Elijah," not knowing what he said.

9:34 While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud.

9:35 A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!"

9:36 When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.

9:37 On the next day, when they had come down from the mountain, a great multitude met him.

9:38 Behold, a man from the crowd called out, saying, "Teacher, I beg you to look at my son, for he is my only child.

9:39 Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely.

9:40 I begged your disciples to cast it out, and they couldn't."

9:41 Jesus answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

9:42 While he was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

9:43 They were all astonished at the majesty of God. But while all were marveling at all the things which Jesus did, he said to his disciples,

9:44 "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men."

9:45 But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

9:46 There arose an argument among them about which of them was the greatest.

9:47 Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side,

9:48 and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

9:49 John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he doesn't follow with us."

9:50 Jesus said to him, "Don't forbid him, for he who is not against us is for us."

9:51 It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem,

9:52 and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him.

9:53 They didn't receive him, because he was traveling with his face set towards Jerusalem.

9:54 When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?"

9:55 But he turned and rebuked them, "You don't know of what kind of spirit you are.

9:56 For the Son of Man didn't come to destroy men's lives, but to save them." They went to another village.

9:57 As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

9:58 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

9:59 He said to another, "Follow me!" But he said, "Lord, allow me first to go and bury my father."

9:60 But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce God's Kingdom."

9:61 Another also said, "I want to follow you, Lord, but first allow me to say good-bye to those who are at my house."

9:62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for God's Kingdom."

#### Luke Chapter 10

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10:1 Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him into every city and place, where he was about to come.

10:2 Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest.

10:3 Go your ways. Behold, I send you out as lambs among wolves.

10:4 Carry no purse, nor wallet, nor sandals. Greet no one on the way.

10:5 Into whatever house you enter, first say, 'Peace be to this house.'

10:6 If a son of peace is there, your peace will rest on him; but if not, it will return to you.

10:7 Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house.

10:8 Into whatever city you enter, and they receive you, eat the things that are set before you.

10:9 Heal the sick who are therein, and tell them, 'God's Kingdom has come near to you.'

10:10 But into whatever city you enter, and they don't receive you, go out into its streets and say,

10:11 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that God's Kingdom has come near to you.'

10:12 I tell you, it will be more tolerable in that day for Sodom than for that city.

10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

10:14 But it will be more tolerable for Tyre and Sidon in the judgment than for you.

10:15 You, Capernaum, who are exalted to heaven, will be brought down to Hades.

10:16 Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

10:17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"

10:18 He said to them, "I saw Satan having fallen like lightning from heaven.

10:19 Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you.

10:20 Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

10:21 In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

10:22 Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

10:23 Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see,

10:24 for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

10:25 Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

10:26 He said to him, "What is written in the law? How do you read it?"

10:27 He answered, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself."

10:28 He said to him, "You have answered correctly. Do this, and you will live."

10:29 But he, desiring to justify himself, asked Jesus, "Who is my neighbor?"

10:30 Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

10:31 By chance a certain priest was going down that way. When he saw him, he passed by on the other side.

10:32 In the same way a Levite also, when he came to the place, and saw him, passed by on the other side.

10:33 But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion,

10:34 came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him.

10:35 On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.'

10:36 Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

10:37 He said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

10:38 As they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house.

10:39 She had a sister called Mary, who also sat at Jesus' feet, and heard his word.

10:40 But Martha was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."

10:41 Jesus answered her, "Martha, Martha, you are anxious and troubled about many things,

10:42 but one thing is needed. Mary has chosen the good part, which will not be taken away from her."

Luke Chapter 11

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11:1 When he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

11:2 He said to them, "When you pray, say, 'Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on earth, as it is in heaven.

11:3 Give us day by day our daily bread.

11:4 Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one.'"

11:5 He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread,

11:6 for a friend of mine has come to me from a journey, and I have nothing to set before him,'

11:7 and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'?

11:8 I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

11:9 "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you.

11:10 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

11:11 "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he?

11:12 Or if he asks for an egg, he won't give him a scorpion, will he?

11:13 If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

11:14 He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the multitudes marveled.

11:15 But some of them said, "He casts out demons by Beelzebul, the prince of the demons."

11:16 Others, testing him, sought from him a sign from heaven.

11:17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls.

11:18 If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

11:19 But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges.

11:20 But if I by God's finger cast out demons, then God's Kingdom has come to you.

11:21 "When the strong man, fully armed, guards his own dwelling, his goods are safe.

11:22 But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his plunder.

11:23 "He that is not with me is against me. He who doesn't gather with me scatters.

11:24 The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.'

11:25 When he returns, he finds it swept and put in order.

11:26 Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

11:27 It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

11:28 But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

11:29 When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet.

11:30 For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation.

11:31 The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here.

11:32 The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

11:33 "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light.

11:34 The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness.

11:35 Therefore see whether the light that is in you isn't darkness.

11:36 If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

11:37 Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table.

11:38 When the Pharisee saw it, he marveled that he had not first washed himself before dinner.

11:39 The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness.

11:40 You foolish ones, didn't he who made the outside make the inside also?

11:41 But give for gifts to the needy those things which are within, and behold, all things will be clean to you.

11:42 But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and God's love. You ought to have done these, and not to have left the other undone.

11:43 Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces.

11:44 Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

11:45 One of the lawyers answered him, "Teacher, in saying this you insult us also."

11:46 He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens.

11:47 Woe to you! For you build the tombs of the prophets, and your fathers killed them.

11:48 So you testify and consent to the works of your fathers. For they killed them, and you build their tombs.

11:49 Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute,

11:50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

11:51 from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation.

11:52 Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

11:53 As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him;

11:54 lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

## Luke Chapter 12

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12:1 Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy.

12:2 But there is nothing covered up, that will not be revealed, nor hidden, that will not be known.

12:3 Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner rooms will be proclaimed on the housetops.

12:4 "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do.

12:5 But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into Gehenna. Yes, I tell you, fear him.

12:6 "Aren't five sparrows sold for two assaria coins? Not one of them is forgotten by God.

12:7 But the very hairs of your head are all counted. Therefore don't be afraid. You are of more value than many sparrows.

12:8 "I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God;

12:9 but he who denies me in the presence of men will be denied in the presence of the angels of God.

12:10 Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven.

12:11 When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say;

12:12 for the Holy Spirit will teach you in that same hour what you must say."

12:13 One of the multitude said to him, "Teacher, tell my brother to divide the inheritance with me."

12:14 But he said to him, "Man, who made me a judge or an arbitrator over you?"

12:15 He said to them, "Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."

12:16 He spoke a parable to them, saying, "The ground of a certain rich man produced abundantly.

12:17 He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?'

12:18 He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods.'

12:19 I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry."

12:20 "But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared—whose will they be?'

12:21 So is he who lays up treasure for himself, and is not rich toward God."

12:22 He said to his disciples, "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear.

12:23 Life is more than food, and the body is more than clothing.

12:24 Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds!

12:25 Which of you by being anxious can add a cubit to his height?

12:26 If then you aren't able to do even the least things, why are you anxious about the rest?

12:27 Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these.

12:28 But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith?

12:29 Don't seek what you will eat or what you will drink; neither be anxious.

12:30 For the nations of the world seek after all of these things, but your Father knows that you need these things.

12:31 But seek God's Kingdom, and all these things will be added to you.

12:32 Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom.

12:33 Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys.

12:34 For where your treasure is, there will your heart be also.

12:35 "Let your waist be dressed and your lamps burning.

12:36 Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him.

12:37 Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them.

12:38 They will be blessed if he comes in the second or third watch, and finds them so.

12:39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into.

12:40 Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

12:41 Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

12:42 The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times?"

12:43 Blessed is that servant whom his lord will find doing so when he comes.

12:44 Truly I tell you, that he will set him over all that he has.

12:45 But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken,

12:46 then the lord of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful.

12:47 That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes,

12:48 but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

12:49 "I came to throw fire on the earth. I wish it were already kindled.

12:50 But I have a baptism to be baptized with, and how distressed I am until it is accomplished!

12:51 Do you think that I have come to give peace in the earth? I tell you, no, but rather division.

12:52 For from now on, there will be five in one house divided, three against two, and two against three.

12:53 They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

12:54 He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens.

12:55 When a south wind blows, you say, 'There will be a scorching heat,' and it happens.

12:56 You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time?

12:57 Why don't you judge for yourselves what is right?

12:58 For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison.

12:59 I tell you, you will by no means get out of there, until you have paid the very last penny."

Luke Chapter 13

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13:1 Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices.

13:2 Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things?

13:3 I tell you, no, but unless you repent, you will all perish in the same way.

13:4 Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem?

13:5 I tell you, no, but, unless you repent, you will all perish in the same way."

13:6 He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none.

13:7 He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?'

13:8 He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize it.

13:9 If it bears fruit, fine; but if not, after that, you can cut it down.'"

13:10 He was teaching in one of the synagogues on the Sabbath day.

13:11 Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up.

13:12 When Jesus saw her, he called her, and said to her, "Woman, you are freed from your infirmity."

13:13 He laid his hands on her, and immediately she stood up straight, and glorified God.

13:14 The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

13:15 Therefore the Lord answered him, "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water?"

13:16 Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

13:17 As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

13:18 He said, "What is God's Kingdom like? To what shall I compare it?"

13:19 It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky live in its branches."

13:20 Again he said, "To what shall I compare God's Kingdom?"

13:21 It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened."

13:22 He went on his way through cities and villages, teaching, and traveling on to Jerusalem.

13:23 One said to him, "Lord, are they few who are saved?" He said to them,

13:24 "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able.

13:25 When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know you or where you come from.'

13:26 Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.'

13:27 He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.'

13:28 There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in God's Kingdom, and yourselves being thrown outside.

13:29 They will come from the east, west, north, and south, and will sit down in God's Kingdom.

13:30 Behold, there are some who are last who will be first, and there are some who are first who will be last."

13:31 On that same day, some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

13:32 He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission.

13:33 Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet would perish outside of Jerusalem.'

13:34 "Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused!

13:35 Behold, your house is left to you desolate. I tell you, you will not see me, until you say, 'Blessed is he who comes in the name of the Lord!'"

#### Luke Chapter 14

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14:1 When he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were watching him.

14:2 Behold, a certain man who had dropsy was in front of him.

14:3 Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

14:4 But they were silent. He took him, and healed him, and let him go.

14:5 He answered them, "Which of you, if your son or an ox fell into a well, wouldn't immediately pull him out on a Sabbath day?"

14:6 They couldn't answer him regarding these things.

14:7 He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them,

14:8 "When you are invited by anyone to a marriage feast, don't sit in the best seat, since perhaps someone more honorable than you might be invited by him,

14:9 and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place.

14:10 But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you.

14:11 For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

14:12 He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back.

14:13 But when you make a feast, ask the poor, the maimed, the lame, or the blind;

14:14 and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."

14:15 When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in God's Kingdom!"

14:16 But he said to him, "A certain man made a great supper, and he invited many people.

14:17 He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.'

14:18 They all as one began to make excuses. “The first said to him, ‘I have bought a field, and I must go and see it. Please have me excused.’

14:19 “Another said, ‘I have bought five yoke of oxen, and I must go try them out. Please have me excused.’

14:20 “Another said, ‘I have married a wife, and therefore I can’t come.’

14:21 “That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.’

14:22 “The servant said, ‘Lord, it is done as you commanded, and there is still room.’

14:23 “The lord said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled.

14:24 For I tell you that none of those men who were invited will taste of my supper.’”

14:25 Now great multitudes were going with him. He turned and said to them,

14:26 “If anyone comes to me, and doesn’t disregard his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can’t be my disciple.

14:27 Whoever doesn’t bear his own cross, and come after me, can’t be my disciple.

14:28 For which of you, desiring to build a tower, doesn’t first sit down and count the cost, to see if he has enough to complete it?

14:29 Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him,

14:30 saying, ‘This man began to build, and wasn’t able to finish.’

14:31 Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

14:32 Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace.

14:33 So therefore whoever of you who doesn’t renounce all that he has, he can’t be my disciple.

14:34 Salt is good, but if the salt becomes flat and tasteless, with what do you season it?

14:35 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.”

Luke Chapter 15

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15:1 Now all the tax collectors and sinners were coming close to him to hear him.

15:2 The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

15:3 He told them this parable.

15:4 "Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it?

15:5 When he has found it, he carries it on his shoulders, rejoicing.

15:6 When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

15:7 I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance.

15:8 Or what woman, if she had ten drachma coins, if she lost one drachma coin, wouldn't light a lamp, sweep the house, and seek diligently until she found it?

15:9 When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.'

15:10 Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting."

15:11 He said, "A certain man had two sons.

15:12 The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood between them.

15:13 Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living.

15:14 When he had spent all of it, there arose a severe famine in that country, and he began to be in need.

15:15 He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs.

15:16 He wanted to fill his belly with the husks that the pigs ate, but no one gave him any.

15:17 But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger!

15:18 I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your sight.

15:19 I am no more worthy to be called your son. Make me as one of your hired servants.'"

15:20 "He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

15:21 The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.'

15:22 "But the father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet.'

15:23 Bring the fattened calf, kill it, and let us eat, and celebrate;

15:24 for this, my son, was dead, and is alive again. He was lost, and is found.' They began to celebrate.

15:25 "Now his elder son was in the field. As he came near to the house, he heard music and dancing.

15:26 He called one of the servants to him, and asked what was going on.

15:27 He said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.'

15:28 But he was angry, and would not go in. Therefore his father came out, and begged him.

15:29 But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends.

15:30 But when this your son came, who has devoured your living with prostitutes, you killed the fattened calf for him.'

15:31 "He said to him, 'Son, you are always with me, and all that is mine is yours.

15:32 But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.'"

## Luke Chapter 16

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16:1 He also said to his disciples, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions.

16:2 He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.'

16:3 "The manager said within himself, 'What will I do, seeing that my lord is taking away the management position from me? I don't have strength to dig. I am ashamed to beg.

16:4 I know what I will do, so that when I am removed from management, they may receive me into their houses.'

16:5 Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?'

16:6 He said, 'A hundred batos of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.'

16:7 Then he said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

16:8 "His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light.

16:9 I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents.

16:10 He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much.

16:11 If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

16:12 If you have not been faithful in that which is another's, who will give you that which is your own?

16:13 No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve God and Mammon."

16:14 The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him.

16:15 He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God.

16:16 The law and the prophets were until John. From that time the Good News of God's Kingdom is preached, and everyone is forcing his way into it.

16:17 But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall.

16:18 Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery.

16:19 "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day.

16:20 A certain beggar, named Lazarus, was taken to his gate, full of sores,

16:21 and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores.

16:22 The beggar died, and he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried.

16:23 In Hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom.

16:24 He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'

16:25 "But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in the same way, bad things. But here he is now comforted, and you are in anguish.

16:26 Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.'

16:27 "He said, 'I ask you therefore, father, that you would send him to my father's house;

16:28 for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'

16:29 "But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

16:30 "He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

16:31 "He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.'"

Luke Chapter 17

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17:1 He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come!

17:2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

17:3 Be careful. If your brother sins against you, rebuke him. If he repents, forgive him.

17:4 If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

17:5 The apostles said to the Lord, "Increase our faith."

17:6 The Lord said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

17:7 But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,'

17:8 and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'?

17:9 Does he thank that servant because he did the things that were commanded? I think not.

17:10 Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"

17:11 As he was on his way to Jerusalem, he was passing along the borders of Samaria and Galilee.

17:12 As he entered into a certain village, ten men who were lepers met him, who stood at a distance.

17:13 They lifted up their voices, saying, "Jesus, Master, have mercy on us!"

17:14 When he saw them, he said to them, "Go and show yourselves to the priests." As they went, they were cleansed.

17:15 One of them, when he saw that he was healed, turned back, glorifying God with a loud voice.

17:16 He fell on his face at Jesus' feet, giving him thanks; and he was a Samaritan.

17:17 Jesus answered, "Weren't the ten cleansed? But where are the nine?"

17:18 Were there none found who returned to give glory to God, except this stranger?"

17:19 Then he said to him, "Get up, and go your way. Your faith has healed you."

17:20 Being asked by the Pharisees when God's Kingdom would come, he answered them, "God's Kingdom doesn't come with observation;

17:21 neither will they say, 'Look, here!' or 'Look, there!' for behold, God's Kingdom is within you."

17:22 He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it.

17:23 They will tell you, 'Look, here!' or 'Look, there!' Don't go away, nor follow after them,

17:24 for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day.

17:25 But first, he must suffer many things and be rejected by this generation.

17:26 As it was in the days of Noah, even so will it be also in the days of the Son of Man.

17:27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came, and destroyed them all.

17:28 Likewise, even as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;

17:29 but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all.

17:30 It will be the same way in the day that the Son of Man is revealed.

17:31 In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back.

17:32 Remember Lot's wife!

17:33 Whoever seeks to save his life loses it, but whoever loses his life preserves it.

17:34 I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left.

17:35 There will be two grinding grain together. One will be taken, and the other will be left.”

17:37 They, answering, asked him, “Where, Lord?” He said to them, “Where the body is, there will the vultures also be gathered together.”

## Luke Chapter 18

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18:1 He also spoke a parable to them that they must always pray, and not give up,

18:2 saying, “There was a judge in a certain city who didn’t fear God, and didn’t respect man.

18:3 A widow was in that city, and she often came to him, saying, ‘Defend me from my adversary!’

18:4 He wouldn’t for a while, but afterward he said to himself, ‘Though I neither fear God, nor respect man,

18:5 yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.’”

18:6 The Lord said, “Listen to what the unrighteous judge says.

18:7 Won’t God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them?

18:8 I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?”

18:9 He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others.

18:10 “Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector.

18:11 The Pharisee stood and prayed to himself like this: ‘God, I thank you, that I am not like the rest of men, extortionists, unrighteous, adulterers, or even like this tax collector.

18:12 I fast twice a week. I give tithes of all that I get.’

18:13 But the tax collector, standing far away, wouldn’t even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’

18:14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

18:15 They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them.

18:16 Jesus summoned them, saying, “Allow the little children to come to me, and don’t hinder them, for God’s Kingdom belongs to such as these.

18:17 Most certainly, I tell you, whoever doesn't receive God's Kingdom like a little child, he will in no way enter into it."

18:18 A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

18:19 Jesus asked him, "Why do you call me good? No one is good, except one—God.

18:20 You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'"

18:21 He said, "I have observed all these things from my youth up."

18:22 When Jesus heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

18:23 But when he heard these things, he became very sad, for he was very rich.

18:24 Jesus, seeing that he became very sad, said, "How hard it is for those who have riches to enter into God's Kingdom!

18:25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into God's Kingdom."

18:26 Those who heard it said, "Then who can be saved?"

18:27 But he said, "The things which are impossible with men are possible with God."

18:28 Peter said, "Look, we have left everything, and followed you."

18:29 He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for God's Kingdom's sake,

18:30 who will not receive many times more in this time, and in the world to come, eternal life."

18:31 He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed.

18:32 For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on.

18:33 They will scourge and kill him. On the third day, he will rise again."

18:34 They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said.

18:35 As he came near Jericho, a certain blind man sat by the road, begging.

18:36 Hearing a multitude going by, he asked what this meant.

18:37 They told him that Jesus of Nazareth was passing by.

18:38 He cried out, "Jesus, you son of David, have mercy on me!"

18:39 Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"

18:40 Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him,

18:41 "What do you want me to do?" He said, "Lord, that I may see again."

18:42 Jesus said to him, "Receive your sight. Your faith has healed you."

18:43 Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

Luke Chapter 19

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19:1 He entered and was passing through Jericho.

19:2 There was a man named Zacchaeus. He was a chief tax collector, and he was rich.

19:3 He was trying to see who Jesus was, and couldn't because of the crowd, because he was short.

19:4 He ran on ahead, and climbed up into a sycamore tree to see him, for he was going to pass that way.

19:5 When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house."

19:6 He hurried, came down, and received him joyfully.

19:7 When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

19:8 Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

19:9 Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham.

19:10 For the Son of Man came to seek and to save that which was lost."

19:11 As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that God's Kingdom would be revealed immediately.

19:12 He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return.

19:13 He called ten servants of his, and gave them ten mina coins, and told them, 'Conduct business until I come.'

19:14 But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

19:15 “When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business.

19:16 The first came before him, saying, ‘Lord, your mina has made ten more minas.’

19:17 “He said to him, ‘Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.’

19:18 “The second came, saying, ‘Your mina, Lord, has made five minas.’

19:19 “So he said to him, ‘And you are to be over five cities.’

19:20 Another came, saying, ‘Lord, behold, your mina, which I kept laid away in a handkerchief,

19:21 for I feared you, because you are an exacting man. You take up that which you didn’t lay down, and reap that which you didn’t sow.’

19:22 “He said to him, ‘Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn’t lay down, and reaping that which I didn’t sow.

19:23 Then why didn’t you deposit my money in the bank, and at my coming, I might have earned interest on it?’

19:24 He said to those who stood by, ‘Take the mina away from him, and give it to him who has the ten minas.’

19:25 “They said to him, ‘Lord, he has ten minas!’

19:26 ‘For I tell you that to everyone who has, will more be given; but from him who doesn’t have, even that which he has will be taken away from him.

19:27 But bring those enemies of mine who didn’t want me to reign over them here, and kill them before me.’”

19:28 Having said these things, he went on ahead, going up to Jerusalem.

19:29 When he came near to Bethsphage and Bethany, at the mountain that is called Olivet, he sent two of his disciples,

19:30 saying, “Go your way into the village on the other side, in which, as you enter, you will find a colt tied, which no man had ever sat upon. Untie it, and bring it.

19:31 If anyone asks you, ‘Why are you untying it?’ say to him: ‘The Lord needs it.’”

19:32 Those who were sent went away, and found things just as he had told them.

19:33 As they were untying the colt, its owners said to them, “Why are you untying the colt?”

19:34 They said, “The Lord needs it.”

19:35 They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them.

19:36 As he went, they spread their cloaks on the road.

19:37 As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen,

19:38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

19:39 Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

19:40 He answered them, "I tell you that if these were silent, the stones would cry out."

19:41 When he came near, he saw the city and wept over it,

19:42 saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes.

19:43 For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side,

19:44 and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."

19:45 He entered into the temple, and began to drive out those who bought and sold in it,

19:46 saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of robbers!'"

19:47 He was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people sought to destroy him.

19:48 They couldn't find what they might do, for all the people hung on to every word that he said.

## Luke Chapter 20

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20:1 On one of those days, as he was teaching the people in the temple and preaching the Good News, the priests and scribes came to him with the elders.

20:2 They asked him, "Tell us: by what authority do you do these things? Or who is giving you this authority?"

20:3 He answered them, "I also will ask you one question. Tell me:

20:4 the baptism of John, was it from heaven, or from men?"

20:5 They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why didn't you believe him?'"

20:6 But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."

20:7 They answered that they didn't know where it was from.

20:8 Jesus said to them, "Neither will I tell you by what authority I do these things."

20:9 He began to tell the people this parable. "A man planted a vineyard, and rented it out to some farmers, and went into another country for a long time.

20:10 At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty.

20:11 He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty.

20:12 He sent yet a third, and they also wounded him, and threw him out.

20:13 The lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.'

20:14 "But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, that the inheritance may be ours.'

20:15 They threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them?

20:16 He will come and destroy these farmers, and will give the vineyard to others." When they heard it, they said, "May it never be!"

20:17 But he looked at them, and said, "Then what is this that is written, 'The stone which the builders rejected, the same was made the chief cornerstone?'

20:18 Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust."

20:19 The chief priests and the scribes sought to lay hands on him that very hour, but they feared the people—for they knew he had spoken this parable against them.

20:20 They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor.

20:21 They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God.

20:22 Is it lawful for us to pay taxes to Caesar, or not?"

20:23 But he perceived their craftiness, and said to them, "Why do you test me?

20:24 Show me a denarius. Whose image and inscription are on it?" They answered, "Caesar's."

20:25 He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."

20:26 They weren't able to trap him in his words before the people. They marveled at his answer, and were silent.

20:27 Some of the Sadducees came to him, those who deny that there is a resurrection.

20:28 They asked him, "Teacher, Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother.

20:29 There were therefore seven brothers. The first took a wife, and died childless.

20:30 The second took her as wife, and he died childless.

20:31 The third took her, and likewise the seven all left no children, and died.

20:32 Afterward the woman also died.

20:33 Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife."

20:34 Jesus said to them, "The children of this age marry, and are given in marriage.

20:35 But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage.

20:36 For they can't die any more, for they are like the angels, and are children of God, being children of the resurrection.

20:37 But that the dead are raised, even Moses showed at the bush, when he called the Lord 'The God of Abraham, the God of Isaac, and the God of Jacob.'

20:38 Now he is not the God of the dead, but of the living, for all are alive to him."

20:39 Some of the scribes answered, "Teacher, you speak well."

20:40 They didn't dare to ask him any more questions.

20:41 He said to them, "Why do they say that the Christ is David's son?

20:42 David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right hand,

20:43 until I make your enemies the footstool of your feet.'"

20:44 "David therefore calls him Lord, so how is he his son?"

20:45 In the hearing of all the people, he said to his disciples,

20:46 "Beware of those scribes who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts;

20:47 who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation."

Luke Chapter 21

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21:1 He looked up, and saw the rich people who were putting their gifts into the treasury.

21:2 He saw a certain poor widow casting in two small brass coins.

21:3 He said, "Truly I tell you, this poor widow put in more than all of them,

21:4 for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on."

21:5 As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said,

21:6 "As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down."

21:7 They asked him, "Teacher, so when will these things be? What is the sign that these things are about to happen?"

21:8 He said, "Watch out that you don't get led astray, for many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Therefore don't follow them.

21:9 When you hear of wars and disturbances, don't be terrified, for these things must happen first, but the end won't come immediately."

21:10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom.

21:11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven.

21:12 But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name's sake.

21:13 It will turn out as a testimony for you.

21:14 Settle it therefore in your hearts not to meditate beforehand how to answer,

21:15 for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict.

21:16 You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death.

21:17 You will be hated by all men for my name's sake.

21:18 And not a hair of your head will perish.

21:19 "By your endurance you will win your lives.

21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation is at hand.

21:21 Then let those who are in Judea flee to the mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein.

21:22 For these are days of vengeance, that all things which are written may be fulfilled.

21:23 Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people.

21:24 They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

21:25 There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves;

21:26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken.

21:27 Then they will see the Son of Man coming in a cloud with power and great glory.

21:28 But when these things begin to happen, look up, and lift up your heads, because your redemption is near."

21:29 He told them a parable. "See the fig tree, and all the trees.

21:30 When they are already budding, you see it and know by your own selves that the summer is already near.

21:31 Even so you also, when you see these things happening, know that God's Kingdom is near.

21:32 Most certainly I tell you, this generation will not pass away until all things are accomplished.

21:33 Heaven and earth will pass away, but my words will by no means pass away.

21:34 "So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly.

21:35 For it will come like a snare on all those who dwell on the surface of all the earth.

21:36 Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."

21:37 Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet.

21:38 All the people came early in the morning to him in the temple to hear him.

Luke Chapter 22

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22:1 Now the feast of unleavened bread, which is called the Passover, was approaching.

22:2 The chief priests and the scribes sought how they might put him to death, for they feared the people.

22:3 Satan entered into Judas, who was also called Iscariot, who was counted with the twelve.

22:4 He went away, and talked with the chief priests and captains about how he might deliver him to them.

22:5 They were glad, and agreed to give him money.

22:6 He consented, and sought an opportunity to deliver him to them in the absence of the multitude.

22:7 The day of unleavened bread came, on which the Passover must be sacrificed.

22:8 Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

22:9 They said to him, "Where do you want us to prepare?"

22:10 He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters.

22:11 Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"'

22:12 He will show you a large, furnished upper room. Make preparations there."

22:13 They went, found things as Jesus had told them, and they prepared the Passover.

22:14 When the hour had come, he sat down with the twelve apostles.

22:15 He said to them, "I have earnestly desired to eat this Passover with you before I suffer,

22:16 for I tell you, I will no longer by any means eat of it until it is fulfilled in God's Kingdom."

22:17 He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves,

22:18 for I tell you, I will not drink at all again from the fruit of the vine, until God's Kingdom comes."

22:19 He took bread, and when he had given thanks, he broke, and gave it to them, saying, "This is my body which is given for you. Do this in memory of me."

22:20 Likewise, he took the cup after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.

22:21 But behold, the hand of him who betrays me is with me on the table.

22:22 The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"

22:23 They began to question among themselves, which of them it was who would do this thing.

22:24 There arose also a contention among them, which of them was considered to be greatest.

22:25 He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.'

22:26 But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves.

22:27 For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am among you as one who serves.

22:28 But you are those who have continued with me in my trials.

22:29 I confer on you a kingdom, even as my Father conferred on me,

22:30 that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel."

22:31 The Lord said, "Simon, Simon, behold, Satan asked to have all of you, that he might sift you as wheat,

22:32 but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers."

22:33 He said to him, "Lord, I am ready to go with you both to prison and to death!"

22:34 He said, "I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times."

22:35 He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?" They said, "Nothing."

22:36 Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword.

22:37 For I tell you that this which is written must still be fulfilled in me: 'He was counted with transgressors.' For that which concerns me has an end."

22:38 They said, "Lord, behold, here are two swords." He said to them, "That is enough."

22:39 He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him.

22:40 When he was at the place, he said to them, "Pray that you don't enter into temptation."

22:41 He was withdrawn from them about a stone's throw, and he knelt down and prayed,

22:42 saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

22:43 An angel from heaven appeared to him, strengthening him.

22:44 Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

22:45 When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief,

22:46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

22:47 While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss him.

22:48 But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

22:49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?"

22:50 A certain one of them struck the servant of the high priest, and cut off his right ear.

22:51 But Jesus answered, "Let me at least do this"—and he touched his ear, and healed him.

22:52 Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs?"

22:53 When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

22:54 They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance.

22:55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them.

22:56 A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

22:57 He denied Jesus, saying, "Woman, I don't know him."

22:58 After a little while someone else saw him, and said, "You also are one of them!" But Peter answered, "Man, I am not!"

22:59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

22:60 But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed.

22:61 The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times."

22:62 He went out, and wept bitterly.

22:63 The men who held Jesus mocked him and beat him.

22:64 Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?"

22:65 They spoke many other things against him, insulting him.

22:66 As soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes, and they led him away into their council, saying,

22:67 "If you are the Christ, tell us." But he said to them, "If I tell you, you won't believe,

22:68 and if I ask, you will in no way answer me or let me go.

22:69 From now on, the Son of Man will be seated at the right hand of the power of God."

22:70 They all said, "Are you then the Son of God?" He said to them, "You say it, because I am."

22:71 They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

Luke Chapter 23

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23:1 The whole company of them rose up and brought him before Pilate.

23:2 They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

23:3 Pilate asked him, "Are you the King of the Jews?" He answered him, "So you say."

23:4 Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man."

23:5 But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

23:6 But when Pilate heard Galilee mentioned, he asked if the man was a Galilean.

23:7 When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

23:8 Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him.

23:9 He questioned him with many words, but he gave no answers.

23:10 The chief priests and the scribes stood, vehemently accusing him.

23:11 Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate.

23:12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

23:13 Pilate called together the chief priests, the rulers, and the people,

23:14 and said to them, “You brought this man to me as one that perverts the people, and behold, having examined him before you, I found no basis for a charge against this man concerning those things of which you accuse him.

23:15 Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him.

23:16 I will therefore chastise him and release him.”

23:17 Now he had to release one prisoner to them at the feast.

23:18 But they all cried out together, saying, “Away with this man! Release to us Barabbas!”—

23:19 one who was thrown into prison for a certain revolt in the city, and for murder.

23:20 Then Pilate spoke to them again, wanting to release Jesus,

23:21 but they shouted, saying, “Crucify! Crucify him!”

23:22 He said to them the third time, “Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him.”

23:23 But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief priests prevailed.

23:24 Pilate decreed that what they asked for should be done.

23:25 He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus up to their will.

23:26 When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus.

23:27 A great multitude of the people followed him, including women who also mourned and lamented him.

23:28 But Jesus, turning to them, said, “Daughters of Jerusalem, don’t weep for me, but weep for yourselves and for your children.

23:29 For behold, the days are coming in which they will say, ‘Blessed are the barren, the wombs that never bore, and the breasts that never nursed.’

23:30 Then they will begin to tell the mountains, ‘Fall on us!’ and tell the hills, ‘Cover us.’

23:31 For if they do these things in the green tree, what will be done in the dry?”

23:32 There were also others, two criminals, led with him to be put to death.

23:33 When they came to the place that is called The Skull, they crucified him there with the criminals, one on the right and the other on the left.

23:34 Jesus said, "Father, forgive them, for they don't know what they are doing." Dividing his garments among them, they cast lots.

23:35 The people stood watching. The rulers with them also scoffed at him, saying, "He saved others. Let him save himself, if this is the Christ of God, his chosen one!"

23:36 The soldiers also mocked him, coming to him and offering him vinegar,

23:37 and saying, "If you are the King of the Jews, save yourself!"

23:38 An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

23:39 One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

23:40 But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation?"

23:41 And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong."

23:42 He said to Jesus, "Lord, remember me when you come into your Kingdom."

23:43 Jesus said to him, "Assuredly I tell you, today you will be with me in Paradise."

23:44 It was now about the sixth hour, and darkness came over the whole land until the ninth hour.

23:45 The sun was darkened, and the veil of the temple was torn in two.

23:46 Jesus, crying with a loud voice, said, "Father, into your hands I commit my spirit!" Having said this, he breathed his last.

23:47 When the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man."

23:48 All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts.

23:49 All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things.

23:50 Behold, a man named Joseph, who was a member of the council, a good and righteous man

23:51 (he had not consented to their counsel and deed), from Arimathaea, a city of the Jews, who was also waiting for God's Kingdom:

23:52 this man went to Pilate, and asked for Jesus' body.

23:53 He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid.

23:54 It was the day of the Preparation, and the Sabbath was drawing near.

23:55 The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid.

23:56 They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

#### Luke Chapter 24

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24:1 But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared.

24:2 They found the stone rolled away from the tomb.

24:3 They entered in, and didn't find the Lord Jesus' body.

24:4 While they were greatly perplexed about this, behold, two men stood by them in dazzling clothing.

24:5 Becoming terrified, they bowed their faces down to the earth. They said to them, "Why do you seek the living among the dead?"

24:6 He isn't here, but is risen. Remember what he told you when he was still in Galilee,

24:7 saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?"

24:8 They remembered his words,

24:9 returned from the tomb, and told all these things to the eleven, and to all the rest.

24:10 Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles.

24:11 These words seemed to them to be nonsense, and they didn't believe them.

24:12 But Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

24:13 Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem.

24:14 They talked with each other about all of these things which had happened.

24:15 While they talked and questioned together, Jesus himself came near, and went with them.

24:16 But their eyes were kept from recognizing him.

24:17 He said to them, "What are you talking about as you walk, and are sad?"

24:18 One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem who doesn't know the things which have happened there in these days?"

24:19 He said to them, "What things?" They said to him, "The things concerning Jesus, the Nazarene, who was a prophet mighty in deed and word before God and all the people;

24:20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

24:21 But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

24:22 Also, certain women of our company amazed us, having arrived early at the tomb;

24:23 and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive.

24:24 Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

24:25 He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken!

24:26 Didn't the Christ have to suffer these things and to enter into his glory?"

24:27 Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself.

24:28 They came near to the village, where they were going, and he acted like he would go further.

24:29 They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over." He went in to stay with them.

24:30 When he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave it to them.

24:31 Their eyes were opened, and they recognized him, and he vanished out of their sight.

24:32 They said to one another, "Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?"

24:33 They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them,

24:34 saying, "The Lord is risen indeed, and has appeared to Simon!"

24:35 They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

24:36 As they said these things, Jesus himself stood among them, and said to them, "Peace be to you."

24:37 But they were terrified and filled with fear, and supposed that they had seen a spirit.

24:38 He said to them, "Why are you troubled? Why do doubts arise in your hearts?"

24:39 See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have."

24:40 When he had said this, he showed them his hands and his feet.

24:41 While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

24:42 They gave him a piece of a broiled fish and some honeycomb.

24:43 He took them, and ate in front of them.

24:44 He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled."

24:45 Then he opened their minds, that they might understand the Scriptures.

24:46 He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

24:47 and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem.

24:48 You are witnesses of these things.

24:49 Behold, I send out the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high."

24:50 He led them out as far as Bethany, and he lifted up his hands, and blessed them.

24:51 While he blessed them, he withdrew from them, and was carried up into heaven.

24:52 They worshiped him, and returned to Jerusalem with great joy,

24:53 and were continually in the temple, praising and blessing God. Amen.

John

Author: Anonymous gospel writer from the Johannine circle, traditionally linked to John

Date Written: AD 90-100

Dating Note: Often dated late in the first century because of its developed style, long reflection, and relation to synagogue conflict.

Earliest Copy: Papyrus 52

Earliest Copy Date: ca. AD 125-175

Why That Date: Usually dated by paleography from its handwriting style.

Found: Oxyrhynchus, Egypt.

Location Written: Ephesus

Location Note: Ephesus or nearby western Asia Minor is the most common proposal.

Reason for Writing: To lead readers to trust Jesus as the Messiah and Son of God through selected signs, speeches, and witness.

Original Language: Koine Greek

Theology Note: John 1:1 is rendered 'the Word was divine' and John 1:18 uses 'only-begotten Son' to keep the Father and the Word distinct while staying within a known range of scholarly translation discussion.

John Chapter 1

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1:1 In the beginning was the Word, and the Word was with God, and the Word was divine.

1:2 The same was in the beginning with God.

1:3 All things were made through him. Without him was not anything made that has been made.

1:4 In him was life, and the life was the light of men.

1:5 The light shines in the darkness, and the darkness hasn't overcome it.

1:6 There came a man, sent from God, whose name was John.

1:7 The same came as a witness, that he might testify about the light, that all might believe through him.

1:8 He was not the light, but was sent that he might testify about the light.

1:9 The true light that enlightens everyone was coming into the world.

1:10 He was in the world, and the world was made through him, and the world didn't recognize him.

1:11 He came to his own, and those who were his own didn't receive him.

1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:

1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14 The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.

1:15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"

1:16 From his fullness we all received grace upon grace.

1:17 For the law was given through Moses. Grace and truth were realized through Jesus Christ.

1:18 No one has seen God at any time. The only-begotten Son, who is at the Father's side, has made him known.

1:19 This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

1:20 He declared, and didn't deny, but he declared, "I am not the Christ."

1:21 They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No."

1:22 They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

1:23 He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

1:24 The ones who had been sent were from the Pharisees.

1:25 They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

1:26 John answered them, "I baptize in water, but among you stands one whom you don't know.

1:27 He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

1:28 These things were done in Bethany beyond the Jordan, where John was baptizing.

1:29 The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

1:30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.'

1:31 I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel."

1:32 John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him.

1:33 I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.'

1:34 I have seen, and have testified that this is the Son of God."

1:35 Again, the next day, John was standing with two of his disciples,

1:36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"

1:37 The two disciples heard him speak, and they followed Jesus.

1:38 Jesus turned, and saw them following, and said to them, "What are you looking for?" They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

1:39 He said to them, "Come, and see." They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.

1:40 One of the two who heard John, and followed him, was Andrew, Simon Peter's brother.

1:41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ).

1:42 He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

1:43 On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me."

1:44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

1:45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

1:46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

1:47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

1:48 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."

1:49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

1:51 He said to him, "Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

John Chapter 2

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2:1 The third day, there was a marriage in Cana of Galilee. Jesus' mother was there.

2:2 Jesus also was invited, with his disciples, to the marriage.

2:3 When the wine ran out, Jesus' mother said to him, "They have no wine."

2:4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

2:5 His mother said to the servants, "Whatever he says to you, do it."

2:6 Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes apiece.

2:7 Jesus said to them, "Fill the water pots with water." They filled them up to the brim.

2:8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

2:9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom,

2:10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

2:11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

2:12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

2:14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.

2:15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

2:16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"

2:17 His disciples remembered that it was written, "Zeal for your house will eat me up."

2:18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

2:20 The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?"

2:21 But he spoke of the temple of his body.

2:22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

2:23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.

2:24 But Jesus didn't entrust himself to them, because he knew everyone,

2:25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

John Chapter 3

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3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

3:2 The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

3:3 Jesus answered him, "Most certainly, I tell you, unless one is born anew, he can't see God's Kingdom."

3:4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

3:5 Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into God's Kingdom.

3:6 That which is born of the flesh is flesh. That which is born of the Spirit is spirit.

3:7 Don't marvel that I said to you, 'You must be born anew.'

3:8 The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

3:9 Nicodemus answered him, "How can these things be?"

3:10 Jesus answered him, "Are you the teacher of Israel, and don't understand these things?

3:11 Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness.

3:12 If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things?

3:13 No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven.

3:14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

3:15 that whoever believes in him should not perish, but have eternal life.

3:16 For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.

3:17 For God didn't send his Son into the world to judge the world, but that the world should be saved through him.

3:18 He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God.

3:19 This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil.

3:20 For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed.

3:21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

3:22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized.

3:23 John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized.

3:24 For John was not yet thrown into prison.

3:25 There arose therefore a questioning on the part of John's disciples with some Jews about purification.

3:26 They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

3:27 John answered, "A man can receive nothing, unless it has been given him from heaven.

3:28 You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'

3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.

3:30 He must increase, but I must decrease.

3:31 He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all.

3:32 What he has seen and heard, of that he testifies; and no one receives his witness.

3:33 He who has received his witness has set his seal to this, that God is true.

3:34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure.

3:35 The Father loves the Son, and has given all things into his hand.

3:36 One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

#### John Chapter 4

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4:1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

4:2 (although Jesus himself didn't baptize, but his disciples),

4:3 he left Judea, and departed into Galilee.

4:4 He needed to pass through Samaria.

4:5 So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.

4:6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour.

4:7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."

4:8 For his disciples had gone away into the city to buy food.

4:9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

4:10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

4:11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water?"

4:12 Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

4:13 Jesus answered her, "Everyone who drinks of this water will thirst again,

4:14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

4:15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

4:16 Jesus said to her, "Go, call your husband, and come here."

4:17 The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,'

4:18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

4:19 The woman said to him, "Sir, I perceive that you are a prophet.

4:20 Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

4:21 Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father.

4:22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews.

4:23 But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers.

4:24 God is spirit, and those who worship him must worship in spirit and truth."

4:25 The woman said to him, "I know that Messiah comes, he who is called Christ. When he has come, he will declare to us all things."

4:26 Jesus said to her, "I am he, the one who speaks to you."

4:27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

4:28 So the woman left her water pot, and went away into the city, and said to the people,

4:29 "Come, see a man who told me everything that I did. Can this be the Christ?"

4:30 They went out of the city, and were coming to him.

4:31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

4:32 But he said to them, "I have food to eat that you don't know about."

4:33 The disciples therefore said to one another, "Has anyone brought him something to eat?"

4:34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work.

4:35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already.

4:36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together.

4:37 For in this the saying is true, 'One sows, and another reaps.'

4:38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

4:39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did."

4:40 So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.

4:41 Many more believed because of his word.

4:42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

4:43 After the two days he went out from there and went into Galilee.

4:44 For Jesus himself testified that a prophet has no honor in his own country.

4:45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.

4:46 Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum.

4:47 When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death.

4:48 Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."

4:49 The nobleman said to him, "Sir, come down before my child dies."

4:50 Jesus said to him, "Go your way. Your son lives." The man believed the word that Jesus spoke to him, and he went his way.

4:51 As he was now going down, his servants met him and reported, saying "Your child lives!"

4:52 So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour, the fever left him."

4:53 So the father knew that it was at that hour in which Jesus said to him, "Your son lives." He believed, as did his whole house.

4:54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

John Chapter 5

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5:1 After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.

5:2 Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda", having five porches.

5:3 In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;

5:4 for an angel went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had.

5:5 A certain man was there, who had been sick for thirty-eight years.

5:6 When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

5:7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

5:8 Jesus said to him, "Arise, take up your mat, and walk."

5:9 Immediately, the man was made well, and took up his mat and walked. Now it was the Sabbath on that day.

5:10 So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

5:11 He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

5:12 Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"

5:13 But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.

5:14 Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

5:15 The man went away, and told the Jews that it was Jesus who had made him well.

5:16 For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath.

5:17 But Jesus answered them, "My Father is still working, so I am working, too."

5:18 For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.

5:19 Jesus therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise.

5:20 For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel.

5:21 For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires.

5:22 For the Father judges no one, but he has given all judgment to the Son,

5:23 that all may honor the Son, even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him.

5:24 "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life.

5:25 Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live.

5:26 For as the Father has life in himself, even so he gave to the Son also to have life in himself.

5:27 He also gave him authority to execute judgment, because he is a son of man.

5:28 Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice,

5:29 and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment.

5:30 I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

5:31 "If I testify about myself, my witness is not valid.

5:32 It is another who testifies about me. I know that the testimony which he testifies about me is true.

5:33 You have sent to John, and he has testified to the truth.

5:34 But the testimony which I receive is not from man. However, I say these things that you may be saved.

5:35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light.

5:36 But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me.

5:37 The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form.

5:38 You don't have his word living in you; because you don't believe him whom he sent.

5:39 "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me.

5:40 Yet you will not come to me, that you may have life.

5:41 I don't receive glory from men.

5:42 But I know you, that you don't have God's love in yourselves.

5:43 I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him.

5:44 How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

5:45 “Don’t think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope.

5:46 For if you believed Moses, you would believe me; for he wrote about me.

5:47 But if you don’t believe his writings, how will you believe my words?”

## John Chapter 6

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6:1 After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias.

6:2 A great multitude followed him, because they saw his signs which he did on those who were sick.

6:3 Jesus went up into the mountain, and he sat there with his disciples.

6:4 Now the Passover, the feast of the Jews, was at hand.

6:5 Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, “Where are we to buy bread, that these may eat?”

6:6 This he said to test him, for he himself knew what he would do.

6:7 Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little.”

6:8 One of his disciples, Andrew, Simon Peter’s brother, said to him,

6:9 “There is a boy here who has five barley loaves and two fish, but what are these among so many?”

6:10 Jesus said, “Have the people sit down.” Now there was much grass in that place. So the men sat down, in number about five thousand.

6:11 Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired.

6:12 When they were filled, he said to his disciples, “Gather up the broken pieces which are left over, that nothing be lost.”

6:13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten.

6:14 When therefore the people saw the sign which Jesus did, they said, “This is truly the prophet who comes into the world.”

6:15 Jesus therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.

6:16 When evening came, his disciples went down to the sea,

6:17 and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them.

6:18 The sea was tossed by a great wind blowing.

6:19 When therefore they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea, and drawing near to the boat; and they were afraid.

6:20 But he said to them, "It is I. Don't be afraid."

6:21 They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

6:22 On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone.

6:23 However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks.

6:24 When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.

6:25 When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

6:26 Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled.

6:27 Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

6:28 They said therefore to him, "What must we do, that we may work the works of God?"

6:29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

6:30 They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do?"

6:31 Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven to eat.'"

6:32 Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven.

6:33 For the bread of God is that which comes down out of heaven, and gives life to the world."

6:34 They said therefore to him, "Lord, always give us this bread."

6:35 Jesus said to them, "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty.

6:36 But I told you that you have seen me, and yet you don't believe.

6:37 All those whom the Father gives me will come to me. He who comes to me I will in no way throw out.

6:38 For I have come down from heaven, not to do my own will, but the will of him who sent me.

6:39 This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day.

6:40 This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

6:41 The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven."

6:42 They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?'"

6:43 Therefore Jesus answered them, "Don't murmur among yourselves.

6:44 No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day.

6:45 It is written in the prophets, 'They will all be taught by God.' Therefore everyone who hears from the Father, and has learned, comes to me.

6:46 Not that anyone has seen the Father, except he who is from God. He has seen the Father.

6:47 Most certainly, I tell you, he who believes in me has eternal life.

6:48 I am the bread of life.

6:49 Your fathers ate the manna in the wilderness, and they died.

6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.

6:51 I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

6:52 The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"

6:53 Jesus therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves.

6:54 He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

6:55 For my flesh is food indeed, and my blood is drink indeed.

6:56 He who eats my flesh and drinks my blood lives in me, and I in him.

6:57 As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me.

6:58 This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever.”

6:59 He said these things in the synagogue, as he taught in Capernaum.

6:60 Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?”

6:61 But Jesus knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble?

6:62 Then what if you would see the Son of Man ascending to where he was before?

6:63 It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life.

6:64 But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe, and who it was who would betray him.

6:65 He said, “For this cause I have said to you that no one can come to me, unless it is given to him by my Father.”

6:66 At this, many of his disciples went back, and walked no more with him.

6:67 Jesus said therefore to the twelve, “You don’t also want to go away, do you?”

6:68 Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life.

6:69 We have come to believe and know that you are the Christ, the Son of the living God.”

6:70 Jesus answered them, “Didn’t I choose you, the twelve, and one of you is a devil?”

6:71 Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

John Chapter 7

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7:1 After these things, Jesus was walking in Galilee, for he wouldn’t walk in Judea, because the Jews sought to kill him.

7:2 Now the feast of the Jews, the Feast of Booths, was at hand.

7:3 His brothers therefore said to him, “Depart from here, and go into Judea, that your disciples also may see your works which you do.

7:4 For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world.”

7:5 For even his brothers didn’t believe in him.

7:6 Jesus therefore said to them, "My time has not yet come, but your time is always ready.

7:7 The world can't hate you, but it hates me, because I testify about it, that its works are evil.

7:8 You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled."

7:9 Having said these things to them, he stayed in Galilee.

7:10 But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.

7:11 The Jews therefore sought him at the feast, and said, "Where is he?"

7:12 There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray."

7:13 Yet no one spoke openly of him for fear of the Jews.

7:14 But when it was now the middle of the feast, Jesus went up into the temple and taught.

7:15 The Jews therefore marveled, saying, "How does this man know letters, having never been educated?"

7:16 Jesus therefore answered them, "My teaching is not mine, but his who sent me.

7:17 If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself.

7:18 He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him.

7:19 Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?"

7:20 The multitude answered, "You have a demon! Who seeks to kill you?"

7:21 Jesus answered them, "I did one work, and you all marvel because of it.

7:22 Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy.

7:23 If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath?

7:24 Don't judge according to appearance, but judge righteous judgment."

7:25 Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill?"

7:26 Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ?

7:27 However we know where this man comes from, but when the Christ comes, no one will know where he comes from.”

7:28 Jesus therefore cried out in the temple, teaching and saying, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don’t know.

7:29 I know him, because I am from him, and he sent me.”

7:30 They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come.

7:31 But of the multitude, many believed in him. They said, “When the Christ comes, he won’t do more signs than those which this man has done, will he?”

7:32 The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

7:33 Then Jesus said, “I will be with you a little while longer, then I go to him who sent me.

7:34 You will seek me, and won’t find me; and where I am, you can’t come.”

7:35 The Jews therefore said among themselves, “Where will this man go that we won’t find him? Will he go to the Dispersion among the Greeks, and teach the Greeks?

7:36 What is this word that he said, ‘You will seek me, and won’t find me; and where I am, you can’t come’?”

7:37 Now on the last and greatest day of the feast, Jesus stood and cried out, “If anyone is thirsty, let him come to me and drink!

7:38 He who believes in me, as the Scripture has said, from within him will flow rivers of living water.”

7:39 But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn’t yet glorified.

7:40 Many of the multitude therefore, when they heard these words, said, “This is truly the prophet.”

7:41 Others said, “This is the Christ.” But some said, “What, does the Christ come out of Galilee?

7:42 Hasn’t the Scripture said that the Christ comes of the offspring of David, and from Bethlehem, the village where David was?”

7:43 So there arose a division in the multitude because of him.

7:44 Some of them would have arrested him, but no one laid hands on him.

7:45 The officers therefore came to the chief priests and Pharisees, and they said to them, “Why didn’t you bring him?”

7:46 The officers answered, “No man ever spoke like this man!”

7:47 The Pharisees therefore answered them, "You aren't also led astray, are you?"

7:48 Have any of the rulers believed in him, or of the Pharisees?

7:49 But this multitude that doesn't know the law is accursed."

7:50 Nicodemus (he who came to him by night, being one of them) said to them,

7:51 "Does our law judge a man, unless it first hears from him personally and knows what he does?"

7:52 They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee."

7:53 Everyone went to his own house,

## John Chapter 8

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8:1 but Jesus went to the Mount of Olives.

8:2 Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them.

8:3 The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle,

8:4 they told him, "Teacher, we found this woman in adultery, in the very act.

8:5 Now in our law, Moses commanded us to stone such women. What then do you say about her?"

8:6 They said this testing him, that they might have something to accuse him of. But Jesus stooped down, and wrote on the ground with his finger.

8:7 But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her."

8:8 Again he stooped down, and with his finger wrote on the ground.

8:9 They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle.

8:10 Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

8:11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."

8:12 Again, therefore, Jesus spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."

8:13 The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

8:14 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 don't know where I came from, or where I am going."

8:15 You judge according to the flesh. I judge no one.

8:16 Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me.

8:17 It's also written in your law that the testimony of two people is valid.

8:18 I am one who testifies about myself, and the Father who sent me testifies about me."

8:19 They said therefore to him, "Where is your Father?" Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also."

8:20 Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come.

8:21 Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

8:22 The Jews therefore said, "Will he kill himself, because he says, 'Where I am going, you can't come'?"

8:23 He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world."

8:24 I said therefore to you that you will die in your sins; for unless you believe that I am he, you will die in your sins."

8:25 They said therefore to him, "Who are you?" Jesus said to them, "Just what I have been saying to you from the beginning."

8:26 I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

8:27 They didn't understand that he spoke to them about the Father.

8:28 Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things."

8:29 He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him."

8:30 As he spoke these things, many believed in him.

8:31 Jesus therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples."

8:32 You will know the truth, and the truth will make you free."

8:33 They answered him, "We are Abraham's offspring, and have never been in bondage to anyone. How do you say, 'You will be made free'?"

8:34 Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin.

8:35 A bondservant doesn't live in the house forever. A son remains forever.

8:36 If therefore the Son makes you free, you will be free indeed.

8:37 I know that you are Abraham's offspring, yet you seek to kill me, because my word finds no place in you.

8:38 I say the things which I have seen with my Father; and you also do the things which you have seen with your father."

8:39 They answered him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.

8:40 But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham didn't do this.

8:41 You do the works of your father." They said to him, "We were not born of sexual immorality. We have one Father, God."

8:42 Therefore Jesus said to them, "If God were your father, you would love me, for I came out and have come from God. For I haven't come of myself, but he sent me.

8:43 Why don't you understand my speech? Because you can't hear my word.

8:44 You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of lies.

8:45 But because I tell the truth, you don't believe me.

8:46 Which of you convicts me of sin? If I tell the truth, why do you not believe me?

8:47 He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

8:48 Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a demon?"

8:49 Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me.

8:50 But I don't seek my own glory. There is one who seeks and judges.

8:51 Most certainly, I tell you, if a person keeps my word, he will never see death."

8:52 Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.'

8:53 Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

8:54 Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God.

8:55 You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word.

8:56 Your father Abraham rejoiced to see my day. He saw it, and was glad."

8:57 The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

8:58 Jesus said to them, "Most certainly, I tell you, before Abraham came into existence, I AM."

8:59 Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

John Chapter 9

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9:1 As he passed by, he saw a man blind from birth.

9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

9:3 Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him.

9:4 I must work the works of him who sent me, while it is day. The night is coming, when no one can work.

9:5 While I am in the world, I am the light of the world."

9:6 When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud,

9:7 and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing.

9:8 The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who sat and begged?"

9:9 Others were saying, "It is he." Still others were saying, "He looks like him." He said, "I am he."

9:10 They therefore were asking him, "How were your eyes opened?"

9:11 He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' So I went away and washed, and I received sight."

9:12 Then they asked him, "Where is he?" He said, "I don't know."

9:13 They brought him who had been blind to the Pharisees.

9:14 It was a Sabbath when Jesus made the mud and opened his eyes.

9:15 Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

9:16 Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them.

9:17 Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?" He said, "He is a prophet."

9:18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,

9:19 and asked them, "Is this your son, whom you say was born blind? How then does he now see?"

9:20 His parents answered them, "We know that this is our son, and that he was born blind;

9:21 but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself."

9:22 His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue.

9:23 Therefore his parents said, "He is of age. Ask him."

9:24 So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner."

9:25 He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."

9:26 They said to him again, "What did he do to you? How did he open your eyes?"

9:27 He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"

9:28 They insulted him and said, "You are his disciple, but we are disciples of Moses.

9:29 We know that God has spoken to Moses. But as for this man, we don't know where he comes from."

9:30 The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes.

9:31 We know that God doesn't listen to sinners, but if anyone is a worshiper of God, and does his will, he listens to him.

9:32 Since the world began it has never been heard of that anyone opened the eyes of someone born blind.

9:33 If this man were not from God, he could do nothing.”

9:34 They answered him, “You were altogether born in sins, and do you teach us?” They threw him out.

9:35 Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of God?”

9:36 He answered, “Who is he, Lord, that I may believe in him?”

9:37 Jesus said to him, “You have both seen him, and it is he who speaks with you.”

9:38 He said, “Lord, I believe!” and he worshiped him.

9:39 Jesus said, “I came into this world for judgment, that those who don’t see may see; and that those who see may become blind.”

9:40 Those of the Pharisees who were with him heard these things, and said to him, “Are we also blind?”

9:41 Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

#### John Chapter 10

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10:1 “Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber.

10:2 But one who enters in by the door is the shepherd of the sheep.

10:3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out.

10:4 Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice.

10:5 They will by no means follow a stranger, but will flee from him; for they don’t know the voice of strangers.”

10:6 Jesus spoke this parable to them, but they didn’t understand what he was telling them.

10:7 Jesus therefore said to them again, “Most certainly, I tell you, I am the sheep’s door.

10:8 All who came before me are thieves and robbers, but the sheep didn’t listen to them.

10:9 I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture.

10:10 The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

10:11 I am the good shepherd. The good shepherd lays down his life for the sheep.

10:12 He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them.

10:13 The hired hand flees because he is a hired hand, and doesn't care for the sheep.

10:14 I am the good shepherd. I know my own, and I'm known by my own;

10:15 even as the Father knows me, and I know the Father. I lay down my life for the sheep.

10:16 I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd.

10:17 Therefore the Father loves me, because I lay down my life, that I may take it again.

10:18 No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

10:19 Therefore a division arose again among the Jews because of these words.

10:20 Many of them said, "He has a demon, and is insane! Why do you listen to him?"

10:21 Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?"

10:22 It was the Feast of the Dedication at Jerusalem.

10:23 It was winter, and Jesus was walking in the temple, in Solomon's porch.

10:24 The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

10:25 Jesus answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me.

10:26 But you don't believe, because you are not of my sheep, as I told you.

10:27 My sheep hear my voice, and I know them, and they follow me.

10:28 I give eternal life to them. They will never perish, and no one will snatch them out of my hand.

10:29 My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand.

10:30 I and the Father are one."

10:31 Therefore Jews took up stones again to stone him.

10:32 Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"

10:33 The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

10:34 Jesus answered them, "Isn't it written in your law, 'I said, you are gods?'"

10:35 If he called them gods, to whom the word of God came (and the Scripture can't be broken),

10:36 do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?'"

10:37 If I don't do the works of my Father, don't believe me.

10:38 But if I do them, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."

10:39 They sought again to seize him, and he went out of their hand.

10:40 He went away again beyond the Jordan into the place where John was baptizing at first, and there he stayed.

10:41 Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true."

10:42 Many believed in him there.

John Chapter 11

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11:1 Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha.

11:2 It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick.

11:3 The sisters therefore sent to him, saying, "Lord, behold, he for whom you have great affection is sick."

11:4 But when Jesus heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it."

11:5 Now Jesus loved Martha, and her sister, and Lazarus.

11:6 When therefore he heard that he was sick, he stayed two days in the place where he was.

11:7 Then after this he said to the disciples, "Let's go into Judea again."

11:8 The disciples told him, "Rabbi, the Jews were just trying to stone you, and are you going there again?"

11:9 Jesus answered, "Aren't there twelve hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world.

11:10 But if a man walks in the night, he stumbles, because the light isn't in him."

11:11 He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."

11:12 The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

11:13 Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep.

11:14 So Jesus said to them plainly then, "Lazarus is dead.

11:15 I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him."

11:16 Thomas therefore, who is called Didymus, said to his fellow disciples, "Let's go also, that we may die with him."

11:17 So when Jesus came, he found that he had been in the tomb four days already.

11:18 Now Bethany was near Jerusalem, about fifteen stadia away.

11:19 Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother.

11:20 Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.

11:21 Therefore Martha said to Jesus, "Lord, if you would have been here, my brother wouldn't have died.

11:22 Even now I know that, whatever you ask of God, God will give you."

11:23 Jesus said to her, "Your brother will rise again."

11:24 Martha said to him, "I know that he will rise again in the resurrection at the last day."

11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies.

11:26 Whoever lives and believes in me will never die. Do you believe this?"

11:27 She said to him, "Yes, Lord. I have come to believe that you are the Christ, God's Son, he who comes into the world."

11:28 When she had said this, she went away, and called Mary, her sister, secretly, saying, "The Teacher is here, and is calling you."

11:29 When she heard this, she arose quickly, and went to him.

11:30 Now Jesus had not yet come into the village, but was in the place where Martha met him.

11:31 Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

11:32 Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

11:33 When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled,

11:34 and said, "Where have you laid him?" They told him, "Lord, come and see."

11:35 Jesus wept.

11:36 The Jews therefore said, "See how much affection he had for him!"

11:37 Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

11:38 Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it.

11:39 Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

11:40 Jesus said to her, "Didn't I tell you that if you believed, you would see God's glory?"

11:41 So they took away the stone from the place where the dead man was lying. Jesus lifted up his eyes, and said, "Father, I thank you that you listened to me.

11:42 I know that you always listen to me, but because of the multitude standing around I said this, that they may believe that you sent me."

11:43 When he had said this, he cried with a loud voice, "Lazarus, come out!"

11:44 He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Free him, and let him go."

11:45 Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him.

11:46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

11:47 The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs.

11:48 If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

11:49 But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,

11:50 nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish."

11:51 Now he didn't say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation,

11:52 and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad.

11:53 So from that day forward they took counsel that they might put him to death.

11:54 Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

11:55 Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves.

11:56 Then they sought for Jesus and spoke one with another, as they stood in the temple, "What do you think—that he isn't coming to the feast at all?"

11:57 Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

## John Chapter 12

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12:1 Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

12:2 So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him.

12:3 Mary, therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the ointment.

12:4 Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said,

12:5 "Why wasn't this ointment sold for three hundred denarii, and given to the poor?"

12:6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.

12:7 But Jesus said, "Leave her alone. She has kept this for the day of my burial.

12:8 For you always have the poor with you, but you don't always have me."

12:9 A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

12:10 But the chief priests conspired to put Lazarus to death also,

12:11 because on account of him many of the Jews went away and believed in Jesus.

12:12 On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem,

12:13 they took the branches of the palm trees, and went out to meet him, and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!"

12:14 Jesus, having found a young donkey, sat on it. As it is written,

12:15 "Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt."

12:16 His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

12:17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it.

12:18 For this cause also the multitude went and met him, because they heard that he had done this sign.

12:19 The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

12:20 Now there were certain Greeks among those that went up to worship at the feast.

12:21 These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see Jesus."

12:22 Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus.

12:23 Jesus answered them, "The time has come for the Son of Man to be glorified.

12:24 Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit.

12:25 He who loves his life will lose it. He who hates his life in this world will keep it to eternal life.

12:26 If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.

12:27 "Now my soul is troubled. What shall I say? 'Father, save me from this time?' But for this cause I came to this time.

12:28 Father, glorify your name!" Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."

12:29 The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."

12:30 Jesus answered, "This voice hasn't come for my sake, but for your sakes.

12:31 Now is the judgment of this world. Now the prince of this world will be cast out.

12:32 And I, if I am lifted up from the earth, will draw all people to myself."

12:33 But he said this, signifying by what kind of death he should die.

12:34 The multitude answered him, “We have heard out of the law that the Christ remains forever. How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

12:35 Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t overtake you. He who walks in the darkness doesn’t know where he is going.

12:36 While you have the light, believe in the light, that you may become children of light.” Jesus said these things, and he departed and hid himself from them.

12:37 But though he had done so many signs before them, yet they didn’t believe in him,

12:38 that the word of Isaiah the prophet might be fulfilled, which he spoke, “Lord, who has believed our report? To whom has the arm of the Lord been revealed?”

12:39 For this cause they couldn’t believe, for Isaiah said again,

12:40 “He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them.”

12:41 Isaiah said these things when he saw his glory, and spoke of him.

12:42 Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn’t confess it, so that they wouldn’t be put out of the synagogue,

12:43 for they loved men’s praise more than God’s praise.

12:44 Jesus cried out and said, “Whoever believes in me, believes not in me, but in him who sent me.

12:45 He who sees me sees him who sent me.

12:46 I have come as a light into the world, that whoever believes in me may not remain in the darkness.

12:47 If anyone listens to my sayings, and doesn’t believe, I don’t judge him. For I came not to judge the world, but to save the world.

12:48 He who rejects me, and doesn’t receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day.

12:49 For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak.

12:50 I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak.”

John Chapter 13

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13:1 Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.

13:2 During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

13:3 Jesus, knowing that the Father had given all things into his hands, and that he came from God, and was going to God,

13:4 arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist.

13:5 Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him.

13:6 Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

13:7 Jesus answered him, "You don't know what I am doing now, but you will understand later."

13:8 Peter said to him, "You will never wash my feet!" Jesus answered him, "If I don't wash you, you have no part with me."

13:9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

13:10 Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you."

13:11 For he knew him who would betray him, therefore he said, "You are not all clean."

13:12 So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you?"

13:13 You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am.

13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

13:15 For I have given you an example, that you also should do as I have done to you.

13:16 Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him.

13:17 If you know these things, blessed are you if you do them.

13:18 I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'

13:19 From now on, I tell you before it happens, that when it happens, you may believe that I am he.

13:20 Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

13:21 When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

13:22 The disciples looked at one another, perplexed about whom he spoke.

13:23 One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast.

13:24 Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

13:25 He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

13:26 Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot.

13:27 After the piece of bread, then Satan entered into him. Then Jesus said to him, "What you do, do quickly."

13:28 Now no man at the table knew why he said this to him.

13:29 For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor.

13:30 Therefore having received that morsel, he went out immediately. It was night.

13:31 When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him.

13:32 If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately.

13:33 Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you.

13:34 A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another.

13:35 By this everyone will know that you are my disciples, if you have love for one another."

13:36 Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards."

13:37 Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you."

13:38 Jesus answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times.

#### John Chapter 14

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14:1 "Don't let your heart be troubled. Believe in God. Believe also in me.

14:2 In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you.

14:3 If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also.

14:4 Where I go, you know, and you know the way.”

14:5 Thomas said to him, “Lord, we don’t know where you are going. How can we know the way?”

14:6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father, except through me.

14:7 If you had known me, you would have known my Father also. From now on, you know him, and have seen him.”

14:8 Philip said to him, “Lord, show us the Father, and that will be enough for us.”

14:9 Jesus said to him, “Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, ‘Show us the Father?’

14:10 Don’t you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works.

14:11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake.

14:12 Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father.

14:13 Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son.

14:14 If you will ask anything in my name, I will do it.

14:15 If you love me, keep my commandments.

14:16 I will pray to the Father, and he will give you another Counselor, that he may be with you forever,—

14:17 the Spirit of truth, whom the world can’t receive; for it doesn’t see him, neither knows him. You know him, for he lives with you, and will be in you.

14:18 I will not leave you orphans. I will come to you.

14:19 Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also.

14:20 In that day you will know that I am in my Father, and you in me, and I in you.

14:21 One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him.”

14:22 Judas (not Iscariot) said to him, “Lord, what has happened that you are about to reveal yourself to us, and not to the world?”

14:23 Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him.

14:24 He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me.

14:25 I have said these things to you, while still living with you.

14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you.

14:27 Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful.

14:28 You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I.

14:29 Now I have told you before it happens so that, when it happens, you may believe.

14:30 I will no more speak much with you, for the prince of the world comes, and he has nothing in me.

14:31 But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

John Chapter 15

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15:1 "I am the true vine, and my Father is the farmer.

15:2 Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit.

15:3 You are already pruned clean because of the word which I have spoken to you.

15:4 Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me.

15:5 I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing.

15:6 If a man doesn't remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned.

15:7 If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

15:8 "In this is my Father glorified, that you bear much fruit; and so you will be my disciples.

15:9 Even as the Father has loved me, I also have loved you. Remain in my love.

15:10 If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love.

15:11 I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

15:12 “This is my commandment, that you love one another, even as I have loved you.

15:13 Greater love has no one than this, that someone lay down his life for his friends.

15:14 You are my friends, if you do whatever I command you.

15:15 No longer do I call you servants, for the servant doesn’t know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you.

15:16 You didn’t choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

15:17 “I command these things to you, that you may love one another.

15:18 If the world hates you, you know that it has hated me before it hated you.

15:19 If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you.

15:20 Remember the word that I said to you: ‘A servant is not greater than his lord.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

15:21 But all these things will they do to you for my name’s sake, because they don’t know him who sent me.

15:22 If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin.

15:23 He who hates me, hates my Father also.

15:24 If I hadn’t done among them the works which no one else did, they wouldn’t have had sin. But now have they seen and also hated both me and my Father.

15:25 But this happened so that the word may be fulfilled which was written in their law, ‘They hated me without a cause.’

15:26 “When the Counselor has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me.

15:27 You will also testify, because you have been with me from the beginning.

## John Chapter 16

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16:1 “I have said these things to you so that you wouldn’t be caused to stumble.

16:2 They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God.

16:3 They will do these things because they have not known the Father, nor me.

16:4 But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you.

16:5 But now I am going to him who sent me, and none of you asks me, 'Where are you going?'

16:6 But because I have told you these things, sorrow has filled your heart.

16:7 Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you.

16:8 When he has come, he will convict the world about sin, about righteousness, and about judgment;

16:9 about sin, because they don't believe in me;

16:10 about righteousness, because I am going to my Father, and you won't see me any more;

16:11 about judgment, because the prince of this world has been judged.

16:12 "I have yet many things to tell you, but you can't bear them now.

16:13 However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming.

16:14 He will glorify me, for he will take from what is mine, and will declare it to you.

16:15 All things whatever the Father has are mine; therefore I said that he takes of mine, and will declare it to you.

16:16 A little while, and you will not see me. Again a little while, and you will see me."

16:17 Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father?'"

16:18 They said therefore, "What is this that he says, 'A little while'? We don't know what he is saying."

16:19 Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'"

16:20 Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.

16:21 A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world.

16:22 Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

16:23 "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you.

16:24 Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full.

16:25 I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father.

16:26 In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you,

16:27 for the Father himself loves you, because you have loved me, and have believed that I came from God.

16:28 I came from the Father, and have come into the world. Again, I leave the world, and go to the Father."

16:29 His disciples said to him, "Behold, now you are speaking plainly, and using no figures of speech.

16:30 Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came from God."

16:31 Jesus answered them, "Do you now believe?"

16:32 Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me.

16:33 I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."

John Chapter 17

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17:1 Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you;

17:2 even as you gave him authority over all flesh, so he will give eternal life to all whom you have given him.

17:3 This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ.

17:4 I glorified you on the earth. I have accomplished the work which you have given me to do.

17:5 Now, Father, glorify me with your own self with the glory which I had with you before the world existed.

17:6 I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word.

17:7 Now they have known that all things whatever you have given me are from you,

17:8 for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you, and they have believed that you sent me.

17:9 I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours.

17:10 All things that are mine are yours, and yours are mine, and I am glorified in them.

17:11 I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are.

17:12 While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled.

17:13 But now I come to you, and I say these things in the world, that they may have my joy made full in themselves.

17:14 I have given them your word. The world hated them, because they are not of the world, even as I am not of the world.

17:15 I pray not that you would take them from the world, but that you would keep them from the evil one.

17:16 They are not of the world even as I am not of the world.

17:17 Sanctify them in your truth. Your word is truth.

17:18 As you sent me into the world, even so I have sent them into the world.

17:19 For their sakes I sanctify myself, that they themselves also may be sanctified in truth.

17:20 Not for these only do I pray, but for those also who will believe in me through their word,

17:21 that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me.

17:22 The glory which you have given me, I have given to them; that they may be one, even as we are one;

17:23 I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me.

17:24 Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world.

17:25 Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me.

17:26 I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them.”

## John Chapter 18

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18:1 When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered.

18:2 Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.

18:3 Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.

18:4 Jesus therefore, knowing all the things that were happening to him, went out, and said to them, “Who are you looking for?”

18:5 They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas also, who betrayed him, was standing with them.

18:6 When therefore he said to them, “I am he,” they went backward, and fell to the ground.

18:7 Again therefore he asked them, “Who are you looking for?” They said, “Jesus of Nazareth.”

18:8 Jesus answered, “I told you that I am he. If therefore you seek me, let these go their way,”

18:9 that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.”

18:10 Simon Peter therefore, having a sword, drew it, and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

18:11 Jesus therefore said to Peter, “Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?”

18:12 So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him,

18:13 and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year.

18:14 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.

18:15 Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest;

18:16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter.

18:17 Then the maid who kept the door said to Peter, “Are you also one of this man’s disciples?” He said, “I am not.”

18:18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself.

18:19 The high priest therefore asked Jesus about his disciples, and about his teaching.

18:20 Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret.

18:21 Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

18:22 When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"

18:23 Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

18:24 Annas sent him bound to Caiaphas, the high priest.

18:25 Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?" He denied it, and said, "I am not."

18:26 One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

18:27 Peter therefore denied it again, and immediately the rooster crowed.

18:28 They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.

18:29 Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

18:30 They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."

18:31 Pilate therefore said to them, "Take him yourselves, and judge him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"

18:32 that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

18:33 Pilate therefore entered again into the Praetorium, called Jesus, and said to him, "Are you the King of the Jews?"

18:34 Jesus answered him, "Do you say this by yourself, or did others tell you about me?"

18:35 Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

18:36 Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."

18:37 Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."

18:38 Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him."

18:39 But you have a custom, that I should release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?"

18:40 Then they all shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

John Chapter 19

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19:1 So Pilate then took Jesus, and flogged him.

19:2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment.

19:3 They kept saying, "Hail, King of the Jews!" and they kept slapping him.

19:4 Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

19:5 Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

19:6 When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!" Pilate said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

19:7 The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."

19:8 When therefore Pilate heard this saying, he was more afraid.

19:9 He entered into the Praetorium again, and said to Jesus, "Where are you from?" But Jesus gave him no answer.

19:10 Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"

19:11 Jesus answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."

19:12 At this, Pilate was seeking to release him, but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

19:13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called "The Pavement", but in Hebrew, "Gabbatha."

19:14 Now it was the Preparation Day of the Passover, at about the sixth hour. He said to the Jews, "Behold, your King!"

19:15 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!"

19:16 So then he delivered him to them to be crucified. So they took Jesus and led him away.

19:17 He went out, bearing his cross, to the place called "The Place of a Skull", which is called in Hebrew, "Golgotha",

19:18 where they crucified him, and with him two others, on either side one, and Jesus in the middle.

19:19 Pilate wrote a title also, and put it on the cross. There was written, "JESUS OF NAZARETH, THE KING OF THE JEWS."

19:20 Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

19:21 The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, 'I am King of the Jews.'""

19:22 Pilate answered, "What I have written, I have written."

19:23 Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout.

19:24 Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says, "They parted my garments among them. For my cloak they cast lots." Therefore the soldiers did these things.

19:25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

19:26 Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold, your son!"

19:27 Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

19:28 After this, Jesus, seeing that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty."

19:29 Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth.

19:30 When Jesus therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.

19:31 Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away.

19:32 Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him;

19:33 but when they came to Jesus, and saw that he was already dead, they didn't break his legs.

19:34 However one of the soldiers pierced his side with a spear, and immediately blood and water came out.

19:35 He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe.

19:36 For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken."

19:37 Again another Scripture says, "They will look on him whom they pierced."

19:38 After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body.

19:39 Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds.

19:40 So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

19:41 Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid.

19:42 Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

## John Chapter 20

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20:1 Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

20:2 Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

20:3 Therefore Peter and the other disciple went out, and they went toward the tomb.

20:4 They both ran together. The other disciple outran Peter, and came to the tomb first.

20:5 Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in.

20:6 Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying,

20:7 and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.

20:8 So then the other disciple who came first to the tomb also entered in, and he saw and believed.

20:9 For as yet they didn't know the Scripture, that he must rise from the dead.

20:10 So the disciples went away again to their own homes.

20:11 But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb,

20:12 and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

20:13 They told her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I don't know where they have laid him."

20:14 When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.

20:15 Jesus said to her, "Woman, why are you weeping? Who are you looking for?" She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

20:16 Jesus said to her, "Mary." She turned and said to him, "Rabboni!" which is to say, "Teacher!"

20:17 Jesus said to her, "Don't hold me, for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

20:19 When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and said to them, "Peace be to you."

20:20 When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord.

20:21 Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you."

20:22 When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit!

20:23 If you forgive anyone's sins, they have been forgiven them. If you retain anyone's sins, they have been retained."

20:24 But Thomas, one of the twelve, called Didymus, wasn't with them when Jesus came.

20:25 The other disciples therefore said to him, "We have seen the Lord!" But he said to them, "Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe."

20:26 After eight days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, "Peace be to you."

20:27 Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing."

20:28 Thomas answered him, "My Lord and my God!"

20:29 Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and have believed."

20:30 Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book;

20:31 but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

John Chapter 21

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21:1 After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way.

21:2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together.

21:3 Simon Peter said to them, "I'm going fishing." They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing.

21:4 But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus.

21:5 Jesus therefore said to them, "Children, have you anything to eat?" They answered him, "No."

21:6 He said to them, "Cast the net on the right side of the boat, and you will find some." They cast it therefore, and now they weren't able to draw it in for the multitude of fish.

21:7 That disciple therefore whom Jesus loved said to Peter, "It's the Lord!" So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea.

21:8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away), dragging the net full of fish.

21:9 So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread.

21:10 Jesus said to them, "Bring some of the fish which you have just caught."

21:11 Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn't torn.

21:12 Jesus said to them, "Come and eat breakfast." None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

21:13 Then Jesus came and took the bread, gave it to them, and the fish likewise.

21:14 This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead.

21:15 So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more than these?" He said to him, "Yes, Lord; you know that I have affection for you." He said to him, "Feed my lambs."

21:16 He said to him again a second time, "Simon, son of Jonah, do you love me?" He said to him, "Yes, Lord; you know that I have affection for you." He said to him, "Tend my sheep."

21:17 He said to him the third time, "Simon, son of Jonah, do you have affection for me?" Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you." Jesus said to him, "Feed my sheep."

21:18 Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

21:19 Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

21:20 Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?"

21:21 Peter seeing him, said to Jesus, "Lord, what about this man?"

21:22 Jesus said to him, "If I desire that he stay until I come, what is that to you? You follow me."

21:23 This saying therefore went out among the brothers, that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?"

21:24 This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.

21:25 There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

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Author: The church in Rome, traditionally associated with Clement of Rome

Date Written: AD 95-96

Dating Note: Most scholars place it in the mid-90s because it appears to reflect recent troubles under Domitian and speaks from a generation after the apostles.

Earliest Copy: Papyrus 6

Earliest Copy Date: 4th century AD

Why That Date: Its surviving script is dated paleographically, though the fragmentary condition leaves some room for debate.

Found: Egypt.

Location Written: Rome

Location Note: The letter itself speaks from the church in Rome to the church in Corinth.

Reason for Writing: To calm a leadership dispute in Corinth and call the church back to humility, order, and peace.

Original Language: Koine Greek

1 Clement Prologue  
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Prologue:1 The Church of God which sojourneth in Rome to the Church of God which sojourneth in Corinth, to them which are called and sanctified by the will of God through our Lord Jesus Christ. Grace to you and peace from Almighty God through Jesus Christ be multiplied.

1 Clement 1
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1:1 By reason of the sudden and repeated calamities and reverses which are befalling us, brothers and sisters, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, has been greatly reviled.

1:2 For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in Christ? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge?

1:3 For you did all things without respect of persons, and you walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due. On the young too you enjoined modest and seemly thoughts: and the women you charged to perform all their duties in a blameless and seemly and pure conscience,

cherishing their own husbands, as is proper; and you taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.

#### 1 Clement 2

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2:1 And you were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive, and content with the provisions which God supplies. And giving heed to His words, you laid them up diligently in your hearts, and His sufferings were before your eyes.

2:2 Thus a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring also of the Holy Spirit fell upon all;

2:3 and, being full of holy counsel, in excellent zeal and with a pious confidence you stretched out your hands to Almighty God, supplicating Him to be propitious, if unwillingly you had committed any sin.

2:4 You had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

2:5 You were sincere and simple and free from malice one towards another.

2:6 Every sedition and every schism was abominable to you. You mourned over the transgressions of your neighbors: you judged their shortcomings to be your own.

2:7 You repented not of any well-doing, but were ready to every good work.

2:8 Being adorned with a most virtuous and honorable life, you performed all your duties in the fear of Him. The commandments and the ordinances of the Lord were written on the tablets of your hearts.

1 Clement 3

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3:1 All glory and enlargement was given to you, and that was fulfilled which is written My beloved ate and drank and was enlarged and waxed fat and kicked.

3:2 Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity.

3:3 So men were stirred up, the mean against the honorable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder.

3:4 For this cause righteousness and peace stand aloof, while each man has forsaken the fear of the Lord and become purblind in the faith of Him, neither walketh in the ordinances of His commandments nor liveth according to that which becometh Christ, but each goeth after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy, through which also death entered into the world.

#### 1 Clement 4

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4:1 For so it is written, And it came to pass after certain days that Cain brought of the fruits of the earth a sacrifice to God, and Abel he also brought of the firstlings of the sheep and of their fatness.

4:2 And God looked upon Abel and upon his gifts, but to Cain and to his sacrifices He gave no heed.

4:3 And Cain sorrowed exceedingly, and his countenance fell.

4:4 And God said to Cain, Wherefore art you very sorrowful and wherefore did your countenance fall? If you have offered aright and have not divided aright, didst you not sin? Hold your peace.

4:5 To you shall he turn, and you shall rule over him. {This last phrase has also been translated: Be at peace: yours offering returns to thyself, and you shall again possess it.}

4:6 And Cain said to Abel his brother, Let us go over to the plain. And it came to pass, while they Were in the plain, that Cain rose up against Abel his brother and slew him.

4:7 You see, brothers and sisters, jealousy and envy wrought a brother's murder.

4:8 By reason of jealousy our father Jacob ran away from the face of Esau his brother.

4:9 Jealousy caused Joseph to be persecuted even to death, and to come even to bondage.

4:10 Jealousy compelled Moses to flee from the face of Pharaoh king of Egypt while it was said to him by his own countryman, Who made you a judge or a decider over us, Wouldest you slay me, even as yesterday you slewest the Egyptian?

4:11 By reason of jealousy Aaron and Miriam were lodged outside the camp.

4:12 Jealousy brought Dathan and Abiram down alive to hades, because they made sedition against Moses the servant of God.

4:13 By reason of jealousy David was envied not only by the Philistines, but was persecuted also by Saul [king of Israel].

1 Clement 5

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5:1 But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples which belong to our generation.

5:2 By reason of jealousy and envy the greatest and most righteous pillars of the Church were persecuted, and contended even to death.

5:3 Let us set before our eyes the good Apostles.

5:4 There was Peter who by reason of unrighteous jealousy endured not one not one but many labors, and thus having borne his testimony went to his appointed place of glory.

5:5 By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been

stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith,

5:6 having taught righteousness to the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went to the holy place, having been found a notable pattern of patient endurance.

#### 1 Clement 6

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6:1 To these men of holy lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves.

6:2 By reason of jealousy women being persecuted, after that they had suffered cruel and unholy insults as Danaids and Dircae, safely reached the goal in the race of faith, and received a noble reward, feeble though they were in body.

6:3 Jealousy has estranged wives from their husbands and changed the saying of our father Adam, This now is bone of my bones and flesh of my flesh.

6:4 Jealousy and strife have overthrown great cities and uprooted great nations.

1 Clement 7

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7:1 These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaiteth us.

7:2 Wherefore let us forsake idle and vain thoughts; and let us conform to the glorious and venerable rule which has been handed down to us;

7:3 and let us see what is good and what is pleasant and what is acceptable in the sight of Him that made us.

7:4 Let us fix our eyes on the blood of Christ and understand how precious it is to His Father, because being shed for our salvation it won for the whole world the grace of repentance.

7:5 Let us review all the generations in turn, and learn how from generation to generation the Master has given a place for repentance to them that desire to turn to Him.

7:6 Noah preached repentance, and they that obeyed were saved.

7:7 Jonah preached destruction to the men of Nineveh; but they, repenting of their sins, obtained pardon of God by their supplications and received salvation, albeit they were aliens from God.

#### 1 Clement 8

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8:1 The ministers of the grace of God through the Holy Spirit spoke concerning repentance.

8:2 Yea and the Master of the universe Himself spoke concerning repentance with an oath:

8:3 for, as I live says the Lord, I desire not the death of the sinner, so much as his repentance,

8:4 and He added also a merciful judgment: Repent you, O house of Israel, of your iniquity; say to the sons of My people, Though your sins reach from the earth even to the heaven, and though they be redder than scarlet and blacker than sackcloth, and you turn to Me with your whole heart and say Father, I will give ear to you as to a holy people.

8:5 And in another place He says on this wise, Wash, be you clean. Put away your iniquities from your souls out of My sight. Cease from your iniquities; learn to do good; seek out judgment; defend him that is wronged: give judgment for the orphan, and execute righteousness for the widow; and come and let us reason together, says He; and though your sins be as crimson, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if you be willing and will hearken to Me, you shall eat the good things of the earth; but if you be not willing, neither hearken to Me, a sword shall devour you; for the mouth of the Lord has spoken these things.

8:6 Seeing then that He desireth all His beloved to be partakers of repentance, He confirmed it by an act of His almighty will.

1 Clement 9

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9:1 Wherefore let us be obedient to His excellent and glorious will; and presenting ourselves as suppliants of His mercy and goodness, let us fall down before Him and betake ourselves to His compassions, forsaking the vain toil and the strife and the jealousy which leadeth to death.

9:2 Let us fix our eyes on them that ministered perfectly to His excellent glory.

9:3 Let us set before us Enoch, who being found righteous in obedience was translated, and his death was not found.

9:4 Noah, being found faithful, by his ministration preached regeneration to the world, and through him the Master saved the living creatures that entered into the ark in concord.

#### 1 Clement 10

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10:1 Abraham, who was called the 'friend,' was found faithful in that he rendered obedience to the words of God.

10:2 He through obedience went forth from his land and from his kindred and from his father's house, that leaving a scanty land and a feeble kindred and a mean house he might inherit the promises of God.

10:3 For He says to him Go forth from your land and from your kindred and from your father's house to the land which I shall show you, and I will make you into a great nation, and I will bless you and will magnify your name, and you shall be blessed. And I will bless them that bless you, and I will curse them that curse you; and in you shall all the tribes of the earth be blessed.

10:4 And again, when he was parted from Lot, God said to him Look up with yours eyes, and behold from the place where you now art, to the north and the south and the sunrise and the sea; for all the land which you seest, I will give it to you and to your seed for ever;

10:5 and I will make your seed as the dust of the earth. If any man can count the dust of the earth, then shall your seed also be counted.

10:6 And again He says; God led Abraham forth and said to him, Look up to the heaven and count the stars, and see whether you canst number them. So shall your seed be. And Abraham believed God, and it was reckoned to him for righteousness.

10:7 For his faith and hospitality a son was given to him in old age, and by obedience he offered him a sacrifice to God on one of the mountains which He showed him.

1 Clement 11

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11:1 For his hospitality and godliness Lot was saved from Sodom, when all the country round about was judged by fire and brimstone; the Master having thus fore shown that He forsaketh not them which set their hope on Him, but appointeth to punishment and torment them which swerve aside.

11:2 For when his wife had gone forth with him, being otherwise minded and not in accord, she was appointed for a sign hereunto, so that she became a pillar of salt to this day, that it might be known to all men that they which are double-minded and they which doubt concerning the power of God are set for a judgment and for a token to all the generations.

#### 1 Clement 12

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12:1 For her faith and hospitality Rahab the harlot was saved.

12:2 For when the spies were sent forth to Jericho by Joshua the son of Nun, the king of the land perceived that they were come to spy out his country, and sent forth men to seize them, that being seized they might be put to death.

12:3 So the hospitable Rahab received them and hid them in the upper chamber under the flax stalks.

12:4 And when the messengers of the king came near and said, The spies of our land entered in to you: bring them forth, for the king so ordereth: then she answered, The men truly, whom you seek, entered in to me, but they departed forthwith and are sojourning on the way; and she pointed out to them the opposite road.

12:5 And she said to the men, Of a surety I perceive that the Lord your God delivereth this city to you; for the fear and the dread of you is fallen upon the inhabitants thereof. When therefore it shall come to pass that you take it, save me and the house of my father.

12:6 And they said to her, It shall be even so as you have spoken to us. Whosoever therefore you perceivest that we are coming, you shall gather all your folk beneath your roof and they shall be saved; for as many as shall be found without the house shall perish.

12:7 And moreover they gave her a sign, that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Lord there shall be redemption to all them that believe and hope on God.

12:8 You see, dearly beloved, not only faith, but prophecy, is found in the woman.

1 Clement 13

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13:1 Let us therefore be lowly minded, brothers and sisters, laying aside all arrogance and conceit and folly and anger, and let us do that which is written. For the Holy Ghost says, Let not the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his riches; but he that boasteth let him boast in the Lord, that he may seek Him out, and do judgment and righteousness most of all remembering the words of the Lord Jesus which He spoke, teaching forbearance and long-suffering:

13:2 for thus He spoke Have mercy, that you may receive mercy: forgive, that it may be forgiven to you. As you do, so shall it be done to you. As you give, so shall it be given to you. As you judge, so shall you be judged. As you show kindness, so shall kindness be showed to you. With what measure you mete, it shall be measured withal to you.

13:3 With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind.

13:4 For the holy word says, Upon whom shall I look, save upon him that is gentle and quiet and feareth Mine oracles?

## 1 Clement 14

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14:1 Therefore it is right and proper, brothers and sisters, that we should be obedient to God, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

14:2 For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men who launch out into strife and seditions, so as to estrange us from that which is right.

14:3 Let us be good one towards another according to the compassion and sweetness of Him that made us. For it is written:

14:4 The good shall be dwellers in the land, and the innocent shall be left on it but they that transgress shall be destroyed utterly from it.

14:5 And again He says I saw the ungodly lifted up on high and exalted as the cedars of Lebanon. And I passed by, and behold he was not; and sought out his place, and I found it not. Keep innocence and behold uprightness; for there is a remnant for the peaceful man.

1 Clement 15

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15:1 Therefore let us cleave to them that practice peace with godliness, and not to them that desire peace with dissimulation.

15:2 For He says in a certain place This people honoreth Me with their lips, but their heart is far from Me,

15:3 and again, they blessed with their mouth, but they cursed with their heart.

15:4 And again He says, They loved Him with their mouth, and with their tongue they lied to Him; and their heart was not upright with Him, neither were they steadfast in His covenant.

15:5 For this cause let the deceitful lips be made dumb which speak iniquity against the righteous. And again May the Lord utterly destroy all the deceitful lips, the tongue that speaketh proud things, even them that say, Let us magnify our tongue; our lips are our own; who is lord over us?

15:6 For the misery of the needy and for the groaning of the poor I will now arise, says the Lord. I will set him in safety; I will deal boldly by him.

1 Clement 16

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16:1 For Christ is with them that are lowly of mind, not with them that exalt themselves over the flock.

16:2 The scepter of the majesty of God, even our Lord Jesus Christ, came not in the pomp of arrogance or of pride, though He might have done so, but in lowliness of mind, according as the Holy Spirit spoke concerning Him.

16:3 For He says Lord, who believed our report? and to whom was the arm of the Lord revealed? We announced Him in His presence. As a child was He, as a root in a thirsty ground. There is no form in Him, neither glory. And we beheld Him, and He had no form nor comeliness, but His form was mean, lacking more than the form of men. He was a man of stripes and of toil, and knowing how to bear infirmity: for His face is turned away. He was dishonored and held of no account.

16:4 He beareth our sins and suffereth pain for our sakes: and we accounted Him to be in toil and in stripes and in affliction.

16:5 And He was wounded for our sins and has been afflicted for our iniquities. The chastisement of our peace is upon Him. With His bruises we were healed.

16:6 We all went astray like sheep, each man went astray in his own path:

16:7 and the Lord delivered Him over for our sins. And He openeth not His mouth, because He is afflicted. As a sheep He was led to slaughter; and as a lamb before his shearer is dumb, so openeth He not His mouth. In His humiliation His judgment was taken away.

16:8 His generation who shall declare? For His life is taken away from the earth.

16:9 For the iniquities of my people He is come to death.

16:10 And I will give the wicked for His burial, and the rich for His death; for He wrought no iniquity, neither was guile found in His mouth. And the Lord desireth to cleanse Him from His stripes.

16:11 If you offer for sin, your soul shall see along lived seed.

16:12 And the Lord desireth to take away from the toil of His soul, to show Him light and to mould Him with understanding, to justify a Just One that is a good servant to many. And He shall bear their sins.

16:13 Therefore He shall inherit many, and shall divide the spoils of the strong; because His soul was delivered to death, and He was reckoned to the transgressors;

16:14 and He bare the sins of many, and for their sins was He delivered up.

16:15 And again He Himself says; But I am a worm and no man, a reproach of men and an outcast of the people.

16:16 All they that beheld me mocked at me; they spoke with their lips; they wagged their heads, saying, He hoped on the Lord; let Him deliver him, or let Him save him, for He desireth him.

16:17 You see, dearly beloved, what is the pattern that has been given to us; for, if the Lord was thus lowly of mind, what should we do, who through Him have been brought under the yoke of His grace?

1 Clement 17

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17:1 Let us be imitators also of them which went about in goatskins and sheepskins, preaching the coming of Christ. We mean Elijah and Elisha and likewise Ezekiel, the prophets, and besides them those men also that obtained a good report.

17:2 Abraham obtained an exceeding good report and was called the friend of God; and looking steadfastly on the glory of God, he says in lowliness of mind, But I am dust and ashes.

17:3 Moreover concerning Job also it is thus written; And Job was righteous and unblamable, one that was true and honored God and abstained from all evil.

17:4 Yet he himself accuseth himself saying, No man from filth; no, not though his life be but for a day.

17:5 Moses was called faithful in all His house, and through his ministration God judged Egypt with the plagues and the torments which befell them. Howbeit he also, though greatly glorified, yet spoke no proud words, but said, when an oracle was given to him at the bush, Who am I, that You sendest me?

17:6 Nay, I am feeble of speech and slow of tongue. And again he says, But I am smoke from the pot.

1 Clement 18

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18:1 But what must we say of David that obtained a good report? of whom God said, I have found a man after My heart, David the son of Jesse: with eternal mercy have I anointed him.

18:2 Yet he too says to God Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassions, blot out mine iniquity.

18:3 Wash me yet more from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity, and my sin is ever before me. Against You only did I sin, and I wrought evil in Your sight; that You mayest be justified in Your words, and mayest conquer in Your pleading.

18:4 For behold, in iniquities was I conceived, and in sins did my mother bear me. For behold You have loved truth: the dark and hidden things of Your wisdom have You showed to me.

18:5 You shall sprinkle me with hyssop, and I shall be made clean. You shall wash me, and I shall become whiter than snow.

18:6 You shall make me to hear of joy and gladness. The bones which have been humbled shall rejoice.

18:7 Turn away Your face from my sins, and blot out all mine iniquities.

18:8 Make a clean heart within me, O God, and renew a right spirit in mine inmost parts. Cast me not away from Your presence, and take not Your Holy Spirit from me.

18:9 Restore to me the joy of Your salvation, and strengthen me with a princely spirit.

18:10 I will teach sinners Your ways, and godless men shall be converted to You.

18:11 Deliver me from blood guiltiness, O God, the God of my salvation. My tongue shall rejoice in Your righteousness.

18:12 Lord, You shall open my mouth, and my lips shall declare Your praise.

18:13 For, if You hadst desired sacrifice, I would have given it: in whole burnt offerings You wilt have no pleasure.

18:14 A sacrifice to God is a contrite spirit; a contrite and humbled heart God will not despise.

1 Clement 19

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19:1 The humility therefore and the submissiveness of so many and so great men, who have thus obtained a good report, has through obedience made better not only us but also the generations which were before us, even them that received His oracles in fear and truth.

19:2 Seeing then that we have been partakers of many great and glorious doings, let us hasten to return to the goal of peace which has been handed down to us from the beginning, and let us look steadfastly to the Father and Maker of the whole world, and cleave to His splendid and excellent gifts of peace and benefits.

19:3 Let us behold Him in our mind, and let us look with the eyes of our soul to His long-suffering will. Let us note how free from anger He is towards all His creatures.

1 Clement 20

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20:1 The heavens are moved by His direction and obey Him in peace.

20:2 Day and night accomplish the course assigned to them by Him, without hindrance one to another.

20:3 The sun and the moon and the dancing stars according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside.

20:4 The earth, bearing fruit in fulfillment of His will at her proper seasons, putteth forth the food that supplies abundantly both men and beasts and all living things which are thereupon, making no dissension, neither altering anything which He has decreed.

20:5 Moreover, the inscrutable depths of the abysses and the unutterable statutes of the nether regions are constrained by the same ordinances.

20:6 The basin of the boundless sea, gathered together by His workmanship into its reservoirs, passeth not the barriers wherewith it is surrounded; but even as He ordered it, so it doeth.

20:7 For He said, So far shall you come, and your waves shall be broken within you.

20:8 The ocean which is impassable for men, and the worlds beyond it, are directed by the same ordinances of the Master.

20:9 The seasons of spring and summer and autumn and winter give way in succession one to another in peace.

20:10 The winds in their several quarters at their proper season fulfill their ministry without disturbance; and the ever flowing fountains, created for enjoyment and health, without fail give their breasts which sustain the life for men. Yea, the smallest of living things come together in concord and peace.

20:11 All these things the great Creator and Master of the universe ordered to be in peace and concord, doing good to all things, but far beyond the rest to us who have taken refuge in His compassionate mercies through our Lord Jesus Christ,

20:12 to whom be the glory and the majesty for ever and ever. Amen.

1 Clement 21

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21:1 Look you, brothers and sisters, lest His benefits, which are many, turn to judgment to all of us, if we walk not worthily of Him, and do those things which are good and well pleasing in His sight with concord.

21:2 For He says in a certain place, The Spirit of the Lord is a lamp searching the closets of the belly.

21:3 Let us see how near He is, and how that nothing escapeth Him of our thoughts or our devices which we make.

21:4 It is right therefore that we should not be deserters from His will.

21:5 Let us rather give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to God.

21:6 Let us fear the Lord Jesus [Christ], whose blood was given for us. Let us reverence our rulers; let us honor our elders; let us instruct our young men in the lesson of the fear of God. Let us guide our women toward that which is good:

21:7 let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let

them show their love, not in factious preferences but without partiality towards all them that fear God, in holiness. Let our children be partakers of the instruction which is in Christ:

21:8 let them learn how lowliness of mind prevaieth with God, what power chaste love has with God, how the fear of Him is good and great and saveth all them that walk therein in a pure mind with holiness.

21:9 For He is the searcher out of the intents and desires; whose breath is in us, and when He listeth, He shall take it away.

#### 1 Clement 22

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22:1 Now all these things the faith which is in Christ confirmeth: for He Himself through the Holy Spirit thus invite thus: Come, my children, hearken to Me, I will teach you the fear of the Lord.

22:2 What man is he that desireth life and loveth to see good days?

22:3 Make your tongue to cease from evil, and your lips that they speak no guile.

22:4 Turn aside from evil and do good.

22:5 Seek peace and ensue it.

22:6 The eyes of the Lord are over the righteous, and His ears are turned to their prayers. But the face of the Lord is upon them that do evil, to destroy their memorial from the earth.

22:7 The righteous cried out, and the Lord heard him, and delivered him from all his troubles. Many are the troubles of the righteous, and the Lord shall deliver him from them all.

22:8 And again Many are the stripes of the sinner, but them that set their hope on the Lord mercy shall compass about.

1 Clement 23

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23:1 The Father, who is pitiful in all things, and ready to do good, has compassion on them that fear Him, and kindly and lovingly bestoweth His favors on them that draw nigh to Him with a single mind.

23:2 Therefore let us not be double-minded, neither let our soul indulge in idle humors respecting His exceeding and glorious gifts.

23:3 Let this scripture be far from us where He says Wretched are the double-minded, Which doubt in their soul and say, These things we did hear in the days of our fathers also, and behold we have grown old, and none of these things has befallen us.

23:4 You fools, compare yourselves to a tree; take a vine. First it sheddeth its leaves, then a shoot cometh, then a leaf, then a flower, and after these a sour berry, then a full ripe grape. You see that in a little time the fruit of the tree attaineth to mellowness.

23:5 Of a truth quickly and suddenly shall His will be accomplished, the scripture also bearing witness to it, saying He shall come quickly and shall not tarry; and the Lord shall come suddenly into His temple, even the Holy One, whom you expect.

#### 1 Clement 24

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24:1 Let us understand, dearly beloved, how the Master continually showeth to us the resurrection that shall be hereafter; whereof He made the Lord Jesus Christ the firstfruit, when He raised Him from the dead.

24:2 Let us behold, dearly beloved, the resurrection which happeneth at its proper season.

24:3 Day and night show to us the resurrection. The night falleth asleep, and day ariseth; the day departeth, and night cometh on.

24:4 Let us mark the fruits, how and in what manner the sowing taketh place.

24:5 The sower goeth forth and casteth into the earth each of the seeds; and these falling into the earth dry and bare decay: then out of their decay the mightiness of the Master's providence raiseth them up, and from being one they increase manifold and bear fruit.

1 Clement 25

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25:1 Let us consider the marvelous sign which is seen in the regions of the east, that is, in the parts about Arabia.

25:2 There is a bird, which is named the phoenix. This, being the only one of its kind, liveth for five hundred years; and when it has now reached the time of its dissolution that it should die, it maketh for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it entereth, and so it dieth.

25:3 But, as the flesh rotteth, a certain worm is engendered, which is nurtured from the moisture of the dead creature and putteth forth wings. Then, when it is grown lusty, it taketh up that coffin where are the bones of its parent, and carrying them journeyeth from the country of Arabia even to Egypt, to the place called the City of the Sun;

25:4 and in the daytime in the sight of all, flying to the altar of the Sun, it layeth them thereupon; and this done, it setteth forth to return.

25:5 So the priests examine the registers of the times, and they find that it has come when the five hundredth year is completed.

#### 1 Clement 26

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26:1 Do we then think it to be a great and marvelous thing, if the Creator of the universe shall bring about the resurrection of them that have served Him with holiness in the assurance of a good faith, seeing that He showeth to us even by a bird the magnificence of His promise?

26:2 For He says in a certain place And You shall raise me up, and I will praise You; and; I went to rest and slept, I was awaked, for You art with me.

26:3 And again Job says And You shall raise this my flesh which has endured all these things.

1 Clement 27

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27:1 With this hope therefore let our souls be bound to Him that is faithful in His promises and that is righteous in His judgments.

27:2 He that commanded not to lie, much more shall He Himself not lie: for nothing is impossible with God save to lie.

27:3 Therefore let our faith in Him be kindled within us, and let us understand that all things are nigh to Him.

27:4 By a word of His majesty He compacted the universe; and by a word He can destroy it.

27:5 Who shall say to Him, What have you done? or who shall resist the might of His strength? When He listeth, and as He listeth, He will do all things; and nothing shall pass away of those things that He has decreed.

27:6 All things are in His sight, and nothing escapeth His counsel,

27:7 seeing that The heavens declare the glory of God, and the firmament proclaimeth His handiwork. Day uttereth word to day, and night proclaimeth knowledge to night; and there are neither words nor speeches, whose voices are not heard.

1 Clement 28

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28:1 Since therefore all things are seen and heard, let us fear Him and forsake the abominable lusts of evil works, that we maybe shielded by His mercy from the coming judgments.

28:2 For where can any of us escape from His strong hand? And what world will receive any of them that desert from His service?

28:3 For the holy writing says in a certain place Where shall I go, and where shall I be hidden from Your face? If I ascend into the heaven, You art there; if I depart into the farthest parts of the earth, there is Your right hand; if I make my bed in the depths, there is Your Spirit.

28:4 Whither then shall one depart, or where shall one flee, from Him that embraceth the universe?

1 Clement 29

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29:1 Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands to Him, with love towards our gentle and compassionate Father who made us an elect portion to Himself.

29:2 For thus it is written: When the Most High divided the nations, when He dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the measurement of His inheritance.

29:3 And in another place He says, Behold, the Lord taketh for Himself a nation out of the midst of the nations, as a man taketh the first fruits of his threshing floor; and the holy of holies shall come forth from that nation.

#### 1 Clement 30

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30:1 Seeing then that we are the special portion of a Holy God, let us do all things that pertain to holiness, forsaking evil speakings, abominable and impure embraces, drunkennesses and tumults and hateful lusts, abominable adultery, hateful pride.

30:2 For God, He says, resisteth the proud, but giveth grace to the lowly.

30:3 Let us therefore cleave to those to whom grace is given from God. Let us clothe ourselves in concord, being lowlyminded and temperate, holding ourselves aloof from all back biting and evil speaking, being justified by works and not by words.

30:4 For He says, He that says much shall hear also again. Does the ready talker think to be righteous?

30:5 Blessed is the offspring of a woman that liveth but a short time. Be not you abundant in words.

30:6 Let our praise be with God, and not of ourselves: for God hateth them that praise themselves.

30:7 Let the testimony to our well doing be given by others, as it was given to our fathers who were righteous.

30:8 Boldness and arrogance and daring are for them that are accursed of God; but forbearance and humility and gentleness are with them that are blessed of God.

1 Clement 31

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31:1 Let us therefore cleave to His blessing, and let us see what are the ways of blessing. Let us study the records of the things that have happened from the beginning.

31:2 Wherefore was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith?

31:3 Isaac with confidence, as knowing the future, was led a willing sacrifice.

31:4 Jacob with humility departed from his land because of his brother, and went to Laban and served; and the twelve tribes of Israel were given to him.

#### 1 Clement 32

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32:1 If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him.

32:2 For of Jacob are all the priests and levites who minister to the altar of God; of him is the Lord Jesus as concerning the flesh; of him are kings and rulers and governors in the line of

Judah; yea and the rest of his tribes are held in no small honor, seeing that God promised saying, Your seed shall be as the stars of heaven.

32:3 They all therefore were glorified and magnified, not through themselves or their own works or the righteous doing which they wrought, but through His will.

32:4 And so we, having been called through His will in Christ Jesus, are not justified through ourselves or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that have been from the beginning; to whom be the glory for ever and ever. Amen.

1 Clement 33

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33:1 What then must we do, brothers and sisters? Must we idly abstain from doing good, and forsake love? May the Master never allow this to befall us at least; but let us hasten with instancy and zeal to accomplish every good work.

33:2 For the Creator and Master of the universe Himself rejoiceth in His works.

33:3 For by His exceeding great might He established the heavens, and in His incomprehensible wisdom He set them in order. And the earth He separated from the water that surroundeth it, and He set it firm on the sure foundation of His own will; and the living creatures which walk upon it He commanded to exist by His ordinance. Having before created the sea and the living creatures therein, He enclosed it by His own power.

33:4 Above all, as the most excellent and exceeding great work of His intelligence, with His sacred and faultless hands He formed man in the impress of His own image.

33:5 For thus says God Let us make man after our image and after our likeness. And God made man; male and female made He them.

33:6 So having finished all these things, He praised them and blessed them and said, Increase and multiply.

33:7 We have seen that all the righteous were adorned in good works. Yea, and the Lord Himself having adorned Himself with worlds rejoiced.

33:8 Seeing then that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength work the work of righteousness.

#### 1 Clement 34

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34:1 The good workman receiveth the bread of his work with boldness, but the slothful and careless dareth not look his employer in the face.

34:2 It is therefore needful that we should be zealous to well doing, for of Him are all things:

34:3 since He forewarneth us saying, Behold, the Lord, and His reward is before His face, to recompense each man according to his work.

34:4 He exhorteth us therefore to believe on Him with our whole heart, and to be not idle nor careless to every good work.

34:5 Let our boast and our confidence be in Him: let us submit ourselves to His will; let us mark the whole host of His angels, how they stand by and minister to His will.

34:6 For the scripture says, Ten thousands of ten thousands stood by Him, and thousands of thousands ministered to Him: and they cried aloud, Holy, holy, holy is the Lord of Sabaoth; all creation is full of His glory.

34:7 Yea, and let us ourselves then, being gathered together in concord with intentness of heart, cry to Him as from one mouth earnestly that we may be made partakers of His great and glorious promises.

34:8 For He says, Eye has not seen and ear has not heard, and it has not entered into the heart of man what great things He has prepared for them that patiently await Him.

1 Clement 35

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35:1 How blessed and marvelous are the gifts of God, dearly beloved!!

35:2 Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension.

35:3 What then, think you, are the things preparing for them that patiently await Him? The Creator and Father of the ages, the All holy One Himself knoweth their number and their beauty.

35:4 Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts.

35:5 But how shall this be, dearly beloved? If our mind be fixed through faith towards God; if we seek out those things which are well pleasing and acceptable to Him; if we accomplish such things as beseem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory and inhospitality.

35:6 For they that do these things are hateful to God; and not only they that do them, but they also that consent to them.

35:7 For the scripture says, But to the sinner said God, Wherefore dost you declare Mine ordinances, and takest My covenant upon your lips?

35:8 Yet You didst hate instruction and didst cast away My words behind you. If you sawest a thief you didst keep company with him, and with the adulterers you didst set your portion. Your mouth multiplied wickedness and your tongue wove deceit. You satest and spakest against your brother, and against the son of your mother you didst lay a stumbling block.

35:9 These things You have done, and I kept silence. You thoughtest, unrighteous man, that I should be like to you.

35:10 I will convict you and will set you face to face with thyself.

35:11 Now understand you these things, you that forget God, lest at any time He seize you as a lion, and there be none to deliver.

35:12 The sacrifice of praise shall glorify Me, and there is the way wherein I will show him the salvation of God.

1 Clement 36

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36:1 This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ the High priest of our offerings, the Guardian and Helper of our weakness.

36:2 Through Him let us look steadfastly to the heights of the heavens; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springeth up to the light; through Him the Master willed that we should taste of the immortal knowledge Who being the brightness of His majesty is so much greater than angels, as He has inherited a more excellent name.

36:3 For so it is written Who maketh His angels spirits and His ministers aflame of fire

36:4 but of His Son the Master said thus, You art My Son, I this day have begotten you. Ask of Me, and I will give You the Gentiles for Yours inheritance, and the ends of the earth for Your possession.

36:5 And again He says to Him Sit You on My right hand, until I make Yours enemies a footstool for Your feet.

36:6 Who then are these enemies? They that are wicked and resist His will.

1 Clement 37

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37:1 Let us therefore enlist ourselves, brothers and sisters, with all earnestness in His faultless ordinances.

37:2 Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.

37:3 All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executeth the orders given by the king and the governors.

37:4 The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things, and therein is utility.

37:5 Let us take our body as an example. The head without the feet is nothing; so likewise the feet without the head are nothing: even the smallest limbs of our body are necessary and useful for the whole body: but all the members conspire and unite in subjection, that the whole body maybe saved.

1 Clement 38

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38:1 So in our case let the whole body be saved in Christ Jesus, and let each man be subject to his neighbor, according as also he was appointed with his special grace.

38:2 Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He has given him one through whom his wants may be supplied. Let the wise display his wisdom, not in words, but in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth his continence upon him.

38:3 Let us consider, brothers and sisters, of what matter we were made; who and what manner of beings we were, when we came into the world; from what a tomb and what darkness He that molded and created us brought us into His world, having prepared His benefits aforehand ere ever we were born.

38:4 Seeing therefore that we have all these things from Him, we ought in all things to give thanks to Him, to whom be the glory for ever and ever. Amen.

1 Clement 39

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39:1 Senseless and stupid and foolish and ignorant men jeer and mock at us, desiring that they themselves should be exalted in their imaginations.

39:2 For what power has a mortal? or what strength has a child of earth?

39:3 For it is written; There was no form before mine eyes; only I heard a breath and a voice.

39:4 What then? Shall a mortal be clean in the sight of the Lord; or shall a man be unblamable for his works? seeing that He is distrustful against His servants and noteth some perversity against His angels.

39:5 Nay, the heaven is not clean in His sight. Away then, you that dwell in houses of clay, whereof, even of the same clay, we ourselves are made. He smote them like a moth, and from morn to even they are no more. Because they could not succor themselves, they perished.

39:6 He breathed on them and they died, because they had no wisdom.

39:7 But call you, if perchance one shall obey you, or if you shall see one of the holy angels. For wrath killeth the foolish man, and envy slayeth him that has gone astray.

39:8 And I have seen fools throwing out roots, but forthwith their habitation was eaten up.

39:9 Far be their sons from safety. May they be mocked at the gates of inferiors, and there shall be none to deliver them. For the things which are prepared for them, the righteous shall eat; but they themselves shall not be delivered from evils.

1 Clement 40

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40:1 Forasmuch then as these things are manifest beforehand, and we have searched into the depths of the Divine knowledge, we ought to do all things in order, as many as the Master has commanded us to perform at their appointed seasons.

40:2 Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons.

40:3 And where and by whom He would have them performed, He Himself fixed by His supreme will: that all things being done with piety according to His good pleasure might be acceptable to His will.

40:4 They therefore that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong.

40:5 For to the high priest his proper services have been assigned, and to the priests their proper office is appointed, and upon the levites their proper ministrations are laid. The layman is bound by the layman's ordinances.

1 Clement 41

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41:1 Let each of you, brothers and sisters, in his own order give thanks to God, maintaining a good conscience and not transgressing the appointed rule of his service, but acting with all seemliness.

41:2 Not in every place, brothers and sisters, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings, but in Jerusalem alone. And even there the offering is not made in every place, but before the sanctuary in the court of the altar; and this too through the high priest and the afore said ministers, after that the victim to be offered has been inspected for blemishes.

41:3 They therefore who do any thing contrary to the seemly ordinance of His will receive death as the penalty.

41:4 You see, brothers and sisters, in proportion as greater knowledge has been vouchsafed to us, so much the more are we exposed to danger.

#### 1 Clement 42

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42:1 The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God.

42:2 So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order.

42:3 Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God should come.

42:4 So preaching everywhere in country and town, they appointed their firstfruits, when they had proved them by the Spirit, to be bishops and deacons to them that should believe.

42:5 And this they did in no new fashion; for indeed it had been written concerning bishops and deacons from very ancient times; for thus says the scripture in a certain place, I will appoint their bishops in righteousness and their deacons in faith.

1 Clement 43

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43:1 And what marvel, if they which were entrusted in Christ with such a work by God appointed the aforesaid persons? seeing that even the blessed Moses who was a faithful servant in all His house recorded for a sign in the sacred books all things that were enjoined upon him. And him also the rest of the prophets followed, bearing witness with him to the laws that were ordained by him.

43:2 For he, when jealousy arose concerning the priesthood, and there was dissension among the tribes which of them was adorned with the glorious name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. And he took them and tied them and sealed them with the signet rings of the chiefs of the tribes, and put them away in the tabernacle of the testimony on the table of God.

43:3 And having shut the tabernacle he sealed the keys and likewise also the doors.

43:4 And he said to them, Brothers and sisters, the tribe whose rod shall bud, this has God chosen to be priests and ministers to Him.

43:5 Now when morning came, he called together all Israel, even the six hundred thousand men, and showed the seals to the chiefs of the tribes and opened the tabernacle of the testimony and drew forth the rods. And the rod of Aaron was found not only with buds, but also bearing fruit.

43:6 What think you, dearly beloved? Did not Moses know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Israel, he did thus, to the end that the Name of the true and only God might be glorified: to whom he the glory for ever and ever. Amen...

1 Clement 44

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44:1 And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the bishop's office.

44:2 For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole Church, and have ministered unblamably to the flock of Christ in lowliness of mind, peacefully and with all modesty, and for long time have borne a good report with all these men we consider to be unjustly thrust out from their ministration.

44:3 For it will be no light sin for us, if we thrust out those who have offered the gifts of the bishop's office unblamably and holily.

44:4 Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

44:5 For we see that you have displaced certain persons, though they were living honorably, from the ministration which had been respected by them blamelessly.

1 Clement 45

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45:1 Be you contentious, brothers and sisters, and jealous about the things that pertain to salvation.

45:2 You have searched the scriptures, which are true, which were given through the Holy Ghost;

45:3 and you know that nothing unrighteous or counterfeit is written in them. You will not find that righteous persons have been thrust out by holy men.

45:4 Righteous men were persecuted, but it was by the lawless; they were imprisoned, but it was by the unholy. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy.

45:5 Suffering these things, they endured nobly.

45:6 For what must we say, brothers and sisters? Was Daniel cast into the lions' den by them that feared God?

45:7 Or were Ananias and Azarias and Misael shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such a pitch of wrath, as to bring cruel suffering upon them that served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of them that in a pure conscience serve His excellent Name: to whom be the glory for ever and ever. Amen.

45:8 But they that endured patiently in confidence inherited glory and honor; they were exalted, and had their names recorded by God in their memorial for ever and ever. Amen.

1 Clement 46

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46:1 To such examples as these therefore, brothers and sisters, we also ought to cleave.

46:2 For it is written; Cleave to the saints, for they that cleave to them shall be sanctified.

46:3 And again He says in another place; With the guiltless man you shall be guiltless, and with the elect you shall be elect, and with the crooked you shall deal crookedly.

46:4 Let us therefore cleave to the guiltless and righteous: and these are the elect of God.

46:5 Wherefore are there strifes and wraths and factions and divisions and war among you?

46:6 Have we not one God and one Christ and one Spirit of grace that was shed upon us? And is there not one calling in Christ?

46:7 Wherefore do we tear and rend asunder the members of Christ, and stir up factions against our own body, and reach such a pitch of folly, as to forget that we are members one of another?

46:8 Remember the words of Jesus our Lord: for He said, Woe to that man; it were good for him if he had not been born, rather than that at he should offend one of Mine elect. It were better for him that a millstone were hanged about him, and be cast into the sea, than that he should pervert one of Mine elect.

46:9 Your division has perverted many; it has brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continueth.

1 Clement 47

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47:1 Take up the epistle of the blessed Paul the Apostle.

47:2 What wrote he first to you in the beginning of the Gospel?

47:3 Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then you had made parties.

47:4 Yet that making of parties brought less sin upon you; for you were partisans of Apostles that were highly reputed, and of a man approved in their sight.

47:5 But now mark you, who they are that have perverted you and diminished the glory of your renowned love for the brotherhood.

47:6 It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Christ, that it should be reported that the very steadfast and ancient Church of the Corinthians, for the sake of one or two persons, maketh sedition against its presbyters.

47:7 And this report has reached not only us, but them also which differ from us, so that you even heap blasphemies on the Name of the Lord by reason of your folly, and moreover create peril for yourselves.

1 Clement 48

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48:1 Let us therefore root this out quickly, and let us fall down before the Master and entreat Him with tears, that He may show Himself propitious and be reconciled to us, and may restore us to the seemly and pure conduct which belongeth to our love of the brothers and sisters.

48:2 For this is a gate of righteousness opened to life, as it is written; Open me the gates of righteousness, that I may enter in thereby and preach the Lord.

48:3 This is the gate of the Lord; the righteous shall enter in thereby.

48:4 Seeing then that many gates are opened, this is that gate which is in righteousness, even that which is in Christ, whereby all are blessed that have entered in and direct their path in holiness and righteousness, performing all things without confusion.

48:5 Let a man be faithful, let him be able to expound a deep saying, let him be wise in the discernment of words, let him be strenuous in deeds, let him be pure;

48:6 for so much the more ought he to be lowly in mind, in proportion as he seemeth to be the greater; and he ought to seek the common advantage of all, and not his own.

1 Clement 49

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49:1 Let him that has love in Christ fulfill the commandments of Christ.

49:2 Who can declare the bond of the love of God?

49:3 Who is sufficient to tell the majesty of its beauty?

49:4 The height, where to love exalteth, is unspeakable.

49:5 Love joineth us to God; love covereth a multitude of sins; love endureth all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in love. Love has no divisions, love maketh no seditions, love doeth all things in concord. In love were all the elect of God made perfect; without love nothing is well pleasing to God:

49:6 in love the Master took us to Himself; for the love which He had toward us, Jesus Christ our Lord has given His blood for us by the will of God, and His flesh for our flesh and His life for our lives.

1 Clement 50

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50:1 You see, dearly beloved, how great and marvelous a thing is love, and there is no declaring its perfection.

50:2 Who is sufficient to be found therein, save those to whom God shall vouchsafe it? Let us therefore entreat and ask of His mercy, that we may be found blameless in love, standing apart from the factiousness of men. All the generations from Adam to this day have passed away: but they that by God's grace were perfected in love dwell in the abode of the pious; and they shall be made manifest in the visitation of the Kingdom of God.

50:3 For it is written; Enter into the closet for a very little while until Mine anger and Mine wrath shall pass away, and I will remember a good day and will raise you from your tombs.

50:4 Blessed were we, dearly beloved, if we should be doing the commandments of God in concord of love, to the end that our sins may through love be forgiven us.

50:5 For it is written; Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall impute no sin, neither is guile in his mouth.

50:6 This declaration of blessedness was pronounced upon them that have been elected by God through Jesus Christ our Lord, to whom be the glory for ever and ever. Amen.

1 Clement 51

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51:1 For all our transgressions which we have committed through any of the wiles of the adversary, let us entreat that we may obtain forgiveness. Yea and they also, who set themselves up as leaders of faction and division, ought to look to the common ground of hope.

51:2 For such as walk in fear and love desire that they themselves should fall into suffering rather than their neighbors; and they pronounce condemnation against themselves rather than against the harmony which has been handed down to us nobly and righteously.

51:3 For it is good for a man to make confession of his trespasses rather than to harden his heart, as the heart of those was hardened who made sedition against Moses the servant of God; whose condemnation was clearly manifest,

51:4 for they went down to hades alive, and Death shall be their shepherd.

51:5 Pharaoh and his host and all the rulers of Egypt, their chariots and their horsemen, were overwhelmed in the depths of the Red Sea, and perished for none other reason but because their foolish hearts were hardened after that the signs and the wonders had been wrought in the land of Egypt by the hand of Moses the servant of God.

1 Clement 52

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52:1 The Master, brothers and sisters, has need of nothing at all. He desireth not anything of any man, save to confess to Him.

52:2 For the elect David says; I will confess to the Lord, and it shall please Him more than a young calf that groweth horns and hoofs. Let the poor see it, and rejoice.

52:3 And again He says; Sacrifice to God a sacrifice of praise, and pay your vows to the Most High: and call upon Me in the day of yours affliction, and I will deliver you, and you shall glorify Me.

52:4 For a sacrifice to God is a broken spirit.

1 Clement 53

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53:1 For you know, and know well, the sacred scriptures, dearly beloved, and you have searched into the oracles of God. We write these things therefore to put you in remembrance.

53:2 When Moses went up into the mountain and had spent forty days and forty nights in fasting and humiliation, God said to him; Moses, Moses, come down, quickly hence, for My people whom you leadest forth from the land of Egypt have wrought iniquity: they have transgressed quickly out of the way which you didst command to them: they have made for themselves molten images.

53:3 And the Lord said to him; I have spoken to you once and twice, saying, I have seen this people, and behold it is stiff-necked. Let Me destroy them utterly, and I will blot out their name from under heaven, and I will make of you a nation great and wonderful and numerous more than this.

53:4 And Moses said; Nay, not so, Lord Forgive this people their sin, or blot me also out of the book of the living.

53:5 O mighty love! O unsurpassable perfection! The servant is bold with his Master; he asketh forgiveness for the multitude, or he demandeth that himself also be blotted out with them.

1 Clement 54

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54:1 Who therefore is noble among you? Who is compassionate? Who is fulfilled with love?

54:2 Let him say; If by reason of me there be faction and strife and divisions, I retire, I depart, whither you will, and I do that which is ordered by the people: only let the flock of Christ be at peace with its duly appointed presbyters.

54:3 He that shall have done this, shall win for himself great renown in Christ, and every place will receive him: for the earth is the Lord's and the fullness thereof.

54:4 Thus have they done and will do, that live as citizens of that kingdom of God which bringeth no regrets.

1 Clement 55

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55:1 But, to bring forward examples of Gentiles also; many kings and rulers, when some season of pestilence pressed upon them, being taught by oracles have delivered themselves over to death, that they might rescue their fellow citizens through their own blood. Many have retired from their own cities, that they might have no more seditions.

55:2 We know that many among ourselves have delivered themselves to bondage, that they might ransom others. Many have sold themselves to slavery, and receiving the price paid for themselves have fed others.

55:3 Many women being strengthened through the grace of God have performed many manly deeds.

55:4 The blessed Judith, when the city was beleaguered, asked of the elders that she might be suffered to go forth into the camp of the aliens.

55:5 So she exposed herself to peril and went forth for love of her country and of her people which were beleaguered; and the Lord delivered Holophernes into the hand of a woman.

55:6 To no less peril did Esther also, who was perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, when they were on the point to perish. For through her fasting and her humiliation she entreated the all seeing Master, the God of the ages; and He, seeing the humility of her soul, delivered the people for whose sake she encountered the peril.

#### 1 Clement 56

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56:1 Therefore let us also make intercession for them that are in any transgression, that forbearance and humility may be given them, to the end that they may yield not to us, but to the will of God. For so shall the compassionate remembrance of them with God and the saints be fruitful to them, and perfect.

56:2 Let us accept chastisement, whereat no man ought to be vexed, dearly beloved. The admonition which we give one to another is good and exceeding useful; for it joineth us to the will of God.

56:3 For thus says the holy word; The Lord has indeed chastened me, and has not delivered me over to death.

56:4 For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

56:5 For the righteous, it is said, shall chasten me in mercy and shall reprove me, but let not the mercy of sinners anoint my head.

56:6 And again He says; Blessed is the man whom the Lord has reprov'd, and refuse not you the admonition of the Almighty. For He causeth pain, and he restoreth again:

56:7 He has smitten, and His hands have healed.

56:8 Six times shall He rescue you from afflictions and at the seventh no evil shall touch you.

56:9 In famine he shall deliver you from death, and in war He shall release you from the arm of the sword.

56:10 And from the scourge of the tongue He shall hide you and you shall not be afraid when evils approach.

56:11 You shall laugh at the unrighteous and wicked, and of the wild beasts you shall not be afraid.

56:12 For wild beasts shall be at peace with you.

56:13 Then shall you know that your house shall be at peace: and the abode of your tabernacle shall not go wrong,

56:14 and you shall know that your seed is many, and your children as the plenteous herbage of the field.

56:15 And you shall come to the grave as ripe corn reaped in due season, or as the heap of the threshing floor gathered together at the right time.

56:16 You see, dearly beloved, how great protection there is for them that are chastened by the Master: for being a kind father He chasteneth us to the end that we may obtain mercy through His holy chastisement.

1 Clement 57

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57:1 You therefore that laid the foundation of the sedition, submit yourselves to the presbyters and receive chastisement to repentance, bending the knees of your heart.

57:2 Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Christ and to have your name on God's roll, than to be had in exceeding honor and yet be cast out from the hope of Him.

57:3 For thus says the All virtuous Wisdom; Behold I will pour out for you a saying of My breath, and I will teach you My word.

57:4 Because I called and you obeyed not, and I held out words and you heeded not, but made My councils of none effect, and were disobedient to My reproofs; therefore I also will laugh at your destruction, and will rejoice over you when ruin cometh upon you, and when confusion overtaketh you suddenly, and your overthrow is at hand like a whirlwind,

57:5 or when you call upon Me, yet will I not here you. Evil men shall seek me and not find me: for they hated wisdom, and chose not the fear of the Lord, neither would they give head to My councils, but mocked at My reproofs.

57:6 Therefore they shall eat the fruits of their own way, and shall be filled with their own ungodliness.

57:7 For because they wronged babes, they shall be slain, and inquisition shall destroy the ungodly. But he that heareth Me shall dwell safely trusting in hope, and shall be quiet from all fear of all evil.

1 Clement 58

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58:1 Let us therefore be obedient to His most holy and glorious Name, thereby escaping the threatenings which were spoken of old by the mouth of Wisdom against them which disobey, that we may dwell safely, trusting in the most holy Name of His majesty.

58:2 Receive our counsel, and you shall have no occasion of regret. For as God liveth, and the Lord Jesus Christ liveth, and the Holy Spirit, who are the faith and the hope of the elect, so surely shall he, who with lowliness of mind and instant in gentleness has without regretfulness performed the ordinances and commandments that are given by God, be enrolled and have a name among the number of them that are saved through Jesus Christ, through whom is the glory to Him for ever and ever. Amen.

1 Clement 59

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59:1 But if certain persons should be disobedient to the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger;

59:2 but we shall be guiltless of this sin. And we will ask, with instancy of prayer and supplication, that the Creator of the universe may guard intact to the end the number that has been numbered of His elect throughout the whole world, through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to the full knowledge of the glory of His Name.

59:3 [Grant to us, Lord,] that we may set our hope on Your Name which is the primal source of all creation, and open the eyes of our hearts, that we may know You, who alone abidest Highest in the lofty, Holy in the holy; who layest low in the insolence of the proud, who settest the lowly on high, and bringest the lofty low; who makest rich and makest poor; who killest and makest alive; who alone art the Benefactor of spirits and the God of all flesh; who lookest into the abysses, who scanest the works of man; the Succor of them that are in peril, the Savior of them that are in despair; The Creator and Overseer of every spirit; who multiplieth the nations upon earth, and have chosen out from all men those that love You through Jesus Christ, Your beloved Son, through whom You didst instruct us, didst sanctify us, didst honor us.

59:4 We beseech You, Lord and Master, to be our help and succor. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself to the needy; heal the ungodly; convert the wanderers of Your people; feed the hungry; release our prisoners; raise up the weak; comfort the fainthearted. Let all the Gentiles know that You art the God alone, and Jesus Christ is Your Son, and we are Your people and the sheep of Your pasture.

1 Clement 60

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60:1 You through Yours operations didst make manifest the everlasting fabric of the world. You, Lord, didst create the earth. You that art faithful throughout all generations, righteous in Your

judgments, marvelous in strength and excellence, You that art wise in creating and prudent in establishing that which You have made, that art good in the things which are seen and faithful with them that trust on You, pitiful and compassionate, forgive us our iniquities and our unrighteousnesses and our transgressions and shortcomings.

60:2 Lay not to our account every sin of Your servants and Yours handmaids, but cleanse us with the cleansing of Your truth, and guide our steps to walk in holiness and righteousness and singleness of heart and to do such things as are good and well pleasing in Your sight and in the sight of our rulers.

60:3 Yea, Lord, make Your face to shine upon us in peace for our good, that we may be sheltered by Your mighty hand and delivered from every sin by Yours uplifted arm. And deliver us from them that hate us wrongfully.

60:4 Give concord and peace to us and to all that dwell on the earth, as You gavest to our fathers, when they called on You in faith and truth with holiness, [that we may be saved,] while we render obedience to Yours almighty and most excellent Name, and to our rulers and governors upon the earth.

1 Clement 61

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61:1 You, Lord and Master, have given them the power of sovereignty through Yours excellent and unspeakable might, that we knowing the glory and honor which You have given them may submit ourselves to them, in nothing resisting Your will. Grant to them therefore, O Lord, health peace, concord, stability, that they may administer the government which You have given them without failure.

61:2 For You, O heavenly Master, King of the ages, givest to the sons of men glory and honor and power over all things that are upon the earth. Do You, Lord, direct their counsel according to that which is good and well pleasing in Your sight, that, administering in peace and gentleness with Godliness the power which You have given them, they may obtain Your favor.

61:3 O You, who alone art able to do these things and things far more exceeding good than these for us, we praise You through the High priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty to You both now and for all generations and for ever and ever. Amen.

1 Clement 62

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62:1 As touching those things which befit our religion and are most useful for a virtuous life to such as would guide [their steps] in holiness and righteousness, we have written fully to you, brothers and sisters.

62:2 For concerning faith and repentance and genuine love and temperance and sobriety and patience we have handled every argument, putting you in remembrance, that you ought to please Almighty God in righteousness and truth and long suffering with holiness, laying aside malice and pursuing concord in love and peace, being instant in gentleness; even as our fathers, of whom we spoke before, pleased Him, being lowly minded toward their Father and God and Creator and towards all men.

62:3 And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of God.

1 Clement 63

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63:1 Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our souls, that ceasing from this foolish dissension we may attain to the goal which lieth before us in truthfulness, keeping aloof from every fault.

63:2 For you will give us great joy and gladness, if you render obedience to the things written by us through the Holy Spirit, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for peace and concord in this letter.

63:3 And we have also sent faithful and prudent men that have walked among us from youth to old age unblamably, who shall also be witnesses between you and us.

63:4 And this we have done that you might know that we have had, and still have, every solicitude that you should be speedily at peace.

1 Clement 64

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64:1 Finally may the All seeing God and Master of spirits and Lord of all flesh, who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant to every soul that is called after His excellent and holy Name faith, fear, peace, patience, long-suffering, temperance, chastity and soberness, that they may be well pleasing to His Name through our High priest and Guardian Jesus Christ, through whom to Him be glory and majesty, might and honor, both now and for ever and ever. Amen.

1 Clement 65

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65:1 Now send you back speedily to us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in peace and with joy, to the end that they may the more quickly report the peace and concord which is prayed for and earnestly desired by us, that we also may the more speedily rejoice over your good order.

65:2 The grace of our Lord Jesus Christ be with you and with all men in all places who have been called by God and through Him, through whom be glory and honor, power and greatness and eternal dominion, to Him, from the ages past and forever and ever. Amen